

# The Catholic Record.

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

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## The Catholic Record

London, Saturday, July 28, 1900.

### HARVARD AUTHORITIES CHALLENGED.

The New York Sun calls upon the Harvard authorities to show wherein lies the alleged inferiority of Jesuit colleges. They have ignored Father Bronsahan's rejoinder and have treated the whole matter in a manner that reflects little credit either on their courtesy or courage. But now educators all over the country want to know the reasons for President Eliot's strictures. If he has been misled he should in justice to himself and to his university make the *amende honorable*. At any rate he has learned that unfounded charges cannot be made with impunity against Catholic institutions, and that Jesuits are not afraid of meeting in the public lists a champion of even such acknowledged prowess as Harvard's learned pundit.

### APOLOGETIC CATHOLICS.

Frequently in these columns we have spoken of so-called Catholics who make a practice, especially in discussing with, or explaining to their Protestant friends, any important factor of Catholic belief, to soften down, or apparently apologise for, that factor. While the form in which this doubling or apologetic language is put may not be an outright denial of the faith, it is just as bad. It seems to say:

"Well, some of the less intellectual Catholics firmly believe this: for my part, I do not wish to press the matter, especially on you. For the whole world I would not offend your delicate religious sensibility by putting this matter in any but a doubtful light."

One of the worst instances of this system of compromise occurs in a letter which appeared lately in the Montreal Star, from its special correspondent sent with the Canadian pilgrimage to Paray le Monial, to the shrine of Blessed Margaret Mary.

This correspondent, as is well known, is a Catholic lady. Here is the precious sentence:—

"I shall never cease to think with pleasure of our first visit to the Chapel of the Visitation, where Our Lord is said to have appeared to Blessed Margaret Mary."

The italics are ours. This is a little "soothing syrup" to the Protestant readers of the Star, who might be shocked if a Catholic correspondent expressed her own faith, if she have any, in the miracle, on which is founded the grandest organization within the Church—the Apostleship of Prayer.

### THE CHINESE TROUBLE.

The dismemberment of China is the chief problem that confronts European statesmen. Just how the trouble that seems to make it necessary has come about, is not quite apparent. Lord Salisbury blames the Protestant missionaries; others, the foreign merchants; and a few ascribe it to the construction of railways. Perhaps the sight of the Russians, French, Germans, etc., made the Chinaman nervous and gave him a fit of hysterics. He is not out of it as yet and will not be until he is cured by a wholesome dose of the bayonet.

But the talk about the partition of China is rather premature. If England required 200,000 men to cope with 50,000 Boers, how many soldiers will be needed to deal with 400,000,000 Chinamen. It taxed Gordon's resources to put down the Tarping outbreak, and the rebels at that time were without the assistance of the Chinese army.

We do not confess to any particular admiration for the Chinaman, but we fail to see why the atrocities committed by the Boxers should cause us to pour out our wrath on every Oriental. He is, of course, very conservative and looks askance at foreign mercantile activity, but that is his way, and besides he owns the country. He is not so ignorant either as newspaper scribes would have us believe. He may know nothing about higher criticism, but he is an adept in the mysteries of the silk loom and ceramic art. "There are," says a writer, "a few sickly hairs in the Chinaman's pigtail, and it may benefit him to remove them: but he will hardly be grateful if, in order to do so, we pull with both hands at the whole appendage."

### CHURCH MUSIC.

When is that long-expected choir reform going to come? Competent judges declare that it is absolutely necessary, and we in our narrow sphere see no reason to dissent from their opinion. Were there a dearth of ecclesiastical music we should perforce be obliged to put up with the vocal pyrotechnics of the gifted soprano and tenor; but when we have music of rare beauty written expressly for divine worship we can discover no excuse for retaining the compositions now in vogue. They are, if we may believe newspaper reports, quite acceptable to the best musical taste. We confess, however, to an inability to see that. When we hear the "Gloria" in a setting of catchy music that is suggestive of the dance hall, and the grand "Credo" hung to the winds in a mutilated condition, twisted by repetition out of all sense and coherency, we begin to have doubts as to music's ministering to devotion. The prelates of Nice, who valiant are, and many of them, eyes dug out and hands scorched and legs disabled, came from all quarters of the earth to bear witness to the faith within them, would, were they to enter some of our churches, scarce recognize their immortal profession of belief.

The gifted soprano who permits her friends to write her up in the newspapers may have a fine voice, with upper register notes of surpassing beauty and brilliancy plus a collection of bravuras, but she should refrain from exhibiting them in the church. We go there to worship God and not to while away an hour or so listening to music that feeds the vanity of the vocalists and distracts the worshipper. St. Crysostom says:

"Nothing so exalts the mind and gives it as it were wings, so delivers it from earth and loosens it from the bonds of the body, so inspires it with the love of wisdom, and fills it with such disdain for the things of this life, as the melody of verses and the sweetness of holy song."

But the good saint would have used other language had holy song as rendered now, fallen upon his ears.

In looking over the annals of the past one cannot but admire the attention given to ecclesiastical music. It was deemed a part of liberal education, and we are told that the Roman Pontiffs were either musicians or men who delighted in music. Not content with cultivating it, they carefully guarded it from corrupting influences. Writing to an Abbot, St. Bernard says that Church music should be full of gravity, being neither lascivious nor rustic, sweet without being frivolous, soothing to the ear, but so as also to move the heart. It should appease sadness, mitigate anger and not diminish but fecundate the sense of the words. The old masters were men of faith who caught the echoes of the choir invisible and locked them up in the harmonies of the Church. There is no affectation, no straining for effect, but the music of a soul afire with the love of God and anxious to plant that love in the hearts of others.

During the Middle Ages music was employed to direct minds to spiritual things. "When men hear sacred songs," says St. Thomas, "although they may not understand the words which are sung, yet they understand for what purpose they are sung, namely, to praise God, and this is sufficient to excite devotion." Not only were priests endowed with the knowledge of music, but laymen as well. And it must have been inspiring to have heard within the precincts of some grand old cathedral the majestic Gregorian chant swelling up from the hearts of the faithful and upbearing to the great White Throne their tribute of love and adoration.

In the fifteenth century Benedict XIV. condemned a theatrical music, which began, as Digby says, to be introduced into churches. Satan seemed to have crept again into the paradise of men on earth, the house of God. The chants were left to profane untuned artists who substituted fanciful digressions and bombastic flourishes—a music, in a word, full of insolent grandeur, noisy, tedious and abounding in insipid repetitions—for the ancient simplicity, the dignity of the priesthood and the reverence of God.

And this is the kind of music one hears in too many churches! It may be pleasing and tuneful, but it is not devotional.

Sometimes it exceeds all limits, as when for an example some strong-lunged female indulges during the solemn Benediction service in sundry musical war whoops. We sincerely pray that our eyes may not close in death until we hear the music that fell from the lips of our forefathers and that is blessed and sanctioned by the Church—the Gregorian chant—in every place of worship.

### OUR LADY'S STATIONS OF THE CROSS.

Pilgrims go Along the Way of the Cross at Jerusalem, Passing From Calvary, not to It—The Narrative of Felix Fabri (1480) gives a Devotional Reason for This. In Our Lady's Custom of Communion and Devotion.

"Our Blessed Lady was careful every day to visit the holiest places in Jerusalem and the neighborhood. In the early morning, as dawn drew nigh, after having received the Sacrament from St. John on the Lord's Mount of Sion, she went forth with her maidens and entered that great chamber which had been made ready for the last Supper, where she meditated upon the immense boon there conferred upon the human race, looked into the deepest mysteries, and kissed the place where her Son had sat. From thence she would go to the house of Annas the High Priest, and after praying there entered the hall of Caiaphas, and mused, not without sorrow, upon the sufferings undergone by her Son in that building. Thence she went down the Mount Sion out of the city, and came to the rock of the Cross, which she embraced and sweetly kissed, pitying that dearest One who was crucified there, and rejoicing nevertheless in His precious devotion to those whom He redeemed. From thence entering into the garden of the Lord's tomb, she would go to the place where the Body of her Son and Lord was anointed and preserved in spices, where she kneeled and kissed the stone, and swiftly rising from thence, made her way to the Lord's tomb, whose cave she entered, and embracing His Sepulchre, was filled on that spot with unspeakable joy. Leaving these places she went down the hill of Calvary towards the city gate, and on her way, not unmindful of her Son, how He was led out of the city along that path, burdened with the heavy cross; and in the places where she had seen her Son either fall beneath the load of the Cross, or be assailed by some special outrage, she would kneel down and pray. Thus she would enter the city by the gate of judgment, go up to Pilate's judgment hall, and kiss the places where He was scourged and crowned, with thanksgiving. Coming out from thence she would go to the house of Herod, and kiss her Son's footprints there. From hence she would go up to the temple of the Lord, and after praying there, would leave the temple on the other side, and come to the golden gate, where she reflected upon her Son's entrance on Palm Sunday."—The Month, 1st July, 1900.

### THE BIBLE AND ITS INTERPRETER.

Dr. De Costa is writing a series of articles for the Catholic World on "The Place of the Bible in the Catholic Church." The first of the series—the leading article in the magazine—is on "The Bible and Its Interpreter."

The doctor starts out with the proposition that the Catholic Church is the only competent authority to answer the question: Is the Bible inspired? And that competent authority has answered the question, through its councils and its supreme head, in a manner that leaves no possible doubt about the attitude of the Church towards the Bible.

Inspiration, whether in book or man is an attribute that falls under none of the senses, and consequently must become known by means of authoritative, infallible teaching or it cannot become known at all. Individual reason private judgment concerning a fact must rest on the testimony of the senses or on the testimony of authority. In the case of inspiration the judgment cannot rest on the testimony of the senses, because the fact is super-sensible, falls not under the senses, is beyond their province. They are therefore not competent to give evidence, either affirmative or negative, in the case. The senses being thrown out of court, there remains only the testimony of authority. And the weight of this authority—its convincing force—depends on its nature. If it be a purely human authority it is, in the last analysis, nothing more than the authority of the senses, which we have seen is utterly incompetent; for the testimony of many men (in council or synod) based on the evidence of their senses as to a fact that falls not under the senses, is as incompetent as the testimony of one man based on his senses as to a super-sensible fact. Where both are utterly incompetent there are no degrees of comparison. There must therefore be an authority competent to justify a reasonable

or reasonable belief is impossible. The only authority competent to induce reasonable belief in a revealed fact that be known only through authority is an authority resting on the infallibility of God, and by His commission and promise rendered incapable of error in delivering His revealed truth to mankind. Only such an authority can justify a reasonable faith in the inspiration of the Bible. And such an authority has spoken and affirmed the inspiration of the Scriptures.

This is the ground of the Catholic's belief; the only reasonable ground of belief in a super-sensible and supernatural fact. In the last analysis the Catholic's faith rests on the veracity of God, the only ark in the wide waste of erratic speculation and harrasing doubt.

The fact is that Protestantism in the beginning took the inspiration of the Bible on the word of the Church, even while rebelling against her authority. It was not long before some of its leaders realized the absurdity of their position. Luther was one of these, and it was not long after his rejecting the Church's authority and falling back on his private judgment that he rejected the authority or inspiration of some of the books of the Bible. He was, as Dr. De Costa truly observes, the first of the formal Higher Critics.

But the Protestant masses, more pious than logical, still cling to the old Catholic faith as to the Bible, and reverence it as inspired. Masses of men are slow to work out logical conclusions from an accepted principle, whether the principle be true or false. The Catholic belief concerning the inspiration of the Scriptures which Protestants received from the Catholic Church has lingered among them—more, however, as an inherited habit of thought than from firm, positive and logical conviction—for more than three hundred years. But the reason of the belief being rejected, the belief itself has been growing weaker as time passed. The logic of the original false position of Protestantism has been working its way slowly through Protestant society, until of late years the Higher Criticism in its more virulent form has accelerated its speed to a veritable Niagara current; with the result, in the words of Dr. De Costa, "that the bulk of the (Protestant) people have drawn away from all religious organization and from belief in the Bible, which is ridiculed in thousands of Protestant pulpits."

It has taken over three hundred years for the seed of infidelity, buried in the core of the original false principle of Protestantism, to grow to its full development and bear its legitimate fruit, scepticism, agnosticism, infidelity. The fact that it took so long to eradicate the Catholic belief in the inspiration of the Scriptures from Protestant peoples is, to the philosophic mind, a striking proof of how profoundly the Catholic Church had impressed that truth in the minds of Christian peoples in the time just previous to Luther's revolt.

Dr. De Costa's article is mainly devoted to an account of the origin and progress of the Higher Criticism and its disastrous results. He knows whereof he speaks. His presentation of the Catholic attitude towards the Holy Scriptures—so far as he gives it in this first article—is clear and correct.—N. Y. Freeman's Journal.

### THE CATHOLIC CONVERTS' LEAGUE.

The Catholic Converts' League of America is doing a good deal of active work in Chicago. It has held several meetings, during which the question box received a good deal of attention and papers on important topics were read. The gathering of converts as such is an important feature in our work, for it serves to bring to the notice of the great body of Catholics and non-Catholics the high character of the men who come into the Church through intellectual conviction. They have all, though, severally and individually, worked their way out from the prejudices of early education and the restraining attachments of friends and relatives into a position in which very often their only consolations are the rest and peace of heart that comes in the possession of the truth. Usually they are men and women of strong conviction and resolute character as well as courageous heart.

"I never meet a convert but I am ready to take off my hat to him. I honor him for his courage of heart, as well as for his rectitude of purpose," said one of the best known prelates in the country.

That there is a sufficient number of converts in Chicago to constitute a league is not only evidence of good work done, but it is a most striking proof of the necessity of accomplishing a still greater work on the same lines. What has attracted men of such high character will continue to attract still others. There are seeking the light, and there are eagerly seeking to make it known to them. There are numbers of hearts who are longing for the rest and peace that they only can get in the Catholic Church, and there are only a compar-

cross roads to point out the way, or are near the door to open it unto them.

The real good this Converts' League will do, besides the personal advantage derivable from membership, is the constant announcement of the fact before Bishops, clergy, and people that there are still other converts ready to come if only the way is prepared for them.—The Missionary.

### TALES FROM THE MISSIONS.

Interesting Incidents of the Non-Catholic Propaganda.

The current issue of the Missionary contains its usual complement of interesting incidents narrated by the enterprising Fathers of the Catholic Missionary Union, who are carrying on the crusade among non-Catholics throughout the country. The following incident is well worth republishing:

The Catholic Missionary Union often hears, through its priests, of life stories as strange and entertaining as romance. An incident that recently came to its notice will, doubtless, prove generally interesting. Toward the end of a non-Catholic mission, recently given, a poor laboring woman, shawl clad and wrinkled with incessant cares and privations, approached the missionary and asked if she could bring him a friend of hers who was not a Catholic. Upon his assurance of a welcome she went to fetch another poor creature even more needy, from a spiritual as well as worldly standpoint, than herself, and placed her before the priest, somewhat as a cat would a mouse. The good Samaritan eyed her rather uncouth-looking charge with complacency, and in an awkward assumption of *savoir faire*, introduced her and tried to make her feel at ease. The effort, however, was beyond her powers, for the recruit proved to be a veritable quintessence of blind bigotry, preserved intact through many generations of moral perversion. The priest's kind words and patience, however, gradually exorcised the malevolence with which he had first been regarded, and the "born Catholic" had the gratification of witnessing in her friend a change of heart toward the Church which would inevitably lead her to the desired goal, full conversion.

### THE GOOD SAMARITAN'S REWARD.

This instance of the missionary spirit, so beautifully exemplified in the life of one of the world's despised, led to further questioning by the priest, and the facts of her life embody the spiritual romance so often shown us in the marvellous dispensations of reward and punishment by the hand of God. Her great grandfather was a young man of a famous and highly respected family in the South who, with a heroism as beautiful as any deed of chivalry, suffered disinheritance and the loss of all friends and worldly prospects in order to become a Catholic. His fortitude, preserved in his present hard-working descendant, has been a far greater wealth, according to the eternal values of things, than the fortune he relinquished. But God is not unmindful of His own even in those lesser interests, as recent news seems to prove. It now has been found that the Protestant branch of the family has died out and a sum of about \$75,000,000 is to be divided among a few persons, of whom our poor day laborer is one. Facts like these are a startling commentary upon the theory that the laws of cause and effect are independent of an all-seeing God.

### IN PROVIDENCE.

In the neighboring diocese of Providence the missionaries were Rev. Dr. Stang, Rev. M. J. McCabe and Rev. Dr. Blessing. They write:

The Fathers of the Providence apostolate have been doing good work ever since the inauguration of the movement last February. They have been busily engaged in giving missions in some of the larger churches, and in each instance following up the mission to Catholics by one to non-Catholics. In the beginning of May they invited Father Younan, C. S. P., to associate himself with them for a great mission in the cathedral. At its close the mission to non-Catholics opened. Bishop Harkins gave the address of welcome.

The Bishop is very sincerely and actively interested in the success of this work. At a conference to the clergy he stated that so deeply did he feel the need of this apostolate of preaching to non-Catholics in the diocese that he would be pleased to take the work under his special protection. So much was he interested in its success that he would be pleased to look upon the establishment of the work as one of his choicest projects for the diocese.

The attendance of from four hundred to five hundred non-Catholics greeted the missionaries the first night, and as the evenings went by both the interest and the numbers increased. Providence has not a very great reputation for the interest it takes in religious matters, and one who knew ventured the assertion that "three converts in Providence would be a miracle." A priest who looked in one night said that he was surprised beyond all measure at the attendance of non-Catholics. There were

TWO MINISTERS WHO CAME EVERY NIGHT—one had himself replaced in his own

single lecture. A lady expressed herself to the rector in this way: "Now we know the truth about Catholic teaching. For what purpose have we been deceived all these years?" This lady and her daughter followed the sessions of the inquiry class in order to get a fuller knowledge of the Catholic faith, and to disabuse her mind of all these false notions about the Church. The meetings of the inquiry class were held for two weeks after the mission finished. After the first three evenings a man, his wife and two children, aged six and fourteen years respectively, were baptized. A Catholic told one of the fathers of the house that he was coming back after being away for thirty-five years.

Two weeks of good work in the inquiry class brought it twenty-one converts, and there were sixteen who were sure to come, while thirty-four others were left under the care of Father Lowney.

### CHURCHMAN'S EPISCOPALIAN RECTOR.

The priests who conducted the mission in Norwich, Ct., write:

To show the effect on some outside the fold it is only necessary to allude to the conduct of an Episcopalian rector. Hitherto the ministers have been uniformly gracious; if unwilling to attend in person, they have not deterred their charges from accepting the invitation. But Norwich was to be the exception. There may have been local incentives that caused the minister to act churlishly, however. The church over which he now presides gave three former pastors to the Catholic Church, one of whom is Henry Austin Adams. Whatever made him wroth, the gentleman resented being called a non-Catholic, and in the letter which answered the invitation to come he took it upon himself to read Father Smith and the missionaries a lesson in theology. The good which came forth from this otherwise disagreeable episode was the unmasking of the minister. Many Catholics lauded him before as "the most liberal of men," but they discovered that liberality is a somewhat shrewish creature when pet notions are threatened.

### BAPTIST RANTER'S DISCOMFITURE.

Rev. P. B. Brannan had one interesting experience in Mena, Ark. His missions to non-Catholics in the town had been so successful as to alarm the Protestant ministers. They sent for a Baptist preacher who had some reputation as a controversialist. He got in on Friday night while I was speaking on Transubstantiation, writes Father Brannan. I was expecting a challenge which I did not get. Saturday night was a vacant night for me at the opera house, as I had to hear confessions. He circulated hand bills all over town Saturday, inviting all, especially Catholics, to come and hear him. I was asked by several Catholics if they would go. I told them I had no objection, but if you go into a polemic den you must take the consequences, and that if they could stand it I could. They went and they got the "consequences." He invited them to go again Sunday afternoon, but "they didn't go there any more." All were in eager anticipation for my last lecture Sunday night. The house was crowded as it had not been before. I saw the "old offender" himself come in and take a seat in a conspicuous place in the audience. He appeared to be a man about sixty-five years of age, with many wrinkles, long gray whiskers, a head fringed with gray hair, with much unproductive space on his cranium. He put on his gold spectacles and looked intently at the speaker. I talked for about an hour and a half on my subject, and all began to think that I would make no allusion to him. For the next half-hour I attended exclusively to "his case." I would that the pen of another should tell the balance.

The enthusiasm of the audience was such that they could no longer suppress the rising volume of intense gratification, and they made the rafters ring with vocal, manual and pedal demonstrations of delight. As the speaking proceeded the old man's head started on a journey to his knees, and when all was over his whiskers were resting on his lap. I have had many exciting experiences.

### BUT NOTHING LIKE THIS.

In all my missionary travels. Next day a ponderous Missourian came up and shook hands, and said: "Well, mister, I ain't on your side—that is, I haven't been—but jee whiz! you give that old fellow —, and he deserved all he got." Next day the old man left town, and I think it is safe to say that he will not interfere with my missionary work right soon again. The confessional was most prolific in good results at this place. I have other interesting things to say, but must reserve them for a future occasion, as I find I am taking up too much space.

We must bear our crosses: self is the greatest of them all. If we die in part every day of our lives, we shall have but little to do on the last. Oh wretchedly will these little daily deaths destroy the power of the final dying!—Fenelon.

How beautiful is sacrifice! Ever since the Divine Martyr made selfishness abominable, they who rise to high purposes are lifted to them.

THE CATHOLIC RECORD

AURELIA; OR, THE JEWS OF CAPENA GATE

PART THIRD—THE VESTAL

CHAPTER III. THE LUMINOUS GALLERY.

When Domitian stepped into the garden with his bow and arrow, he had also called in a loud voice.

"Hiruntus! Hiruntus!"

"At this name, a boy, or rather a young man, for he was eighteen years old, came out suddenly from behind a tree, and approached the emperor.

"Hiruntus," said Domitian, "go and stand yonder; I need a little recreation."

"Are you going to hunt me again?" replied Hiruntus, without attempting to disguise his unwillingness.

"You call this a scratch?" replied Hiruntus, with a bitter smile.

"Oh!" remarked the emperor, "do you still think of the little scratch you got the other day? It is the first time that such a thing happened to me."

"You call this a scratch?" replied Hiruntus, with a bitter smile.

And he held up his hand, the middle finger of which was fearfully torn, the flesh having been cut to the bone.

"What, my son?" remarked Domitian, with something like compassion in his voice, "are you not yet cured? Heliodorus, my physician, said it would be nothing. Why did you not use the salve which I held up the other day?"

Hiruntus made no reply. He preceded the emperor towards the hippodrome.

But who could have studied the poor lad's face, would have read there every desire to revenge himself on the man who daily placed his life in danger for mere amusement.

Domitian, busy with selecting his arrows and examining his bow, had not remarked this.

Hiruntus was a poor, misshapen creature. His pear-shaped head was covered with thin, wiry hair, short and hard, like the hair of a modern clothes-brush.

He owned his name to this peculiarity. A very pointed nose was accompanied by a very extraordinary large body.

His arms were long and thin, and his legs crooked and dragging, making him altogether one of the most hideous freaks of nature.

But a strange light flashed from his eyes, and his intelligence seemed animated by an uncouth mass, which was not unlike the bust of some divinity of the ancient Latins.

Whence came this singular being? Where was he born? Nobody about the imperial court, and even Domitian himself, could have answered these questions.

The boy had been brought up by a necromancer, named Aelasterton, who came to Rome occasionally, and in whom Domitian had the most superstitious confidence.

Although he was on the point of death, for saying that he knew when the emperor would die.

Hiruntus hardly ever left his master. Domitian consulted him on the most important occasions, and upon the appointment of a new officer of the empire depended upon the capricious whim of this hideous creature.

But all this, as we have seen, did not prevent the emperor from making him his plaything, and exposing his life daily.

Hiruntus, although he was so hated by Domitian, was not, however, content with being a plaything; he had a secret ambition, and he had a secret plan.

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The informer looked triumphant. "It is a proclamation, my lord," he replied, without taking the document.

"I need not read it," he said, "I am already acquainted with its contents. . . . Here is a similar copy."

And the informer handed Domitian another sheet of papyrus.

"A proclamation!" repeated Domitian, with unforgotten surprise. "But this does not have the appearance of one!"

"My lord, the word may not be very exact. But when one knows the style of this writing, one may, I should think, style it a proclamation, for it aims at preparing the mind of the people."

"Prepare it to what?" asked Domitian, with visible anxiety.

"To rebellion and a change of reign," replied Regulus, blunty.

Domitian bounded like a wild beast wounded by the hunter's shaft.

"By Minerva!" he cried, with concentrated rage, "can it be true? Is such the aim of all those covert allusions?"

"Oh! they shall repent of their audacity!" he said, "but who is the author?" he asked, fixing his bloodshot eyes on Regulus.

"The author of this impious project, and of these libels," replied the informer, "is Lucius Antonius, the general commander of the army of Germania, who wants to have himself proclaimed emperor,—he, or another, it matters little. Here, at all events, another document of far greater significance, which does not leave the least doubt as to his projects."

Domitian jerked the manuscript from the hands of Regulus, and proceeded to read it with eager curiosity. In this document, as in the other one, the writer reminded the people of Domitian's many crimes; he revealed the true motive of Lucius Antonius's murder, and alluded severely to the low birth of the man who had the boldness to style himself a god, and to have his statue worshipped in the Capitol; he mentioned Domitian's recent acquisition of glory, by stating that he had been shamefully beaten by the Dacians and Marcomans, and, following the precedent established by himself in a previous expedition, had gotten up the evidences of an imaginary victory, by purchasing a large number of slaves, and parading them as prisoners of war, after having their hair and their garments arranged according to the fashion of the people he claimed to have conquered.

Finally, the writer, with an energetic appeal to the Roman people, whom he called upon to aid and sustain the effort made to be made for the tyrant's overthrow by a numerous army, which he announced as ready to march on Rome to deliver her from the yoke of the odious Domitian.

In order to understand the full import of this proclamation and the rage it must have excited in Domitian, it must be known that the peace which ended the war against Domitian had been purchased at the cost of Roman honor. Owing to Domitian's mismanagement, his expedition undertaken to avenge Oppidius Sabinus and Cornelius Fuscus, whose legions had been cut to pieces by the Dacians and the brave Dacian king, who had ended in a fearful disaster, had not averted it by signing an ignominious treaty. The emperor, nevertheless, had the impudence to boast the glory of a triumphal reception, and the Senate gave its cowardly assent.

The first proclamation contained only injurious revelations, the true import of which was more fully developed in the second. And yet, what had most deeply wounded Domitian's vanity were the particulars concerning his humble origin, and of the murder and incendiary committed in order to conceal or rather wipe out the proofs of this origin. Hence his anger against Marcus Regulus, who had intruded with the management of the already old affair,—either the secrecy or the ability of the accomplices must have been at fault, since the accusation was now trumped up so boldly.

But the emperor foresaw the coming of grave events, and his resentment against the informer melted before the greater anger which darkened his brow as he read the proofs of his enemy's audacity.

"How is it," he asked, after a little reflection, and showing the sheet of papyrus, "which of these is a copy, that you style this libel in your possession? Palfurus, who handed it to me this morning, assured me that no other copy existed."

"Palfurus must be very skillful!" said Regulus, with a smile of contempt. "For the last two days this proclamation has been posted on all the walls in Rome!"

"Indeed!" cried Domitian, with mingled rage and terror. "And is this other one also publicly posted?" he asked, showing the second document brought by Regulus.

"No, my lord, it has not yet been posted, but it will be by to-morrow," replied Regulus.

"To-morrow!" repeated Domitian with the same terror. "I shall see it by to-morrow!"

"Yes, to-morrow, my lord, unless the package of copies just introduced into Rome is immediately seized!"

"Immediately! Immediately!" cried Domitian, with a maniac's fury. "And let the man who received it be put to death!"

"Hollo, guards!" he called, "let the man who received it be put to death!"

But he stopped, seeing Regulus bare his bosom and kneel before him.

"What are you doing?" the emperor asked with surprise.

"I bare my throat to my master's sword," replied the hypocrite, humbly, "for the package of proclamation is at my house!"

"Oh!" exclaimed Domitian. "The emperor should think that his miserable slave has done right in preventing them from falling into other hands."

"By Minerva! Regulus, you are a cunning fellow!" exclaimed Domitian. "It is the way to serve one's master! But may the Fates cut my throat if, if I can guess how you managed to obtain possession of these documents."

"In a very simple way, my lord. . . . I have bought the man to whom they were sent. Unfortunately I only found him out after the first proclamation had been posted, for it was only then I suspected that there existed a depository."

"Who is this man?" asked Domitian.

"One Miltius, an obscure creature. He lives not far from the two temples of Isis and Serapis. I learned what was going on from the Archigallus, who gets his hair dressed at Eutrapelus. This Miltius is certainly in communication with Lucius Antonius, for he goes to the packages to an appointed place, on the Flaminia Way. These packages, well delivered to Miltius at midnight, near the garden hill."

"But this man will surely reveal the names of Antonius's accomplices," remarked Domitian, interrupting Regulus. "I intend that he shall, my lord," replied the informer, "although I do not necessarily need his assistance to procure a list of the names of the conspirators, for I have other means. . . . But, of all events, I shall make some use of him."

"What do you mean?" asked the emperor, with lively curiosity.

"Read this, my lord," replied Regulus, solemnly. "This letter was found among the libels."

Domitian had no sooner cast his eyes on the document than he gave a start of surprise. After reading it, he remained plunged in astonishment, making no effort to conceal his impressions.

The latter was addressed by Metellus Celer to the Grand Vestal Cornelia, and read as follows:

"Dear Cornelia,—In a few days you will hear a good deal about Lucius Antonius, and it will probably be stated that he intends to have himself proclaimed emperor. Do not believe this, as my friends and I are perfectly acquainted with his plans, which I am assembling sufficient forces to overthrow the odious tyrant, Domitian, to think of wearing the crown which properly belongs to the two young Caesars, Lucius Antonius and Flavia Domitilla. His intention is, therefore, to proclaim them as soon as his legions will be ready to march."

"Dear son of my life, do not taking any part in this enterprise, I make vows for its success."

What consequences must result for us from this great event! First the happiness of seeing each other freely! And soon, doubtless, the greater bliss of seeing Lucius Antonius, and by other means, obtain possession of the throne, which we have awakened a powerful interest in Domitian, for he listened to it with much attention; but the reader being already acquainted with the events that formed its substance, we deem it unnecessary to repeat it.

"However, said Regulus, after relating his disappointments, "I did not lose courage, and the gods have permitted that I should again, and by other means, obtain possession of all those secrets, so important to my master's safety, and the proof of which I have hastened to bring to his knowledge."

The informer, however, was not very explicit in the second part of his narrative, he did not wish to say by what means he had obtained possession of the documents which he had brought to the emperor. He merely repeated that he had corrupted Miltius, whose acquaintance he had made through the Archigallus. Having finished his story, he asked the Emperor what he thought of all this.

"It requires reflection," replied Domitian. "I shall again have need of your zealous services," he added, putting his hand familiarly on the informer's shoulder. Regulus blushed with pleasure at this caressing gesture, accompanied by a glance which promised future favor as the reward of future infamy.

"Do you know," remarked Domitian, after a short pause, "that this cousin of mine, Flavia Domitilla, is a veritable beauty in the family? She is it who corrupted all my other relations. I see it."

"I want to begin with her," he added, with a dark smile. "What shall I do with her?"

"Speak, my lord, I shall obey," replied Regulus, bowing low.

"We shall think of it," growled Domitian. "As for that young man, Metellus Celer, and his family, I shall have them put to death."

"Will the emperor permit me to give my advice?" asked Regulus.

"Speak," said Domitian.

"It would be perhaps better to wait the further development of events," said the informer. "For under the name devoted to me near Metellus Celer, and I am sure that we can seize the latter in the retreat which he thinks so secure, whenever circumstances will require it. But if he is, as his letter would lead us to believe, acquainted with this conspiracy of Antonius, does not the emperor see what precious information may be obtained from this source?"

"You are right, Regulus, let us wait!"

"And as for the Flavian family, let us wait also. When they see that they will have fully betrayed themselves, my severity will seem natural and legitimate."

Moreover, to-morrow all these questions will have made a great step. Regulus, do not fail to be here to-morrow morning, for I will be able to observe some curious and significant things. . . . Go, Regulus, I am satisfied with your zeal. . . . Leave all these documents with me."

The informer handed the various packages to the emperor, who placed a tripod near Minerva's statue, and according to Regulus to give him further instructions. They walked out of the gallery into another apartment, where they remained in conversation a little longer.

No sooner had Domitian and Regulus left the phlegmatic gallery than the bronze base of Minerva's statue opened noiselessly, and Hiruntus springing forth, seized the papers and swiftly disappeared with them in his hiding-place. The secret panel fell back to its place, and the most expert eye could not have detected its existence.

Silence and solitude reigned in the immense gallery when the emperor returned.

He could not restrain an exclamation of surprise upon reaching the tripod and missing the papers he had so recently put there. Laying his hand mechanically on the gilded surface, he felt something warm and damp that made him recoil with terror. His fingers were stained with blood!

Domitian cried aloud, and the echoes of the luminous gallery repeated the cry. The guards rushed in, thinking the emperor had called for them.

Domitian found him gazing with superstitious terror on Minerva's statue.

"Go away! retire!" cried Domitian, angry, for he did not wish others to witness his anguish.

When he was again alone, he examined the traces of blood, moist with the cold sweat of fear. "To-morrow, this statue shall be pulled down. . . ."

In a book-store on the Sacred Way, a hundred men were busy copying, by the light of numerous lamps, a document which a stranger had just brought in.

This document was the second proclamation of Antonius, so mysteriously stolen from Domitian by the boy, Hiruntus, and which, it will be remembered, contained an energetic appeal to arms.

Next day, the walls of Rome were covered with copies of it.

held in his power, and proposed to interrogate in presence of his court.

"Are you certain," asked the emperor, stopping abruptly before Regulus, "of all you are telling me? How did you get this information? You will readily understand the grave character of these revelations, and how necessary it is that I should be informed of the smallest circumstances connected with them."

"My lord," said Regulus, "permit me to relate all that has taken place during your absence, and what I have done to obey the instructions you had left me."

At this juncture a singular and barely perceptible noise reached the ears of the two men, who turned quickly to see if any one was spying their secrets. But the wide gallery was deserted and silent, and the luminous stones reflected no other image than those of the Emperor and Regulus.

"Did you hear, Regulus," said Domitian with uneasiness, and pointing to a colossal statue of Minerva, placed in the centre of the gallery on a bronze pedestal. "It seemed to me the noise came from that direction."

"Let us verify the fact, my lord," said Regulus, "the same noise attracted my attention."

The Emperor and the informer walked around the statue, but saw no one.

"It is nothing, my lord," remarked Regulus, "the great weight of this statue, causing its base to settle in the soil, has probably occasioned the slight noise we heard."

"Very likely," well, Regulus, begin your narrative, I am anxious to know all."

The informer's long narrative must have awakened a powerful interest in Domitian, for he listened to it with much attention; but the reader being already acquainted with the events that formed its substance, we deem it unnecessary to repeat it.

"However, said Regulus, after relating his disappointments, "I did not lose courage, and the gods have permitted that I should again, and by other means, obtain possession of all those secrets, so important to my master's safety, and the proof of which I have hastened to bring to his knowledge."

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ing crowds assembled near them, and from which were heard the most outrageous and significant curses against Domitian.

TO BE CONTINUED.

THE BLOT ON THE WALL.

Effie's nest was built where nests should be built—high up in the air; nor was it any the less a nest that its occupant could not fly. Indeed, she could hardly walk. Effie Taral had been a cripple all her life.



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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. Arrangements 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.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. The matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain Yours faithfully in Jesus Christ, D. FALCONE, Arch. of Larissa, Apost. Deleg.

London, Saturday, July 28, 1900.

ST. ANNE DE BEAUPRE.

The celebrated shrine of St. Anne de Beaupre is being visited by thousands of pilgrims from various points in the United States and Canada, as is the case every year at this season. On Monday, July 16th, five thousand pilgrims were reported as passing through Montreal on their way to make the pilgrimage. Many of the pilgrims are invalids who expect to be cured of their maladies at the famous shrine, confidence being universal that through the intercession of the Holy Mother of the Blessed Virgin Mary thousands have been cured, and that still similar cures may reasonably be expected. Archbishop Bruchesi is reported to be at St. Anne to assist in receiving the pilgrims.

STATUTE AGAINST HOWLING FANATICS.

The Kenittes have received a severe setback from the Lord Chancellor Earl Halsbury, who, in answer to a complaint made in the House of Lords by Dr. Temple, Archbishop of Canterbury, stated that there is a statute which prescribes severe penalties against the bawling and Church desecration of which he complained. It is said that the police were not aware of the existence of this statute, which fact accounts for their tolerance in the past of the interruptions of divine service perpetrated by the followers of John Kenitt. The statute was passed during the reign of Queen Mary, who desired to repress such disorderly manifestations which in the troubled religious state of England at that time had become very common. It is thought probable that the statement of the Lord Chancellor will act as a deterrent to the Kenittes, and the Ritualistic ministers of the Church of England will not in the future be disturbed to the same extent as heretofore by howling fanatics who attend the public services of the church for no other purpose than to create disturbance. Fines and detention for some weeks or months in prison are the only means to restrain these disturbers of the peace.

GERMAN TRAMPS.

It is stated that Germany is a land without tramps, while, as we all know, the United States and Canada swarm with them. How does this happen? There are poor people in Germany, but the laws provide that no one shall prowl about the country without giving an account of himself and of his means of support. If he is looking for work, he must give an account of his means of support during his search. If he has no means of support the Government will supply such, but will give him a job to do in the meantime. An honest tramp will be glad of the opportunity thus afforded him to earn his living during hard times, and even to have something over for a rainy day. If he is not honest, he will soon tire of tramping under such conditions. We might learn a lesson in this matter from our German cousins, and the police might be commissioned to bring all tramps to a place where there is plenty of wood to saw, and where a substantial dinner will be given to the man who saws his share, and something extra if he saws with good will. He should, in fact, be paid in proportion to the amount of work he does. If these were done there would be no more men who cannot find

any work to do, and no more Ouzey's armies. So says Poulteney Bigsow in the New York Independent.

ORANGE MISREPRESENTATIONS.

In our short notice made last week on Orangemen's day we stated that in the addresses delivered at the celebrations throughout the Province there was considerably less of bigotry displayed than in former years, and less of effort to stir up religious discord. We are obliged to remark, however, that the same thing cannot be said of the deliverances of clergymen in the churches on the Sunday previous to the 12th, uttered by the chaplains of the association, or those who took upon themselves the supposed duties of chaplains on the occasion of the annual religious, or perhaps we should say rather irreligious celebration.

If it is to be said that the Orange laymen are becoming somewhat more civilized and more tolerant toward those who differ from them in creed, we cannot say the same of those members of the Orange order who write "Reverend" before their names. These gentlemen evidently deem it to be the chief duty of the ministers of the Prince of Peace to foment and perpetuate strife and discord.

We do not at all assert nor have we ever asserted that King William III. was the worst of English monarchs, or that James II. was the best. Yet we are tired of hearing the lie repeated year after year by Orange orators that William brought to Great Britain civil and religious liberty, and that James was driven from his throne to save the country from tyranny and oppression. Such assertions are most palpably contrary to all the facts in the case.

One of the assertors of this was the Rev. Mr. Dixon, who preached the annual Orange sermon to the County lodges of the district of Toronto on Sunday, the 8th inst. He said, according to the report of his sermon given in the Mail and Empire of the 9th inst:

"They were gathered to commemorate the time when once for all it was decided that Protestant principles should be supreme in Great Britain. Through the advent of King William III. civil and religious liberty were accorded to every Briton. The speaker pointed out that they were gathered to day that they might renew their pledge to keep the great Dominion a Protestant country. It is the bounden duty of every true Orangeman to guard these principles from the insidious inroads that were being attempted upon them. Orangemen should unite to keep green the memory of the Prince of Orange, as since he reigned, no one had held himself as a vassal of the Vatican."

William was not naturally inclined to be a persecutor, but a worldly and ambitious man will stoop to almost any infamy to further his personal interests. Hence he fell in with the desires of the dominant psalm-singing round-head party who were enabled by the assistance of what might even then be called the rabidly Low Church of England party to introduce new persecuting measures to be superadded to those already in existence against Catholics, Quakers, and non-conformists alike. It was in accordance with this policy that the Highlanders of Glencoe were brutally massacred by William's written order to destroy the nest of so-called Popish bandits whose only offence was that they were prevented by snow storms from giving in their submission to the new regime on the appointed day. Of course this conduct of King William endears him to the Orange Association, whose history since its first establishment in Ireland is a tale of bloodshed and violence, over which we would gladly throw the veil of oblivion if the Orangemen would show by their deeds that their past history is repented of. But the same spirit characterizes the order to day which animated it in the past, as is evident from the constant choice of such firebrand clergymen as Rev. Mr. Dixon to preach their annual sermons, and from the applause showered on them in proportion to the intensity of the bigotry they exhibit.

The assertion so often repeated by Orange orators in their 12th of July orations to the effect that civil and religious liberty were secured by the revolution of 1688, the accession of William III. to the throne, and the establishment of the Protestant succession, is a mere fraud. The laws by which Catholics, and even non-conforming Protestants were oppressed were the most cruel ever imposed on any people for religion's sake since the days of Nero or Diocletian, and it was for the reason that James II. wished to moderate those laws that he was dethroned and William called in. It is undeniable that this revolution was precipitated by the trial of the Bishops for their contumacy in refusing to read in the Churches the edict of James granting general liberty of

conscience, while not interfering with the established Protestantism of the country. The King was the upholder of the rights of conscience, and though we admit that it was an abnormal state of affairs that a Catholic monarch should be the head of a Protestant Church, King James held that office by the desire of the laws of the land which were passed with the approval and at the desire of the Bishops, and he did not assume any unauthorized powers in directing that the decree of toleration which affected the whole population of England should be promulgated in the churches which were supposed to be and were legally the churches of the whole people of England. The Bishops were undoubtedly contumacious though they were acquitted by the judges amid the general rejoicing of the dominant party of persecution. It is, therefore, a brazen distortion of history to assert that the persecutors who maintained the penal laws in all their virulence were the party of civil and religious liberty. Even civil liberty cannot be truly said to have been the result of the revolution, for there could be no real civil liberty where liberty of conscience did not exist. It is true that democratic principles were at that time asserting themselves strongly, and that the Stuarts were obstinately opposed to the granting of civil liberty: James being like his predecessors in this. But William himself was just as determinedly opposed to the granting of civil liberty as were the Stuarts, and it was only because the granting of more power to the people was one of the conditions on which the throne was offered to him that he agreed to concede it. As we have already implied, the Catholic Stuart, (James) was not acting in setting himself in opposition to the popular demand for more extended liberties. Charles I. lost his throne and his life for upholding the divine right of kings, and Charles II. equally withstood the current of popular opinion in this respect, as far as he dared. These facts, as well as the fact that Charles I. has been placed as a martyr in the Calendar of the Church of England, are evidence enough that it was not because of his religion that James II. maintained the same doctrine for which his father suffered death. The divine right of kings in the sense in which the Stuarts upheld it was essentially a Protestant, and not a Catholic doctrine. At this troublesome period the rights of the people were being asserted more strongly than ever before, and it is not very strange that there arose then a contest for supremacy between kings and people. But the people would have won finally, and their rights would have been established just as surely, even if a new dynasty had not been introduced. King James was deposed, not in order to establish civil liberty, but to perpetuate the abominable penal code which had been growing more and more intolerable for nearly a century and a half. Those who, like Rev. Mr. Dixon and other Orange orators, represent matters otherwise are simply demagogues who knowingly mislead their audiences to gain their own end, which is to destroy religious liberty.

TO CORRESPONDENTS.

P. F., of Huron County, Ont., whom we understand to be a Baptist, writes to us on several subjects, one of which is in regard to our recent comments on the mendacious statement made a couple of weeks ago in Toronto by Rev. G. M. Milligan to the effect that Catholics worshipped colored lights in St. Michael's Cathedral, Toronto, on the feast of Corpus Christi. Our correspondent says:

"I see that you are giving 'Hail Columbia' to Father Milligan, Toronto, re-worshipping colored lights. I guess he deserves it all! He is prone to recklessly sketch theological charts of regions he has not taken the pains to explore." We are and we have been aware for many years of this proneness on Mr. Milligan's part, and for the most part we have left him to bloom in the desert of the unknown. We would not have departed from our usual attitude of silence toward him on the present occasion were it not for the prominence given in the papers to his recent utterance, which, however, every one who has the least acquaintance with Catholic teaching and practice knows to be a malicious falsehood. P. F. is evidently perfectly aware of this fact also. But our correspondent continues:

"This reminds me of reading in one of Father Damen's lectures that the Baptists believe if they are not baptized (immersed) they will go to hell surely! Now, nothing could be further from the truth, unless it be Father Milligan's charge. Therefore, I would respectfully suggest that if Dr. Milligan could be persuaded to take the CATHOLIC RECORD for one year, and Father Damen to take the Canadian Baptist for a

year, that one of President McKinley's Cabinet was for a time a Catholic, though not for long. This was Attorney General McKenna.

A NEW BRUNSWICK ORANGE ORATOR.

In another article in this issue will be found some remarks on the untruthfulness of Orange orators in Ontario, with special reference to the address delivered by the Rev. Mr. Dixon before the Toronto County Lodge on the 8th inst. From the Moncton, N. B., Times, we learn that on the same day the Rev. J. G. Francis, a Baptist minister of Peticodiac preached to the Orangemen of that town in a somewhat similar style but more aggressively and more untruthfully than even the Rev. Mr. Dixon.

In regard to Father Damen's statement, we admit that now-a-days Baptists deny that they teach the actual or absolute necessity of baptism by immersion. But our correspondent should remember that Father Damen's lectures have been published for many years, and at the time of their publication the Baptists generally taught that Christ commanded baptism to be received by immersion. Thus immersion is a precept of God, and disobedience to that constitutes a sin deserving the punishment of hell: for it must be borne in mind that the Baptists (except Unitarian Baptists) maintain along with most other Protestants that there are no venial sins, and no Purgatory: hence all sins are punished with hell-fire.

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Catholics Must Keep Abreast of Intellectual Progress.

One of Bishop Spalding's characteristically strong sermons was delivered by him recently at the Church of the Gesù, in Rome, the discourse being in aid of a free night school:

The Bishop took for his text the words "It is the Spirit that quickeneth: the flesh profiteth nothing; the words that I have spoken to you are Spirit and Life" (John vi, 23) and said: "Religion is life in and with God through Christ Jesus; and the strongest, the purer, the more loving the life, the higher and the holier is one's religion. The Saviour came that men might have life and have it more abundantly. In Him the life of the Eternal is made manifest. He has given to the world a truer idea of life's worth, of its sacredness, of its meaning and end, than without Him it is possible to have. His words are spirit and life, the preaching and practice of life.

They that know and love Him are refreshed by rivers of living water. They that have followed Him have the light of life. He is the way, the truth, and the life. His whole work is in favor of life. He gives sight to the blind, speech to the dumb, strength to the weak, courage to the despondent, faith to the doubting, pardon to sinners. He lays down His life that man may have immortal life. He is the resurrection and the life, and they that believe in Him though they be dead, shall live. He is a vital principle for the whole human race. He answers the deepest cry of man's nature, which is for life and liberty.

THE HIGHER LIFE.

The highest life is the highest we can know. It is perfect power, knowledge, goodness, beauty, love. In God it is revealed as a trinity, on earth it appears as a trichotomy. It is vegetable, animal, human. It is physical, intellectual, moral. It manifests itself in faith, hope and love; in art, science and religion; in the individual, in the home, and in the social aggregate.

All values derive their worth from their power to sustain and develop life, and the importance of institutions is measured by their influence on life. Life, more life, ever-increasing life is the end, as absolute, infinite life is the cause and beginning of all things. All else is but means. A soul that thinks and acts in the light of thought and love is more than a universe of he no conscious life. Hence material progress is good only in so far as it serves spiritual ends.

The world exists for man, and man exists that he may know and love God, and thereby ceaselessly grow in power and quality of life, become more and more like unto the Eternal and All-Perfect Being, by Whom and in Whom and through Whom and for whom he must live, or else dwindle and perish. The law of man's life, therefore, is growth. He must continue to grow, or will lose vital force; and as he develops, the institutions whereby his life is sustained and fostered must adapt themselves to his increasing wants. As in order to live he must renew himself, and therefore change, the environment in which he is placed must lead itself to his varying needs, and therefore change. As God gives to nature the power of self-renewal, it is incredible that he should refuse the power to his highest spiritual creation. Growth, development, and the universal means God has given us to unfold and strengthen our being is education.

The noblest individuals, the noblest races, are those which have received the best education. Religion itself, the worship of God in spirit and in truth, can be maintained only by education. By doing and teaching, by suffering and by dying, Christ founded the Kingdom of Heaven. He commanded His apostles to go and teach all men, having shown them first that they could be true apostles and teachers only by loving one another, by loving all men, by loving human perfection, the image of God in the soul.

EDUCATION AND TRUTH.

The secret power lies in education, in the education which strengthens and illumines the mind, which purifies and enlarges the heart, which forms and confirms the conscience. To educate rightly, we must touch the depths of man's being; we must speak to him in the inner recesses where faith, hope and love are born, where God is present and appealing. We may not lay the chief stress upon practices, however commendable, or uses, however venerable; we must address ourselves to the mind and heart more than to the senses and the imagination; to the reason rather than to the memory; to the whole man, if you will, but never to the logical faculty alone.

The truth which not only makes us free, but makes us strong and loving, is not a dead thing. It cannot be ticketed and laid away like specimens in a museum. It is not a collection of formulas or a set of rules. It is life, the life of the soul, it is love and beauty and goodness. It is what we live by, and it is only by loving it that it can be possessed. If we are to educate aright, if we are to make men Christ-like, we must not only help them to see God in all things, but help them to sympathize with all that He has made and makes; we must enable them to perceive and feel His presence not alone in the monuments and deeds of the past, but chiefly in the courage, wisdom, knowledge, love, and power of those who are living and acting with us and around us.

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MOTHER RUSSEL'S STORY OF GENERAL ROSECRANS'S CONVERSION.

The well written sketches in the Messenger of the Sacred Heart on the life-story of the late Mother Mary Baptist Russel, the pioneer Sister of Mercy in California, are full of interest to San Franciscans. Several interesting quotations from her correspondence are published in the current issue, including the following, dated October 30, 1880:

"Our Vicar-General came to me last Tuesday to ask me to entertain a few hours the Ursuline nuns, who were expected to arrive the following day, en route for Santa Rosa, where they have purchased a house and three acres and are going to open a boarding school. We were, of course, happy to do so, and prepared a good lunch in the community room for them, and General and Mrs. Rosecrans, young Mr. and Miss Rosecrans, Father Prendergast, the Vicar-General himself. One of the Sisters was a daughter of the general, and that was the reason of the whole family being here.

"While the ladies were refreshing themselves after the long journey by the application of soap and water, I had an opportunity of getting into conversation with the gentleman, and having heard that the general owed his conversion to the politeness of a peddler, I had the curiosity to ask was it so. He said that, though that settled the point, he had often thought of it before while studying the military profession at West Point.

"He then told me that he and a brother officer were one day walking. The road was in a horrible condition, and at one point where it was particularly bad a plank had been laid for foot passengers. Just as he and his companion got on it they perceived a poor man coming towards them and nearly half way over, but as soon as he saw them back he walked to allow them to pass. The general turned to thank him for his politeness, and seeing he carried a peddler's pack, asked what he had. The man replied, 'I am selling Catholic books.' It seems that the general had often heard that Catholics had some dark secrets which they kept to themselves, so he said to his companion, 'We have heard awful things of these Papists: let us see what they have to say for themselves.' So saying he bought 'The Catholic Christian instructed' for himself and some other books for his friend, and you will say they studied their lesson well when I tell you the second officer is now a Paulist Father, Rev. George Deshon, and General Rosecrans is ever since a practical Catholic, and brought up his children the same; his eldest son died a Paulist Father a couple of years ago and two of his daughters joined the Ursulines.

"He was married at the time he became Catholic, and his wife felt his change of religion deeply and seemed determined to supply or rather atone for his defection by increased zeal; but before many years she too opened her eyes to the true light and goes hand in hand with her husband in all good deeds."

The weakest characters have often a passing desire to do good to their fellowmen—perhaps even to warn them against the weakness or vice which they have allowed in themselves. But the good which men can do to others is chiefly limited by what they are.—The Master of Balliol.

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To be Catholic, we must accept and rejoice in all truth and goodness. We must love not only our friends, but our foes as well, knowing that they, too, in ways beyond our seeing, help to fulfil the Divine purpose. No human being knows enough, or loves enough, or hopes or believes enough, or is happy enough. Let us, then, without fear or misgivings, throw ourselves in to the great world struggle for truth and justice and righteousness, do what in us lies to make men Christlike, to bring the Kingdom of Heaven nearer, to make all understand that God is in the world, and that as man becomes more like to Him the more shall he feel what a divine privilege it is to be alive here and now to work for the salvation of the race. To this end let us put away all narrow thoughts, all sentiments that divide and weaken. Let us be persuaded that God calls all men to a higher life even in this world; and first of all the oppressed, the disinherited, the weak and abandoned.

The greatest service we can do a human being is to give him a right education, physical, intellectual, moral and religious. If it be our duty to do good, as far as in us lies, to all, it is our duty to labor for the education of all, that no child of God may live with an enfeebled body, or a darkened mind, or a callous heart, or a perverted conscience.

apostacized from the infinite Love which is God. He came to bring immortal faith and hope and love to man, and He uttered no word which might lead us to suppose that He considered literature, or philosophy, or history, or science as obstacles to the worship of God in spirit and in truth. He denounces greed, and lust, and indifference and heartlessness, but He does not warn against the desire to know, the desire to uphold one's being on every side, to become more and more like unto God in power, in wisdom, in goodness and in beauty.

He lays the stress of His example and teaching upon religion, upon eternal things; He tells us that we cannot serve God and Mammon, but He does not say that faith and reason conflict. We are human because God is present in the soul. We have reason because the Divine Light shines within us—the Light which enlighteneth every man that cometh into this world. There can be no real contradiction between God and His universe, between Nature and the Supernatural, between Faith and Knowledge. On the contrary, the universe is the manifestation of God's wisdom, goodness and power. Nature and the supernatural both come from Him, and in wider and deeper knowledge we shall find a foundation for a mightier and more spiritual faith in the Eternal Father and His Divine Son.

GOD'S APPOINTED EDUCATOR.

Since it is our duty to educate, it is our duty to give the best education—and first of all to give the best education to woman; for she, as mother, is the aboriginal God appointed educator. What hope is there of genuine progress, in the religious life especially, if we leave her uneducated? Where woman is ignorant, man is coarse and sensual; where her religion is but a superstition, he is sceptical and irreverent. If we are to have a race of enlightened, noble and brave men, we must give to woman the best education it is possible for her to receive.

She has the same right as man to become all that she may be, to know whatever may be known, to do whatever is fair and just and good. In souls there is no sex. If we leave half the race in ignorance, how shall we hope to lift the other half into the light of truth and love? Let woman's mental power increase, let her influence grow, and more and more she will stand by the side of man as a helper in all his struggles to make the will of God prevail. From the time the Virgin Mother held the Infant Saviour in her arms, to this hour, woman has been the great lover of Christ and the unwearied helper of His little ones, and the more we strengthen and illumine her the more we add to her sublime faith and devotion the power of knowledge and culture, the more efficacious shall she work to purify life, to make justice, and temperance, and chastity and love prevail. She is more unselfish, more capable of enthusiasm for spiritual ends; she has more sympathy with what is beautiful, noble and godlike than man, and the more her knowledge increases the more shall she become a heavenly force to help spread God's Kingdom on earth.

Doubtless our failure to win the hearts of all men is due in no slight degree to our indifference to the education of woman. The Church in virtue of its Divine Institution, has the supreme and absolute right to teach Christian truth and thereby to influence all education. To her alone Christ gave the commission to teach whatsoever He had revealed and commanded; and none who believe that He speaks the words of the Eternal Father, may refuse to hearken to the voice of His historic Church uttering the things that appertain to religion and salvation.

Christ did not send His Apostles to teach all knowledge, but to teach His religion, to teach the worship of God in spirit and in truth, in lowliness of mind and purity of heart as men who hunger and thirst for righteousness. In all that concerns the religious life the Church has the office of Christ, represents Him and speaks with His authority, and to enable her to do this with infallible certainty the Holy Ghost was sent and abides with her. But Christ did not teach literature, philosophy, history or science, and consequently He did not establish His Church to teach these things.

WHAT THE FOUNDER TAUGHT. He founded a Church, not an academy. "Non in dialectica complacuit Deo saluum facere populum suum." He left natural knowledge where He found it, left it to grow by accretion and development, through the activity of special minds and races, with the process of the ages. He bade His Apostles teach whatsoever things He had commanded them—the doctrines of salvation and the principles of Christian living.

These things He came to reveal—these He lived and died to plant in the minds and hearts of men as seeds of immortal life. God doubtless might have made known from the beginning all the truths of science; but this was not part of the Divine economy. For thousands of years the race was left to make its way amidst the darkness of universal ignorance; and when here and there a ray of light fell from some mind of genius, it seemed quickly to be extinguished amidst the general obscurity.

The philosophy and the science of Plato and Aristotle had been in the world for three centuries when Christ came; but He made no allusion whatever to them. He neither praised nor blamed these great masters of all who know. Those whom He denounced were not the teachers of wisdom, but the formalists, who, holding rigidly to the letter of the law, and adding observance to observance and rule to rule, had lost the spirit of religion, had

comment. Since Christ has made the success of His religion largely dependent on human effort, not annulling Nature by Grace, but heightening rather the play of free will, we must know how to make use of our best and strongest men, for an institution which cannot make use of its best and strongest men is decadent.

What is there to fear? Is it conceivable that human error shall prevail against God's truth? Does the religion of Christ, the absolute and abiding Faith, need the defense of concealment, or of sophistical apology, or of lies? Truth is the supreme good of the mind, as holiness is that of the heart, and truthfulness is the foundation of righteousness. The most certain result of the philosophic thought of the last hundred years is that the primal cause and final end of all things is spiritual, not mechanical or material. If only we go deep enough, we never fall to find God and the soul.

Shall we dread the results of historical research? In the Church, as in the world, good has been mingled with evil; the cockle has grown with the wheat. What God has permitted to happen man may be permitted to know, and if we are wise we may glean ever from the least promising fields fruits which shall nourish in us a higher wisdom and a nobler courage. A righteous cause can never be truly served either by the timid or the intemperate.

And what is true history of the Church is true also of the history of the Bible. No facts connected with its composition can obscure the light of God's word, which shines forever in its pages, to illumine the path that leads to a higher and more perfect life, and in the end to everlasting life. The fundamental principle of the Catholic theologian and apologist is that there is harmony between revelation rightly understood and the facts of the universe rightly known; and since this is so, the deepest thought and the most certain knowledge must furnish the most irrefragable proof of the truth of our Faith.

The Catholic who holds this principle with profound conviction will not shrink from any test or any adversary. If faith does not give new strength to the mind, the heart, the whole man, is it genuine faith at all? Shall we cease to desire and to strive to know because we believe? Is it not the property of vital belief to impel to thought and action? Are not faith and hope and love, if they be living, the fountain heads of the highest energy? Does not all history prove that right human life is possible only when men are self active in a free and noble way, when they strive bravely for more real knowledge and greater virtue?

Where we strive there is indeed danger of error and mistake; but where we rest in spiritual lethargy decay and ruin are inevitable. A faculty unused dwindles until it ceases to be. They who dare not take risks; danger can be overcome only by encountering danger. Shall the Church speak words of approval and cheer to all her children except those who labor with honest purpose and untiring zeal for deeper and truer knowledge?

Shall she permit Catholics to fall into the sleep of self contented ignorance while the great world moves on and leaves them in the ceremonies of the grave? Opinion rules men, and opinion is nourished by beliefs, and beliefs are created and sustained by ideas. If we permit ourselves to fall out of the intellectual movement of the age we shall lose influence over the minds who create opinion and shape the future. "One man of science," says Von Hertling, "who works with success in the fields of research, whose name is written on the page of history in glaring characters, and who at the same time leads the life of a true son of the Church, outweighs whole volumes of apologetics."

The truths of salvation are doubtless infinitely more important than the truths of science; but this natural knowledge so attracts the attention and awakens the interest of the men of to-day, it so transforms and improves the methods and processes by which civilization is promoted, that it has created a new world-view, not only in the minds of a few profound thinkers and original investigators, but in the general public of intelligent men and women; and if our words are to awaken a response we must be able to place ourselves at the standpoint of our hearers.

The theologian, the apologist, the orator must be able to say to the children of this generation: "We see all that you see, and beyond we see yet Diviner truth." Arguments and syllogisms have little power of persuasion. We win men by showing them the facts of life and to do this we must be able to look at things from many points; and this ability is precisely what the best education confers, for it renders the mind open, luminous, fair, supple and many.

We believe that Christ is God made manifest, and that the Catholic Faith is His revelation. If our belief be not vain, the more the light of the mind is thrown upon it, its origins, its doctrines and its essential tendencies, the more divinely true and good and beautiful shall it appear to be. In the depths and amidst the beginnings of things even the most clear seeing must grope their way; and instead of discouraging them by throwing suspicion upon their honesty of purpose, we should be quick to overlook their errors, receiving with gratitude even the feeblest ray of light they may be able to throw on the mysteries of life and being. The good and the generous easily overlook the faults and frailties of the wise and great.

Our men of ability, whether priests or laymen, must be encouraged to put to good use the talents which, and to prepare them for this all important work we must leave nothing undone to provide them with schools equal to the best. If we isolate ourselves and fall out of the highest intellectual and moral life of the world around us, we shall fatally drift into a position of inferiority, and lose the power to make ourselves heard and understood. If in the early centuries of Christianity the Church was able to take to itself what was true and good in pagan philosophy and culture; if St. Augustine and St. Thomas of Aquin knew how to compel Plato and Aristotle to become helpers in the cause of Christ, why should we lose heart and imagine that the Church has lost the faculty of assimilation? She is old, indeed, but she is also young, having the promise of immortal life; and therefore she can never lack the power to adapt herself to the requirements of an ever evolving environment.

ones in communications which are possible. Theologians, however, have no accepted system as to the manner in which communications from beyond the grave, take place. There is nothing but conjecture among them on this subject, as we may see from the discussions that are raised as to whether the dead appear with their real bodies or with borrowed ones, or by what power such apparitions take place. Although it may be easy to understand the general reason for which divine Providence, within limits known and determined by itself though unknown to us, permits communications from the dead to the living it is well understood that the Church has always condemned the calling up of the dead for purposes of curiosity as to knowledge of the past or future. She has always condemned necromancy, as in our days she condemns the practice of spiritism. She has nothing in common either as to doctrine or morals with the superstitious and wicked curiosity of divination. Such, as I understand it, is a Catholic view of the question, "Do the Living Ever Hear from the Dead?"

THE MISSIONS AND THE AMERICAN COMMONWEALTH.

The efforts of the Catholic Missionary Union are receiving new appreciation from the laity in some quarters as the immediate benefits of its influence are better realized. It is perfectly clear that it is both impossible and undesirable to nationalize the Church, but it is equally manifest that the Church alone can build up and sustain an enduring nationality. In the United States especially, where every race under heaven is associated in evolving the full perfection of the American type, there is but one conservative energy emerging force in organized operation—the finger of God manifested through the Bishops and priests of the Roman Catholic Church. They alone point out for the imitation the ardor of Gallic chivalry, the purity of the Celt, the perseverance of the Anglo-Saxon, the honesty of the Teuton, the temperance of the Spaniard, and the simplicity of the Italian. They alone, teaching humility, can sweep away racial prejudice and arrogant assumptions of superiority, pointing to the patience of the Chinese, the gratitude of the Indian, and the joyful reverence of the Negro. The American character as yet is only partially formed, but just as one State profits by the advances of her sister States, and under proper guidance never copies her defects, so with the Church's direction the social intercourse of our citizens will yield greater and greater fruits of individual perfection.

In this glorious task of our holy religion, upon which hangs the very existence of our country, no organized effort has a wider field than the Catholic Missionary Union. The non-Catholic mission is essentially the mission to Americans—not to any one class or set or cherishers of particular traditions, but to all men of good will whose ultimate desire is to live and die as they should, and whose immediate end is true progress for themselves and for our country. To such men it is that the world will look for new exemplifications of the Gospel's teachings, new models for imitation, new incentives to self conquest and generous thoughts. If the American is to be the intellectual and moral giant that we hope, dowered with the characteristic virtues of many and diverse races, let us hasten to supply our countrymen with the touchstone by which alone they can distinguish the noble and eternally true from the spacious and unenduring. Already the most intelligent outside the Church (those with good minds which pride has not misled) are extending a cordial welcome to the great power they had so grossly misconceived. We have recently witnessed all the non-Catholic preachers of a New England town announcing from their pulpits the opening of a non-Catholic mission and extending its invitation to their flocks. It is quite usual for such missions everywhere to be attended by the official representatives of the denominations, and the new spirit of charity and edification which they engender is not the least remarkable manifestation of the Holy Ghost among us. It is good, then, to show ourselves true Americans by furthering the religion that offers the one enduring foundation of our glorious institutions and the only safeguard against the deterioration of lax morals and specious policies.—The Missionary.

DO THE DEAD COME BACK? Apparitions Have Appeared and Warning Have Been Given.

In a symposium on "The Open Door of Immortality," published in the New York World, Right Rev. Thomas J. Conaty, D. D. rector of the Catholic University, was the Catholic representative. In answer to the question "Do the Living Ever Hear from the Dead," he wrote in part as follows: "I suppose that all are agreed in acknowledging that the human race has always inclined to the belief that communications either in the nature of apparitions or warnings are not only possible between the dead and the living, but that such communications have actually taken place. If we consult the well-known works of Maspero, Lenormant and Dollinger we will see that this was the thought of the pagans, notably the Egyptians, the Chaldeans, the Greeks and the Romans. This was also the belief of the Jews under the old law, as we may conclude from many texts of the Mosaic legislation, as also from many passages in their historical and prophetic books. If we consult the works of the fathers of the Church, as well as the ancient ecclesiastical writers, we will find the same general opinion.

Even in our own days, so filled with tendencies toward materialism, men seem quite generally to incline to accept such manifestations as within the realms of probability. A very striking evidence of this may be gathered from the establishment of societies in England and other countries with the object of critically studying psychical phenomena. "Although Catholic theologians have admitted the possibility of communications from the dead and have conceded that some such communications have really taken place, nevertheless they are far from encouraging too great a credulity in such manifestations. On the contrary, they take particular pains in giving the characteristics which imaginary ones, explaining fully the nature of hallucinations which deceive over-credulous minds, and they are also careful to discern between good spirits and evil

THE PHILOSOPHY OF THE CHURCH.

The references made by Rev. Dr. Brann, in his scathing denunciation of Harvard to the Summa of St. Thomas, render some eulogy of the Angelic Doctor opportune. Pope Leo XIII, in his Encyclical *Æterni Patris*, made it abundantly clear that the philosophy of St. Thomas is the philosophy of the Church herself, and in the choice of this system she has displayed singular sagacity—that she has acted with divinely inspired wisdom. Aristotle stands alone among the philosophers of the old world in the rare combination of gifts which pre-eminently fitted him to be the apostle of natural truth to all time. He united with an unrivalled mental perspicacity and power of intuition a sturdy common sense, universal requirements, eagerness of research into the secret things of nature (which is now yearly getting to be more generally recognized and appreciated by the more learned among physicists), and a power of subtle discrimination which enabled him in metaphysics to trace out and expose with faithful accuracy the unchanging, eternal truths of Being and its primary determinations, their principles and causes; in natural theology to establish the existence, unity, infinite perfection, attributes of God the Supreme; in ethics to gather from the facts of the universal conscience and the natural tendency of man the fundamental principles of the eternal law, the essential constituents of virtue, the practical incentives as well as rulers of human action, and in particular the one true end of man, to say nothing of his success in methodizing science, his virtual discovery of logic and his valuable contributions to experimental knowledge. It was the great work of St. Thomas Aquinas to discover Aristotle by relieving him of the evil reputation which ignorant or malicious commentators had drawn upon his name, and by applying his teaching as the pure stream of natural truth to the defence and explanation of supernatural revelation. Under any circumstances this would have been a stupendous work, but it was accomplished by the Angelic Doctor in the face of peculiar difficulties.—American Herald.

THE BISHOP'S RING.

The Bishop is the only Catholic clergyman who wears a ring. Its significance is very beautiful. The ring is the pledge of faith with which Christ wedded the Church his spouse. As the young man puts a ring on the finger of his spouse so the Bishop receives a ring at his consecration to show that he is wedded to the Church, his diocese, and he wears it as a pledge of his faith toward that Church that he may love it like himself.

When the prelate places the ring on his finger, he says the following prayer: "Blessify the fingers of my body and soul, O Lord, and surround me with the sevenfold holiness of the spirit." In olden times letters were always sealed with a ring, and their genuineness was known by the Bishop's seal. Such was the origin of the episcopal ring and of the large stone set in it. There is an indulgence of forty days for kissing the ring of the Bishop.

"FOREIGN DEVILS."

The London Standard's correspondent at Tien Tsin sends to that paper a translation of the Boxers' favorite poem, which is a rank plagiarism from a number of literary efforts that have done service in this country from the early Native American days to those of the A. P. A. It accuses the "Foreign Devils" of the same sins as to have here been charged against the Catholics; as witness the opening lines: "God assist the Boxers. The Patriotic Harmonious Corps. It is because the Foreign Devils disturb the Middle Kingdom, Urging the people to join their religion. To turn their backs on Heaven. Venerate not the Gods and forget the Ancestors."

It closes with the strangely familiar advice to the "Patriotic Devils" Let the various "Foreign Devils" all be May the whole elegant Empire of the Great Qing dynasty be ever prosperous.

was the Baroness de Courtois, who had been lady in waiting to the Princess Lamballe, the intimate friend of Marie Antoinette. The princess was killed by a mob before the Queen's horrified

Sarsaparilla cures them by purifying the blood. Pain-Killer is the best, safest and surest remedy for cramps, colic and diarrhoea. As a liniment for wounds and sprains it is un-

pect of the matter. That is left for the future consideration of, too often, forgotten altogether. And this explains why some foolish people cherish the hallucination that a better train-

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by Rev. A. A. Lambing, L.L.D., author of "Masses for the Dead," "Mixed Marriages," etc. etc. Price (paper) 25 cents. Any of these works are extremely useful to hand to an inquiring non-Catholic. Sent anywhere on receipt of price.

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PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

NOV.

We have seen reason to regard Dr. Hodges' declaration that the Reformation has brought in freedom of interpretation as one of those vague compromises to which it is hard to attach a definite meaning, and which hardly seem to agree with historical fact.

On the other hand, as we have seen, it is unquestionably in the New Testament a body of central doctrine which no one can dispute to be there unless he gives himself up to mental lawlessness. He may accept or reject it, but he must own it to be there.

It is true I have known a Boston minister (not a leading one) to declare that Protestantism means the right of every man to think as he likes. This is the same as to say that Protestantism is an irrational thing.

And in 1520 Pope Adrian VI, even after the solemn excommunication of Luther by Leo X., was willing to re-open the whole matter, and to give Luther the opportunity to show that his language had a sounder meaning than appeared.

I have known some to be reproached by Protestant writers for her extreme slowness to decide a great many active theological disputes, and for refusing in many cases to decide at all.

Besides the doctrine of the Church, there are, as we know, in some non-essentials, "doctrines of the order." A member of them would not shed his place in the Church, or, if a priest, in the priesthood, but he would be liable to dismissal from the order.

Now, the greater freedom of interpretation than this in historical Protestantism? Hardly. I do not speak of that decomposition of doctrine which seems, for good or evil, to have set in for the last fifty years in large tracts of Protestantism.

It was owing to a peculiar conjuncture of circumstances, which it would require profound analytical power to make out. The Catholics, however, have this advantage in the comparison, that whereas in Germany the Lutheran capital, Wittenberg, was as deep in the mire of four-mouthed and persecuting intolerance as any other part (Calvinistic minority was worse). Rome, as Bishop Creighton himself declares (and he is both learned, impartial and Protestant) was precisely that part of the Roman Catholic world in which the broadest views of things were taken, and in which bigotry had the least control.

He is speaking of a time before the Reformation, but it is true of the time after it, although perhaps in the height of the great struggle from 1550 to 1600 this serenity of temper was more or less eclipsed.

Assuredly we ought to expect to find the essential spirit of a system especially in its focus and capital. Now, as has been shown by Hagemann, Harnack, Creighton, and many others, of both religions, Rome from the beginning felt herself called like no other to the position of supreme moderatrix.

Few Popes, as Newman points out, have been great doctors. Saint Leo is perhaps the only one who is a doctor in the most eminent sense, although Saint Gregory the Great also ranks as Doctor Ecclesiae. The usual function of Rome has been not to produce but to balance, to judge.

It is curious that the one popes who has fallen under the anathema of the Church appears to have incurred it by carrying this disposition to hear both sides, or perhaps rather to silence both sides, to an extreme. And in 1520 Pope Adrian VI, even after the solemn excommunication of Luther by Leo X., was willing to re-open the whole matter, and to give Luther the opportunity to show that his language had a sounder meaning than appeared.

I have known some to be reproached by Protestant writers for her extreme slowness to decide a great many active theological disputes, and for refusing in many cases to decide at all. This is a fault, it is decidedly a happy fault, a *folia culpa*. As the Pastor Aeternus teaches, how can the Church decide, where the matter is not contained in the apostolic revelation? *Set pro ratione voluntas* may sound grand to Luther, but it has not been so much in favor with Rome.

And even when the matter may perhaps be found in the original revelation, yet is Rome always pronouncing finally on an obscure question of subordinate importance, and there by perhaps tempt many good men into schism? If the rough and ready proceedings of some of our Protestant churches are pointed out to her, she may perhaps suggest that as she existed before them, and rather looks forward to surviving them, she is more inclined to recommend to them her example of precipitancy.

Charles C. Starbuck, 12 Meecham street, North Cambridge, Mass.

FIVE MINUTES SERMON. Eighth Sunday after Pentecost. PRESENCE. "The children of this world are wiser in their generation, than the children of light." (Luke 11: 16.)

It is certainly a true, although a humiliating fact, that the children of this world are in their way wiser than the children of light. How carefully do they not consider all circumstances in matters of business! How wisely do they not arrange matters to their own benefit! The unjust steward, mentioned in the gospel of today, was one of these wise children of the world; he arranged, although unjustly, to make friends for himself who would, after his inevitable dismissal from office, provide for him. Our Lord praised the steward and placed him before us as an example for imitation, not in being unjust, but in as much as he was careful to provide for the future. Indeed, my Christian friends, if we were but half as wise and self-sacrificing in caring for our souls, as the children of the world are in providing for their body; if we would do for Heaven a small part of what they do for earth, we would certainly become great saints.

To convince you of this fact, consider how sottishness the children of the world are concerning their health, the first and most necessary condition for earthly happiness. How careful they are in avoiding anything that might endanger it! A slight cold is looked upon as a veritable calamity, and if they become really sick what sacrifices do they not make, to become well! The best doctors are engaged, the costliest medicines are procured, journeys are undertaken on any part of the world, and all this, to enjoy the pleasures of the world a few years longer. It is certainly not my intention to blame this care and solicitude for health, but should it not be an example for us Christians to use that holy anxiety in caring for our immortal souls which God has created for eternal life? There is not a more dreadful word for the children of the world than death; should we not equally tremble before mortal sin, which separates the soul from God, kills its spiritual life and casts it into hell!

As the children of the world so carefully avoid all dangers that threaten to rob them of their health, so should we be equally careful in avoiding all dangers that threaten the spiritual life of the soul. All proximate occasions of sin; all bad companions; all scandalous givers; all bad associations, bad books and everything that can lead us to eternal destruction. If we have had the terrible misfortune of falling into mortal sin, can there be anything more important than to be reconciled with God and thus restore the soul to supernatural life! Surely, Christian, prudence demands this above all things. Alas! Where are the Christians who take these things to heart and observe them? We are taught by faith, that the fires of hell are burning beneath our feet and that death can, at any moment, summon us before God; and, yet, who can count the frivolous, indifferent Christians who, unmoved by these terrible considerations, can live for weeks and months, year after year, in laughter and joy, in contentment with the beginning of their eternal damnation. Oh, terrible blindness! Our divine Redeemer has just said for the mournful complaint: "The children of this world are wiser in their generation than the children of light."

The words of our Blessed Redeemer may be taken in another sense. The children of this world wish to enjoy not only health and a long life—they wish also to partake of the greatest joys and happiness. For this purpose, they are incessantly watching to accumulate the goods of this world, that they may be as comfortable as possible. In this also there is food for meditation. We should be equally desirous for our happiness in eternity as are the children of the world for their temporal happiness; and with the same zeal with which they seek wealth and pleasure, we should strive to spiritual treasures and merits for eternity. Heaven is the reward of good works, and can be purchased only with the gold acceptable to God: this is not gold, but virtues and good deeds. How little does the majority of Christians comprehend this! What care they for spiritual treasures! They are continually delving in the earth after temporal cares, and in time, sink into an ocean of worldliness. They are anxious for all things except their immortal souls, the preparation for death, until the time for mercy is past, and then it is too late.

My dear Christians, let us not imitate these deluded sinners, but deeply inscribe on our hearts what St. John says: "The world passes away, and the concupiscence thereof; but he that doth the will of God abideth forever." (1 John 2, 17.) Let us take the children of the world as examples when we work for Heaven as examples, keep before our eyes death, judgment, and Heaven and hell. Let us strive, with the same zeal as they, after treasures, which Jesus teaches us in the gospel to seek, which neither rust nor moth can consume, nor thieves break in and steal. Let us, by remaining in a state of grace, sanctify our works by daily making a good conscience, thus rendering all our thoughts, words and works, a continuous chain of glorification to Heaven. Carrying out this resolution, we shall have no cause to tremble when the Lord will say to us in the hour of death: "Give an account of your stewardship, for now they cannot be stewards no longer," because our accounts being found perfect, our Lord will say to us: "Well done, thou good and faithful servant because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of the Lord." (Matt. 25, 21.) Amen.

As soon as you perceive that you are tempted, follow the example of children; when they see to the arms of their father or mother, or at least they call out to them for help. It is the remedy our Lord taught when He said: Pray, lest ye enter into temptation—St. Francis de Sales.

Why go limping and whining about your corner, when a 25 cent bottle of Holloway's Eucalyptic Oil—do not, so far as known, exist. The testimony is positive and concurrent that the article relieves physical pain, cures lameness, checks a cough, is an excellent remedy for pains and rheumatic complaints, and it has no nauseating or other unpleasant effect when taken internally.

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THE BEST should be your aim when buying medicine. Get Hood's Sarsaparilla, and have the best medicine MONEY CAN BUY.

Of Flying Vain Hope and Pride.

He is vain, who puts his trust in men or in creatures. Be not ashamed to serve others, and to appear poor in the world, for the love of Jesus Christ. Confide not in thyself, but place thy hope in God.

Do what is in thy power, and God will be with thy good will. Trust not in thine own knowledge nor in the cunning of any man living, but rather in the grace of God, who helpeth the humble and humbleth those who presume on themselves.

Boast not of thy stature nor of the beauty of the body which is spoiled and disfigured by a little sickness. Do not take a pride in thy talents or thy wit: lest thou displeasest God, to whom appearest every natural good quality and talent which thou hast.

Esteem not thyself better than others: less perhaps thou be accounted worse in the sight of God, who knoweth what is in man. Be not proud of thine own works; for the judgments of God are different from the judgments of men; and oftentimes that displeases Him, which pleases men.

If thou hast anything of good, believe better things of others, that thou mayest preserve humility. It will do thee no harm to esteem thyself the worst of all; but it will before any other wish to prefer thyself.

Continual peace is with the humble; but in the heart of the proud are frequent envy and indignation.

PURE CATHOLIC LITERATURE

Dr. Benjamin F. De Costa in Donahoe's. A false atmosphere is another hindrance with which we have to deal. This powerfully works in connection with the parish. The botanist assures us that every plant grows in a solution of itself. This is wonderfully illustrated by the geologist in connection with the coal-bearing or carboniferous period of the earth's history, when man could not possibly have lived in the air then largely charged with carbonic acid gas.

Unfortunately for the human race, the carboniferous period has not passed away. A malarial environment exists. It is generated, in part, by bad literature. The Holy Bible has granted special favors to those who spend fifteen minutes a day in reading the Holy Scriptures, but even on Sunday, the Word of God is neglected in favor of "yellow" newspapers which carpet and kaleidoscope the parlor floor in many noisily Catholic homes. The dime magazine, The Actress's Own—gamboled and salacious—serves as a dispenses with healthy Catholic magazines, yet a Catholic mind calls for a pure Catholic literature. Catholic work requires an atmosphere of Catholic thought, which is not stimulated by the impure newspaper that protrudes from its patron's pocket, Sunday morning. In a sallow atmosphere religious indifference is generated, and profanity soon follows, together with all manner of disrespect for the Holy Name. To such a young man easily learns to eschew the very thought of activity in the parish for the glory of God, and he often gravitates to a place with the sidewalk set, his indifference, like his scarp pin, being effluent air. Bad reading makes a bad life and an atmosphere of spiritual death. If one would know a man, first know his environment, what kind of air he lives in, what he reads, what plays he sees, and when, where and with whom he takes his recreation.

A conscientious person should be aware of getting into a passion, for every sharp word one speaks lodges in one's own heart, and such silvers hurt us worse than any one else.—Mrs. H. Beecher Stowe.

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Honor Your Father and Mother. George Washington when quite young was about to go to sea as a midshipman. Everything was in readiness; his trunk had been taken on board the boat, and he went to bid his mother farewell.

Do not exhaust your superlative terms on common and insignificant things. When the bread is good. Don't say it is splendid. When a thing is merely pretty, say just that.

A Divine Example. We are told that after Christ, then in His twelfth year, left the Temple with His parents, "He went down with them and came to Nazareth and was subject to them."

Napoleon's Gratitude. The world prates much of "ingratitude," but this, like other catchwords, repays individual investigation. In the social world who raises the cry? Is it the man who has poured out his millions to endow hospitals and libraries?

During the First Consulate the exiled Baroness returned to Paris to plead her cause before Napoleon. Brusquely he demanded her errand. "Monsieur," she begs, "will you permit me to tell you a story?"

God than in religious educational establishments, and why they will not, and do not seem to care to be disabused of this erroneous impression. The really important elements of education are supposed to be able to take care of themselves, so long as the mental angles are carefully and assiduously sharpened to perform their functions in competition with others in the supreme struggle for—What?

CHATS WITH YOUNG MEN.

One of the qualities essential to a manly character and conducive to success in any walk of life is Steadfastness. The main incentive which inspires men to labor is the desire to succeed in life. Their ideas of what constitutes success vary greatly.

As a matter of strict justice it might appear to be reasonable to weigh against a man's evil conduct his good deeds, but that is not the way of the world. One wrong outweighs a lifetime of good.

Providence plays its part in this matter. Some men deserve and get at once their reward. Opportunities open before them. Others deserve rewards, but get them not at all or only until after long years of waiting.

The individual has no control of these chances. The best that he can do is to remain steadfast and true to high principles, so that when the chance opens before him he may have such reputation as will help him to achieve his ambition, whatever it may be.

In the course of an elaborate defense of a certain fiscal magnate who is popularly believed to be the possessor of a great fortune dishonestly acquired, a member of the United States Congress declared on the floor of the House that "we all want to make money; that's what we are after."

Food supplies the substance for repairing the wastes of the body, and gives strength. Sleep affords the opportunity for these repairs to be made. Both are necessary to health. If you can't eat and sleep, take Hood's Sarsaparilla. It creates a good appetite and tones the digestive organs, and gives the sweet, restful sleep of childhood.

Billiousness is cured by Hood's Pills. 25c. Mother Graves' Worm Expeller is pleasant to take, sure and effectual in depressing stomach. Many have tried it with success.

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LABATT'S ALE and PORTER

Used Medicinally: Have the recommendation of nearly all physicians. Reports of 4 chemists furnished on application. Used Dietetically: Stimulate the appetite, improve digestion, promote sleep.

ESTABLISHED 1848. State University 1866. Created a Catholic University by Pope Leo XIII. 1869. TERMS: \$160 Per Year.

Catholic University of Ottawa, Canada. Under the Direction of the Oblate Fathers of Mary Immaculate. Degrees in Arts, Philosophy and Theology. Preparatory Classical Course for Junior Students. COMPLETE COMMERCIAL COURSE.

Heat Makers. Fuel Savers. Kelsey WARM AIR Generators. Proper Results Guaranteed. Where Other Heaters Fail.

When Ale is thoroughly matured it is not only palatable, but wholesome. Carling's Ale is always fully aged before it is put on the market.

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Gobbett's "Reformation." Just issued, a new edition of the Protestant Reformation, by Wm. Gobbett. Revised with Notes and Preface by Very Rev. Francis Alda-Basquet, D. D., O. S. B. P. The book is printed in large, clear type. As it is published at a price of 35 cents per copy in the United States, 50 cents will have to be charged in Canada. It will be sent to any address on receipt of the sum, in stamps.

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WESTERN FAIR LONDON

SEPT. 6 to 15, 1900. The Prominent Live Stock & Agricultural Exhibition of 1900.

Space Filling Up Rapidly Make Entries Now and Secure Good Space and Stabling

New and Startling Special Attractions. Better than all previous fairs. Don't miss seeing the new and improved Fire Display.

Special and Late Trains over all railways. Price Lists and Programmes.

LT.-COL. W. M. GARTHSORE, President. J. A. NELLES, Secretary.

CHEAP BOOKS Books (Cloth Bound) at 30 Cents Each.

Any of the following books, neatly bound in cloth, I can supply for 30 cents each. Cash to accompany order.

NEW BOOK The Catholic Book Exchange, 120 West 69th Street, N. Y.

MARKET REPORTS LONDON. London, July 21.—Wheat offerings light.

MARKET REPORTS TORONTO. Toronto, July 26.—Wheat offerings light.

MARKET REPORTS MONTREAL. Montreal, July 26.—The grain market continues to be quiet.

MARKET REPORTS EAST BUFFALO, N. Y. East Buffalo, N. Y., July 26.—Cattle in good demand.

MARKET REPORTS WEST BUFFALO, N. Y. West Buffalo, N. Y., July 26.—Cattle in good demand.

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THE TROUBLE IN CHINA.

The situation in China has produced many surprises, but no news since the beginning of the trouble has been so startling as this.

WHEN OLD JACK DIED.

When old Jack died we stayed from school (they said). At home we didn't go that day, and none of us ate, any breakfast—only one.

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ARCHDIOCESE OF TORONTO.

Niagara Falls. Week before last His Grace Archbishop O'Connor and the priests of the archdiocese of Toronto were retained at the Hotel Hamilton.

ARCHDIOCESE OF TORONTO.

Toronto. On Saturday, the 15th inst., the members of the Young Ladies choir of St. George's church, Niagara Falls, were invited to a picnic.

ARCHDIOCESE OF TORONTO.

Toronto. On Sunday, the 16th inst., the members of the Young Ladies choir of St. George's church, Niagara Falls, were invited to a picnic.

ARCHDIOCESE OF TORONTO.

Toronto. On Monday, the 17th inst., the members of the Young Ladies choir of St. George's church, Niagara Falls, were invited to a picnic.

ARCHDIOCESE OF TORONTO.

Toronto. On Tuesday, the 18th inst., the members of the Young Ladies choir of St. George's church, Niagara Falls, were invited to a picnic.

ARCHDIOCESE OF TORONTO.

Toronto. On Wednesday, the 19th inst., the members of the Young Ladies choir of St. George's church, Niagara Falls, were invited to a picnic.

ARCHDIOCESE OF TORONTO.

Toronto. On Thursday, the 20th inst., the members of the Young Ladies choir of St. George's church, Niagara Falls, were invited to a picnic.

ARCHDIOCESE OF TORONTO.

Toronto. On Friday, the 21st inst., the members of the Young Ladies choir of St. George's church, Niagara Falls, were invited to a picnic.

ARCHDIOCESE OF TORONTO.

Toronto. On Saturday, the 22nd inst., the members of the Young Ladies choir of St. George's church, Niagara Falls, were invited to a picnic.

CURIOUS RELIGIOUS CUSTOMS IN ARMENIA.

Very quaint and curious are the Christian customs of the East. There is such a spirit of conservatism among the Orientals, particularly among those who live in and about the Holy Land, that we can well believe that what we witness there to-day has been the traditional custom for ages, and in all probability has its origin away back at the source of the great stream of Christianity.

CURIOUS RELIGIOUS CUSTOMS IN ARMENIA.

When the deceased is a priest every effort is made to carry out the Christian ritual in all its splendid detail. The procession makes the circuit of all the churches; at different places it stops in the street and the Gospel is read over the dead.

CURIOUS RELIGIOUS CUSTOMS IN ARMENIA.

The striding news from China during the past few weeks has shown that from South Africa to completely into the background that there has been but a faint glimmer of importance from the latter country since the Chinese trouble began.

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IRELAND vs. SCOTLAND.

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CATHOLIC DOCTOR WANTED.

A GOOD CATHOLIC DOCTOR. SOBER. A. Having good references, with a good knowledge of French, fully qualified for Ontario, wanted. French Canadian Doctor with above qualifications preferred. Apply to Rev. Henry Matto, P. O. Box 1136, St. Gregory.

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TEACHER WANTED FOR S. S. NO. 5.

TEACHER WANTED FOR S. S. NO. 5. Duties to commence after vacation. Address, St. Anthony's, or John Cook, Treasurer, St. Anthony's P. O.

TEACHER WANTED FOR S. S. NO. 7.

TEACHER WANTED FOR S. S. NO. 7. Duties to commence after vacation. Apply at once stating salary. Michael Hoy, secretary, St. Anthony's P. O.

TEACHER WANTED FOR S. S. NO. 9.

TEACHER WANTED FOR S. S. NO. 9. Duties to commence after vacation. Apply at once stating salary. Michael Hoy, secretary, St. Anthony's P. O.

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