

The Catholic Record.

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

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VOLUME XXV.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 12, 1903

The Catholic Record.

LONDON, SATURDAY, SEPT. 12, 1903.

OUR RULERS.

We hope we are not unduly censorious when we say that some of the editors who champion the cause of either political party in Canada are hopelessly narrow-minded. They seem to be incapable of approaching any question connected with politics with any measure of impartiality, and as a result we have exhibitions which cause our critics to remind us that we are but a few removes from the original possessors of this country. For their leaders the editors have but fulsome eulogy; for their opponents but vituperation, and so they go on from year to year. For argument they rely on forced witticisms, and, for courtliness of phrase and judiciousness of treatment, of which we hear much and see rarely, but poorly fashioned sarcasm. All schemes, undoubtedly, have not a pleasant flavor in the mouths of party editors. But why not give a sensible reason for their displeasure. Why content themselves with nonsensical guffaws or the silly petulance which sit ungracefully on anyone who pretends to manhood. Shouts winged with rhetoric and pointed with logic are always in order, and will, if they find the weak spot in an opponent's armor, be always applauded. But the weapons employed by some gentry of the press for the purpose of downing an antagonist—the things born of party-crazed brains and ornamented with filth raked up from the cess-pool of journalistic thuggery—are unfair and contemptible. We are sure that every fair-minded citizen will rejoice when these crudities, to put it mildly, disappear from Canadian journalism. There are, as we intimated above, some editors who, though they have pinned their faith to a cause, can meet its adversaries in gentlemanlike fashion. They can break a lance in knightly style. They play the game according to rule. They attack the argument and not the arguer. Their views may not meet with approval, but then these views are never given to the public garnished with the expedients resorted to by the individuals whose "copy" is plain proof that "however we brave it out, we men are a little breed."

But they can descend on occasion to the evils of "yellow" journalism. We are not going to impugn their motives, though if so inclined we might be able to advance ample reasons for so doing. But, had as is the chronicling of sin, had also is the flippant and discourteous treatment of public men. Honest criticism is a duty, but the newspaper which undertakes to diminish the respect which every citizen should have for those in authority should be denied entrance into the household.

We should endeavor to prevent our children from entertaining the idea that the representatives of the people are all knaves and tricksters. We should teach them to reverence them because they represent authority. And let them also be taught that personalities are a coward's weapons, and the journalist who uses them is beyond the pale of honor.

BROTHERLY LOVE.

An exchange which is devoted to the interests of a fraternal organization exhorts those concerned to come together socially. This, we believe, is sage advice, because pleasant gatherings do something towards eliminating misunderstanding and promoting unity. How well our esteemed contemporary exhorts the members to avoid everything that may engender the suspicion that their "fraternity" means little or nothing. We are well aware that many of us are sincere in our professions of brotherly love, because we have given proof of it times without number. But there may be a few who prate of fraternity and know it not. They are the noisiest at public meetings and the most silent when the occasion for the manifestation of fraternity arises. They talk of assisting a brother in his upward way, but they are the first to hinder him. They have honey on their lips, and poison in their hearts—these eloquent gentry who have a knife up their sleeves for the individual who steps out of the rut and comes between them and the sun. No. We do not expect the angelic from any mortal, but we have a right to demand that they who plumed themselves on love for their brethren should prove it or go out of the talking business.

SOCIETY-HELPERS.

However, an earnest character who believes that an organization should be a centre of light and power, and a valuable auxiliary of the Church—that it should labor to develop manhood and to further every interest of those who come within its sphere—is of more value than the many who go in for the social side. The gentleman who can talk pleasantly and smile at the right time and call off the dance figures with an amazing facility is always with us. There is also a great many of him. However, they are not to be despised by any means. They are perhaps a little expensive to those who own them, but they are useful on occasion, and would be a joy always were our sojourn on the planet marked by a series of festivities. But the fact is that we are harnessed to work, and the man who can show us how to do it more efficiently is our benefactor. Hence the man who helps an organization to divest itself of the trappings of childhood, and to concentrate its energies upon higher and nobler things than junking, is its true friend. And this same earnest gentleman may be able to inject into the heads of some of our society magnates that an organization is judged not by what the members say of it at convivial gatherings, nor by what politicians say of it before elections, but by its contribution to the life and progress of the community. A backboneless organization may be able to offer us a miscellaneous assortment of "sports" more or less rapid, but the society that is alive gives us men. And this is our need. We have children and to spare. We need the Catholic who realizes the necessity for self-improvement and what may be had for the asking, the glory of promoting the cause of God's Kingdom on earth. But this kind of Catholic will never be graduated from among those who attach undue value to "feeds," to the eloquence of the kicker and orator and who have an exaggerated idea of their own importance.

TWO EXAMPLES.

A man who is thoroughly in earnest can do much towards increasing a society's usefulness. It is true, this remark, but it is always true. He will encounter obstacles of various kinds—the derision of those whom he strives to benefit and of the outsider who does not understand. So was Ozanam treated when he began to press into the service of Christ, some of the energy that was squandered on nothings, and Dom Bosco when he set out to feed and to educate the street gamins of Turin. Every man who does new things is the target of gibe and taunt. An earnest man may not have the talent or zeal of those whom we have mentioned, but he can exert by his life some influence upon his fellows, and mayhap find the means to awaken souls that are asleep to all the glories of possibilities of life.

SELF-IMPROVEMENT.

Grit and work have ever the same value. We fancy we hear the pessimist sneering at this assertion, but look around and see if the men who stand high in the community have not these things in abundant measure. They did not shuffle around like some of this generation, waiting for a nice salary-lined job to turn up. Nor did they stand as supplicants before politicians for civil service berths. But they did the work given to them with the energy of their being. They met and conquered difficulties. And work, to the man who loves it, is the best kind of recreation. It may mean money, but, better still, it stands for content. It is the master that brings sweetest music from the human heart. It has many attendants, for he who strives to perfect himself in any department realizes how little he knows and understands with each step forward what an immense distance lies between him and the goal.

There are few, says Bishop Spalding, whom routine work keeps busy more than ten hours in the twenty-four. Although eight hours for sleep and two for meals; and there remain four for self-improvement. How is it possible, you ask, to live without recreation and amusement? Find them in the effort to rebuild your being. Learn to think, and you shall never lack pleasant occupation. As in the midst of battle the soldier is often unconscious of his wounds, so they who have a purpose, and seriously pursue it, easily become indifferent to the troubles which make weaker men wretched.

A LECTURE COURSE.

May we hope to have a lecture course this winter. We advocated this before, but were told that it would be in respect to auditors a dismal failure. Supposing, however, that few would attend them, it would still be a beginning. But we believe that the course would be regarded by many as a desirable innovation and the lecturers would face well-filled auditoriums. If we make the venture, let us have lectures and not applause-provoking panegyrics of departed worthies. An informing talk on some of the questions of the day would be acceptable and appreciated.

NON-CATHOLIC MISSIONS.

Since my summer vacation I have given missions in the following places: First, at Clarendon, Tex.; then, at Childress, Tex., and next Denton, Tex., these three places being in the diocese of Dallas. Denton is one of the great strongholds of the Baptists in Texas. There were rumors of war, and "blood was on the moon," so to speak, from all that I had heard; but happily I passed unscathed, for the enemy was entirely tranquil. Father Vermont, the pastor, said that "on hearing that Father Brannan was to be here in the near future, the 'D. D.'s' began arming themselves to do him up. One travelled ten miles with this determination; but before a lecture was finished all these pretended 'D. D.'s' who are not few, found themselves in a deep ditch. "Not one objection was brought forward, though each evening the reverend missionary repeatedly called upon them to bring their objections forward. The truth was too plainly told to be refuted. To many, who had received their information about the Catholic Church from sensational books and lying preaching, these lectures were a new revelation. They admitted their irrefutable logic—which was plain to the poorest understanding. It was surprising that after two hours' lecturing the audience had forgotten all about time, and seemed still anxious to continue listening. "The reverend missionary made many friends here, who, no doubt, were not his friends when he arrived, but his strong convictions, his eloquence and broad-mindedness, soon won their hearts, especially those of the lawyers and judges.

"Truth, fearlessly and, at times, vehemently told, gains the heart of our better disposed Protestant friends. As a rule, the American people are honest, and when the truth is brought home to them they will begin to think. From Denton, Tex., I went to Marshall, Mo. This is a strong anti-Catholic town, and was a hot-bed of the A. P. A. when that organization flourished in a brief season. The non-Catholic was a little slow in the beginning. An intelligent Protestant editor put in an appearance to see what was going on, and the next morning wrote the following and published it in his paper. It is hardly necessary to say that it greatly exaggerates the abilities of the missionary:

"Those who have not heard Father Brannan at the Catholic church, preaching a mission there this week, have missed a great deal. We only get our first impressions Wednesday night, and so can scold ourself as well as others. His style is intensely dramatic as well as argumentative. Lawyers should especially hear him argue his case. He was a lawyer all his early career. He is a lawyer all the time, as he stepped into the bar into the pulpit. He makes no attacks on any one, and argues along the line of a high development of Christianity. He thought, only, of course, as all depositions do, fits the argument to prove his side. Whether logically or conclusively he leaves the public to say. He is an actor, most entertaining, most moving, whether to tears or laughter. Like Demosthenes, he lies in action—first action, second action, third action. At least that is his style. He is a great friend of ex-Attorney-General Clark, of Texas; Colonel S. W. T. Lanham, and next governor of Texas, and other prominent men of the South, and his anecdotes of the days of the Confederacy are most vivid, animated with humanity and humor, and entertaining, with the vigor and force and magnetism of lively, striking narration. He tells a story, makes an illustration, and points an argument with equal skill. Withal, he is a man of the world, and shows to have moved easily among the leading men in camp and court and all public life. He is worth studying as a model for his mastery of rhetoric, oratory, logic and effective presentation of his subject. No young men who are fired with a desire to use their tongues to persuade and convince, and their presence and magnetism to attract and sway others, should fail to hear Father Brannan."

The night of the day on which this was published witnessed the largest congregation that was ever in the church. One hundred and sixty extra chairs were provided, every seat was taken, the standing room was full, and the audience extended from the front steps to the street, and many went home. This was one of the best missions I ever gave. My next mission was at Bridgeport, Tex., I have had many experiences in the missionary field in the last ten years, but none like the one at that place.

The country around Bridgeport is filled with people who call themselves "Sanctified." In other words, they say they cannot sin. Arrangements had been made for me to preach in the school-house, the largest building in the town. I left Denton in a snow storm and went across the country to Bridgeport in a buggy. I did not realize how cold it was until I tried to get out of the buggy. While I was thawing out a Catholic gentleman came, and when I got warm I went to the hotel. That night I had a fairly good audience, nearly all Protestants, and nearly all "Sanctified." My coming was sudden, but that night the "Sanctified" brethren sent for three "as they expressed it. They came, and next day I saw several men and one woman in the street, and a great number of people on the sidewalks. I went up to see and hear what was going on. I got there in time to hear the following from one of the preachers: "There is an old priest in this town who said last night that all unbaptized infants went to hell. Gentlemen, you ought to stop this; it shouldn't be allowed in this community. Come over to-night at the school-house and hear the pure gospel preached." I was not disturbed, except as to the school-house. Knowing there was only one, I was perplexed to know how we were both going to occupy it that night. I hunted up the Catholic gentleman before alluded to, and asked him from whom he got the school-house. He stated, from the trustees. Then I told him what the preacher had said, and knowing all the trustees were Protestants, I had about concluded that they did not propose to let the "old priest" talk any more. I sent this Catholic to see the trustees, not wishing to assert my rights until I was certain I had them. "Not one objection was brought forward, though each evening the reverend missionary repeatedly called upon them to bring their objections forward. The truth was too plainly told to be refuted. To many, who had received their information about the Catholic Church from sensational books and lying preaching, these lectures were a new revelation. They admitted their irrefutable logic—which was plain to the poorest understanding. It was surprising that after two hours' lecturing the audience had forgotten all about time, and seemed still anxious to continue listening.

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One soul is worth the blood of the Redeemer. God loves all that exists, and in the immense family of His creatures His heart makes no exclusion.

A DENIAL FROM FATHER MATURIN.

DISTINGUISHED CONVERT'S REPLY TO A STATEMENT THAT HE IS INCLINED TO RETURN TO THE CHURCH OF ENGLAND

Editor Catholic Standard and Times.
Dear Sir—I think that Father Maturin's many friends in Philadelphia will be interested to see his letter to me, of which I enclose a copy. Only recently the diocesan paper of the Protestant Episcopal Bishop of Milwaukee stated definitely that Father Maturin was not contented in the Catholic Church, and it is well that the slander should be refuted.

JESSE ALBERT LOCKE.
Ventnor, Isle of Wight, Aug. 11, 1903.
(Copy of Father Maturin's letter.)
St. Mary's Church,
Cadogan Street, Chelsea.
London, July 25, 1903.

Dear Mr. Locke—You ask me if there is any truth in the rumors which you say are very persistent in America that I am inclined to return to the Church of England. I am sure such rumors cannot have their origin from any of my American friends who have known me or heard from me since I became a Catholic, and how any persons can take it upon themselves to say such things merely because they imagine them or wish them to be true I cannot imagine; if they say them in order to influence others from doing as I have done, I think their conduct can only be characterized by a very ugly word.

However, as you ask me, I will answer you. There is absolutely not one fragment of truth in such statements. I could not imagine any conceivable circumstances inducing me even to consider for a moment such a step; in fact, I have found in the Catholic Church all that I desire, and the question has for the last six years ceased to be a "question" with me any more. I am perfectly happy and at peace in the Roman Catholic Church. From the day I made up my mind and went to the baptism to be received, the English church melted before my eyes and as a church has never taken substantial form again. As Newman said: "I went by, and lo! it was gone; I sought it and its place could nowhere be found." Perhaps I could convince some of those who say the kind of things you mention how untrue they are by telling them in unmeasured words what the English Church has seemed to me since I left it, but I will not stoop to such means, either to convince or to silence them, but will content myself to abuse what I believe to be a great reality to me and what most of my dearest friends still believe to be, and I have never been able to understand or respect those who seem to think that it does honor to their present convictions to ridicule what once they revered. It has been enough for me to try and follow our Lord's words: "Let the dead bury their dead," but go thou and preach the kingdom of God," and I have endeavored to use what powers I have in preaching what I know with a certainty (that I believe and pray may never be less) is the kingdom of God in truth, and I believe such positive preaching in the long run must be more effective than any bitterness towards what to me is dead and buried.

Very truly yours,
B. W. MATURIN.

THE INDIAN VILLAGE OF ST. JEAN.

The Herald made reference last week to the presence here of Rev. Father Jones and Rev. Father Quirk, who with Rev. Father Murphy and Mr. J. D. Morgan, drove for a couple of days through Osprey in quest of traces of ancient Indian habitation. Rev. Father Jones has made a twenty years' study of this interesting question, chiefly from records in possession of the Catholic Church in Quebec. It is shown from these records—called Jesuit Relations—that Jesuit missionaries were laboring among the Indians of the Huron tribe to the east and north-east of this place three centuries ago. The researches of Rev. Father Jones in Indian lore are considered of such authentic value that the results of his work are used from time to time by the Ontario Minister of Education in the Archeological Reports which are published annually. Rev. Jeffrey Hill of this place last year called the Herald's attention to his belief in the proximity of the site of an ancient Indian village. We presume his information was procured from Governor's records of an invasion of the Huron territory by their enemies, the Iroquois, in 1649, and the torture and murder of Father Charles Garnier, a missionary, by the latter tribe, at St. Jean. The missionary's body was buried at this place and the hope is expressed that in finding the exact location of the old site, that the grave may be the grave may be marked and the bones of the martyr recovered. St. Mathias, another Huron village of ancient date, has been located near the townships of Nottawasaga and Collingwood townships, and the records give St. Jean as about four leagues south-westerly from St. Mathias, or anywhere within the triangle marked by Singhamton, Shrigley, and Port Law. The recent tour of enquiry was not without results and it will be followed by a more thorough search. Later, it might be stated that at both Shrigley and Port Law, observation and enquiry brought to light evidences of Indian habitation. Ash-beds, pottery and bones usually mark the old village sites of the Indians, and excavations in other localities bring up the relics from a depth of 7 to 22 inches and sometimes beneath the

roots of very large trees. If any farmers within or near the district named, who have found any traces of the work of the red men, would make their discoveries known, much valuable information and history might in this way be revealed.—Dundalk Herald, Sept. 3, 1903.

THE RULE OF FAITH.

CONTINUED FROM FIFTH PAGE.
must believe under pain of eternal perdition. He finds it alone in the Catholic Rule of Faith. Salvation is for all. The Catholic Rule of Faith alone places salvation equally within the reach of every man. In the Catholic Church, whether a man is rich or poor, scholar or ignorant, he can save his soul with the same facility by Our Rule of Faith. The miser agonizes in the sweat of his brow, may follow the Catholic Rule of Faith as well as the commentator who devotes his life to the study of Holy Scripture.

It comes to this: all are asked to "hear the Word of God" to accept it and believe it as explained by the Church and at the same time "practice." Believe and practice. "Be ye not hearers only but doers." Let us suppose our enquirer after a religion now comes under the influence of a Catholic guide. The Catholic mentor in turn invites him to admire the great number of grand Catholic churches in the metropolis, and on a Sunday morning to witness the large congregations from an early hour returning home from Mass.

They may be known as English, French, German, Italian, Polish churches, but he is told that they are Catholic all, with this only distinction that the sermons are preached in these different languages according to the complexion of the respective congregation. If there happens to be but one Catholic church in the particular place, then English, French, German, Italian feel themselves equally at home in following the service. Let these representatives of different nations recognize the same Spiritual Ruler? "Yes. The Pope in every nation, from the rising to the setting of the sun is recognized as the same Supreme Spiritual Ruler and head of religion. They all recognize his infallibility."

He enquires: "Do they all agree on the same doctrines? Is there any variance in their belief on such important matters as the Sacraments? On the forgiveness of sins by confession? Do all accept the great Sacrament of the Eucharist as a Sacrament and a sacrifice?" And the Catholic can inform him that on no subject pertaining to the domain of Faith and Morals is there one iota of difference.

"Have you authority for all the teachings of your Religion in the Bible?" He is told the Catholic Church only proposes to be believed what is to be found in the Word of God; but the Word of God is written and Unwritten. The Written Word is styled the Bible and the Unwritten Tradition. Every Doctrine taught must have its foundation in one or both of these sources. It matters not which, as both alike, when interpreted or taught by the Church, are the Word of God, and of equal value.

My Dear Brethren, the union of all men on such a vital question as Faith—since without it, it is impossible to please God,—should be the fervent wish and prayer of all Christians. Such a union is only possible by the adoption of the Catholic Rule of Faith. The innovation introduced by the Reformation and departure from the old Rule, has been tried, and sufficiently experimented by a large number of our Separated Brethren since the Reformation, and, judging, it by the endless number of creeds it has engendered we may be allowed to qualify it as the mother of discord.

Christ, Whom all Christians must recognize as their Chief, insists on charity and union; but the principle of Private Interpretation will always be an obstacle to that charity characteristic of the children of God. It will continue to be, as in the past, a stumbling block to Union. Adopt the Infallible Tribunal of the Church as the Divinely appointed Custodian and Interpreter of God's word, whether contained in the Bible or Tradition. Accept this Divine Arbitrator of all religious differences, and speedily, with the Psalmist we shall exclaim (Ps 132-1) "Behold, how good and how pleasant it is for brethren to dwell together in union." Then truly will the world witness a Church according to God's plan—a Church professing "One Lord, One Faith, One Baptism." Then will many a soul like Augustine salute the Church in these words, "Oh beauty ever ancient and new. Too late have I commenced to know thee. Too late to love. Then will all the children of God intone the glorious profession "I believe in the One Holy Catholic and Apostolic Church."

The above lecture was delivered by the Rev. O. B. Devlin, S. J., a member of the Canadian Jesuit Missionary Band, in the Catholic church of Wallaceburg. He commenced the lecture at 10:30 Mass on Sunday, August 30, speaking some forty-five minutes, and that evening before a large congregation, finished the lecture, speaking over an hour. The rendering of the "O Salutaris" by Miss Dunlop, as well as organ accompaniment by Miss Coughlin, contributed much to the beauty of the impressive services. Father Devlin has been engaged in Wallaceburg in Mission work for the last couple of weeks, and will commence a Mission next week for Father Bonbat of Ridgeway.]

Advertisement for Dr. Williams' Pink Pills for Pale People, featuring a portrait of a man and text describing the medicine's benefits for various ailments.

Advertisement for Dr. K.D.C. (Kidd's Kidney Cure), featuring a portrait of a man and text describing the medicine's benefits for kidney-related issues.

Advertisement for Dr. Thomas Coffey, featuring a portrait of a man and text describing his medical services and the location of his office in London, Canada.

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PALMS

ANNA HANSON DORSEY,

AUTHOR OF "COANAS," "FLEMINGS," "TANGLED PATHS," "MAY BROOK," ETC., ETC., ETC.

CHAPTER XIII.

A BLOW—REVOLT OF THE SLAVES OF HIPPOLYTUS—FABIAN'S VIEWS.

True to his word, Valerian gave renewed impetus to the persecution by the increased severity of his edicts, threatening extreme penalties to those charged with their execution should they fail to carry them out to the letter. Throughout the Roman Empire the tempest raged, losing no iota of its savage cruelty by distance from its centre.

Daily, from the prisons and the dungeons of Rome, like sheep led to the slaughter, the victims of his wrath were offered two alternatives—to deny Christ, or to be given over to the torturers, to the wild beasts of the arena, and to the flames; to be stifled in the cloacae or drowned in the Tiber; their places ever replenished by others, who also rejoiced in their bonds, fearing not those who destroy the body, but those who break the soul.

Can we not imagine the angelic sentiments on the outskirts of the celestial country, the plain of the multitude, radiant with solemn joy, approached: "Who are these that come from Edom, with dyed garments from Bosra? . . . Why is their apparel red, and their garments like theirs that tread in the wine-press?" (Isaiah, xliii. The sacred text reads: "Who is this that cometh from Edom, with dyed garments from Bosra? Why is his apparel red, and thy garments, etc., etc.")

(By Edom and Bosra, commentators say may be understood cities and places of the wicked.) And yet the daily business of life, its whirl, its struggles, its ambitions, went on as usual in Rome's spacious streets, sounds of mirth were in the air, music and laughter in her palaces, peace and love in her homes. The games went on in her amphitheatres; gladiators contended in her circus arenas; the festivals of the gods were celebrated with gorgeous rites; the smoke ascended from her altars of sacrifice in the temples; her Forum resounded with oratory, her theatres rang with applause; while the golden sunshine crowned her hills with splendor, and the tide of human passions rolled on, undisturbed by the fact that a few miserable Christians, who defied the gods and conspired against the state, were being tortured until life, like the Arctic sun, seemed about to be swallowed up in darkness, but which straightway arose out of the midnight to a new and brighter day.

Fabian had left the palace of Nemesius on the preceding evening, highly encouraged in his theory that, by certain methods, Fate could be circumvented in Claudia's case, and her life made happy notwithstanding her blindness; and he was quite willing to bide the time which it would require to realize his hopes. Stepping gaily along in the moonlight, a thought crossed his mind which had once or twice before, in the course of the day, annoyed him. He had a certain protégé to whom he was much attached, and in whose career he had taken a great interest, but whom he had neither seen nor heard from for several days. This was Evaristus, the young orator whom he had one night at the imperial palace pointed out to Lædæ as a budding Cicero, and who since then had more than fulfilled the expectations of his friends. Fabian, in his own delicate and irresistible way, had assisted him liberally—for Evaristus was poor—determined that the want of money should not retard his studies, and consequently his advancement; in fact, he was his good genius, and felt that he would be more than rewarded by the success which would crown his efforts to renew the golden age of Roman oratory.

But what had become of Evaristus? It was now five days since he had seen him, and as it was not late, he concluded to go to his house and inquire what had become of him; but on arriving there, he found it closed and dark, and to his repeated knocks there came no response whatever. Remembering that this was a reception night at the imperial palace, he turned his steps thither, assured of meeting among the guests some mutual friend who could give him the information he desired. He was highly excited, and brought me down with a jar from the heights to which Lentulus had sent me soaring," said Fabian, who, as Nemesius thought, still held in reserve a deeper cause of disturbance than the occurrence he had just related; but he only said: "Slaves require strong discipline; for, being human, the restraints of bondage must sometimes become intolerable." Then for a little while they rode along in silence.

"Would my sweet little lady Claudia ever forgive me," said Fabian, presently, "if she knew that I neglected to ask for her before everything else?" "How is she?" "Well, but rather timid and fearful," answered Nemesius. "She is as one who has been suddenly deprived of sight, instead of having been blind from her birth. I left her very happy this morning, having told her that, instead of going away to the sea, we should spend the summer at the Aventine, if she preferred it. The excess of her joy was so great that I could readily measure by the pain it would have cost her to go elsewhere."

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exemplified,—a method like adamant, which could neither be bent nor broken; how, then, could he hope to influence him, especially since, conspicuous for his brilliant talents, it would be the policy of his judges to make a signal example of him?"

Fabian wrote, however, to the most noted lawyer in Rome to discover the whereabouts of his friend, and to spare neither money nor pains in the endeavor to effect his release; then he breakfasted, and mounting his horse, put him to a brisk canter, which soon brought him to the Urban Way, where it trends up and along the Viminal, towards the rocky and wooded heights beyond. He meant to visit an old friend of his father's, the Senator Lentulus, who passed a dreary, secluded life in his ancient villa up there among the beauty and silence of the hills.

His long ride had given time for the tumult of his mind to exhaust itself, in a measure; and now the shadows cast by the great trees over the winding road, and the unbroken quiet, refreshed and soothed him.

In the meantime, as Nemesius, who had gone at an early hour to the camp of his veterans, to his daily inspection of their discipline and drill, determined that both should reach the highest point of military tactics before the war began, was riding leisurely down the Viminal, he saw Fabian approaching by a side road that joined the Urban Way, and also observed that his countenance wore an unusually grave and preoccupied aspect.

"Fortune has favored me, Nemesius; for I was returning to the city to seek thee," he said, after the usual salutations. "Had we not met, I must have gone home and impaled one of my slaves, by way of relieving my mind."

"What new absurdity burdens thee, Fabian?" asked Nemesius, with a grave smile. "No absurdity this time, but thoughts which, by the infernal gods! I must pour out into some friendly ear, or perish," he replied, his usual genial smiles exchanged for an expression which Nemesius could not understand.

"Do me a kindness, my Achaïas: turn back, and go with me to thy villa on the Aventine, where I may say all that I have in my mind to say, without a shadow of crucifixion or something worse."

"Willingly; I am at leisure," he answered, turning his horse's head. "How far has thou been to-day?" he asked, hoping to find a clue to his friend's strange mood.

"Only to visit that grand old Roman, Lentulus, a well-preserved fossil of nobler and better times. He's still harping on the old subject of the Greek conquest, and the evil effects which he insists it has produced on the Roman character. It is a strange coincidence that Ben Asa, the Jew, also imputes the first decadence of his people to their intermingling with and living among the Greeks. History is full of singular problems, which are only solved when it is too late for the mistakes of nations to be repaired. Ethen!" signed Fabian.

"Greece has avenged herself by the enervating potions she has held to the lips of her conquerors," answered Nemesius, "except her learning and art, she has brought us no substantial good. But such topics have gone out of fashion; they are left to old men who live in the historic Past, and believe that the Present is going to destruction."

"When I left the venerable man I was so elevated, I assure thee, by the nobility of his sentiments, that I felt as if I had been listening to the utterances of an oracle. The theme composed me, and raised my mind to a more exalted plane than the turbulent one on which it is our misfortune to exist; but, by Hercules! as I approached the young orator whom he had one night at the imperial palace pointed out to Lædæ as a budding Cicero, and who since then had more than fulfilled the expectations of his friends. Fabian, in his own delicate and irresistible way, had assisted him liberally—for Evaristus was poor—determined that the want of money should not retard his studies, and consequently his advancement; in fact, he was his good genius, and felt that he would be more than rewarded by the success which would crown his efforts to renew the golden age of Roman oratory."

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"Almost immediately. I intended to make no change—the weather being pleasant—until we started South; now the sooner we get back to the villa, the better for my child."

"And the Princess?" questioned Fabian, with just the ghost of a twinkle in his eyes. "She will spend a week at the villa, then return home, where she is sure everything is going to wreck and ruin for want of her presence. She has made me a promise, Fabian, of which I will tell thee presently, as it is connected with an affair with which I am about to tax thy friendship," answered Nemesius, as they began to ascend the Aventine.

"I am thine unto death, my Achaïas! unless thou art consenting to the matrimonial knot about my neck," said Fabian, laughing. "In all else, I repeat, I am thine unto death." Words lightly spoken, but faithfully kept, as events will show.

"Such friendship as thine, Fabian, takes much of its curse away from life. I believe and trust thee," replied Nemesius, with a smile.

The old steward, who had observed their approach, went out to receive them, welcome beaming on his countenance.

"I fear, Symphronius, thou hast had a lonely time of it lately," said Nemesius, greeting him kindly. "That is not to be wondered at, my noble sir; for we miss our sweet little lady more and more every day. A double loss, truly; for when she is away, we see thee but seldom."

"She is nowhere as happy as here, and is pining for home, for which reasons we shall return to the villa in a few days, to stay until the October frosts have killed the flowers," (Nemesius little dreamed, as he spoke of the wonderful flowers that were to bloom for him and his child amidst the October frosts.) "Canst thou find us something to eat and drink?" he asked.

"That is joyful news—the best I have heard for many a long day. The oldest and dearest wine in the vault set before thee," said Symphronius, taking down his keys, over which a busy spider was spinning its web.

During the prandial repast of cold meats, salads, fruits, and snow-cooled wine, Fabian's wit sparkled and flashed fitfully, one moment he was silent, the next exhilarated. Never had Nemesius been in such a mood, and taking it in connection with certain things he had said on the Urban Way, he concluded that his gaiety was forced; but seemed not to observe anything unusual, and when they had finished their repast, proposed adjourning to the gardens.

Fabian swore that it was a happy inspiration, and they went out together, sauntering slowly through those scenes, whose lavish beauty was intensified by the fragrance of a thousand flowers, the flickering, golden shadows, the chiming of fountains, and the songs of birds, until they reached the box grove, near the grotto of Silvanus, where the knarled, moss-covered roots of the ancient trees afforded resting-places of the most grotesque forms, where one could either sit or recline. At another time Fabian's sensitive nature would have been in harmony with surroundings so perfect, but the sudden shock of a note of discord, which struck his ear painfully out of tune, clouded even his love for the beautiful.

"Now my Nemesius," said Fabian, when the two friends had taken seats in the ilex grove, "I will unveil my sorrow."

"Sorrow! Why hast thou kept it back until now, my friend? It is, indeed, difficult for me to realize sorrow and these hand in hand."

"It is true, nevertheless. Not all my vaunted stoicism has made me impervious. Thou hast heard me speak of Evaristus and his wonderful eloquence?"

"Yes; not only that, but I myself have been entranced by it. What of him?"

"Thou hast not heard, then?" "Since my return yesterday, every moment of my time has been occupied, first with the Emperor, then at the camp of my veterans, that no current news of any sort has reached me. I trust that no ill has befallen Evaristus."

"Thou mayest judge; he has become a Christian! Not satisfied to be one secretly, he was mad enough to declare his error openly from the rostrum, when the Forum had hardly standing room for the people who had come to listen to his speech. Swept away by the force of his eloquence, now well I can imagine how they at first failed to catch the significance of his word; and even when they did, so grand was his effort that their impulse was to applaud. But the fact that he had blasphemed the gods, denounced the cruelty of Valerian, and declared himself a Christian, was not to be ignored; and with sudden fury they rushed upon him where he stood smiling and fearless, dragged him from the rostrum to the prefect, who heard the accusation and his dauntless confession, after which he was beaten on the mouth with a heavy stone, and cast into one of the filthy underground dungeons, to await sentence."

"I all I know, I loved the boy; I was proud of his genius, and the glory his renown would have shed on the Roman name," said Fabian, while a slight tremor quivered around his sensitive lips.

"Except that his mad act has brought pain to thee, Fabian, I should say he is rightly served. He knew the penalty of his offence, and his audacity in denouncing it in the manner he did proved his willingness to accept the consequences," said Nemesius, in grave, low tones.

"By the furies! I say it's a small thing to extinguish such a life for; and altogether out of proportion, if I measure it by the honors his brilliant career would have brought him, and the number of services which might some day save it. The loss is Rome's, not his," exclaimed Fabian.

"Rome can afford to lose disloyal men," said Nemesius.

"I deny that Evaristus is a disloyal man. No citizen of the Roman Empire is its glory, its power, its prosperity, more at heart than he," replied Fabian, in tones of positive conviction.

"How can one be loyal who defies the law and insults the gods?"

"I deny that loyalty is a matter of sentiment; it is a principle that is proven by a man's acts, not his beliefs. It is his preference to worship one god or none, instead of twelve or a thousand, I do not see how it affects his loyalty; his acts all being loyal. History gives us many examples of men, who were devout worshippers of the gods, overturning the Empire by their treasons; but, Nemesius, no treason has ever yet been proven against a Christian. It is beyond question of doubt that they have been brave in war, wise in council, just in administering the laws, and invulnerable to corruption, until some edict suddenly discovered by envious and covetous persons that they have all along been Christians—then all past services are forgotten; their lofty virtues, so often compared with Cato's, are ignored; they are pronounced traitors, tortured and put to death like the vilest criminals—aye, far more cruelly—for a belief!"

"I trust thou art not infected with the insidious poison of their belief," said Nemesius, a dark glow rising to his face.

"No," replied Fabian, laughing; "I am a loyal Roman citizen according to thy own definition, and worship only the gods—with a reservation, however."

"Even so, my Fabian, these are dangerous times to indulge in eccentric sentiments," said Nemesius, with a sense of relief; "but explain—"

"My reservation? I may presently," interrupted Fabian; "provided thou wilt patiently bear with me while I disburden my mind of its long-accumulated impressions. It is better that thy friendly ear should hear them than that I should explode them some time in public. The first question I would have solved is: To what end is this dreadful slaughter of the people known as Christians? If it is to exterminate the race, do not results prove the attempt a failure? If it is to give to the danger of the solar system."

This illustration shows how opposition to a doctrine may fix its meaning, prove it, make it universally known. This illustration will enable you to understand how the opposition to the teaching of the words of promise concerning the Eucharist—not only elicited from Christ a repetition of it in stronger and stronger terms, and thus proved its meaning beyond doubt, but it will also show you that Christ would not modify that teaching in order to keep with Him the disciples who, scandalized at this doctrine, went away and walked no more with Him. Before showing this in detail it will be necessary to give a brief description of the terms. For example, when the Pharisees said: "This man blasphemeth, no one can forgive sin but God alone," because Jesus had said to the man sick of the palsy: "Thy sins are forgiven thee," He immediately replied: "Is it easier to say thy sins are forgiven thee or to say arise and walk? That man saith vainly, who saith, I will forgive sins, for I know not what I say: for who can forgive sins, but God alone, who is in heaven?"

Christ's personality and preaching had drawn all classes to Him, had made men believe that no man had ever so eager to hear Him that great multitude had followed Him into the wilderness and remained with Him for days without having taken thought of the wants of the body. Seeing the multitude suffering from hunger, having no bread for them, and fearing they would faint on the way if He sent them home, our Lord worked a miracle by which five loaves and a few fishes were so multiplied that they sufficed to feed five thousand men, besides women and children. After this miracle, when the multitude wished to make Christ their King, He went in a boat to the other side of the lake. The next day when the multitude followed Him Christ upbraided them for following Him, not because of His miracle, but because they did eat and were filled. He told them that their fathers had eaten manna and were dead, but that those who would eat the bread He should give would not die. He exhorted them, therefore, to seek not food for the body, which shall live.

We cannot imagine a better preparation for the promise of the Eucharist than the teachings which approved Christ as a teacher of truth to them and the miracle which prefigured the Eucharist, which made it easy to believe that He who multiplied five loaves so as to feed to satiety five thousand men could also multiply His Body so as to feed the souls of all men; we cannot imagine a more propitious moment for announcing that He would give them His Flesh to eat and His Blood to drink as at this time when they were so enamored of those teachings which prepared the way for belief in His promise by accrediting Him as a prophet, when they were in such admiration of His power that they believed that in His miracle God had visited His people.

It was under those circumstances that Christ said: "I am the living Bread which came down from heaven. If any man eat of this Bread he shall live forever; and the Bread which I shall give is My Flesh for the life of the world." But so astounding was this promise, the Gospel tells, that the Jews on hearing it began to dispute among themselves, to contend and murmur against it; they began to declare this promise both incomprehensible and impossible to ask: "How can this Man give us His Flesh to eat?" to say: "This is a hard saying!" and ask: "Who can hear it?" The Gospel tells us that His promise caused the Jews and disciples to forget His teachings and miracles, to lose sight of the authority of the Great Teacher in the difficulty of the doctrine. He proposed, caused them to refuse positively to believe Him, to go away and walk no more with Him.

"Consider, as I said before, my Nemesius, the power ascribed to the gods. Is it omnipotent? Evidently they are indifferent to a sect so constituted brethren urge to-day against the Real Presence. The Jews asked: 'How can this Man give us His Flesh to eat?' and said: 'This is a hard saying,' and asked: 'Who can believe it?' This is precisely what our dissenting brethren say about the Eucharist. They tell us that the literal interpretation of the words: 'This is My Body' involves an absurdity, that the Real Presence as a matter of fact is an impossibility; that no one can believe the Catholic doctrine without denying his senses, insulting his reason; in the words of a minister, that no one can believe it unless he has reached that state of credulity which renders him incapable of deciding between truth and error."

We contend that the Jews and disciples understood Christ's language, that they possessed every means of arriving at the true meaning of His words, and that they understood Him to promise them His flesh to eat just as non-Catholics understand that in receiving the Eucharist in the Catholic Church we are taught that we receive the Body and Blood of Christ. We contend that the Jews and disciples objected to Christ's promise for the same reasons that non-Catholics object to the Real Presence, because they consider it incredible and impossible. Their objections were: 'How can this Man give us His flesh to eat?' 'This is a hard saying, who can believe it?' 'How can this Man give us His flesh to eat?' 'This is a hard saying, who can believe it?' 'How can this Man give us His flesh to eat?' 'This is a hard saying, who can believe it?'

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When, however, an investigation proved that the marriage was valid, that Henry's trouble was not, as the poet says, that "his marriage with his brother's wife had crossed his conscience," but that "his conscience had crossed" to near another lady," the Church realizing what great evils an abrupt refusal might bring on her children, in order to avert these calamities and at the same time maintain the law, acted prudently. She courted delay in the hope, no doubt, that time, which cures all things, might remove the difficulty by bringing Henry and Anne to a sense of duty, or that death might change the situation by the removal of one or the other party to the sinful love.

But when the question had to be faced of granting a divorce from a lawful wife and sanctioning an adulterous union, the Pope peremptorily refused, and maintained the law of Christ and the right of a lawful wife thought to do so cost him the friendship of Henry, the loss of England and brought upon the children of the Church a relentless persecution which lasted for centuries.

Thus Henry's attempt to evade the law of Christ on marriage has made it impossible for all time for any civilized man to be ignorant of the unlawfulness of divorce, the position of the Church in matrimony, has made it impossible to say that the hope of extending her dominions, or fear of losing them, could induce the Church to attempt to put asunder what God has joined together, has made it plain that the Church would no more try to prevent the operations of Christ's law on marriage than she would try to stop the motions of the solar system.

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The objections which the Jews urged against the words of promise find an echo in the objections which our separated brethren urge to-day against the Real Presence. The Jews asked: 'How can this Man give us His Flesh to eat?' and said: 'This is a hard saying,' and asked: 'Who can believe it?' This is precisely what our dissenting brethren say about the Eucharist. They tell us that the literal interpretation of the words: 'This is My Body' involves an absurdity, that the Real Presence as a matter of fact is an impossibility; that no one can believe the Catholic doctrine without denying his senses, insulting his reason; in the words of a minister, that no one can believe it unless he has reached that state of credulity which renders him incapable of deciding between truth and error."

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This illustration shows how opposition to a doctrine may fix its meaning, prove it, make it universally known. This illustration will enable you to understand how the opposition to the teaching of the words of promise concerning the Eucharist—not only elicited from Christ a repetition of it in stronger and stronger terms, and thus proved its meaning beyond doubt, but it will also show you that Christ would not modify that teaching in order to keep with Him the disciples who, scandalized at this doctrine, went away and walked no more with Him. Before showing this in detail it will be necessary to give a brief description of the terms. For example, when the Pharisees said: "This man blasphemeth, no one can forgive sin but God alone," because Jesus had said to the man sick of the palsy: "Thy sins are forgiven thee," He immediately replied: "Is it easier to say thy sins are forgiven thee or to say arise and walk? That man saith vainly, who saith, I will forgive sins, for I know not what I say: for who can forgive sins, but God alone, who is in heaven?"

Christ's personality and preaching had drawn all classes to Him, had made men believe that no man had ever so eager to hear Him that great multitude had followed Him into the wilderness and remained with Him for days without having taken thought of the wants of the body. Seeing the multitude suffering from hunger, having no bread for them, and fearing they would faint on the way if He sent them home, our Lord worked a miracle by which five loaves and a few fishes were so multiplied that they sufficed to feed five thousand men, besides women and children. After this miracle, when the multitude wished to make Christ their King, He went in a boat to the other side of the lake. The next day when the multitude followed Him Christ upbraided them for following Him, not because of His miracle, but because they did eat and were filled. He told them that their fathers had eaten manna and were dead, but that those who would eat the bread He should give would not die. He exhorted them, therefore, to seek not food for the body, which shall live.

The objections which the Jews urged against the words of promise find an echo in the objections which our separated brethren urge to-day against the Real Presence. The Jews asked: 'How can this Man give us His Flesh to eat?' and said: 'This is a hard saying,' and asked: 'Who can believe it?' This is precisely what our dissenting brethren say about the Eucharist. They tell us that the literal interpretation of the words: 'This is My Body' involves an absurdity, that the Real Presence as a matter of fact is an impossibility; that no one can believe the Catholic doctrine without denying his senses, insulting his reason; in the words of a minister, that no one can believe it unless he has reached that state of credulity which renders him incapable of deciding between truth and error."

We contend that the Jews and disciples understood Christ's language, that they possessed every means of arriving at the true meaning of His words, and that they understood Him to promise them His flesh to eat just as non-Catholics understand that in receiving the Eucharist in the Catholic Church we are taught that we receive the Body and Blood of Christ. We contend that the Jews and disciples objected to Christ's promise for the same reasons that non-Catholics object to the Real Presence, because they consider it incredible and impossible. Their objections were: 'How can this Man give us His flesh to eat?' 'This is a hard saying, who can believe it?' 'How can this Man give us His flesh to eat?' 'This is a hard saying, who can believe it?'

THE REAL PRESENCE. SECOND SERMON OF FATHER M'DERMOTT'S COURSE ON THE BLESSED EUCHARIST. Philadelphia Catholic Standard and Times. II. (CONTINUED.)

When, however, an investigation proved that the marriage was valid, that Henry's trouble was not, as the poet says, that "his marriage with his brother's wife had crossed his conscience," but that "his conscience had crossed" to near another lady," the Church realizing what great evils an abrupt refusal might bring on her children, in order to avert these calamities and at the same time maintain the law, acted prudently. She courted delay in the hope, no doubt, that time, which cures all things, might remove the difficulty by bringing Henry and Anne to a sense of duty, or that death might change the situation by the removal of one or the other party to the sinful love.

But when the question had to be faced of granting a divorce from a lawful wife and sanctioning an adulterous union, the Pope peremptorily refused, and maintained the law of Christ and the right of a lawful wife thought to do so cost him the friendship of Henry, the loss of England and brought upon the children of the Church a relentless persecution which lasted for centuries.

Thus Henry's attempt to evade the law of Christ on marriage has made it impossible for all time for any civilized man to be ignorant of the unlawfulness of divorce, the position of the Church in matrimony, has made it impossible to say that the hope of extending her dominions, or fear of losing them, could induce the Church to attempt to put asunder what God has joined together, has made it plain that the Church would no more try to prevent the operations of Christ's law on marriage than she would

Jews argued... done, they rejected Jesus Christ and all His doctrines. The Gospel tells us: "After this many of His disciples went away and walked no more with Him."

CHRIST'S PERSISTENCE IN TEACHING THE DOCTRINE.

Can we imagine Jesus Christ allowing the Jews and disciples whom He had labored to instruct to leave Him if by one word of explanation He could have retained them? Can we imagine Him whose Divine Heart yearned after these souls with an everlasting love allowing them to leave Him, if a simple correction of their mistake would have retained them? Can we imagine Him who said: "This is the will of God the Father who hath sent Me that of all He hath given Me I shall not lose one?" Can we imagine Him allowing His disciples to go away never to return, because scandalized at His doctrine, if He could have retained them, without sacrificing the truth? Can we imagine Him who has pictured Himself as the Good Shepherd who leaves the ninety and nine in the desert to go in quest of the lost sheep; can we imagine Him allowing those already gathered into the fold to be eternally lost without making an effort to save them? Can we imagine Him who died a most cruel death to save all men contributing to the damnation of His disciples by allowing them to separate from Him because He would not correct their misunderstanding of His teaching.

As the sacrifice of England rather than grant Henry a divorce proved how inflexible the Church is in maintaining the indissolubility of matrimony, so the loss of disciples which Christ suffered rather than modify His promise to give us His Flesh to eat proved how persistently He taught the Catholic doctrine of the Eucharist.

When Christ saw the multitude whom He had labored to instruct and whom He had wrought a miracle to feed, when He saw them leave Him never to return, with a sad heart He turned to His chosen twelve and asked: "Will you also go away? Do you think this to be impossible? Will this promise to give you My Flesh to eat only cost Me the loss of My Apostles also?" They answered in the words of Simon Peter: "Lord, to whom shall we go? Thou alone hast the words of eternal life, and we have known and believed that Thou art Christ the Son of God."

The Apostles answered as we Catholics would answer this question were it propounded to us. We say of the Eucharist: "Lord, this promise is a stupendous work, an impetuous mystery; we cannot see how it can be fulfilled; like those who are leaving Thee on account of it, we too, would reject it did one of less power and authority than Thyself make it. We know that Thy power is greater than its difficulty. Thy authority is a sufficient reason for believing whatsoever Thou teachest, however incomprehensible it seem; we know that with man this promise would be impossible, but with God all things are possible."

As the Apostles thought Peter said that there was no one to go for the truth if they abandoned, on account of this promise, Christ who alone had the words of eternal life, so we say that there is no place where truth can be sought if, on account of the doctrine of the Real Presence, we abandon the Catholic Church, which is the pillar and ground of truth.

It was because the Apostles made their act of faith in Christ's divinity at Capernaum that they unquestioningly believed the doctrine of the Real Presence when at Jerusalem Christ's promise to give them His flesh to eat was fulfilled at the Last Supper in the words: "This is My Body. This is My blood." It was because the Jews and disciples refused to believe Christ's promise to give them His flesh to eat that they virtually denied His divinity, "went away and walked no more with Him."

NON-CATHOLICS OF TO-DAY ARE LIKE THE JEWS OF OLD.

In this the Apostles were the prototypes of Catholics of to-day who preserve their faith in Christ's divinity by believing that He, in the Eucharist, fulfilled His promise to give men His flesh to eat. Whereas they who refused to believe this promise, who left Christ on account of it, were implicitly typotes of those who to-day implicitly deny the divinity of Christ by refusing to believe the doctrine of the Real Presence. Catholics of to-day in the controversy concerning the Eucharist take their place with the Apostles who when asked: "Will you also go away?" answered: "Lord, to whom shall we go? Thou alone hast the words of eternal life, and we have known and believed that Thou art Christ the Son of God." Non-Catholics in this controversy must take their place with those who asked: "How can this man give us His flesh to eat? This is a hard saying, and who can hear it?" who on hearing Christ repeat that he would give His flesh to men to eat "went away and walked no more with Him." These say: "This man cannot give us His flesh to eat; but we say the Son of God can give us His flesh to eat."

Hence we can tell those who now refuse to believe the doctrine of the Real Presence who say that it is incredible, impossible, when men first doubted, that it was not the Catholic Church that was then teaching it; that it was Jesus Christ who was teaching it we can tell them if Christ's authority as a Teacher is not strong enough to compel them to believe this doctrine, that it is not sufficient to justify them in believing any of His doctrines; that they must, to be consistent, like the Jews and disciples reject Jesus Christ and all His doctrines. We can tell them that the rampant infidelity of to-day began in the denial of the Real Presence is logically advanced by denying the divinity of Jesus Christ, and it has ended in the insolent denial of God's existence. We can tell them that the words of St. John: "They went back and walked no more with Him" are as true to-day of those who reject the doctrines of the Real

Presence as they were of those of old who at Capernaum disputed Christ's power to give men His flesh to eat. We can tell them that those who of Christ say with Simon Peter, "Thou alone hast the words of eternal life, and we have known and believed that Thou art Christ the son of God" never have any doubt of the doctrine of the Real Presence; that those who dispute this doctrine have yet to realize the meaning of Simon Peter's words: "Thou art Christ the Son of God."

NOW IS THE TIME TO PRAY.

Sacred Heart Review.

What a wonderful manifestation of sympathetic interest has been, and is still, taking place throughout the world in consequence of the death of Pope Leo XIII. and the election of his successor, Pius X. If this state of things had been foretold twenty years ago the prophet would have been reckoned a madman. Pope Leo was evidently a providential man, raised up by God for the special work of breaking down prejudice and recommending the persecuted Catholic Church to the nations. We have every reason to believe that his successor will walk in his footsteps, and carry on the work of reconciliation and fraternal charity which he so successfully inaugurated.

What then is the duty of Catholics in view of this wonderful movement? Is it not to recognize the manifest designs of Providence, and pray and cry mightily to God for the outpouring of His Holy Spirit upon the people everywhere, that souls may be truly converted and return to the waiting, longing bosom of holy Mother Church? We must have faith in prayer. God does hear and answer the fervent prayers of those who call upon Him sincerely and in earnest. What higher motive can we have, what more powerful, pressing claim to our deepest interest and most loyal devotion, than the extending to the unspeakable blessings of Holy Church to the poor souls who are wandering in devious paths of error, heresy and schism, encompassed with the clouds of doubt, skepticism and infidelity, and longing for some certain, reliable authority to tell them what to believe and what to do in order to secure the salvation of their souls in the world to come?

Thoughtful men everywhere are becoming more and more convinced that the Catholic Church is the only really effective breaker to the tide of corruption and degeneracy which, with increasing force, threatens to submerge the whole of our true home of liberty, tempered with authority, which Leo XIII. so ably and so firmly reformed, and which is absolutely essential to the peace and good order of society. The barriers of prejudice are being broken down, the importance and necessity of unity are being everywhere earnestly advocated. Protestants themselves are being convinced that the so-called Reformation was a great mistake, and anything but a blessing to man's spiritual nature. The success of our spiritual missions to non-Catholics shows clearly and unmistakably that Protestants are glad to listen to the exposition of Catholic truth.

What we want is more zeal among Catholics generally, more interest in the blessed work of saving souls. We can, at least, pray; and new is the time, as it seems to us, for special and earnest prayers to Almighty God for a copious outpouring of His Holy Spirit upon the nations, that they may be converted and brought back into His Holy Church (from which their Protestant ancestors so unnecessarily and so recklessly wandered).

WHERE SHALL WE SEND OUR CHILDREN?

Every year, in the month of September, Catholic parents have to answer the question: "Where shall we send our children to school?"

The Church answers them distinctly and authoritatively: "Send them to Catholic schools where they will be educated right."

This answer is good for two reasons: 1. Our schools give just as good an education in the regular branches of study as do the public schools. 2. Besides that, they give what is infinitely better—that is, moral training. Over and over again, when our pupils have been pitted against students of the public schools, they have won the prize. And it is unquestionable that there is less lying, less insubordination, less thieving, and less impurity in schools where the moral sense of the children is systematically cultivated than where the conscience is not trained.

So there are good reasons why Catholic parents should send their children to Catholic schools and not one good reason against that duty.—Catholic Columbian.

Promoters.

Your duties do not consist solely in handing out the monthly leaflet to your members. You should also collect each month the intentions or requests for spiritual or temporal favors, and number them in the blank on the back of each bunch of leaflets and hand them to the secretary so they can be sent in to headquarters before the last Sunday of each month.

Furthermore, a promoter should have a Hand Book of the League and read it carefully so he can instruct members and be able to answer questions.

Put your heart in the work, and act as if you understood the importance of this, the greatest society on earth.

Some are very industrious when it comes to the earning of money, but the work of the League is slighted as if it was too trivial to pay attention to.

What a privilege to help our fellow-countrymen to believe the doctrines which our Lord taught to His apostles, and to accept the means of salvation which through their successors He administers unto men's souls!

CHRISTIAN EDUCATION.

Why does the Catholic Church desire for her children a religious education? Primarily and fundamentally, because she wishes them to learn, in all their studies, the truth and not falsehood. You do not begin a child's secular education by teaching him that twice two is five, or that the letter a is pronounced b, or that *ca-i* spells *hon*. Certainly we ought to be quite as careful, then, to teach him the truth about the existence of God, about the facts of Church history, about the realities of the Christian faith, about the duties of another world, about the realities of faith should be nurtured quickly as the bodily frame feels the turning of the soft south breezes to the bracing east winds. You should wish your children to know the truth, to love the truth, to defend the truth, to be willing to risk life for it, and in its cause to lay life down at the very start of their education; to love the truth throughout all their school days; let the love of truth be their incentive. That noble quality will make noble; it will preserve them from trivial pursuits, slothful habits, imperfect recitations, shallow knowledge, the veneer of a superficial miscellany. The boy who makes truth the pole-star of his education; the girl whose parents have trained her to consider no work done well unless it is faithfully and fully performed without slurring; the children, in fact, who are taught that God's truth is higher than the knowledge of any fad or fashion of our day, will make the strong loyal, upright citizens.—Sacred Heart Review.

AN ECCLESIASTICAL SENSATION.

Great is the sensation which has been created not only in Ireland, but likewise throughout the United Kingdom, by the action of King Edward, when at Dublin the other day, in granting precedence to the Roman Catholic Archbishop of Dublin, Dr. Walsh, over the Protestant Archbishop of Armagh, who is the Anglican primate of Ireland, at the levee held at Dublin castle. In fact, Archbishop Walsh was accorded the "pas" immediately after the white-haired Lord High Chancellor of Ireland, before any of the other great dignitaries and notables present at this ceremony.

In paying this compliment to Archbishop Walsh, King Edward took the ground that whereas Dr. Alexander has only been Anglican Archbishop of Armagh since 1898, Dr. Walsh has been Archbishop of Dublin for close upon twenty years.

It was the first time that a Roman Catholic Archbishop of Dublin, or for that matter of any kind or description, had dignitary of the threshold of Dublin ever crossed the threshold of the Archbishop of Dublin for close upon twenty years.

Indeed to this day Roman Catholics are barred by statute from filling the office of the lord justices who are entrusted with the powers of the viceroys whenever the latter had occasion to leave the island.

Of course, the ultra-Protestant element of King Edward's subjects in England are loud in their denunciation of this concession on the part of the sovereign to the Church of Rome. But it is not with the approval of all broad-minded people, who argue, with right, that inasmuch as there is no longer any state Church in Ireland, the Anglican Church of the Emerald Isle, having been disestablished more than thirty years ago by Mr. Gladstone, and since then by three-quarters of the population of Ireland are Roman Catholics, it was only just that the monarch give preference to the older standing than the Protestant Archbishop of Armagh.

The Church's Hardest Precept.

Cardinal Bellarmine, the great Jesuit theologian, is of the opinion that confession is the hardest requirements of the Christian religion. His words are: "If there is anything in the Catholic Church that seems severe and difficult, without doubt, it is confession. For what is more disagreeable, what more burdensome, than that all men, even the great and powerful, even kings and rulers, must declare their sins, however secret or shameful, to priests who are themselves men and must submit to judicial sentence and punishment? So manifestly difficult is the law of confession that it is quite incredible that the pastors of the Church would have dared to introduce it or would have been able to induce the faithful to accept and observe it for so many centuries if it did not rest on divine ordinance and institution." It is the duty of priests, therefore, to make confession as easy as possible, so long they safeguard its integrity.

The Promises of Our Lord.

Every member of the League of the Sacred Heart should have a copy of the "Promises of our Lord to Blessed Margaret Mary." Keep it in your prayer-book and read it often. See how much it offered you for so little! See the great love of our Lord in making these promises! Get a number and distribute them to your friends and you will be sowing the seed of devotion to the Sacred Heart that will produce a great crop. Study this devotion every day of your life, and each day you will find new beauties in it. You can never exhaust it.

Take time to rest in order that you may do more work, or you may have to give up work in order to take time to rest.—Catholic Columbian.

WANTED: A PROTESTANT EPISCOPALIAN POPE.

The Churchman, which may be looked upon as the leading organ of the Protestant Episcopal church, has a rather unusual editorial in its last issue. The President's recent letter on lynching and its acceptance on all sides as a true interpretation of the mind and conscience of the people towards that evil remind our esteemed contemporary that it is well for the nation to have some chief executive qualified thus to speak on matters of grave importance; and, furthermore, that it would be equally well for the Protestant Episcopal church to have a similar authoritative and interpretative voice. "A chief executive," says the Churchman, "is as necessary for the church as for the nation." In other words the Churchman comes out boldly for a Protestant Episcopal Pope! It does not say Pope, but it mentions the Papey as an example of a truly representative executive system.

"As a national church we have no such representative," says the Churchman, "though the history of Christianity justifies it, and the experience of every organization demonstrates its necessity." The claim to be a "national church" is among the smallest of numerically of the chief sects in the United States, and is passing with a grace with regard to the Papey from the chief organ of the Episcopalians is very great indeed and shows how things have changed. Of course our esteemed contemporary affects to find in history of the Papey evidence that such a great and influential office should be a national force to be counted on and dealt with as such by industrial, social or political organizations; it glances at the evils of dogmatism, provincialism and individualism which afflict the communion, and it concludes that some more effective form of organization "with an executive head for the national Church has become a necessity."—Sacred Heart Review.

What a Little Act May Do.

A few weeks ago a non-Catholic strayed into Healey & Healey's store and engaged Mr. Blaylock in conversation, indicating both an ignorance and a curiosity concerning the teaching of the Catholic Church, and before he left, in addition to verbal instruction, he received a little book from Mr. Blaylock giving briefly the teaching of the Church. Last week he came to tell his chance acquaintance that the Sunday following (last Sunday) he and his wife were to be baptized in and received into the Church at the Cathedral. The incident is an illustration of the far-reaching effect of little acts, and also demonstrates how such a layman may do it he has the work of the Church and the conversion of sinners at heart.—True Voice, Omaha.

A Lesson from "God's Acre."

Hence it is that to this voiceless city of the dead, we should come for precepts that will teach us how to act in the noisy cities of the living. Our thoughts will be turned from things altogether alien to those of imperishable value. The real end of our existence will come to the foreground, and we will have before us the great truth that the one thing worth striving for is the salvation of our immortal souls; that it will profit us nothing to gain all the world and suffer the loss of our immortal souls, for before many years, we shall, all of us, hear the dread summons and heed it, and we shall be in the silent hallowed inclosure of God's acre.—Rev. Albert Reinhart, O. P.

HEALTHY HAPPY BABIES.

Every mother most earnestly desires to see her little ones hearty, rosy and full of life. The hot weather, however, and the time of danger to all little ones, and at the very first symptoms of uneasiness or illness, Baby's Own Tablets should be given. It is easier to prevent illness than to cure it, and an occasional dose of Baby's Own Tablets will keep little one healthy and happy. If sickness does come, there is no other medicine will so quickly cure the minor ills of babyhood and childhood—and you have a guarantee that it contains no opiate or poisonous stuff. Mrs. John Nall, Petersburg, Ont., says: "I have used Baby's Own Tablets and find them a superior remedy for troubles of the stomach and bowels. From my own experience, I can highly recommend the Tablets to other mothers."

Mothers should always keep these tablets in the house, ready for any emergency. Sold by medicine dealers or sent postpaid at 25 cents a box, by writing the Dr. Williams Medicine Co., Brockville, Ont.

No person should go from home without a bottle of Dr. J. D. Kellogg's Dysentery Cordial in their possession, as change of water, cool, climate, etc., frequently brings on vomiting, and there is nothing like being ready with a sure remedy at hand, which often saves great suffering, and has gained for itself a widespread reputation for affording prompt relief from ailments of the bowels.

Mother Graves' Worm Expeller has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

To those of SEDENTARY OCCUPATION—Men who follow sedentary occupations, who deprive them of fresh air and exercise, are more prone to disorders of the liver and kidneys than those who lead active, outdoor lives. The former will find in Parmentier's Vegetable Pills a restorative without question the most efficacious on the market. They are easily procurable, easily taken, act expeditiously, and they are surprisingly cheap considering their excellence.

Holloway's Corn Cure destroys all kinds of corns and warts, roots and branches. Who then has an ailment of this kind, let him get it cured immediately with this.

Confession of Sin.

An open acknowledgment of sin is an aid to virtue. It is a courageous declaration of the truth. As Sacred Scripture says, if any one denies that he is a sinner he is a liar and the truth is not in him; but if, like the wayward younger son in the Gospel, he gets up and goes to his father and says to him, "Father, I have sinned against Heaven and before Thee, I am no longer fit to be called Thy son," his confession will be rewarded, and life, vigor and a robe of innocence restored to him. "He that hideth his sins, shall not prosper; but he that shall confess and forsake them shall obtain mercy." (Proverbs 28, 13).

Consumption

The only kind of consumption to fear is "neglected consumption."

People are learning that consumption is a curable disease. It is neglected consumption that is so often incurable.

At the faintest suspicion of consumption get a bottle of Scott's Emulsion and begin regular doses.

The use of Scott's Emulsion at once, has, in thousands of cases, turned the balance in favor of health.

Neglected consumption does not exist where Scott's Emulsion is.

Prompt use of Scott's Emulsion checks the disease while it can be checked.

Send for free sample.

SCOTT & BOWNE, Chemists, Toronto, Ont.

Box and \$1.00, all druggists.

When the Lamp of Life Burns low

The strain on all the delicate organs of the body is very great. The stomach and bowels are weakened, the liver more sluggish. Constipation paves the way for dreaded kidney and liver diseases.

Abbey's Effervescent Salt

Nature's own aperient, is extracted from the pure juices of fresh fruit. It is not a purgative but a gently effective and insistent laxative. It relieves the system of all impurities and acts upon the most sensitive organism without discomfort. Abbey's cleanses and purifies the blood, regulates the bowels and brings sound refreshing sleep. It cures constipation by removing the cause, and brings the entire system back to healthful vigor. Directions on the bottle. At all druggists 25c. and 60c.

14 K Gold Watch Free.

What is the use of spending \$25.00 or \$50.00 for a watch when you can get one for nothing that looks just as good? Here is your chance. Just send us your name and address on a Post Card and we will mail you on post paid, 14 K gold, beautifully colored pictures of His Holiness Pope Leo XIII., each 1x1 1/4 inches, worth \$5.00 to sell for only 1c. When sold we will send you a handsome watch finished in 14 K gold elegantly engraved, beautifully ornamented, stem wind and set, fitted with reliable American works and positively guaranteed by the maker. If you could afford to, ordered by the watch you could not get one for \$50.00. Now is the time to own this handsome watch. The wish of His Holiness created a great demand for his pictures and ours are so cheap at 1c that everybody has a chance to own one. Write us at once and you will be wearing a handsome Gold Watch just as soon as I got it. Now is the time to own this handsome watch. 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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th 1903. 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.

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

Believing you, and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Halifax, Apost. Deleg.

LONDON, SATURDAY, SEPT. 12, 1903.

CHRISTIAN UNION.

The question of union between divers sects is at this moment being widely discussed in the United States, but though the opinion appears to prevail among the members of most of the sects to the effect that a union is desirable, very little progress appears to have been made in the desired direction, and even where something has been done toward the end in view, it would appear that the advance made is due not to any advance toward a stronger faith, but rather to an indifference to all religious truths and dogmas, and therefore to a loss of faith.

The New York Sun, while treating recently of the union movement, said: "The trouble now is not due to the obstinacy of people in their special religious beliefs so much as to their tendency to fall away from all religious belief."

This is exemplified in a recent determination of three religious sects to unite, not precisely as one body at present, but as three distinct churches forming a federal union with special objects in view. These are the Congregationalists, the United Brethren and Methodist Protestants.

A representative committee of these three bodies in the United States recently met and decided upon a union, which will not, however, be completed until next year, when the question will be laid before each congregation for decision, and if a majority of the congregations of each body decide in the affirmative, the union will be declared to be effected. The Rev. Dr. William Hayes Ward, editor of the New York Independent, who is one of the committee, explains that the denominations will for a while preserve their identities and machinery, but will form one general council which will plan for further amalgamation after a time. At present the differing methods of Church government will be preserved, but hereafter it is expected that these methods will become one.

A fourth body, named the Christian Connection, was invited to participate in this union, and its representatives attended the meeting at which the union was agreed upon, but they found themselves unable to co-operate, as they are firm in their opposition to all doctrinal symbols, and therefore could not consent to accept the basis of union agreed upon by the other denominations which have each a definite creed, and have agreed to waive all points of difference, and to insist only on those points on which all have a common belief. Thus the Congregationalists will not insist upon those points of the Westminster Confession which have been a stumbling block to Presbyterians themselves, and which have recently been explained away under the explanatory supplement which the General Assembly a short time ago added to the Confession.

We cannot deny that this readiness on the part of the sects to put aside doctrines which they have hitherto maintained to be part of the divine revelation, for the sake of patching up a union, will have a tendency to make agreement between sects possible, but it will certainly not conduce toward the fulfillment of the commission given by Christ to His Apostles to "teach all nations all things whatsoever He commanded."

St. Paul taught the Ephesians in the fourth chapter of his Epistle addressed to them, that the object of the institution of various degrees in the Christian ministry is to preserve the faith intact, that we may not become as

little children tossed to and fro by every wind of doctrine. But, according to these modern plans for attaining union, the purpose of the ministry appears to be to find ways to exempt Christians from all obligation of believing in what Christ taught. In fact, according to these new-fangled notions, the less of doctrine we believe, the more thoroughly Christian we are supposed to become.

We have many times said in our columns that the only way in which Christian unity is to be obtained is by the acceptance complete and entire of the whole doctrine of Christ as taught by the Catholic Church. The more we see of the vagaries of sectarianism, the more and more convinced we become of the correctness of what we so often advanced on this point.

While talk of reuniting Christendom is thus "in the air," the Presbyterian sects, which are twelve in number, are also meditating, or at least talking about uniting among themselves. There are important differences of faith among them, but it will of course be an easy matter to ignore them also. The Lutherans are similarly placed. There are 1,906,208 of them in the United States, but these are divided into twenty-one distinct branches. The Lutherans have been approached by some of the other sects with a view to union, but so far these advances have met with no encouragement as the Lutherans are unwilling to take any step toward uniting with other bodies till they succeed in so doing with each other, which ought to be much easier than uniting with other bodies which differ from them very considerably.

It has hitherto been the boast of Protestantism that the multitude of sects within its pale is an evidence of its efficient Christianity, because thus every Christian may find a suitable haven wherein to rest their souls. The tendency is entirely different now, and it is admitted that Christ did not intend that His Church should be divided into sects.

The number of Protestant sects in the States is now 150.

A CREDIT TO CANADA.

In this issue we publish an extract from the Ottawa Citizen of Sept. 3rd, giving a synopsis of an eloquent speech delivered by Mr. Charles R. Devlin, M. P. for Galway, Ireland, at St. Patrick's Hall, Ottawa, on last Thursday evening. On this occasion the most prominent Irishmen of the Capital were present as also a large number of ladies. The Irishmen of Ottawa were desirous of extending a warm welcome to Mr. Devlin, and they did it in a real Irish fashion. The address was read by Dr. Freeland, who made a neat and appropriate speech in introducing the speaker of the evening. The speech of the member for Galway reminded us very forcibly of some of the greatest efforts of noted Irishmen of other days. Indeed while listening to his oration we felt confirmed in our conviction that Irish oratory is not on the wane. Charles R. Devlin, M. P. for Galway, is a worthy associate for the great Edward Blake. Canada has indeed abundant reason to be proud of her two talented sons who occupy such prominent places in the Imperial Parliament. Irish Canadians particularly should take a just pride in Messrs. Blake and Devlin.

PASSIVE RESISTANCE.

The London Daily Chronicle tells of some new cases of "passive resistance" to the payment of school rates under the recently passed English Education law. Seventeen recalcitrants were summoned at Highgate in the Friern Barnet district on August 12. Inside and outside the court there was a dense and excited crowd. The police endeavored to diminish the crowd inside, but there were cries "This is a public court," and the police allowed the crowd to remain.

There was a great outburst of cheering on the appearance of the Rev. Dr. Clifford, one of the leaders of the passive resistance movement, who took a prominent seat. Then the dock was thrown open to the resisters, and there was considerable amusement when one of them, an elderly gentleman, attempted to sit on a chair, whereupon he suddenly disappeared. There was no chair there, and he unexpectedly sat on the floor.

Mr. Walter Reynolds, chairman of the bench of magistrates, reminded the audience that the court was not a theatre, adding that the bench had no intention of clearing the court, nevertheless it would adjourn the hearing of the cases to another day if the noise were repeated.

The business had not proceeded far when the crowd outside interrupted the court by singing "Oh, Let us be Joyful." The Police Inspector informed the singers that he would arrest them if they did not desist, and the noise was immediately stopped. The crowd here

was much less unruly than at previous hearings on similar occasions.

One defendant, a Mr. E. C. Staker, when asked what reason he had for not paying the rate, replied: "I cannot consent to pay for the teaching of religious doctrines which I hold to be untrue." He was vociferously cheered by the crowd. Again the chairman said that if the noise were kept up the cases would be adjourned. Mr. Staker declared that he had tendered part of the rate and he proffered it again now, but the collector refused to receive it.

We have been frequently told of late years that the Church of England and the Sects known as Dissenters or Non-Conformists are all branches of the one true Church of Christ, but this does not appear to be a doctrine in favor with the crowd present on this occasion, since they cheered Mr. Staker's denunciation of Church of England teaching.

The bench disagreed here on the amount of tax which should be paid, and the cases were adjourned. In Sheffield, seventy-seven passive resisters were summoned on the same day, and in each case orders were made for distress warrants.

A KENSITITE AT LARGE.

The Rev. R. Fillingham, Vicar of Hexton, England, has created quite a commotion in Protestant Episcopal circles in New York by a letter which he wrote to Bishop Potter, charging the Rector of St. Mary the Virgin's Church in that city with "idolatrous practices in defiance of Protestantism." His complaint was that he attended the service of that Church in the expectation that it would be similar to those he usually conducted or assisted at, but found that instead of what he had been accustomed to, "what was openly and cynically termed high mass was performed, vestments were worn, incense was burned, genuflections were made." He earnestly appealed to Bishop Potter to put an end to these proceedings, and declared that he "hoped" that "it may not be his duty on his return to New York to protest publicly with a band of friends against the proceedings, by taking forcible action."

The Rev. Vicar belongs to the Kensite or Low Church section of Anglicanism, and his threat of taking forcible action is interpreted as meaning that, "a la Kensite," he proposes to interrupt the services of the church in question, and forcibly to prevent them from being carried out.

As might have been expected, the Ritually inclined clergy are naturally very indignant at this Anglican clergyman, who dares not attempt at home to put a stop to Ritualism by forcible means, but comes to America to express his indignation at the progress of a rival faction in a Church which, though deriving its origin from the Church of England, and claiming to have the same doctrines therewith, is entirely distinct therefrom. It is no wonder, therefore, that he has been told by clergymen and some newspapers that he is "an impertinent meddling," and that the conduct of the Church of St. Mary the Virgin is none of his business, and no more concerns the Vicar of Hexton, England, than it does the Pope of Rome or the Grand Lama of Tibet. The New York World says, "the trouble with Mr. Fillingham is that he has not learned the difference between an established Church and one based on voluntary association. The Church of England is subject to the laws of England in doctrine and discipline. In this country the churches make their own laws and pay their own way. If we do not like our neighbors' religious observances, we keep away from them."

But the most forcible answer given to the Rev. Mr. Fillingham is from Bishop Potter, to whom he made his direct appeal, as head of the Protestant Episcopal Church, to put a stop to the proceedings.

Bishop Potter answers this meddling, "You call yourself a clergyman in the Church of England, but I doubt it. That you are a lunatic is much more likely. . . . The rector of the Church of St. Mary the Virgin possesses my respect and confidence. . . . I have advised him, therefore, to apply for a detail of police, and have instructed him, in case you or your followers venture in any way to interrupt or interfere with his services, to direct the police to throw you and your associates into the street."

Bishop Potter is not by any means a Ritualist, but rather a Broad Churchman, as his cordial reception of the Rev. Dr. Briggs into the clergy of the Protestant Episcopal Church by ordaining him a few years ago shows. It may be remembered by our readers that Dr. Briggs was condemned by the Presbyterian General Assembly for practically rejecting the divine authority of Scripture. Bishop Potter is therefore for removed from High Churchism or Ritualism, but he evidently does not wish to be interfered with by an outsider in regard to the management

of his duties as Bishop, and this accounts for the snappish manner in which he has received Rev. Mr. Fillingham's commentaries on the way in which Church services are conducted in New York.

It is perhaps not very dignified for the Bishop to pretend to doubt whether the Rev. Mr. Fillingham is a clergyman of the Church of England. He must be aware that the Vicar is what he represents himself to be and that the latter is simply of the class of rabid Kensite clergy who think to put down the Ritualistic movement by force. He is one of a body of clergy whose beliefs are of the most opposite character, and which are nevertheless taught without hindrance within the Church, according to each one's fancy; and in fact, he has replied to the Bishop's letter, saying: "I note that you condone and are privy to the illegalities and idolatry practiced by the rector of St. Mary the Virgin." He further promises that, notwithstanding the Bishop's sarcasms, he will return to New York next spring to adopt "forcible measures" for the cure of the Ritualistic disease. The whole affair is simply an episode in the violent factional quarrel which is going on both in England and America on account of irreconcilable differences of belief within the Anglican Church and the Churches which are derived from it.

The secular press have taken up the discussion of the case, and Rev. Mr. Fillingham is almost universally condemned and mercilessly ridiculed for his intolerance and meddlesomeness. This does not change the inwardness of the situation, which is that the Church of England and the Episcopal Church have no settled creed, but every minister of them follows his own fancy as to his teaching, and the Bishops tolerate these fancies because they have no authority to suppress them.

THE EARLY JESUIT MISSIONS IN THE COUNTY OF SIMCOE.

We have received a copy of the Annual Archaeological Report issued by the Ontario Educational Department for 1902, being an Appendix to the Annual Report of the Minister of Education. The addition of a great number of antiquities to the Educational Museum at Toronto is a prominent feature of this volume, and the explanations of purposes for which many of these articles, especially those used by the aborigines of both Canada and the United States, are very interesting to all who take pleasure in the study of the customs and manners of the Indian tribes who occupied the territory previous to its settlement by immigration from Europe.

To us the most interesting part of the report is the treatise of the Rev. E. A. Jones, S. J., of Montreal, on the identification of the old Indian villages of St. Ignace and St. Mathias which were the homes of a considerable Indian population of the Huron tribe, the first named village being the scene of the martyrdom of the Jesuit Fathers Brebeuf and Lalomant, who were tortured to death by the Iroquois enemies of the Hurons on March 16 and 17, 1649.

Even before this date, the Iroquois, a ferocious confederation of Indian tribes, had become tolerably familiar with the use of firearms, and the Huron and Algonquin tribes, who were friendly to the early French settlers, were threatened with extermination by their deadly enemies the Iroquois, who consisted of different tribes inhabiting principally the State of New York, and the territory around the great Western lakes of Upper Canada. The Hurons were settled on the North and East of Lake Huron and the Georgian Bay, but were so beset by their enemies who invaded their hunting grounds that they were at this period wasted by famine and pestilence, and lived in mortal fear of their enemies, who slew them without mercy wherever they could find them.

In 1645 the French settlers had treated kindly some Mohawk prisoners who were ransomed from their Algonquin captors, and had treated them so well that the whole tribe were touched and the peace-pipe was smoked. The Mohawks were one of the Iroquois tribes, and with the Cayugas of Brant and some Eastern counties they constitute the principal remnants of the Iroquois now in Ontario.

Owing to the caprice of the Iroquois, the peace was soon broken, and in 1647 the tribes were again on the war-path, and on the Jesuit missionaries to the Hurons the brunt of the renewed hostilities fell. These devoted preachers of the gospel of Christ braved every danger throughout the vast country reaching from Nova Scotia to Hudson's Bay and the mouth of the Mississippi to make known to the untutored aborigines the doctrine of our salvation by the sufferings of our Redeemer.

Father John de Brebeuf had established a mission among the Hurons as early as 1626, and at Sault Ste. Marie, now known as the "Soo," Fathers Jogues and Raymbault were settled among the red men of that locality, telling them the story of the cross of Christ.

Father Jogues was captured by Iroquois on Lake St. Peter in 1642 and after suffering every conceivable indignity and torture, was dragged from village to village to be harassed as a plaything by squaws and Indian boys. His comrades were burned at the stake, but by the kind disposition of Providence, he was himself rescued by some Dutch explorers at Fort Orange. Thence he went back to France, but soon after returned to the very scene of his sufferings to convert the Mohawks, and in 1644 he received the martyr's crown. Father Bressani, an Italian Jesuit, and many others met a similar fate, some being martyred, and others enduring tortures to which death would be preferable.

In a letter written by Father Brebeuf to his superior at Quebec, he said: "But amid all, my soul enjoyed a sublime contentment, knowing that all I suffered was for God. . . . I offer myself to our Lord with all my works for the salvation of these poor people." In 1648 the Iroquois attacked the Huron village of St. Joseph, which was near Barrie, Ont., and massacred all the inhabitants, together with Father Daniel, who was struck down by a ball from an arquebuse, and an arrow which pierced him at the same moment. Father Ragueneau, who wrote an account of this martyrdom, says: "He fell uttering the name Jesus, giving his soul to God—truly a good shepherd who gave his life for his sheep."

A thousand Iroquois attacked the village of St. Ignace on March 16th, 1649. The inhabitants were massacred, and with them Fathers John de Brebeuf and Gabriel Lalomant, who occupied themselves in baptizing the catechumens, and absolving those who had previously accepted the Christian faith. The two missionaries were stripped of their clothing and compelled to run between the savages placed in a double line to strike them with clubs as they passed between, and they received a storm of blows. Then their nails were torn off, their hands pierced, and their flesh torn with knives. At last Father Brebeuf's throat was cut, and Father Lalomant was covered with burning pitch, his eyes torn out, and boiling water poured over his head in mockery of the sacrament of baptism. He was finally despatched with a hatchet.

The next night the village of St. Marie, six miles from St. Ignace, was attacked. There was at this place a French fort in which was a garrison of forty Frenchmen who fought all night in aid of the Hurons, and the allies succeeded in driving off the Iroquois, but the Huron nation's fate was already sealed by the destruction of their other villages. The discomfited Iroquois returned to St. Ignace to kill the prisoners whom they had not yet slain, and the remnant of the Huron tribe moved for better protection to Isle St. Joseph, which is now known as Christian Island, in memory of the Jesuits who labored there to complete the conversion of the Hurons.

The ruins of the little French fort which was so heroically defended by the small band of French soldiers may still be seen at a short distance east from the Penetanguishene road, on the banks of the River Wye, near the point where the road crosses the river. The fort is overgrown with trees of over two centuries growth.

The treatise of Father Jones, S. J., describes how he succeeded in identifying the spot where stood the village of St. Ignace. The late Dr. Tache, Dominion Prison Inspector, who was very much interested in the search for the true site had fixed it to the old "Fox farm" on the tenth concession of the Township of Medonte, lot 20. Not far from this farm, on lot 18, concession 9, there is an old bone pit, which indicates that there was a village near at hand, and almost certain on the Fox farms and it is highly probable also that this was among the villages destroyed on this occasion by the Iroquois. But Father Jones gives excellent reasons for his conclusion that the site of St. Ignace was on the east half of lot 4 in the 7th concession of Tay, and not in Medonte. The reasons he gives are the following:

1. St. Ignace was in a place strongly fortified by nature, and encircled by a deep depression in the land, according to the Relations of the Jesuits, published half a century ago by the Dominion Government. This description tallies with the site in the Township of Tay.

2. The site in Tay is at the distance from Ste. Marie designated in the Jesuit Relations, namely six miles.

3. The same site is in the direction from Ste. Marie which is indicated in the Relations. It will be noted that the Ste. Marie here mentioned is the site of the old French fort already mentioned.

These conditions are said not to hold good for the site in Medonte.

Father Jones has likewise located a large rock which is called "Ekkarecondi" in the Jesuit Relations. This word means in the Huron language "the Rock that stands out." It was here that the village of St. Mathias stood where the Jesuit Father Charles Garnier was martyred. Another form of this word was Ekkaregnondi. Father Jones fixes this site to the Township of Nottawasaga, close to the south-east corner of the Township of Collingwood.

THE DIVORCE QUESTION. The Ontario Law Library Association held a meeting in Toronto last week at which many subjects of interest to the profession were discussed, and resolutions passed which will be forwarded to the Dominion and Provincial Governments with the hope that Legislative enactments will be passed to carry out the views expressed.

The subject among these which is of most importance to the general public regarded the establishment of a Divorce Court, on which a great variety of views was expressed. The resolution as finally carried was moved by Mr. W. Proudfoot, K. C., and was as follows:

"That a Divorce Court should be constituted, or powers given to existing High Courts in the various Provinces, to grant divorces; and that a copy of this resolution be forwarded by the Secretary to the Dominion Government and to John Charlton, M. P."

We shall not throw out the imputation that the Association has been influenced by the expectation that lawyers would have an additional source of revenue bringing to them largely increased fees if such a law were passed, but we are undoubtedly reminded by the fact of the well-known fable of the besieged city whose municipal council discussed how it was to be fortified to resist the approaching enemy. The dealer in leather declared that to make the city impregnable, "there was nothing like leather." So to make matrimony more endurable "there is nothing like law."

We would remind the gentlemen of the Law Library Association and the public generally that the sanctity of the marriage tie is a most important factor to the welfare of our country and that great care should be taken not to make divorces too easily obtainable as they are in the great Republic over our Southern border. So far we in Canada are happily free from the dreadful evil of having numerous divorced couples and broken up families in every hamlet. This will not be long the case if it becomes competent for our Courts to grant divorces, and we hope the Provinces of Canada may never be brought to the sad condition of the State of Michigan, where every twelfth marriage has been followed by a divorce.

THE PROPOSED CHANGE OF NAME OF THE P. E. CHURCH.

The question of a change of name of the Protestant Episcopal Church of the United States is expected to be brought up in the next general convention of that Church which will meet in Boston one year hence. The general opinion of the religious papers is that the matter will be voted down after a vigorous debate between the Low and High Church sections, the former being to a man in favor of the present name, while the so-called Catholic or extreme High Church party are in favor of a new name, the name generally favored being "the American Catholic Church."

Nevertheless there are papers, such as the New York Sun, whose editors are convinced that if the proposed change be not made in the near future, the "Catholic party" will not rest satisfied with the result but will continue the agitation until its object shall be finally attained. A Boston paper, however, the Transcript, declares that the proposed change is unpopular because it is sought for only by a party who aspire to give an authority to the Church which the laity and the Low Churchists dislike. The obtaining of a new name for the Church, according to the view of the opponents of a change, would enter the wedge for other changes which would completely transform the Church itself.

The party desirous of a change is influential, but scarcely so to the degree of obtaining a majority in the convention; for while some States have actually in their synods voted in favor of a change, others are just as decidedly against it. New Hampshire has voted for, and Maine against a change, and so different views prevail throughout the Union. The Transcript thinks that putting all things together the present title of the Church will have, after the General Convention, "a new lease of life for many years to come."

To outsiders it seemed that the movement in favor of a change was very strong, and it was the strongest argument used by the promoters of the movement, that the title Protestant is not a fit title for a Christian Church, which should teach something positive, instead of protesting

against some Church which fore it. Besides, the title Catholicly descriptive of an essence of the Church of Christ, as given in the Apostles Creed distinctive quality of the true Christ, by means of which he is distinguished from all false pretenses. But there is on the other objection raised which those think outweighs all the advantages of a change. They say religious movement of the society was essentially a protestant, and that this should be its name Protestant, and maintain that the Anglican and Episcopal Churches are essentially of that movement.

For ourselves we deny that Catholic can be applied to one Church which has traditions, and which has substituted from the time of its Christ, teaching all that Christ Himself taught to this being the commission given to His Apostles.

The Protestant Episcopal which has not yet existed centuries, cannot with any desigination a local Church because it is new; thirdly, Articles of Religion a human invention, settled in Parliament which had no Christ to define what faith is. Neither of the nor both together, can Church which Christ's Apostles to preach to teaching all whatsoever and with which He professed to the consummation.

Neither can the Episcopal properly designated "Catholic" it is not America either having attained any special America.

In the number of its stands only in the ninth the Churches of the United States. The Catholic Church has 6,250,000 of communicants. Episcopal Methodists with 2,250,000 and certain follow with fairly large numbers in the ninth rank come Episcopal Church with communicants, according to census.

It is the height of presumption to propose that Protestantism should claim American or Catholicism probable that the count will make such a claim.

THE RULE OF DEVIL.

LECTURE DELIVERED BY DEVIL, S. J., IN OUR LADY HELP CHURCH, SUNDAY, 30TH AUGUST, LACEBERG, ONT.

"He that believeth in me, shall not die, but shall live forever." (John 11:26)

The subject for this evening, is the Ruler of the Dead, and the necessity for the Resurrection. The subject followed the Church. It is well known that the subject of the Resurrection is one of the most important of the Christian faith, and one which is the basis of our hope. The subject is one of the most important of the Christian faith, and one which is the basis of our hope.

We shall only deal with the two Rules of Faith, the great majority of attention to the subject, and which are accented religious differences world-to-day. The Faith, which is the basis of the Christian religion, is the Faith of the Apostles, which was given to God. Go to school, requires me to believe for what I have to order to save my soul, and consequently my Church for me."

In a matter of such visible to ask and the Holy Ghost to understand as God for the will, that he may conform our keeping with the right mind, "which is the rule of the Christian life, and which are accented religious differences world-to-day. The Faith, which is the basis of the Christian religion, is the Faith of the Apostles, which was given to God. Go to school, requires me to believe for what I have to order to save my soul, and consequently my Church for me."

The subject desirous of a change is influential, but scarcely so to the degree of obtaining a majority in the convention; for while some States have actually in their synods voted in favor of a change, others are just as decidedly against it. New Hampshire has voted for, and Maine against a change, and so different views prevail throughout the Union. The Transcript thinks that putting all things together the present title of the Church will have, after the General Convention, "a new lease of life for many years to come."

To outsiders it seemed that the movement in favor of a change was very strong, and it was the strongest argument used by the promoters of the movement, that the title Protestant is not a fit title for a Christian Church, which should teach something positive, instead of protesting

against some Church which fore it. Besides, the title Catholicly descriptive of an essence of the Church of Christ, as given in the Apostles Creed distinctive quality of the true Christ, by means of which he is distinguished from all false pretenses. But there is on the other objection raised which those think outweighs all the advantages of a change. They say religious movement of the society was essentially a protestant, and that this should be its name Protestant, and maintain that the Anglican and Episcopal Churches are essentially of that movement.

For ourselves we deny that Catholic can be applied to one Church which has traditions, and which has substituted from the time of its Christ, teaching all that Christ Himself taught to this being the commission given to His Apostles.

The Protestant Episcopal which has not yet existed centuries, cannot with any desigination a local Church because it is new; thirdly, Articles of Religion a human invention, settled in Parliament which had no Christ to define what faith is. Neither of the nor both together, can Church which Christ's Apostles to preach to teaching all whatsoever and with which He professed to the consummation.

Neither can the Episcopal properly designated "Catholic" it is not America either having attained any special America.

In the number of its stands only in the ninth the Churches of the United States. The Catholic Church has 6,250,000 of communicants. Episcopal Methodists with 2,250,000 and certain follow with fairly large numbers in the ninth rank come Episcopal Church with communicants, according to census.

against some Church which existed before it.

Besides, the title Catholic is admittedly descriptive of an essential quality of the Church of Christ, and so it is given in the Apostles Creed as the distinctive quality of the true Church of Christ, by means of which it is distinguished from all false pretenders.

But there is on the other hand an objection raised which those who use it think outweighs all the arguments in favor of a change. They say that the religious movement of the sixteenth century was essentially a protesting movement, and that this should be indicated by its name Protestant, and they maintain that the Anglican and Protestant Episcopal Churches are essentially part of that movement.

For ourselves we deny that the term Catholic can be applied to any but the one Church which has taught all nations, and which has subsisted all days from the time of its institution by Christ, teaching all things which Christ Himself taught to His Apostles, this being the commission which Christ gave to His Apostles.

The Protestant Episcopal Church, which has not yet existed for four centuries, cannot with any propriety be designated Catholic; first, because its Articles of Religion are purely of human invention, settled by act of a Parliament which had no authority from Christ to define what the Christian faith is. Neither of these Churches, nor both together, can be the one Church which Christ commanded His Apostles to preach to all nations, teaching all whatsoever He revealed, and with which He promised to abide even to the consummation of the world.

Neither can the Episcopal Church be properly designated "American," for it is not America either in origin or in having attained any special prominence in America.

In the number of its communicants it stands only in the ninth place among the Churches of the United States. The Catholic Church stands first, with 6,250,000 of communicants. The Episcopal Methodists come next, with 2,250,000 and certain other sects follow with fairly large numbers, until in the ninth rank comes the Protestant Episcopal Church with only 532,054 communicants, according to the last census.

It is the height of presumption even to propose that under such circumstances it should claim to be either American or Catholic. But it is not probable that the coming convention will make such a claim.

THE RULE OF FAITH.

LECTURE DELIVERED BY REV. O. B. DEVLIN, S. J., IN THE CHURCH OF OUR LADY HELP OF CHRISTIANS ON SUNDAY, 30TH AUGUST 1903, AT WALLACEBURG, ONT.

"He that believeth not shall be condemned." (Mark 16-16).

The subject for your consideration, this evening, is the reasonableness and necessity for the Rule of Faith proposed and followed by the Catholic Church. It is well worthy of your serious attention not only because it claims to be the only one instituted by Christ and counts three hundred millions of adherents; but also because the subject is one of the most important in the field of religious enquiry. The right solution of this question disposes of all doubts on the subject of Religion, brings peace to the mind and solves the vexed question for many a perplexed mind, "which is the Religion of Christ, and consequently which should be the Church for me."

In a matter of such moment how advisable to ask and implore light from the Holy Ghost that we may see and understand as God wishes, and grace for the will, that being enlightened we may conform our religious belief in keeping with the right Rule of Faith.

We shall only deal this evening with the two Rules of Faith which appeal to the great majority of men who give any attention to the subject of Religion and which are accountable for the Religious differences in the Christian world to-day. The Catholic Rule of Faith, which is the cause we advocate, holds that the Divine Commission to the Apostles was to preach the word of God "Go teach all nations, etc.," and requires me to believe that I must rely for what I have to believe and to do in order to save my soul, on the infallible teaching and authority of the Catholic Church; in other words, the teaching body of the Catholic Church, whether represented by the Pope speaking ex cathedra or again the Church and Pope united, speaking on faith and morals, or again the uniform teaching of the Church at all times represented by the episcopal body throughout the world, is infallible. The two great sources of their teaching are the Bible and Tradition or God's Written and Unwritten Word. All revealed truth must flow from one or both of these fountains.

The Catholic Church claims to be the divinely appointed custodian of these two fountains of God's word. She watches over them with equal care, and they are both equally precious to her. The only distinction acknowledged by her is that the Bible is God's written word and Tradition is God's unwritten word. We are not, however, to infer that God wrote one word of the Bible. We accept it as God's word because the Church teaches that the duly commissioned teachers of the word of God wrote it under divine inspiration just as they preached under divine inspiration.

The writing or the preaching of the Apostles on the word of God, commends itself to us with equal value. And as the Catholic Church to-day as at all times continues to teach on doctrine and morals only what the Apostles commissioned to the New Testament or preached, and has been enjoined by Christ to continue their mission, namely to preach and teach, until the end of time, she has been endowed with infallibility. This was the One and Only Rule of Faith in existence until the time of Luther. The Reformation invented another and the partisans of this movement "under the leadership and inspiration of their leader and founder, Luther, cast aside the infallible authority of any teaching body in the Church on matters doctrinal. The Bible only is the Rule of Faith. Followers of this system reject their Tradition and contend, all that we are obliged to believe may be found in the Bible only. They scout the idea of an infallible teacher or custodian of the Bible, and claim for every man the right to interpret the Bible, or Private Interpretation.

We think well to call your attention at once to the fact that St. John positively denies that all the teachings of Christ are in the Bible, for he says: "There are also many other things which Jesus did, which if they were written every one, the world itself, I think, would not be able to contain the books that should be written." (St. John, Ch. 21, v. 25.)

St. John does not seem to hold that all teaching of the word of God must be consigned to writing to command belief; for he says again: "Having more things to write to you, I would not by paper and ink; for I hope that I shall be with you, and speak face to face; and that your joy may be full." (2 John 1-12). Does he not even seem by these words to state his preference for moral teaching of the word of God, and was he not inspired when he penned those lines? If the bible alone was to be the depository of God's word what did St. Paul mean when he said: "Brethren, stand firm and hold the traditions which you have learned, whether by word or by epistle." The theory of the bible only is further refuted by what he, St. Paul, says to Timothy: "The things which thou hast heard from me before many witnesses, the same command to faithful men, who shall be fit to teach others also." (2 Tim. 2, 2.) Tradition, then, like the bible, is equally the word of God. The Apostles were commissioned by Christ to teach the word of God in its entirety, and we have a right to hear it: "Go teach . . . teaching them to observe all the things that I have commanded you." They were not restricted to preach only what some of their afterwards consigned to the New Testament.

The proposition that the written word of God is to be confined to the treatment of private interpretation, and that that is the safer and surer mode of knowing and understanding God's word, is equally unfounded and does not seem borne out by the teaching of St. Peter, for he writes (2 Peter 1-2): "Understand this first that no prophecy of the Scripture is made by private interpretation." and, again, speaking of writings of St. Paul, which form part of the Bible, "In which form are some things hard to understand which the unlearned and unstable wrest as also in the other Scriptures to their own perdition." (2 Peter 3-16).

Remark that each time (that) we say St. Peter, St. John, St. Paul affirm or deny by their writings any statement, it is the same as to say the Bible affirms or denies, as the writings of those infallible Teachers form part of the Bible.

Having now exposed the two Rules of Faith and stated how they seem to us to coincide or agree with the language of the Bible, let us inquire how they correspond with the Plan of Christ's great mission on earth.

We naturally admit that Christ came into this world not only to be a Redeemer but also to be a Teacher. Not only did He die but He founded one Church to continue His mission.

We contend, that when Christ said "I will build My Church" He intended one Church for all Christians, and when He enjoined on the Apostles and their successors "Go teach . . . and teach them to observe all things I have commanded you . . . He strictly required from the Apostolic Body uniformity of preaching until the end of time. . . . There was to be only One Code of Christianity.

The penalty for non-acceptance was nothing less than "eternal perdition." "He that believeth not shall be condemned." Surely, then, we are justified in expecting that, dissention nor equivocation about our teachers, error in their teaching must be out of question and that we shall be provided with some infallible guide in knowing what we have to believe and do for salvation.

Is this not reasonable? Well Christ solemnly promised that the gates of hell would not prevail against His Church. He promised to be with that Church until the end of time. He requested until the end of time, we would hear Him. He certainly did insist on unity and harmony as distinguishing marks in the teachers and members of His Church (John 17, 21). And not for them only do I pray, but for them also who through their word shall believe in me; that they all may be one as the Father in Me and I in thee that they also may be one in us, that the world may believe that Thou hast sent me."

How expressive His words "one God, one Lord, one Faith, one Baptism!" How feelingly He manifests His will! There is to be but the one Church for His children, and that Church is to be recognized by the "one Shepherd" and the harmony which is to exist between the shepherd and the sheep.

"And other sheep I have that are not of this fold; there also I must bring, and they shall hear My voice. If I shall be one fold and one shepherd, the teachers are many and contradictory in their teachings, shall we accept them as the representative of Christ? Shall their discordant voices be the voice of Christ and Who amongst them will be the one Shepherd?

In reviewing the different religions throughout the world to-day how can we fail to recognize in the Catholic Church alone the plan of Christ's Church?

Her empire extends from the rising to the setting of the sun; but whilst her subjects live under different flags, speak different languages, everywhere, it is the one and same Church, the one and same supreme Authority in spiritual matters, the self-same teaching.

In all other religions, even the superficial observer cannot fail to observe and admit variety of creeds, variety of teachers, and a never ending variety of religions coming into existence. What causes can be assigned for the unity on the one side and the diversity and division on the other?

We unhesitatingly answer, the respective rules of faith are the great factors. We fear not to charge the system which rejects the infallible teacher and allows private interpretation as the cause of the divisions which exist in religious bodies of to-day. It is the parent of indifference and rejection of all Christianity.

We shall now inquire when and how Christ, the Divine Founder, instituted the rule of faith, and how the Apostles understood Him. It was on a very solemn occasion shortly after His resurrection and before His ascent into Heaven that He addressed the assembled Apostles, as we can read in St. Matthew Ch. 28, verses 19, 20: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you (necessarily your successors) all days, even to the consummation of the world."

Again, says the same Evangelist: "And if he will not hear the Church let him be to thee as the heathen and the publican." (18-17.) St. Mark, ch. 16-15, says: "Go ye into the whole world and preach the gospel to every creature. St. Luke is not less explicit: "He that heareth you heareth Me, and he that despiseth Me, despiseth Him that sent Me." (Luke 10-16.)

And what does St. John say: "These things have I spoken to you remaining with you. But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (John 14-25, 26.)

Well, my dear brethren, there are four important witnesses, and can you have any doubt as to whether they testify in favor of the Catholic rule of faith or not? Can you infer from their testimony that Christ required His teaching to be committed to writing, and exacted as essential to admission into His religion, that Christians should be provided with a bible—should read out and subject all preaching of the Apostles and their successors to the criterion of the written word only? Would they be justified in requiring the written documents of Christ's teaching, before accepting and hearing the preaching of Apostles? The first Pentecost soon came, which is the first recorded date we have of the ministry of Apostles and institution of the Church. It is worthy of remark that when the Holy Ghost descended upon the Apostles on this day, He came not in the form of Pans of fire, wherewith to write the gospel, but of Tongues of fire wherewith to preach it.

Well, how did the Apostles, now enlightened by the Holy Ghost and animated with zeal to establish Christ's Church on earth, understand their commission?

Is there any question of writing bibles or distributing them? No, but at once they start to preach the word of God.

The Acts of the Apostles (ch. 2, v. 4) inform us that they began to speak with divers tongues (not write).

(V. 6.) And the multitude was confounded in mind because that every one heard them speaking in his own tongue. And when St. Peter had preached, they enquired: "What shall we do, men, Brethren?" (verse 37.)

Did St. Peter or any of the Apostles then say "before I can receive you into the Church, I must first require of you to read the Scriptures or procure a copy of them?" No, but they that received his word were at once baptized, and the number was three thousand. The first great conversion to the Church of Christ was effected by the Preaching of the word of God. And the second great conversion of five thousand men was brought about by preaching, as we read in the acts ch. 3, v. 4. And passing from individuals to nations, may we not at once say every nation in the world was converted by preaching? Did St. Augustine introduce Christianity into England in any other way? Did St. Patrick appear at Tara with a cartload of Bibles or did he preach?

And how did the faith of which we are so proud take possession so rapidly of the entire Island of saints, and take such deep root that neither persecution nor the sword has been able to wrest this precious legacy? Was it not by the preaching of St. Patrick and his successors? What captivated the child that soon Ireland was dotted over with monasteries and became like a paradise of saints? Was it not by hearing the word of God?

And were not the converts of the Apostles and of St. Augustine and of St. Patrick and of St. Francis Xavier, who also converted thousands in a day by his preaching, good, solid Christians for any one of the great majority had probably never seen or read a line of the bible?

Returning to the time of the Apostles, we would wish to ask how St. Paul was converted as also the Ethiopian both recorded in the acts. St. Paul, even, was not told to go and read, but "Arise, and go into the city; and there it shall be told thee what thou must do." (Acts 9-7.)

Saint Philip found the Ethiopian in his chariot and reading the Old Testament from the Prophet Isaiah and he said to him "Thinkest thou, that thou understandest what thou readest? And he said: How can I, unless someone show me?" (Acts 8, 30, 31). Philip then instructed him and he was baptized.

It is questionable if the Apostles themselves had certainly read the Bible. Possibly, St. John only could have a complete Bible, as he wrote last and was not in easy communication with the other Apostles. Not all of the Apostles wrote, and there is nothing in their mode of proceeding to establish the Church, any more than in the wording of the Divine Commission to justify us in holding that the Bible was the Rule of Faith.

Why not even to-day, in this twentieth century, is the Bible practically followed as a Rule of Faith by the most ardent champions of the system? What are the ministers relying on to increase the numbers of their congregation? Do they hold their congregation together by reading or preaching? Are they reminding their congregation Sunday after Sunday that their Rule of Faith does not prescribe Sunday service or Sunday school—because it is not enjoined by the Bible that their preaching is infallible—that the opinions of any and of every member of the congregation is of equal value with their exposition of the word of God, that they must, in a word, ever remember the cardinal principle of Private Interpretation as the great Principle of the Reformation. Would they be gratified if a large number of the congregation protested that Church attendance was not at all required by their Rule of Faith—that it would be more logical to reject teachers of the Bible—that their views were no better than those of any ordinary member of the congregation; that, in fact, Sunday observance was unscriptural.

My Dear Brethren, practically in all such denominations the Catholic Rule of Faith is followed by preaching the Word of God, and whilst there is no infallible tribunal, ministers certainly do not strenuously object if every single member of their congregation accept their interpretation, and in every passage of Scripture—and in every matters pertaining to Doctrine and Church accept their leadership. I have no doubt also that they will contend if differences exist between the Catholic Bible and theirs, they will authoritatively decide that they have the correct version of the Bible.

Enquire if it is immaterial to the ministers and members of congregation whether Catholic Bible or not is used in their Churches.

We shall now state some amongst many other objections which we could bring forward against accepting the Bible alone as the Rule of Faith: Because it is manifestly contrary to the design which Christ proposed in instituting the Church. He appointed the Church to preach and endowed it with infallibility, so that we might be at all time certain of the word of God.

There was no instruction given by Christ to commit His word to the Bible. The Church had existed nearly seven years before a line of the New Testament was written. The Bible was never declared by the Apostles any more than by Christ as essential to the existence of the Church. We can only be sure that we have a true Bible, when the Church has pronounced our particular Bible inspired and authentic. And all the Bibles in the world might be destroyed and still the Church would continue equal to teach the word of God.

There is little if any of the New Testament which was addressed to the world at large by the writers. At times certain portions of it were addressed to cities and even many portions to individuals. It certainly cannot be intended that it was in the mind of the Apostles to substitute this method of making known to the world, the word of God for preaching.

Only a few Apostles wrote at all; but they certainly preached the word of God and made good Christians without the aid of Bibles and without distributing copies thereof.

During the seven years which elapsed before St. Matthew had completed his share of the work, how many Christians had suffered and died for the Faith? St. Stephen amongst others. They could not, therefore, have seen the true Testament and in the fullest sense of the word, St. Mark wrote ten years after Christ; St. Luke about twenty-five, and St. John about sixty-three; in fact he finished the Book of Revelation some sixty-five years afterwards.

We are not to suppose, however, that even then the work was finished. Three hundred years elapsed before the Church authoritatively decided what the New Testament was. It was only after three hundred years that the Church pronounced the Bible in its present form.

She had to decide in the compilation of the book called the New Testament what had to be rejected as spurious and what must be accepted as the word of God; for there were many writings purporting to have dated from Apostolic times and claiming a place in the Sacred Book which she had to reject as spurious—declare without foundation.

During all this time the Church pursued her mission, teaching the word of God and disseminating her doctrines throughout the world, relying always on the promise of Christ that the gates of hell, namely, error, would never prevail against her; ever remembering that Christ promised to be with His Church until the end of time—ever commanding belief in her teaching, reminding all of the words of Christ: "He that heareth you, heareth Me."

The Bible after three hundred years existed in its present form, but not for fifteen hundred years was it possible for any one to think of calling on the faithful to procure bibles.

The art of printing was only discovered about the year 1440. Up to that time the transcription of any single copy was almost the work of a lifetime—twenty years at least. Bibles until then had to be written on parchment or

sheepskin. Nothing short of \$5,000, some say \$8,000, could procure a single copy. Will any one admit that during fifteen hundred years Christ intended any such initiation fee from all before becoming a Christian or making it possible to save one's soul? Who will contend that during all this time the world was groping in darkness on the subject of religion? Was salvation during all this time only within the grasp of the rich? We have reason to say that if Luther had been born only one hundred years earlier he would have had to adopt some other policy to introduce his "reformation."

Suppose now, printing has made it possible to circulate Bibles, has salvation been made easier for the uneducated? How many to-day who cannot read? How many who cannot understand what they read? Which Bible shall we give to all, Protestant or Catholic? If Protestant, which edition—for so many have been revised, admitting errors in preceding versions. How many can verify whether they have true copies of the original? Did they ever see an original or understand the languages in which they were written, Hebrew and Greek?

Must they be satisfied with the assurance of the book agent or book seller? Oftentimes not only one word but the proper punctuation may change the entire sense.

Is our reader a scholar and has he much free time at his disposal? Poor miner! you who have spent an entire day or night toiling at the sweat of your brow, let me tell you, a much indeed is imposed on you. Much indeed is required to enable you to save your soul. I fear you will not find the elucidation of many important points a pleasant diversion. St. Augustine, who gave a lifetime to the study of Holy Writ, tells us: "There are many more passages I do not understand than what I do," and he was one of the greatest minds in his day; and St. Peter, referring to the writings of St. Paul, says: "in which are some things hard to be understood, which the unlearned and unstable wrest as also the other Scriptures, to their own perdition." (2 Peter 3, 16.)

Luther, who grants liberty to all to fathom the sense of Scripture, says all the same: "It is impossible to fathom the Scriptures; we can only skip over their surface; to understand their sense would be a wonder." (Audin's Life of Luther.) Just please tell me, if you reject an authority like the Church, where in the book itself will you find proofs of its authenticity and inspiration? Of what value the book without certainty on these two points? Is it otherwise the Bible?

If you claim, according to your rule, the right of private interpretation, will you contend that you have the word of God whether you have understood the true sense or not?

Has your neighbor, who interprets differently from you, may, the very reverse, the right to hold he has the word of God? These hundred million Catholics reading the Bible accept the words "This is My Body," in their literal meaning. You say any such pretension is a blasphemous fable. Have you and we the word of God? Who will be the judge? How can we presume to interpret when St. Peter says "No prophecy of the Scripture is made by private interpretation." (2 Peter 1-20.) What exceptions does he allow to this rule?

Tell us what the cause of Christianity is gained by this latitude granted interpreting the Word of God? Let us suppose, you have induced a foreigner or stranger to Christianity to accept your Rule of Faith. There only remains for him to choose a Church.

The city in which you live may permit you to point out hundreds of stately churches professing different creeds, but all recognized as adopting the great principles of the Reformation. Say to him, if you choose: "My friend, we have in this great Christian land some three hundred registered denominations. They represent the wealth and style and intellect of our metropolis; you are brought into contact with the better classes; but you do not mention whether Christ, who loved the poor, ever said whether material prosperity or worldly refinement would be characteristic of the members of His Church." "The number of churches is due to the large population. There is no difference in creed between Church and Church?" "Oh, I must tell you, they are decidedly different Churches. Every Church represents a different creed." "But do they not all adopt the same standard, the Bible?" "Most assuredly, the Bible, the Bible only and nothing but the Bible! And yet you tell me they arrive at different conclusions."

"True, but they are only so many roads leading to heaven, as Talnage puts it. They are like so many railroads running from New York City to Chicago?" "Does this hold true likewise for cross roads—and if the doctrines or teachings of these Churches cross, or are contradictory, you mean to assure me that I may hold them all alike as the Word of God?" "Well, they all profess to go by the Bible—and the Bible is the sure and only road to Heaven." "Then it matters but little which I choose. One is as good as another, but I must be baptized in any case. This is accepted by all as essential for reception into any denomination. Is it not so?" "I should be glad to assure you that it was as I understand it by my Bible; but on this point many of our churches differ. Many, like Romanists, hold baptism absolutely necessary for salvation; but many also reject it. Some content as a mere ceremony of initiation. Some, again, contend that baptism by immersion alone is valid; some admit sprinkling sufficient. Some insist on infant baptism, whilst again others reject it."

The interview brings home to our enquirer the startling information that there is scarcely any one subject of religion on which contradictory views are not held—even the Divinity of Christ Himself—some holding that

Christ was God, whilst others claim He was but a man.

No one Church satisfies him on all points. He finds himself agreeing with Anglicans on one point, differing on another; in the same way with Presbyterians, Methodists and a host of others. No wonder he asks for some further time to look for some other Church which may nearer approach his conceptions of Christ's Church, or he will have to start a new Church embodying his conceptions of the word of God.

Private interpretation of the Bible has always and will always lead to divergence. It is not admitted even in the interpretation of our civil laws. When the Constitution of a country is framed, no matter how clearly it may be expressed, the Legislator provides a duly appointed tribunal for its interpretation.

What would become of the administration of justice in any country if there was no tribunal to adjudicate on conflicting claims?

And shall we admit that Christ in establishing a sure tribunal and was wanting in the foresight which would not be admitted in any ordinary legislator?

Just as we object to every man indiscriminately constituting himself, a preacher and teacher of the word of God, and insist that he should be duly called and authorized and preach only the doctrines received by the Church throughout the world, in the same way every man cannot presume to interpret the word of God and give the sense of a passage not accepted by the Church.

In refusing the system that the Bible only is the Rule of Faith we hope none will think that we wish to depreciate the value of the Bible.

Who loves the Bible and treasures it more than the Catholic Church? Who has watched over it and defended it against every heresiarach?

Who has preserved it during many long centuries? Is it for the Church God's Written Word. It is the Church which alone can maintain its dignity by declaring the book is authentic and inspired.

Not every book styled the Bible is the Bible; but only the book so styled by the infallible custodian.

St. Augustine says: "I should not have believed the gospel if the authority of the Catholic Church had not led me to believe me" (Opus tome 6. p. 46 ed par. 1614.)

What would have been the fate of the Bible without the Church as champion when the Arians, Manicheans, Macedonians, Belgians, Semi Pelagians successively strove to tear every vestige of Christianity into shreds, and by no other process than private interpretation: What was the power that exterminated these heresies?

The infallible tribunal of the Catholic Church. It is calamity to accuse the Church of being an enemy of the Bible or fearing to give it to the people. The reading of holy Scripture has been recommended by Pope after Pope. They have been translated into every language. The saints read the Bible on their knees, and the faithful in Church rise when the Bible is read during the most solemn service of the Church—the Mass. The priest and people sign their forehead, mouth and heart when about to hear the Bible. The priest kisses the book after reading it. It is even incensed at the Gospel—a tribute and recognition to the divine character of the book.

In the Vatican Council it was in the hall of deliberation, the Mace of State, the reminder to the assembled Bishops of the world of God's word.

In what eloquent terms has not Leo XIII. spoken of the study and reading of the holy Scriptures.

What is every sermon in the Catholic Church but a development of some passage of the Bible? What is the catechism taught to children and the teachings of Scripture in form adapted to minds of children? Is not every exercise of our holy religion in one way or another impregnated and saturated with passages from the Bible? Are we not at all times ready to give scriptural authority for all the most sacred ceremonies of our holy religion and for the truths we accept? Catholic with the calumny, then, that the Catholic knows not and loves not his Bible! Hear the eloquent and touching words of Cardinal Wiseman on this subject: "The Catholic Church not love and esteem the word of God! Is there any other Church which places heavier stake on the authority of the Scriptures than the Catholic?" "Whatever authority she claims over men she claims on the authority of holy Scriptures. Who hath done more for the Bible than the Church? She caught up its different fragments and portions as they proceeded from the inspired writers and united them together. Did she not keep men by hundreds and thousands employed in nothing else than in translating the holy word of God; ay, in letters of gold and upon parchment of purple to show her respect and veneration for it. Has she not commanded it to be studied in every religious house, in every university, in every ecclesiastical college and expounded to the faithful in every place and at all times? The vindication of the Catholic rule of faith, far from depreciating the dignity of the Bible and its place in Christ's Church, will ever be its mainstay."

We have made an honest criticism, we hope without giving offence, of a new rule which came into existence over fifteen hundred years too late to be the rule instituted by Christ, and which we charge with leading men into indifference, that apparently plausible saying which we hear so often that "one religion is as good as another" and which would make the God of eternal truth indifferent as to the profession by man of truth or falsehood; for evidently denominations at variance on all important matters connected with religion cannot be based on truth. It is this humiliating exhibition of Christianity which makes so many Infidels and causes the impious man to smile.

The Catholic Rule of Faith is not only consistent with faith but also reason. A man looks for certainty if he

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FR 12, 1908.

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CHATS WITH YOUNG MEN.

Our tasks are so many, and our time is so brief, that we cannot afford to pause in the work that we are God-appointed until our little day ends.

To do good and get no praise for it, no reward, is the sure way to have double reward in heaven.

In the Sacred Scriptures we are told of the work of a young man, and to him was entrusted a great mission.

The enemy of the people of Israel came against them, and they were in great fear, when a young man, fearless with the faith of God in his heart, came forth to fight for his people.

And David took his sword and slew him and cut off his head. And he was buried in the valley of the Hinnon.

Do Your Best. A little bit of advice, but Oh! how influential it may be, is contained in these three words—Do your best.

No man can do more than his best," philosophically says Sir Thomas Lytton, and the spirit exhibited by this doughty yachtsman, who did that much should be emulated by all who

are struggling for success and fame in any direction. Even if defeat is encountered in an undertaking, there is always a feeling of satisfaction if there has been a decisive effort to exercise one's best talents.

The noted men of all times were noted for putting their best thought and energy into whatever enterprise they undertook. It has been solely through the exercise of patient thought and methodical labor that all the wonderful discoveries and progress have been made in the arts and sciences and commercial pursuits.

To do the best work it has also been necessary for every professional man, merchant or artisan to cultivate and practice the habit of accuracy. Herein is the chief secret of success.

Direct lies told to the world are as dust in the balance when weighed against the falsehoods of inaccuracy. These are the fatal things and they are all pervading.

Besides being a renowned soldier, it is recorded that Washington had this habit of doing his best in all business matters. One of his rules at an early age was "Let your discourse with a business be short and comprehensive."

"Every moment lost," said Napoleon, "gives an opportunity for mistfortune," and he used to say that he defeated the Austrians because they never knew the value of time.

The man who is doing his best is exercising his will power, which is practically force of purpose. You cannot dream yourself into success any more than you can into a career.

Now, mamma, don't jump at conclusions. Just hear me plain, my dear child. I want something to do. He asked me if I would come to his house this afternoon and take her place."

"And you?" gasped Mrs. Torrance. "I said yes, of course."

"Eleanor," cried Lucetta, "I am scandalized by your conduct! You will do nothing of the sort."

"Certainly not," said Mrs. Torrance, developing hysterical symptoms. "If your Cousin Brown intends to insult us—"

"But he doesn't," pleaded Nelly. "He intended the offer in good faith, and I accepted it in the same spirit."

"You surely do not mean to degrade yourself," cried Lucetta, "by turning your back for any man living?"

"I don't see," said Nelly, "that it is any more degrading to cook for Cousin John than it would be to embroider slippers for him, or to read the newspapers aloud to him of an evening."

"Eleanor never had any proper pride," said Mrs. Torrance, wringing her hands.

"Never," echoed Nelly, "my cousin would have every person to believe me an impostor."

"And," added Nelly, "I told him I wanted work and then refused the offer he made. It will be useless for you to remonstrate, Lucetta, and I hope mamma will not place any obstacles in my

OUR BOYS AND GIRLS.

HER ONE ACCOMPLISHMENT. Old Mr. Brown stood in his private office, with his back to the fire and his coat tails balanced in either hand.

He was a bald-headed old gentleman with a ruddy complexion, keen black eyes, and leg-of-mutton whiskers, which were as white as snow.

Nelly Torrance sat looking at him timidly from the depths of the big arm-chair, in which he had beckoned her to seat herself.

"So you are my Cousin Adrian's daughter?" said he after a long pause. "Yes," said Nelly, wondering what was in all those mysterious tin boxes, and whether the monster iron safe was full of gold and silver pieces.

"And you want something to do?" "Yes, please."

"Humph!" said Mr. Brown. Nelly glanced shyly up into his face.

"But," she added, with some spirit, "I am not asking for charity. I am willing to work."

"You mean you would like to dabble in canvas, or sew yellow sunflowers, or green plush screens," satirically observed the old gentleman. "I don't call that work."

"Nor I, either," retorted Nelly. "Then what do you mean?" said Mr. Brown.

"I mean that I shall be glad to do any sort of honest work by means of which I can earn my own living."

"Humph!" again interjected Mr. Brown. "Can you cook?"

"Yes," Nelly answered. "I don't believe it."

"But I can," said Mr. Brown, releasing his coat tails and sitting down at his desk, as if the question were definitely disposed of. "My cook went away this morning. I haven't engaged anyone in her place. You may come this afternoon and see what you can do for me."

Mr. Brown fully expected that his young cousin would recoil indignantly from his proposal, but she did nothing of the sort. She simply said, "Yes, Cousin John," and asked for his private address.

"Mind, you're punctual," said he, as he handed her a penciled card. "I am always punctual," calmly responded Nelly.

Mr. Brown watched her out of the office with a quizzical twinkle in the corner of his eye.

"She won't come," he said to himself. "I've seen the last of my fine relation."

Nelly Torrance went home to a little second-floor room, the cheapest which the widow and her daughters could find.

Mrs. Adrian Torrance was dressed in black. She was a fair, delicate piece of human china, who had been like the lilies of the field in that she toiled not, neither did she spin. Lucetta, the older daughter, was trying, unsuccessfully enough, to trim a black crepe bonnet by the window.

They had come up from the country at Lucetta's suggestion, to appeal, in their poverty, to this rich cousin of the dead father and husband, but none of them anticipated any very satisfactory results from the experiment.

"These rich people are always miserly," said Miss Lucetta, "sighed the gentle little widow, "that he was not pleased when poor Adrian married me."

"Well?" cried Mrs. Torrance, eagerly, as Nelly entered.

"What does he say?" questioned Lucetta, drooping the folding of crepe which she was vainly endeavoring to fashion into what the fashion plate called an "oblong bow."

"I have seen him," said Nelly, untying her bonnet straps, "and I'm going to his house in Grandover Park this afternoon."

"You don't mean," cried Mrs. Torrance with a spasmodic catching of her breath, "that he is going to adopt you?"

"Not in the least," said Nelly. "Now, mamma, don't jump at conclusions. Just hear me plain, my dear child. I want something to do. He asked me if I would come to his house this afternoon and take her place."

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"But he doesn't," pleaded Nelly. "He intended the offer in good faith, and I accepted it in the same spirit."

HATED THE PAPACY.

Commenting on Bolton King's biography of Mazzini, the New York Independent observes that "the hatred of the Papacy, and sometimes comforted himself with the belief that before the end of the century it would be extinct."

Like all the revilers of the Church from the days of the apostate Julian down to the ages, this apostle of the dagger is dead while the Papacy lives in undiminished vigor.

The remains of the arch-conspirator were excluded from the Campa Sancta of his native Genoa, and are buried beyond its walls in a sombre-looking tomb befitting his pagan life.

Mazzini had a God-fearing mother and saintly sisters; but his perverted genius spent itself to the last in weaving schemes of Satanic hate for the destruction of the Papacy.

Foolish man! He and his confederate conspirators, whose sibilant "hate" was "Death to Priests!" have been crushed by the priests. But the Church and her priests stand an indestructible Gibraltar amid the fury of demon tempests.—Catholic Union and Times.

A FRENCHMAN ON THE PAPACY.

Hyacinthe Ringrose writes from Dieppe, France, to the New York Sun, this interesting letter: The death of Pope Leo XIII. has been received by the various Protestant churches with a remarkable display of tolerance, charity and Catholicity of spirit, for which all Christians should rejoice.

It may not be out of place at this time to remind both Protestants and Catholics that the great majority of Roman Pontiffs have been, like Leo XIII., men of noble character and luminous intellect. Pope Boniface IX. loved "God's poor" so well that he possessed at his death less than \$3 of American money.

Leo XIII. perambulated the streets of Rome at night, not to detect abuses on the part of his ministers, but to tend the sick and to shelter the homeless. Having on one occasion found a leper crouching in the doorway of the Papal Palace, he took him in his arms and carried him to the bed of state, called the Pope's bedstead, while he himself lay on the floor beside him.

Three hundred years previously Paul I. had given the example of those continual wanderings; his tours of inspection, however, included the prisons, the system of which he endeavored to reform long before Howard was thought of. Eugene II. was called "the father of the people," in virtue of his boundless charity. Adrian I. established out of his private means a fund for the daily distribution of wine, bread and a hundred poor people.

Gregory I. had a register of all the poor of Rome, kept up to date by a special secretary. Nicholas the Great had a similar register.

So the glorious list goes on. The Papacy has been the gentlest and most benevolent of all dynasties. Most of the wearers of the tiara have been humble and faithful followers of the meek and lowly Jesus.

Roman Catholics are with justice proud of the Papacy. They point to it as the most ancient and splendid of all dynasties. Aside from Pope Leo XIII., whose memory is held blessed by all Christians, so much has been said against the Popes and so little is known by the Protestants and Catholics of the day concerning these venerable men, that I cannot permit the present opportunity to declare the truth to pass unheeded.—Boston Pilot.

INTENTION FOR SEPTEMBER.

It is understood that the special intention proposed each month to the members of the Apostleship of Prayer as the central object of their petitions was blessed by his Holiness, Pope Leo XIII. In that case, the intention for September, low as the will of God, becomes strangely impressive as we recall his beautiful resignation and death. Scarcely any intention may be imagined as more important for us. True love of the will of God unites us with God, changes sorrow into joy, makes earth a foretaste of heaven.

True love of the will of God is the making of a saint. We shall still feel sorrow and suffering; we do not become insensible or callous; but, whenever sorrow and trouble arise, we are able to welcome them as the will of God, and therefore as His angels of God to us; our daily tasks are lightened and sweetened, because ordered for us by that blessed will. We cease to desire anything except that blessed will; we fear our own will, we want to be all for God, desiring nothing apart from Him.

No difference need arise as to our ordinary occupations and surroundings; whether God calls us elsewhere, or leave us where we are, to work for Him, we shall be infinitely content, having learned to love God's will for us everything. How earnestly should we pray for such a grace as this for ourselves and our brethren.—Sacred Heart Review.

In the midst of dangers and discouragements invoke the name of Jesus, and your fears will vanish. Never yet has man in urgent necessity and on the point of giving way, pronounced this saving name without receiving the strength required.—St. Bernard.

IT IS KNOWN EVERYWHERE—There is not a city, town or hamlet in Canada where Dr. Thomas' Electric Oil is not known—wherever introduced it made a foothold for itself and maintained it. Some merchants may suggest some other remedies should be received with doubt. There is only one Electric Oil, and that is Dr. Thomas'. Take note.

A SURE CURE FOR HEADACHE—Bilious headaches, to which women are more subject than men, become so acute in some subjects that they are utterly prostrated. The stomach refuses food, and there is a constant distressing effort to free the stomach from bile which has become unduly secreted there. Active and neutralizing the effects of the irritating bile relieves the pressure on the nerves which cause the headache. Try them.

THE POPE'S TEMPORAL POWER.

The temporal power means, to the Pope and to us, not so much the right of the citizens to govern, as it does freedom from obstruction, from embarrassment, and from restriction, in the exercise of the duties of his office. It means exemption from all impediments. We need it, or rather the world needs it, as a guarantee that the Pope is not, and can not be, swayed or influenced by any earthly government, or towards other governments, or towards the citizens of other governments.

It must be free, and every one must know that he is free. Other nations and peoples rightly object to his being a subject or in the power of the Italian government.

The extent of his territory is not in question. Nor does the fact that people in our day select their own form of government offer any obstacle. We say this, because we believe that if the people of Rome were free, they would elect the Holy Father for their ruler. The Pope must be free, and he must also be exempt from the danger of insult. It is for the interest of the governments, Protestant as well as Catholic, that this one great power—the only power on earth that pretends to speak for the good—should be undivided, should be exercised by the great powers wielded by governments. If we complain now that only Italians are ordinarily elected to the supreme pontificate, what would be our feeling if this Italian was in the pay of the Italian government? Then, too, the Pope is Bishop of Rome as well as Pope, so he ought very properly to be an Italian.

The present condition of the Pope in Italy is no new thing. As the temporal possession of the Holy See may be again violently usurped, as they have been already times without number." But he shows conclusively, that the patrimony of the Holy See has always returned in the course of events, to the anointed hands from which it was violently taken, and that divine vengeance has followed those who connived against the Vicar of Christ.

Recent events in Rome have revived discussion of the temporal power, and there has been much off-hand settling of the question on the part of American journalists. But that this is a question not to be lightly or flippantly treated in a paragraph; that it goes down deep into the roots and feelings; that it is embodied, as it were, in the best and holiest traditions of European civilization; and that it is far from being disposed of to-day as when the Papal States were wrested from Pope Pius IX., ought to be plain to all thinking men.—Sacred Heart Review.

SURPRISE SOAP.

Pure Hard Soap.

Life on a Farm. Particularly Trying to Wives and Daughters.

Our Holy Father, Leo XIII. of blessed memory, compared the growth of the League to the mustard seed, as it spread so rapidly. He witnessed its most wonderful growth, and he did all in his power to spread the devotion.

It has been very truly said that "woman's work is never done," and this is, perhaps, especially true when applied to the wives of Canadian farmers, who are kept busy with their manifold duties from daylight till dark, and who find, even under the most favorable circumstances, but little time for relaxation and social enjoyment.

They are a class of women whose pluck and endurance everyone must admire, and who are helpmates in the broadest sense of the word, and unfortunately too often pay the penalty either in a complete breakdown of health, or in prematurely aged appearance. A case in point is that of Mrs. J. Marais, the wife of a well known and well-to-do farmer, living near Riviere du Loup, Que. Mrs. Marais is the mother of a large family, and like her husband, was ambitious for their welfare. As a consequence she overtaxed her strength, and after the birth of her last child failed to regain her former health.

Several months passed and still Mrs. Marais was confined to her bed. Her strength had completely passed away. She was troubled with headaches, was extremely nervous, subject to pains in the back, and unable to take food with relish. She was under the care of more than one doctor, but did not regain her strength, and her family and friends believed that there was but little hope for her recovery. Then a neighbor strongly advised her to try Dr. Williams' Pink Pills, and she began doing so. Soon, under the use of the pills, she began to recover her strength, was able to be up and go about. Day by day, further beneficial results followed the continued use of the pills until after the use of eight boxes Mrs. Marais was fully restored to her old-time health and vigor. She speaks of Dr. Williams' Pink Pills in very warm terms, and loses no opportunity to praise them.

Dr. Williams' Pink Pills are a boon to overworked, weary and dependent women everywhere. Every pill helps increase the flow of rich red blood through the veins, stimulates the strength and vitality. Only the genuine pills can do this, however, and the purchaser should see that the full name "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50 cents a box or six boxes for \$2.50.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Dr. Williams' Consumptive Syrup. It is a purely vegetable compound, and acts promptly and effectively in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and its use will not exclude the poor from its benefits.

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