

The Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, DECEMBER 29, 1894.

NO. 845.

The Old Year and the New.

REV. ABRAHAM J. RYAN.

How swift they go,
Life's many years,
With their winds of war,
And their storms of tears,
And their darkest of nights whose shadowy
slopes
Are lit with the flashes of startled hopes,
And their sunning days in whose calm heavens
loom
The clouds of the tempest—the shadows of the
gloom!

And ah! we pray
With a grief so dear,
That the years may stay
When their graves are near
The brows of tomorrow be radiant and
bright,
With love and with beauty, with life and with
light,
The dead hearts of Yesterdays, cold on the
floor,
To the hearts that survive them, are evermore
dear.

For the heart so true
To each Old Year cleaves;
The hand of the New
Flowers gardens weaves,
But the flowers of the future, tho' fragrant and
fair,
With the past's withered leaflets may never
compare;
For dear is each dead leaf—and dearer each
year—
In the wreaths which the brows of our past
years have worn.

Yes! men will cling
With a love to the last,
And wildly sing
Their arms round the past;
As the vine that clings to the oak that falls,
As the ivy twines round the crumbled walls,
For the dust of the past some hearts higher
prize,
Than the stars that flash out from the future's
bright skies.

And why not so?
The old, old years,
They knew and they know
All our hopes and fears;
We walked by their side, and we told them
each grief,
And they kissed off our tears while they
whispered:
And the stories of hearts that may not be
revealed,
In the hearts of the dead years are buried
and sealed.

Let the New Year sing
At the Old Year's grave
Will the Old Year bring
What the New Year gives?
Ah! the Stranger Year, thou hast many a
charm,
And his brow is wreathed with many a rose;
But many a thorn do the roses conceal,
Which the roses, when withered, shall so soon
reveal?

Let the New Year smile
When the Old Year sighs;
In how short a while
Shall the smiles be sighs?
Yes! Stranger Year, thou hast many a
charm,
And thy face is fair and thy greeting warm,
But, dearer than thou—in his shrill
of snows—
Is the furrowed face of the Year that goes.

Yes! bright New Year,
O'er all the earth,
They will trust thy words in a single hour,
They will love thy face, they will love thy
power;
For the New has charms which the Old
has not,
And the Stranger's face makes the Friend's
forget.

AGNOSTICISM AND ITS CAUSES.

Archbishop Ryan Addresses an Immense Audience in the Academy of Music.

Philadelphia Times, December 15.

It is difficult to express in language the warmth of the reception tendered the Archbishop by the audience which filled the Academy of Music on Wednesday evening. The occasion was the delivery of a lecture on "Agnosticism and Its Causes," and the object to be benefited in a material sense was the fund for the projected monument on the Antietam battlefield to the memory of five hundred and forty-five members of the Philadelphia Brigade who fell there.

The simple announcement of the Archbishop's purpose to appear upon a public platform sufficient to assure a large audience for the occasion, but the nature of the subject to be treated, the noble cause to be benefited and other exceptional circumstances made it certain that the capacity of the great Broad street structure would be severely tested. Such was the case, and it is safe to presume, too, that the Academy never held so large a gathering, which, taken individually, presented so high an average of intelligence. Leading men of every profession, ministers of nearly every denomination and priests from almost every parish in the archdiocese and a few from other dioceses were present.

Occupying the Prince of Wales' box was Mrs. Grant, widow of the late President. The reception accorded His Grace was most cordial. Colonel John W. Frazier, commander of the brigade, in an address eulogistic of Archbishop Ryan and full of historical incidents relative to the brigade's part in the late struggle, introduced the speaker. Before the applause which greeted him had subsided Master Allan C. Frazier, on behalf of the brigade, presented a bouquet to Mrs. Grant, and Miss Edna C. Devitt, daughter of Adjutant Charles H. Devitt, performed a similar office in the presentation of a basket of flowers to the Archbishop.

The telling points of the lecture, the plea for a closer union between all shades of belief, the admiration expressed for the magnanimity displayed by the participants in the late war, the respect professed even for "honest Infidels," the reference to the Parliament of Religions, etc., elicited rounds of applause. Nor was the lecture devoid of those bright *bon mots* for which His Grace is famous.

At the close of the lecture the Archbishop was escorted to the box occupied by Mrs. Grant and introduced to her, while the audience spontaneously arose and applauded. A large crowd gathered at the stage entrance after the lecture, anxious to catch a glimpse both of Mrs. Grant and the most re-

verend lecturer. The full text of the lecture follows:

THE ARCHBISHOP'S LECTURE.

I beg to thank from my heart the commander of the Philadelphia Brigade for the kind words he has spoken of me, and I thank you, ladies and gentlemen, for this most cordial reception, a reception such as I did not dare to hope for, a reception which has touched me very deeply. I feel more keenly this reception because of the mixed character of my audience. No man could be insensible to the tribute paid in the reception so kindly accorded me to-night.

I have accepted with pleasure the invitation of the Philadelphia Brigade to lecture to-night because I regard it as at once a call of patriotism and of religion. Of patriotism, because I think the men of the brigade who fought bravely at Antietam ought to be honored, and because their survivors have shown a patriotic magnanimity which must tend to perpetuate what they fought to preserve. The invitation of the survivors of the Philadelphia Brigade to meet in friendship on the plains of Gettysburg where they had met in terrible conflict, and the presence of the Philadelphia Brigade in Richmond to honor the occasion of the unveiling of the statue of General Pickett, are facts that show a magnanimity in peace greater than fortitude in war. Peace has her victories as well as war, and the peace victories of this country must challenge the admiration of the world. In other lands civil wars and strife have left wounds which centuries have not healed and hereditary hate which may never die out. "Wilt thou forgive me a dying Highland chief. 'I never can," was the reply: 'for he killed my son and his clan laid waste the lands of my people. Why should I be asked to forgive him?' "Because," urged the minister of reconciliation, "otherwise God will not forgive you, and you are about to be judged by Him." For some moments the old soldier thought and the lines in his face showed the inner struggle. Calling his eldest son he said to him: "Donald, they tell me I must forgive our old foe, and I suppose I must, but if you and the clan forgive him I will curse you from my grave."

How different from this the great, generous American heart, North and South! I think I know something of both sides. I lived in St. Louis, Mo., a border State, during the years of the war, and in my parish was the Gratiot street Prison, where over one thousand Southern prisoners were constantly confined, whom I visited several times every week; and in my parish, also, there was a hospital for United States soldiers, whom I attended.

The great city itself was divided between Northern and Southern partisans. It was the whole country in miniature. Bitter and intense were the feelings of antagonism on both sides, and it was no easy task for religion to pour oil on the troubled waters. I never hoped that a single generation could effect what I now witness. When recently I heard in this hall the eloquent, manly and patriotic lectures of Governor Gordon, of Georgia, and Colonel Waterson, of Louisville—both Southern soldiers—the memories of thirty years ago came back to me, and as the frank, warm-hearted commander of the Philadelphia Brigade had asked me to lecture for the same cause, I felt gratified that I had consented to do so.

MEMORY OF THEIR DEAD UNITES THEM.

It is not a little remarkable that one of the most potent means of uniting North and South should be what in other lands would tend to separate them more and more—the memory of their dead. Northern hands scattering flowers upon Southern graves and Southern hands decorating Northern graves are spectacles which are most touching and most honorable to both. They recall to my mind an incident, the account of which will bear repetition, and illustrates this union of sentiment. A husband and wife in Paris, who had an only child, had been divorced. The child died and was buried in the beautiful cemetery of Pere la Chaise. On the day when people go with flowers to decorate the graves of their relations, the father of the child selected an hour at which he presumed his wife would not be present; but coming from opposite directions, they met at the grave and laid their bouquets upon it; looking into each other's eyes, wet with tears, the hands that held the flowers instinctively clasped and they were reconciled. So North and South meet at the graves of their dead—for they are dead Americans, the children of both—are reconciled, and may God bless their reunion!

A second motive urged me to accept the invitation to address you to-night. I was told that I should have such an audience as I have long desired to address—a audience composed in great part of people not connected with my own Church, but believers in the truth of Christianity and possibly also some honest unbelievers, who in the din of contending opinions can hear no certain voice. I believe that the time has come when we should understand each other better. There are honest skeptics as well as honest Catholics and Protestants. We should all meet in a fair and friendly spirit, that the un-

believer if convinced may become a Christian and all Christians meet in that unity for which the Founder of Christianity prayed to His Eternal Father.

LAST PHRASE OF UNBELIEF—AGNOSTICISM.

I have selected as the subject of this discourse the latest, but probably not the last phase of unbelief, called agnosticism. It is not atheism which denies the existence of God, nor deism which denies His providence, nor skepticism which doubts, but agnosticism, or ignorance, as the term means, which simply says: "I don't know, and I can't know," and hence all religious inquiry should end.

But religious inquiry cannot die unless the non-existence of God can be proved, which Huxley, the representative agnostic, says is an utter impossibility. Men must seek and think about God, even those who question His existence. "Amidst all my doubts and speculations," says the great German philosopher Kant, "there are two things that always strike me with awe—the starry firmament above me and the moral law within me"—the starry firmament with its worlds of light so imperfectly regulated that a minute's deviation would cause chaos, showing forth the power and wisdom of some mighty designer and regulator. And then the world within him. The world of the kingdom where the moral law should be the great regulator. The world of that wondrous power called conscience as real as the intellectual element or the love element or any other that we know.

Atheism can never become general, for no element of our nature constant and universal as that of religion can die. That the atheists felt and fell back on deism. It admits, indeed, the existence of God, but denies His providence, asserts that He created the world in which we live and the other worlds around us, gave them a system of law, and then, as it were, rolled them into space from the hollow of His hand and takes no further notice of or interest in them; that He dwells in indifference to the intellectual element of the little things of creation. But deism does not stand the test of reason, and to be logical should end in atheism itself. It satisfied not the yearning of the human soul and supplied no object for the religious element within. Many men professed to be neither atheists nor deists, but simply skeptics. At length an idea and a name for it were found which seemed to obviate many of the objections to Atheism, deism and skepticism, and that is agnosticism.

The advocates of this philosophy of ignorance insist that we can know nothing except through the agency of the senses, and excludes all knowledge through faith. They frankly admit with Mr. Huxley that the non-existence of God cannot be proven, and when hard pushed are constrained to admit we do know something by faith. Thus when they argue that all the laws of nature are uniform, because those of which we have cognizance are so, they make an act of faith in the uniformity of those which they have not had experience, and several other acts of faith have also to be made, as we shall see. But my purpose to-night is to speak more particularly of ethical agnosticism, to show its practical effects on the individual and on society and what are the false principles and the false views of life that underlie it.

GREAT PRINCIPLES ARE IMMORTAL.

Wars between men may cease, but wars between principles can never cease. Wars between men cease by victory, exhaustion or compromise, but great principles are immortal and work out great results. Truth and falsehood—good and evil—cannot unite. Man's life on earth is a warfare. If he follows passion, he has to fight conscience, and if he obeys conscience, he must battle with passion until he descends into his grave. Now to fight successfully this battle for the right against the wrong, the truth against the false, the pure against the impure, he needs all the aid which reason and religion can supply him.

If agnosticism sweeps away the most powerful factors in this assistance, it is most dangerous to the individual and to human society. Three of the most potent influences that act on the human mind are those of fear, hope and love. We find that they have always been associated with the religious element in our nature and have had God for their object. Conscience fears to offend the Supreme Being by violating His law and causes man to tremble when he has done so.

In view of seductive temptation it uses fear and says to man, "Beware—God is not mocked—His laws are not violated with impunity. They are not sanctionless. He will strike like a God, and your punishment shall be in proportion to the gravity of your offence." This motive must be strong and certain, for the pleasure of sin, to which temptation invites, is strong and certain, for the pleasure of sin, to which temptation invites, is strong and certain, as the tempted man knows by experience.

He struggles with the temptation. "Let the agnostic whisper in his ear. How do you know there is a God at all—perhaps there are vain terrors?" This is perhaps enough to turn the

scales, and he falls—an adulterer or a dishonest man—and with him fall the peace and honor of a family.

It impurity and dishonesty and consequent dishonor are on the increase, it is precisely because the wholesome fear of God arising from faith is on the decrease. Nor can it be said that such fear is without reason or invented merely to deter from sin. No, it is the inspiration of conscience, and as much part of our moral being as any other element, and cannot be ignored.

Again, man is deeply influenced in the dark hours of sorrow, remorse and threatened despair by hope in One whom he regards as his Omnipotent Father—a Father and Omnipotent—will, and the power and the pledged promise to succor him. Friendless, homeless, desolate and alone the child of sorrow wanders through the dark passes of this valley of tears. How he desires that the end would come! How he is tempted to anticipate it by his own own act! But religion points upward to God and whispers: "Be patient for a little while. He who created you cares for you. A sparrow cannot fall to the earth without His will, for it has the claim of existence upon Him, and you, made to His own image and likeness, you have the claim, not only of existence, but of sonship. Look up and hope and love." But let the agnostic whisper to this broken-hearted wretch that there may be no God, that he cannot know there is such a being, that all that I have said is but pious poetry, then life becomes worth living no longer, and he falls the victim of agnosticism. Some time ago two persons who had committed suicide left letters stating that they were influenced to take their own lives by a popular agnostic lecturer who defended suicide under certain circumstances. This fact helped to wake up the public to the terrible danger of false principles and how they act themselves out in crimes against society.

It is well known that in the Catholic and Lutheran parts of Germany where faith exists and is acted on suicide is very rare. It is almost unknown in Ireland, and statistics will show that it increases with unbelief. But why appeal to statistics? The argument "a priori" is unanswerable. It is a question of cause and effect.

The popular agnostic lecturer was consistent with his principles, but these principles were false and would lead to the destruction of society itself.

THE SANCTITY OF AN OATH.

Let us look at some other sentinels that guard society from destruction. Look, for instance, at the sanctity and importance of an oath. Washington in his celebrated farewell address calls attention to this point when he shows the necessity of religion to maintain the young republic he had gloriously founded. A man's life, property and character may be stricken down by a false oath. What maintains the awful responsibility of an oath but the fact that God is called to witness the truth of what is said and will punish the perjurer, though the law may not discover him. With the Bible in his hand the man is about to call God to witness, but the agnostic whispers to him, "Perhaps there is no God—you cannot know it—you shall be only lying, which indeed is not honorable, but brings no Divine vengeance." Why is it that perjury is becoming so common, and why is it that the law does not punish it as severely as of old? Simply because faith in its true moral guilt is decreasing.

Look again at threatening anarchy throughout the world. What right has one man to rule another? Are not all men born free and equal? Why usurp authority only because you have physical force enough to crush your slavish subject?

There is but one true and rational theory of the power of man over man, and it is that God made man a social being, and order requires that some should be above and rule others. All power comes from the God of society. Hence, to violate the law of the land is a sin not only against the law, but against the great Creator Himself.

Thus the civil magistrate is a minister of God's justice, and must be obeyed. He may be changed by a vote of the people, but whilst he is in power he must be respected and obeyed, not for his own sake, but for the sake of the power he wields and of the God who gave it. Take away God and His law, and anarchy lifts its horrid head in defiance. False principles on this subject, as on that of suicide, will lead and lead to overt acts against society. The boy assassin who struck down the President of the French Republic had been once innocent till the poison of false principles drove him to do the fatal deed.

It is particularly necessary that we should remember this great principle of authority. We make and unmake legislators and magistrates and are liable to regard them as merely our creatures. Of old God sent His prophet to anoint the foreheads of kings who were representatives of His power and ministers of His justice. Now He sends His prophet to anoint the foreheads of the people and they elect their rulers, but these rulers have power to govern those who elected them and must be obeyed. As I have shown, if you lose

all consideration of God anarchy must follow.

I might continue, if I deemed it necessary, to illustrate the fatal effects on the individual and the State of the rejection or doubt or unknowability of the existence of the Supreme Being by showing that thereby the great motives of right acting are removed or so weakened as to leave our poor humanity to the mercy of its own passions.

WHAT DOES AGNOSTICISM OFFER US? And now I may ask what does agnosticism substitute for these preservatives? What are the great motives for the sacrifice necessary to overcome our passions? We are told, indeed, that in the long run it will prove more pleasant and more useful to be good. Pleasure and utility are the chief factors. Are these sufficient? Will not men differ about what is pleasant and what is useful? Max Muller in his "Origin of Reason," gives a very striking extract. A lady agnostic who had argued herself out of the old motives which a belief to God inspired and was left solely to pleasure or utility as the criterion and motive of good, Max Muller quotes on page 488. She writes:

"Enjoyment is good and frenzy and love are good, but hatred also. Hatred answers well when we cannot love. Wealth is good because it can be changed into enjoyment. Power is good, because it satisfies our pride. Truth is good as long as it gives us pleasure. Faithfulness is good as long as it pays, but treason is good also if it fetches a higher price. Marriage is good as long as it makes us happy, but good also is adultery for everyone who is tired of marriage, or happens to fall in love with a married person. Life is good as long as it is a riddle; good is suicide also after the riddle has been guessed. But as every enjoyment culminates in our being deceived and tired, and as the last pleasure vanishes with the last illusion, he only would seem to be truly wise who draws the last conclusion of all science, i. e., who takes prussic acid, and that without delay."

This appalling extract will seem exaggerated, but is it so illogical? If pleasure is the criterion of good and each one is left to be the judge of pleasure, where is the line to be drawn? Utility is no fixed standard. A thing should not be deemed good because it is useful, but useful because it is good. What one deems useful another will reject as useless, and we are left simply in a state of ethical anarchy without principles.

The work of agnosticism is to destroy, not to build up; to rob a man of faith and hope and love in robbing him of his God and leaving him in supreme desolation and helplessness without a motive to live!

CAUSES OF MODERN AGNOSTICISM.

As to the causes that have led to modern agnosticism they are similar to those that have led to infidelity and skepticism in all ages—the rebellion of passion against the restraints of religion; the rebellion of pride of intellect against paying "the tribute of the understanding" to the revelation made to man by the Almighty, and as a justification of this the difference existing among theists themselves as regards their god. Whilst the influence of the passions may not ordinarily originate doubts, there can be no question that it helps to perpetuate them among the mass of men. Pascal remarks that if mathematical truths imposed restraint on passion there would be found men to question them. If man can only emancipate himself from the restraints imposed by religion by calling in question the existence of God, or what is practically the same thing, the possibility of knowing Him if He does exist, if man can thus silence the remorses of conscience, what a triumph for human passion!

A second cause is the pride of intellect which will not believe anything above its comprehension, even on the testimony of God, and discredits the sacred records He has left us. It believes firmly in its own theories and endeavors to put in opposition science and revelation. Agnosticism has endeavored to render itself respectable by an alliance with science and an endeavor to show opposition between it and religion. But this effort must prove abortive. Truth is consistent with itself. All truth, like all power, comes from God. What is religiously true cannot be scientifically false, and what is scientifically true cannot be religiously false. God speaks in the Scriptures and in the illuminated manuscripts of the skies. He is the God of reason and of revelation.

The most learned men that ever existed in pagan and Christian ages have been religious men. If there has been opposition between scientists and religion it is not because of science, but of individual theories put forward as such by men who, believing that God is unknowable, put Him and His revelation aside without examination. Thus a man having collected a few theories undertakes to explain them by a theory invented by himself. Should the theory contradict revelation, so much the worse for revelation. Now this theory is not science, but the offering of the man's brain for which he claims our act of faith. We must lay the cherished doctrines of our re-

ligion at the feet of the last theorist or be accused of a fear of science.

We have only to wait a little while and a few more discovered facts will upset science and confirm revelation. We should not, however, discourage theorizing if only rationally conducted. A man's theory is the child of his brain and develops itself. In doing so he frequently makes important discoveries, which are preserved in the treasury of science after the death of the theorist and his theory. Thus the discoveries of Mr. Darwin have been many and valuable, though his theory is now abandoned by some of the greatest scientists of the world as unjustified.

What we object to is the forcing of unproved theories on us as if they were scientific truths. We will freely admit them as mere theories until proved or disproved.

RELIGION NOT OPPOSED TO SCIENCE.

We repeat with warranted indignation the charge that religion is opposed to science. Before the very recent birth of agnosticism who were the friends of learning and science the world over? Who founded the great universities of Europe? Who gave hundreds and thousands of men and women as members of religious orders to the service of learning and education? Amongst the most learned men living are clergymen, Catholic and Protestant, who love science because they love and serve the God of science. They see Him in the luminous worlds above them and admire the great Designer and Governor of the universe in every portion of His creation.

Another alleged cause of agnosticism is the want of union among theists themselves as regards God and His revelations. But the question is of the fact that there is a God.

There is no genuine cause for agnosticism. The immense mass of the human race are believers in God. Theism is in possession and has been from the beginning of the world. There is unity in the great fact that there is a God and a provident God.

I was witness to a remarkable scene at the opening of the Parliament of Religions in Chicago. I saw, in the various religious costumes, the representatives of all religions on earth. On an antique throne sat the Cardinal who represented Catholicity. The arrangements had been made by non-Catholics, and yet they gave His Eminence the first place. He opened the Congress with a prayer. It was at once a prayer and a profession of faith—a universal faith in God.

Not a man of all those various religions of the whole world, of every tribe and tongue and people, who did not cry out to God with him: "Our Father who art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done on earth as it is in heaven." Not a man who did not feel his dependence on God's providence for his daily food, hence all prayed as with one voice: "Give us this day our daily bread." Not a man who had not sinned and been sinned against, and hence the chorus: "Forgive us our trespasses as we forgive them who trespass against us." Not a man who did not feel that whilst he lived he was in danger of sin and its consequent punishment, and hence the closing prayer: "Lead us not into temptation, but deliver us from evil. Amen."

But it is urged by agnostics that the God of Judaism and Christianity is an exclusive and unjust God, and, therefore, no God at all—a God who reveals Himself only to a portion of His creatures—to the Jews, excluding the Gentiles; to particular sects of Protestants, excluding the other sects and the Catholics; to the Catholics, excluding the Jews, Gentiles and Protestants from salvation.

In this connection, however, the agnostic might add it is only fair to say that some of the more enlightened Catholics hold that certain Protestants may be saved by a process not very complimentary to them, viz., by an ignorance which cannot be invincible, that is, which cannot be overcome, which means that only such Protestants can be saved as are incapable of reasoning! An anecdote is told of a Protestant gentleman who had an Irish Catholic coachman to whom he became very much attached, whom he asked one day what he believed would become of him if he should die as a Protestant. The Catholic replied: "Well, I always thought that you should certainly be lost; but lately at a mission in our church one of the Fathers said that good Protestants might be saved by what he called—I think—inconceivable ignorance, and I was glad to hear it, because I am sure your honor can get in in that way." Where, therefore, there is so much exclusiveness and bigotry, is it a wonder that intelligent men should be agnostics? Such an indictment as this, if the counts of it were established would be fatal to Christianity; but the question is, are the charges founded on the doctrines of either Judaism or Christianity? God favored, in a particular manner, the Jewish people, but did He, therefore, reject the Gentile nations? No, He was the God of the Gentiles as well as of the Jews. He calls the Gentile King Cyrus His servant. He says, "I will go before my servant Cyrus loosening the lions of

CONTINUED ON PAGE FIVE.

THE CATHOLIC RECORD.

IT'S A LEAP IN THE DARK

usually, when you set out to get something for your blood...

Dr. Pierce's Golden Medical Discovery gives you a proof. Its makers say that as a blood-purifier, flesh-builder, strength-restorer, if it isn't the medicine for you, they'll return the money.

It's guaranteed to cure or benefit, in the worst skin, scalp and scrofulous Affections.

Nogal, Lincoln Co., N. Mex. Dr. R. V. Pierce. Sir—I have a boy who was a solid mass of sores over his arms and legs and back from the time he was six months old until he was five years old. I gave him Dr. Pierce's Golden Medical Discovery and Pleasant Pellets. He has been well now for over two years. Four bottles of Dr. Pierce's Golden Medical Discovery made a final cure of him.

Respectfully yours, Able, May.

Webster's Dictionary The Catholic Record for One Year FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The O'Keefe Brewery Co. of Toronto, Ltd. High-class English and Bavarian Hopped Ales. XXX Porter and Stout.

Father Damen, S.J. One of the most instructive and useful pamphlets extant is the lectures of Father Damen...

POST & HOLMES, ARCHITECTS. Offices—Rooms 28 and 29, Manning House King St. West, Toronto.

FARMS FOR SALE AT A BARGAIN AND ON EASY TERMS. Lot 19 and E. J. 20, con. 12, Gore of Downie.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Altar Wine a Specialty.

P.P.A. An authentic copy of the Ritual of the P. P. A. will be sent to any address on receipt of 5c in stamps.

NURSING MOIHERS! DURING LACTATION, WHEN THE STRENGTH OF THE MOTHER IS DEFICIENT, THE SECRETION OF MILK SCANTY, OR THE QUALITY POOR.

ARMINE.

BY CHRISTIAN REID.

CHAPTER XVII.

Sibyl Bertram was right in saying that she had a capacity for hero-worship which only needed the appearance of the hero in order to declare itself; but she had also to find a sense of the essential characteristics of heroism to be deceived by an ordinary counterfeit.

And to this mood Mr. Talford played the part of a well-bred Mephistopheles. His quiet but absolute disbelief in anything exalted; his positive conviction that selfishness, pure and simple, dictated the conduct of every human being who was not a madman; his easy cynicism and creed of worldly materialism, which he made no attempt to conceal and which a wide experience of life seemed to justify—these things were not without their effect upon Sibyl.

For it must be remembered that the enthusiasm of which she was capable, the aspirations which she felt towards noble ends had absolutely nothing to feed upon. The life of a young lady in commonplace society affords perhaps as little scope for anything of an exalted nature as can possibly be imagined.

But when she looked around for the disciples who practised these teachings of enthusiastic masters, whose eloquence and genius have for a time blinded many to the baseness of their hopes, she found that instead of placing their happiness in the happiness of others, and of directing every effort to the elevation of the race, men and women were going their old accustomed ways and only accepting that part of the teaching which relieved

them of responsibility to a higher power. Then came the tempter, in the form of Marmaduke Talford, to declare with a tone of assurance and authority: "You and all like you are dreamers, who know nothing of the actual conditions of life. Self-interest is, always has been, and always will be the basis of men's deeds; and to fancy that any motive for conduct can be devised strong enough to supplant self-interest is to fancy what all past history and present experience belie.

Now, it may readily be conceived that this was not a doctrine likely to please one whose nature yearned strongly and passionately toward ideal good, unless in the recoil of disappointment to which such a nature is subject. And it was a recoil which had set in strongly with Sibyl, as the impatient scorn which puzzled Egerton abundantly testified.

"I feel it so," answered Sibyl. "It must be simply his kindness. He must know how much I wish to see him again."

"Perhaps he does know it; sometimes I think that there are few things which he does not know or divine," said Mlle. d'Antignac. "But, however that may be, his interest in you and his desire to see you again are most undoubted. I foretold that it would be so," she said, with another smile.

"You are certainly very enthusiastic about M. d'Antignac, and not very complimentary to yourself," said Mrs. Bertram, smiling. "Are you bristling with self-consciousness? I don't think any one would find it out."

She did not pursue the subject farther, but a few days later her surprise and pleasure were great at receiving a visit from Mlle. d'Antignac, who had told her that, though always glad to receive her friends, she seldom paid visits. Remembering this, Sibyl, as she greeted her, said quickly and cordially: "I am flattered that you have thought of me enough to come to see me."

"I am sure that you are well used to being thought of sufficiently for that or any other purpose," said Mlle. d'Antignac, with a smile. "But I must be quite frank and tell you that it is as much my brother's thought as my own that has brought me. Go to see Miss Bertram, and ask her to come and see me again," he said. And I assure you that such a request from Raoul is flattering."

"I must think better of myself since I am able to please M. d'Antignac," said Sibyl. "It seems to me incredible, for while I was talking to him I had a feeling as if he were looking me through and thinking what a poor, crude creature I was. But I did not mind the judgment. It seemed to be exercised with the compassion and gentleness of an angel. Then she suddenly flushed. "Perhaps this sounds to you extravagant," she said. "But it is really what I felt; and although my friends will tell you that I am prone to sudden enthusiasms, I tell you that these enthusiasms have been for things rather than persons. Clever and original people have often interested me, but I was never before conscious of the least inclination to bow down as before something higher than myself. Indeed, it is I who have always judged. I never before felt myself in the position of being judged."

"It is good for us that we should bow down occasionally, even in the most human point of view," said Mlle. d'Antignac, looking kindly at the brilliant young face. "else we are apt to become spiritually and intellectually arrogant. And it is good, too, that we should be judged now and then by some one more impartial and less intolerant than ourselves. For to judge himself justly is impossible to man—or woman either. One is either too lenient or too severe with one's self. Do not infer from this, however, that I think Raoul was really judging you. He was only 'taking the measure' of your mind, with a penetration which he possesses in singular degree; and the result is that he wishes to see you again. I think that speaks for itself."

"Almost too flatteringly," answered Sibyl, smiling. "But I need hardly say that I shall be delighted to respond to his wish and to gratify my own desire. May I ask when he receives visitors?"

"Yes," said Mrs. Bertram, who knew—or thought she knew—her daughter on this point, "and when you get to the end of M. d'Antignac there will be an end of interest in him also."

"If you saw him you would not think so," answered Sibyl. "I can hardly express the manner in which he impresses me, but it is as if the interest he awakens does not depend so much on his personal qualities—charming though they are—as on certain great truths and principles of life which he seems to have grasped most fully and to be able to draw upon with a wonderful simplicity and directness. Absolutely there does not seem to be any self-consciousness about him. And when one feels one's self to be bristling with that very objectionable quality, one appreciates all the repose and strength that is the result of its absence."

"You are certainly very enthusiastic about M. d'Antignac, and not very complimentary to yourself," said Mrs. Bertram, smiling. "Are you bristling with self-consciousness? I don't think any one would find it out."

"I find it out," said Sibyl, with a smile and a sigh.

CHAPTER XVIII. Far down in Brittany stands the old Chateau de Marigny in the midst of a wide domain. Terraces and gardens and green woods intersected by long, grassy avenues, surround it, while beyond a great extent of moorland stretches toward the sea, which beats ever against the scarred and riven face of the cliffs that surround this stormy coast. Across the wide uplands breezes fresh with the briny freshness of the great deep blow and carry the thunder of the waves over the leafy tree-tops to the chateau, as it stands above its formal terraces with their time-stained marble balustrades and broad flights of steps leading down to the gardens below.

Near the chateau is the village of Marigny, filled chiefly with the simple and devout fisher-folk of the Breton coast, among whom revolution makes scant progress; but a few miles distant is a large town, and here a sufficient number of the discontented class are to be found to serve as a basis for the work of the political agitator. In this, as the most important place of the district, Duchesne established himself when he came down to conduct the campaign against the Vicomte de Marigny; and here all the elements of opposition centred around him.

It may be thought that in loyal Brittany these elements would not count for much; but in France, above all other places on the earth, extremes of good and evil confront each other. Who, for instance, that enters the crowded churches of Paris, with their devout throngs of men and women, but finds it difficult to realize that he is in the midst of that great capital where blasphemy and vice walk hand-in-hand along the glittering streets? And in Lyons and Marseilles—hotbeds of revolution as they are—who does not know that one has not far to seek to find Christians with the virtues of the apostolic age, true confessors of the faith and spiritual children of the martyrs? While regarding the immense hosts of pilgrims to the shrine of Notre Dame de Lourdes, with their passionate appeals to the Mother of God to save France, it is hard to understand that the same France which produced these madmen and fanatics also produced the maddest heroes of the Revolution and the Commune. And so even in Christian Brittany the evil watchwords of an evil time are heard, and men are seduced by the old promises of the tempter and intoxicated by the specious arguments and appeals of Socialism.

Duchesne, therefore, found material enough to work upon to secure the defeat of the Vicomte de Marigny. To effect this end, however, he spared no effort either publicly or secretly—for there were secret meetings of societies which dared not yet avow themselves and their true aims in the light of day, but which, with many stern resolutions, pledged themselves to oppose the Vicomte de Marigny by any and all means. "For this is no ordinary man," the speakers said, "with no ordinary power to retard and injure the great cause of humanity. He is no mere obstructionist whom the flood will sweep over, but no one who defies and gives battle, who leads and sways man. Therefore he is to be crushed at any cost." And the assembly with one voice cried, "Ecrasez-le!" as, given a little more power, they would have cried, "A la guillotine!" And so it was determined that M. de Marigny should be crushed—by fair means if possible; but, these failing, by any such as were justified by the need of advancing the cause of revolution.

Meanwhile the days passed pleasantly and not without some gleams of pleasure to Armine. She saw little of her father and knew little of what he was doing; but ignorance is welcome to one who shrinks from the weight of knowledge. She tried to forget for what purpose she had come, and to interest herself in the quaint customs and architecture of the old Breton town. She never tired of wandering through the picturesque medieval streets, the sunny squares, the curious old courts and many churches. In some respects it was like other places in which she had been before, yet there was a difference, a flavor of distinct nationality which attracted and pleased her. Then the piety of the people was so deep, their devotion so earnest and spontaneous! As she often knelt in the corner of some crowded church—taking care always to shelter herself behind a great pillar, for it did not seem to her as if her father's daughter had a right to be there—she felt thrilled in every fibre by the chant which rose from the depths of those Celtic hearts, by the intensity of the faith which breathed in every act and word of the worshippers. And it was then that she began to realize that her father's passionate devotion to his ideal was only the religious instinct of the Breton turned into another channel. He might disown the God of his fathers, but he could not divest himself of the earnestness which was his inheritance from them, or the instinct of faith which, having lost the heavenly, now sought an earthly end. For no light scoffing or lighter indifference is possible to the Breton soul. Loyalty and enthusiasm are inbred in it, and, in its passionate tenacity, it is the stuff of which heroes and martyrs are made.

But these tranquil and uneventful days did not last long. One morning Duchesne said suddenly: "You must be growing tired of this dull life, petite. It was hardly worth while to exchange Paris for it. But you shall have a little diversion, or at least a little change, to-day. It is necessary that I should go to the village of Marigny, and I will take you with me."

"To Marigny!" said Armine. Despite her efforts she shrank visibly. "I am very well satisfied here, mon pere. I think I would rather not go."

"Why not?" asked her father, with some surprise and a glance which expressed a shade of suspicion. "What do you know of Marigny? Why should you not wish to go?"

"I know nothing of Marigny," she answered. "But I like this place, and am quite content to remain here."

"I am not content to leave you here, however," said her father. "There is no reason why you should not enjoy a visit to Marigny. You seemed anxious to see something of Brittany, and that is a typical Breton village. Besides, you will have a glimpse of the coast. It is only a drive of a few miles. You must go."

"How soon shall we start?" she asked, seeing that resistance was useless, with no better reason than she had to give.

"In an hour," her father answered; and we shall return this evening."

In an hour they were driving along the road to Marigny, and Armine acknowledged that the motion and the air of the balmy day were as charming as the view of the country outside the golden sunshine. A soft breeze rippled the growing grain in the fields as they passed; lark after lark poured forth its song above them in the blue depths of the sky; cool and deep on the hillside lay the shadow of the immortal woods of Brittany, and the earth seemed carpeted by the wild flowers that grew and rioted in every available space of ground. As they advanced the breeze which blew steadily in their faces grew more and more laden with the salt freshness of the sea; and at length a wide, green beach opened before them, golden with the flowers of the broom, while afar on the distant horizon was a blue flashing line of restless water.

Along one side of their way, however, the shade still extended. But suddenly the road turned; they passed some iron gates; the coachman, pointing with his whip, said, "Voilà le chateau!" and there was a glimpse up a long, straight avenue of a stately house standing with many windowed facade above a flight of terraces. Neither Armine nor her father spoke. The latter did not turn his head; but she, following with her eyes the direction of the pointing whip, saw the chateau, with its steep roof and iron balconies, and the broad steps leading down from the terrace to the shady avenue, framed like a picture at the end of the green vista. It was but a momentary view. They passed on, and a few minutes later came in sight of the parish church, situated on the outskirts of the village on the side toward the chateau. It was an old and picturesque edifice, built of the red granite of the coast, the ruddy hue of which contrasted effectively with the green moss that clung about its tower and tiled roof. Around it was the graveyard, with the sunshine falling softly on the stone crosses of the graves and over a large Calvary which dominated the enclosure and sanctified death.

The village itself was situated farther beyond, and its long, straggling street led toward a cliff, down the face of which a steep path went by rudely-cut and somewhat dangerous steps to the beach where the fishing boats lay. Armine uttered a cry of delight when, standing on the edge of this precipitous steep, she beheld the great plain of heaving, flashing sapphire and emerald, the creamy line of surf breaking far below, the blue outlines of distant capes, and the majestic cliffs, storm-torn and torn into fantastic shapes by the never ceasing warfare of the sea, stretching for miles on each side.

But it was not until they had taken their dejeuner at the inn that she went out with her father and saw this sight, the grandeur of which thrilled and fascinated her. She knew the charm of southern shores, all the loveliness of earth and sea and sky which makes the coasts of Italy for ever enchanted. But what was it to the wild beauty of this Breton coast—to this gigantic bulwark of towering heights, which, washed and worn into stupendous forms of arches, pinnacles and spires, stood like the remnants of a titanic world and breathed for ever the rage of the sea? There was, however, no suggestion of rage or tempest in the scene now calm and peaceful as a dream of heaven. The waves were rippling gently on the yellow sands and around the base of the mighty monoliths and columns of crimson granite; the great crags rose like aerial battlements bathed in sunlight; on the blue liquid expanse that melted afar into the sky white sails stole along and the great wings of gulls darted and flashed.

"It is more than beautiful—it is so grand that it fills one with awe," said Armine. "I should like to stay here for days, long enough to take it all in!"

"If I had time," said her father, "I would stay for a few days at any rate; you would enjoy it even more than you think. I knew the coast well once. It is wild and picturesque, and terrible to a degree you can hardly imagine. But there is a wonderful fascination about it. Many of these cliffs are honey-combed with caves, which the sea enters at high tide, where one may float in a boat and look up at walls hundreds of feet high, carved into strange architectural semblances and gleaming with color."

"Ah!" said Armine, "I should like to see that. Can we not stay for a little while? It would surely be good for you to take a short rest—you who work so hard!"

"There is need to work," said her father. "Rest is not for one who hears the cries of multitudes in his ears, who labors for the great cause of humanity."

"I have come here to see one who prides himself on his information which he and me alone. And that I have not more present. I must tell you while I attend to my business. Can I not go down to ask Armine, pointing beach below."

He shook his head not let you descend. Moreover, the place you might be annoyed. Then, said he, will the village to the annoyance as there, and see."

"You will probably said her father in a good place. I will join you there of an hour."

And so Armine, in back alone, her reluctance, having gone his way, which she walked rapidly of an opportunity which she had had to do; and she perceived the appearance of the notice she perceived curiously as she. But presently that which attracted made her almost ap. It was the eyes along the street, eyes they encouraged the rider, who was Vicomte de Marigny.

It was the meeting dreaded ever since tany, and quite going to Marigny come to pass her hurry on, hoping. But even impulse she realized recognized. So the Vicomte's gaze there was not a and as he met her and bowed.

It was the per greeting should shade too much ment. The villa sudden increase walking down the the Vicomte bowed Madame la Comtesse in chateau, notwithstanding attention, she must Armine, a man the salutation he her eyes, again rapidly than he and her heart he herself: "He d'Antignac's friend—no man and yet he graces. He is But after the sense of keen regret that she had ever Marigny. For bled the spirit that it seemed to come into a his hereditary deavor to seduce to him. And that was what he Yet even as she was none the less To him, she knew he was engaged high and holy aspect to her, sorry to be in opinion of the should have me ask herself. So hard to be reg one whom she served as a fri

But that life no new experience the short, quick an habitual by again, and the group of Calv which she w Outlined again stood the dark other cross wa the sky of I divine Figur thorn-crowned contradiction even as the J cross, reviling agony, so m infidels proel children they do who directed ag their first w where is i remarkable should a rel generation e supreme type and sacrifice

I have come here to see one who prides himself on his information which he and me alone. And that I have not more present. I must tell you while I attend to my business. Can I not go down to ask Armine, pointing beach below."

The Catholic Record. Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum. REV. GEORGE E. NORRIS, Editor. Author of "Mistakes of Modern Infallibility."

London, Saturday, Dec. 29, 1894.

CHRISTMAS.

The very thought of Christmas steals into the human soul, calming the feverish brain and weary heart and lifting us from out ourselves into the regions of peace and happiness.

They were indeed good tidings that thrilled the heart of humanity, announcing that the sway of death was over, that love reigned in place of fear, that the compassionate heart of a God-man was ours forever for our solace and consolation, that the hope of a lasting city where joy and eternal peace abide could reanimate the courage of the sons of men and render insignificant the sorrows and miseries of this earthly pilgrimage, and that faith banished ignorance and made them aware of their duties to themselves, to their neighbors and to God.

Humility, like the poor prodigal, had gone out from the father's house of truth, and in the far off country of doubt and despair had squandered its noble dowry of intellect and will in the pursuit of error and in the satisfaction of passion. Enfeebled in body and spirit, it waited in sullen despair for the end. But God had mercy upon it, and with inconceivable love sent His only begotten Son to search out the poor wanderer, to bind up the wounds that sin had made so that he who died in Adam might be raised up and strengthened and made to live unto God.

We who live in the sunshine of God's truth may not well imagine the holy joy conveyed by the word of the angel unless we understand the condition of the world at that time.

When our first parents, endowed with wondrous gifts of nature and grace, flung them away at the suggestion of the tempter, and so bereft themselves and their posterity of all grace and hope of glory, the darkness of death overshadowed the world. The curse wrought from the justice of God by original sin was fast blighting the face of creation.

Men knew they had immortal souls and that above them was a God who could reward or punish them, but passion had dimmed the remembrance of this teaching and blended it with so many errors and superstitions that the fair form of truth could scarce be recognized in the monstrous systems of idolatry that infested the world.

The world of sense was around about them, and to extract its every pleasure, no matter how vile and debasing, became the chief object of their existence. The scene of the degradation of individuals and nations before the coming of Christ shows well to what depths of infamy men without the grace of God may descend. We see them crouching in abject fear before senseless idols of gold and silver and defiling their immortal souls with every species of sensual gratification. We behold woman shorn of her dignity and purity, and myriads of human beings dragged into slavery and sold like cattle on the marts of commerce. Verily, in the words of the prophet, the "Lord looked down from heaven to see if there be any that seek after God. They are all gone aside. Their mouth is full of cursing and bitterness; destruction and unhappiness are in their ways and the way of peace they have not known."

Still, amidst all this gloom of sin, there were some who rose superior to the common ideas, and who, feeling that an immortal soul was within them, and, convinced that its aspirations for immortality could not be

silenced by an eternal death, strove with all the power and energy of their nature to discover the truth. We see them grappling with the problems of their origin and destiny and nothing more interesting and more unutterably sad than their varying answers. Acute and subtle, earnest and energetic, they were, and yet, despite these advantages, they were groping in the dark; and again and again do we hear them confessing their doubts and ignorance and declaring there was no hope for man but from a Redeemer.

And the Redeemer was to come. Adown the generations from father to son, from generation to generation, was handed the blessed promise that was the only gleam of light during forty centuries of darkness.

Prophets saw Him afar and re-animated the courage of hearts, weary of waiting by proclaiming the glory of His coming. And as the years went by and the time foretold by the prophets was at hand, God came quietly and without ostentation.

Mary and Joseph, in the cold, dark time of mid-winter, go in obedience to the Roman Emperor, who was enumerating and taking the census of his provinces, to the little town of Bethlehem.

Timidly they go from house to house seeking a shelter, but there is no room for such travel stained and poorly dressed travellers. Houseless and desolate they wander until they find a bleak unsheltered cave, and there was born the long expected of nations, the Saviour of the world. The angels are present in myriad bands singing in strains of divinest triumph the love of God for man. Out over the sleeping city rings their jubilee of praise and glory to God in the highest and peace on earth to men of good will, announcing the good tidings that the Word was made Flesh and dwelt amongst us. The light which enlighteneth every man that cometh into the world shone forth from that poor stable of Bethlehem upon the face of the earth and all the myriads that sat in darkness and proclaimed: "I am the light of the world. He that followeth Me walketh not in darkness but shall have the light of life." That heavenly light shone upon man, dissipating his ignorance, strengthening his will and teaching him that he was destined for an eternity of happiness. It shone upon the home that had been desecrated, bathing it in a splendor of purity by sanctifying the marriage tie and the relations between parents and children. It fell upon society, purifying it from corruption, banishing tyranny and re-establishing the reign of truth and justice, and upon human minds and hearts, solving all doubts and healing all sorrows.

Such were the tidings that ushered in a new and lasting era of peace and happiness to a world that had well nigh lost all hope of deliverance. We have indeed reason to rejoice, not vainly, but with a joy that will produce strenuous good works.

The mind shrinks back affrighted at the idea of the infinite abasement and humiliation undergone by the Eternal Son of God to bring that heavenly light to mankind. Though He framed the Universe with its countless worlds, yet was He born so poor that He had not whereon to lay His head. Though He was the source of boundless wisdom, He came into the world a speechless infant; and though He was the Uncreated Eternal God, He became a weak, puny child, with a human body and soul, with a human heart and will. The human reason may well be baffled by such a mystery. Our gratitude tells us all that to make recompense to this prodigality of love, we must bring out in our souls the fair image of the God of Bethlehem by our charity, by our purity, by the practice of every Christian virtue. This is our life work, and though we may be rich and honored, yet if we are not like unto the image of Jesus Christ our years are but a mockery and utter failure.

MISSIONS TO PROTESTANTS. The interest in Father Elliot's work grows apace. He is warmly welcomed wherever he goes, and this indeed is a proof to the liberty-loving spirit of our separated brethren. Calumny and misrepresentation stand out in all their repulsiveness when exposed to the search light of investigation. He has met with opposition, but he has the consolation of knowing that his efforts have unbarred the door of prejudice that shut out from honest souls the messengers of peace and truth.

When the scheme of giving missions to Protestants was first broached, it was looked upon as the flowering of misguided enthusiasm, destined to be born only to be buried. It is, however, full of vitality, and generations unborn may not witness its funeral.

It must not be imagined that Father Elliot's work is something new to the Paulists. It was the plan conceived by their venerable founder, Father Hecker, and would ere this have been in operation but for inability to furnish men for the work. The keen eye of Father Hecker saw in the trend of events and detected in the multifarious and contradictory opinions of his age the longing for better and higher things, and that there is no mission nobler than to guide and to direct them. He was prevented from carrying out his idea, but he bequeathed it to his spiritual children. They formed after his own heart, have gone out with the glad tidings of the Gospel, and the good seed sown has already been productive of fruit.

The great success is due to the truth enunciated, to the personal magnetism, and to the plain, virile language of Father Elliot. He is a man who knows how to think and to express his thoughts in true and luminous words. He wastes no time in the frippery and affectation of a vain rhetoric. He makes no attack on buried systems and theories, and leaves Pilate and the Pharisees in peace. But he speaks of the crimes that the every-day work-a-day world knows of, and his auditors are certain that they are listening to a man who speaks because he has something to say.

THE CZAR AND THE RUSSIAN CHURCH.

It is gratifying to find that the new Czar of Russia, Nicholas II., is adopting a policy of toleration which has hitherto been a thing unknown in the Empire. The latest intelligence is to the effect that the laws enforcing the expulsion of Jews from Russia have been modified to such an extent that already the condition of the Hebrew race is very much ameliorated. A few days earlier we were informed that the Emperor had telegraphed to General Gourko in Warsaw that he is not to molest any further the Catholic clergy and laity in the practice of their religion. General Gourko has been the military governor of that district for a couple of years, and during that time has shown a readiness to become a tool of the fanaticism of M. Pobzendorff, the procurator of the Holy Synod, who is full of hate against Catholics, because they will not admit his right to govern the Catholic Church.

It was General Gourko who commanded the Cossacks to make the assault upon the poor peasants of Kruze who resisted the desecration of their church. This deed rivalled in barbarity the atrocities committed by the Turks in Armenia, and at an earlier date in Bulgaria, with the exception that the butchery committed in Kruze was on a smaller scale.

The general has been a scourge to the Polish Catholics, and it will be no matter of regret that he has been so much humiliated by the Emperor's command to be more merciful, that he has given in his resignation of the governorship. It cannot be that any one so brutal as he will be appointed to succeed him, and so the cause of humanity will necessarily be a gainer by the change.

The Emperor's action in this matter will be taken as an indication that a new era of toleration is to be inaugurated in Russia, in which case we may hope that the unfortunate peasants who were recently consigned to Siberia by the late Czar will be restored to their homes. If this be not done, the reparation offered to the Poles will be very inadequate and partial, and it cannot be expected that confidence in the St. Petersburg Government will be restored.

It was stated just after the accession of Nicholas that the procurator of the holy synod was also to be dismissed and a new one appointed. If this had been done it would have been a further assurance that a more liberal policy is to be followed, but the report has not been confirmed. It is possible that M. Pobzendorff has submitted to adopt a more tolerant course than he has hitherto followed and has thus staved off the humiliation of a dismissal. At all events, there is good reason to believe that the Czar will not allow the procurator to re-enact such atrocities as he has been responsible for in the past.

There is no valid reason why the Schism of the Eastern Churches should continue to exist, nor was there ever

such reason. The Church which Christ established on earth was one for all nations and times, and it was always an essential feature of the Christian Church that there should be a bond of union uniting all its parts under one head. It is not distinctively Latin or Greek, Italian, French, Russian or German, though it has happened in the course of time that the Latin rite has predominated; but to this day other rites have wisely been preserved in the Church's liturgy. There are in the Church many languages, but one faith and one supreme head, to which the whole Church must be subject, and with which it must hold communion.

There is no foundation, whether in scripture, tradition, or reason, for the newfangled theory of a system of independent national Christian Churches with a fictitious union existing between them, such as Anglicanism, Presbyterianism, Methodism, etc., present, and such a system must result, as it has resulted in all these cases, in a multiplicity of sects teaching different doctrines. Quite independently of the internal divisions existing between High, Low, Broad, and Erastian Churchism within Anglicanism, there are already divergencies in doctrine between that Church in England and the United States, inasmuch as the standards of belief have already been changed in the latter country to suit the differences of character and manner of thought of the two nations. Methodism and Presbyterianism in Japan are essentially different from these isms as they exist in the English-speaking countries which established them through their missions, and the current of events makes it evident that there will soon be a diversity of standards in use in the different countries where they have a foothold.

The Catholic Church, on the other hand, has kept everywhere that unity of faith which would be impossible without unity of headship.

The Russians and other Eastern schismatics have preserved, in spite of their separation, all the most important doctrines which the Catholic Church holds, though it is more than a thousand years since Photius, the Patriarch of Constantinople, began the work of schism by refusing to submit to the authority of the Popes—a refusal which culminated afterwards in the unfortunate separation of the East from the West, just at the time when the Mahometan tribes were preparing to invade the Christian world in order to impose Mahometanism on the East and West alike.

The West was finally saved from this infliction by the influence of the Popes, who succeeded in uniting the Catholic powers sufficiently to prevent the onward march of the barbaric hordes, though it was with great difficulty this end was gained, owing to the national and private jealousies which existed. The East would not co-operate with the Western powers, and so it was over-run by the Moslems, and only of late years were Greece and the Balkan Provinces delivered wholly or in part from a sway which civilized nations could no longer tolerate.

Russia has been, down to the present time, in a backward state, owing largely to its isolation from the great body of Christendom. Religiously it has little life, and its clergy are in a deplorable moral condition, owing to the fact that they are almost entirely now an hereditary class or caste. The faith of the people is strong, notwithstanding the debilitating influence of such a body of clergy as they are supplied with, but a reunion with the Catholic Church would undoubtedly infuse new life into the whole religious system of the country.

The total population of the empire is now estimated at about one hundred and fifteen million and seventy-seven thousand. Eighty-two million four hundred and seventy-eight thousand belong to the Schismatical Russian Church, which is officially called the Orthodox Catholic Church. Among these, however, a number of Dissenting bodies are included. There are nine million sixty-nine thousand Catholics in communion with the Pope. These are known as uniates or members of the United Catholic Church.

The Protestants or Stundists of the empire number about five millions three hundred and eleven thousand, the Mahometans thirteen million three hundred and forty-nine thousand, and the remainder of the population is divided between Jews and Pagans.

The union of the Orthodox with the Catholic Church would present no difficulty on the part of the people, as their devotions and belief are in almost every respect the same, except in reference to the authority of the Pope. The chief obstacle to accept-

ance of this article of faith of Catholics is the political one that the Emperor is or has been unwilling to resign his headship of the Church.

The Patriarchs and Bishops also assume to fear that their liberties and powers would be circumscribed if a union was effected. This would not be the case. The rite in which Mass is celebrated would be preserved, as well as the general discipline of the Church, though there would necessarily be certain reforms introduced to correct abuses among the clergy, and in the administration of the sacraments.

The Holy Father, Pope Leo XIII., desires earnestly this union, and much will depend upon the Emperor whether it is to be accomplished during his reign. It is to be hoped that the new liberal policy which he seems to be adopting is an indication that he will agree to a measure from which so great a benefit will accrue to his Empire as well as to the whole Christian world.

BRUTAL SPORTS.

There has been another of the brutal exhibitions known as prize fights, terminating fatally within the last few days. This time the tragic occurrence took place at New Orleans on the evening of the 14th inst., the death of the unfortunate combatant taking place on the morning of the 15th.

Andy Bowen, well known throughout the Southern States as the "New Orleans Lightweight," fought with George Lavigne, otherwise called the "Saginaw Kid," for a purse of \$3,000.

Sometimes these fights are with soft gloves, and are intended merely as an exhibition of comparative prowess, but even in such cases the encounter sometimes proves fatal. This was the case two months ago at Syracuse when Fitzsimmons caused the death of his sparring partner, Con. Riordan, by a severe blow. Riordan was in poor condition for fighting, and his strength was overtaxed, otherwise the encounter would probably not have ended fatally.

The encounter at New Orleans was of a different character, as it was with hard gloves which were intended to inflict severe blows. The number of rounds arranged for the fight was twenty-five, and it was expected from the beginning that it would be a "fight to a finish," as those interested in the pugilistic ring are accustomed to term it.

The fatal blow was given at the eighteenth round, and was delivered on Bowen's jaw, causing him to fall prostrate, his head striking the platform with great force. Every effort was made to restore him, but without success, and at 7 o'clock next morning he was dead.

This is the fourth death caused by prize-fighting within a year. We have already referred to one, that of Riordan at Syracuse. Another occurred also in Syracuse some time before, when Dunfee killed Donovan by a hard blow, and another in England, where George Smith was killed by a professional fighter known as "Dummy" Winters. A fifth fight took place at St. Louis about two months ago which has not yet proved fatal, but one of the combatants, Dan. Daily, has been since dangerously ill from having his jaw broken, and the report is now that he is threatened with gangrene, which is likely to prove fatal.

It is stated that in consequence of the New Orleans fatality, prize fights will henceforth not be allowed there. From New York, Buffalo and Chicago the news comes that prize fights which had been arranged have been prohibited by the authorities. It is right that this prohibition should be put into effect, but all such barbarous encounters should have been stopped long ago, as they have been in California owing to a similar fatal termination to a fight which occurred there at an earlier date than we have here indicated.

The friends of this so-called sport maintain that death does not occur oftener from prize fighting than from other sports, but it must be remembered that the object of most other sports is not the injury of the human body, so that if death occurs in them sometimes it is really an accident, but in this brutal, so-called sport, every blow aims at destroying some part of the human system, and has therefore a natural tendency to destroy life.

We cannot believe that the ordinary sports which form part of the exercises of athletics are as fatal as prize fighting, but if some are so dangerous as represented they should be stopped also.

Two wrongs do not make a right, and the wrong of prize-fighting which

has been demonstrated by the numerous fatalities which have occurred from it should be stopped once for all, and with it any other so-called sport which may be shown to be equally dangerous, or whose tendency is to the injury of the human system. There should be stringent legislation on this subject, and we rejoice to find that the authorities have been stirred up by the recent occurrence to apply an effectual remedy.

THE ATROCITIES IN ARMENIA.

It is now stated on apparently good authority that the atrocities perpetrated by the Turkish soldiers in Armenia exceeded in horror the worst which has hitherto been said of them. The consuls of Great Britain, France and Russia at Erzeroun have been directed by their Governments to proceed at once to the district to make enquiries into the transaction simultaneously with the Turkish investigating commission, of which they will be independent. It is not for the purpose of assuming any special authority beyond other European nations in the matter that these three powers send their consuls, but because they are the only powers whose representatives are near enough to the spot to take immediate action. They will not take part directly in the Turkish investigation, because they are supposed to presume that the Turkish Government will do its duty in making their enquiries, but that they will watch the proceedings to see that they are not a mere pretence: thus the people of Armenia will have more confidence in the investigation.

The committee of consuls will make their own reports to their respective Governments, and thus, it is presumed, Europe will have a correct report of the truth of the matter, at the same time that the Turkish Government will fear to make its investigation a mere sham, as has been the case on former similar occasions. The Government will, in fact, be on trial, and the course to be taken by the European Governments will be decided on when the facts are fully known. It may be presumed that the Governments thus taking part in the investigation will take decisive measures to ensure the Armenians against future Turkish oppression, or that if they show any disinclination to act, public opinion will force them to do so.

It is asserted by the officers of the Armenian Patriotic Association that the Powers have already given one great advantage to the Turks by the delays which have so far occurred in prosecuting the investigation, as the country is now covered with snow, or will be before the arrival of the consuls at the spot, so that it will be impossible for them to see for themselves the traces of the outrages in all their horrid reality. The dead bodies and the blood which has been shed will be buried under the snow. For this delay the Powers taking part in the investigation are blamed; but the Armenians say that if their grievances are not redressed by the Powers acting in concert, they will appeal to Russia to act alone and deliver them from the Turks.

The case is rendered more complicated from the fact that news has been received by Armenian refugees at Athens to the effect that new atrocities have been committed by Bakir Pasha, the Kurd Governor of Van, who on November 11 led his troops to attack two additional Armenian villages in the district of Erdejki and laid them in ruins. Similar excesses to those already committed were also perpetrated on this occasion, and one hundred and twenty six peasants were maltreated and imprisoned at Van on pretence that they were insurgents.

THE ORIENTAL CHURCH.

Among the decisions arrived at by the Conferences held at Rome to consider the question of the Eastern and Western Churches, there are several which it is hoped will convince the schismatical Orientals that it is not the desire of the Pope to Latinize the East, or to abolish the Oriental rites used in the celebration of the holy offices of the Church. It is one of the objections made by the Orientals against reunion, that the Pope aims at abolishing their rites, and Latinizing the whole Church. It is not merely for the purpose of convincing them that their fears are groundless that these decisions have been reached, but rather for the purpose of preserving the ancient rites which, though differing from the Latin, attest the perpetuity of the one faith handed down from the Apostolic age amid all the diversities of race and language. With such a grand object

monstrated by the numer-
s which have occurred from
be stopped once for all,
any other so called sport
be shown to be equally
or whose tendency is to the
human system. There
ringent legislation on this
we rejoice to find that the
have been stirred up by the
reference to apply an effectual

ACTIVITIES IN ARMENIA.

stated on apparently good
that the atrocities perpetr-
the Turkish soldiers in
ceeded in horror the worst
hitherto been said of them.
y of Great Britain, France
at Erzeroun have been
their Governments to pro-
to the district to make
into the transaction simul-
with the Turkish investiga-
of which they will be
... It is not for the pur-
ing any special authority
European nations in this
these three powers send
s, but because they are the
whose representatives are
rgh to the spot to take
action. They will not take
y in the Turkish investi-
gation they are supposed to
at the Turkish Government
uty in making their en-
... that they will watch the
to see that they are not a
nce: thus the people of ill
ill have more confidence
tigation.

Committee of consuls will make
reports to their respective
s, and thus, it is presumed,
have a correct report of
of the matter, at the same
the Turkish Government
make its investigation a
as has been the case on oth-
er occasions. The Govern-
in fact, be on trial, and
be taken by the European
s will be decided on when
is fully known. It may be
that the Governments thus
in the investigation will
re measures to ensure the
against future Turkish
or that if they show any
to act, public opinion
me to do so.

acted by the officers of the
Patriotic Association that
have already given one
stage to the Turks by the
have so far occurred in
the investigation, as the
ow covered with snow, or
the arrival of the con-
pot, so that it will be im-
them to see for themselves
the outrages in all their
y. The dead bodies and
rich has been shed will be
er the snow. For this
owers taking part in the
en are blamed; but the
y that if their grievances
essed by the Powers acting
they will appeal to Russia
and deliver them from the

is rendered more compli-
the fact that news has been
Armenian refugees at the
effect that new atroci-
een committed by Bakir
Kurd Governor of Van,
ember 11 led his troops to
additional Armenian vil-
district of Erdejki and
ruins. Similar excesses
eady committed were also
on this occasion, and one
twenty six peasants were
and imprisoned at Van on
they were insurgents.

ORIENTAL CHURCH.

decisions arrived at by
ces held at Rome to con-
sion of the Eastern and
arches, there are several
hoped will convince the
Orientals that it is not the
Pope to Latinize the East,
the Oriental rites used in
is one of the objections
the Orientals against re-
ne Pope aims at abolishing
and Latinizing the whole
not merely for the pur-
ching them that their fears
ess that these decisions
ached, but rather for the
reserving the ancient rites
gh differing from the one
down from the Apostolic
the diversities of race and
With such a grand object

in view, it could not easily be the
desire of the Pope to obliterate
this testimony to the Unity, Catholic-
ity, and Apostolicity of the Church.

For the purpose of better preserving
the Eastern rites, it has been deter-
mined to extend the jurisdiction of the
Patriarchs so that each one will be in
the fullest sense at the head of all those
who use the rite to which he himself
appertains. Thus, whether laymen, or
priests, secular or religious, in Euro-
pean or Asiatic Turkey, or in the coloni-
es which use Oriental rites as in Sicily,
Leghorn, Venice, Istria, and Dalmatia,
they will be spiritually under the juris-
diction of the patriarch of their rite.

Bishops of each rite will be author-
ized to reside in Rome as Consultors
to the Congregation of the Propaganda
for Eastern affairs, beside the Procura-
tors who at present represent those
rites. Educational institutions of each
rite will also be established, in which
the course of instruction will be given
in the language corresponding to the
rite to which the students pertain.

This course of canon law and ritual in-
struction will also be in accordance
with the rite used; thus there will be
need for Eastern students to receive
their course of instruction under Latin
missionaries, and the Holy Father will
himself contribute largely to a fund
towards maintaining these institu-
tions, which will also receive aid from
the Congregation de Propaganda
Fide. From these measures, which are
to be acted upon at once, even the
Eastern schismatics will see that the
prestige and prerogatives of the Eastern
Church will be increased instead of
diminished, and their strongest objec-
tion to reunion will be removed.

These steps are of great importance
toward bringing back to the fold the
one hundred and twenty millions of
schismatics who, though having practi-
cally one faith with the Catholic
Church, are now kept out of the one
fold of Christ by motives of pride and
political considerations. The wise
policy of Leo XIII. in adopting these
measures must sooner or later bear
fruit in bringing back to the fold the
millions who still keep aloof.

EDITORIAL NOTES.

In the Congregational Church in
this city, on last Sunday, Rev. Dr.
Wild referred to the death of Sir John
Thompson. He said that he knew him
personally, and in the course of his re-
marks said that he had criticized the
premier from the standpoint that he
could not see how he could serve the
country and his Church at the same
time. Sir John, he said, acknowledged
to him that he was embarrassed.
When it is borne in mind that Rev.
Dr. Wild is engaged in the same line
of business as Rev. Dr. Chiniquy, Rev.
Mr. Widdows and Rev. Mrs. Shep-
herd, there is large room for the con-
clusion that he did not know Sir
John personally and that Sir John
never made to him any such statement
as the one referred to. We cannot help
thinking that the *Free Press* might fill
up its columns with a better class of
matter than the ravings and roarings
and rantings of the Rev. Dr. Wild.
The Church that has engaged his ser-
vices is one which will grasp at any
straw so that its life may be prolonged
yet a little while.

The annual meeting of Hacket
Orange Lodge of this city was held on
the 18th. Worshipful Master R. D. A.
Hillier delivered an address of the
usual kind. He referred in warm
terms to "the encroachments of the
Romish Church," and denounced those
Orangemen who violated their obliga-
tion by not resisting those "encroach-
ments." We would not refer to this
circumstance were it not that most
people, Protestants and Catholics alike,
have become heartily sick of the utter-
ances of these Orange demagogues.
Every one knows that such men as Mr.
Hillier have only one object in view, viz.,
to obtain a following amongst an
illiterate and unthinking class and
thereby put forward a claim to recog-
nition at the hands of those in whom
is vested the dispensing of patronage.

Brother Hillier, however, is not
worldly wise else he would not at the
present day seek fame and place by
such methods. Contempt, not glory,
now awaits the Orange orator when
he delivers one of the dear old
speeches that long ago counted
for something. If the worthy
Brother would bear in mind the position
at present occupied by Mayor
Esery, of London, Alderman Wm. C.
Coo, and Mr. Henry Macklin, general
jobber in politics, bankrupt stocks, and
the P. P. A., he would, we feel sure,
be in a different frame of mind, and
conclude that good citizenship is the

ORIENTAL CHURCH.

decisions arrived at by
ces held at Rome to con-
sion of the Eastern and
arches, there are several
hoped will convince the
Orientals that it is not the
Pope to Latinize the East,
the Oriental rites used in
is one of the objections
the Orientals against re-
ne Pope aims at abolishing
and Latinizing the whole
not merely for the pur-
ching them that their fears
ess that these decisions
ached, but rather for the
reserving the ancient rites
gh differing from the one
down from the Apostolic
the diversities of race and
With such a grand object

surest road to distinction, and that the
demagogue will, sooner or later, find
his level.

We hear that Mr. John O'Meara,
barrister, of Ottawa, is an applicant
for the Judgeship of Nipissing. The
people of Nipissing—the French people
especially—have petitioned for a judge
capable of speaking French. They do
not, however, ask that the man should
be a Frenchman. Mr. O'Meara, although
an Irishman, is a good French scholar.
Not only in this regard, however, would
he make a most capable judge. He is
likewise on all hands recognized as
holding a high place in the legal profes-
sion. We hope his claims—which are
very strong—will be recognized by
the Government. His appointment
would give satisfaction to all classes.

WHILE the Know Nothings of the
day are so ready to bring accusations
of lawlessness against Catholics, and
to accuse them of conspiring against
the peace of the community, it is
worth while to record the doings of
the citizens of Perry County, Ken-
tucky, a few days ago. In this
county, which contains scarcely any
Catholics, assassinations are a common
occurrence, and the Judge of the
Circuit Court gave an order for the
bringing of two murderers to trial,
but as the citizens do not seem to like
that their prerogative of murdering
whom they choose should be interfered
with, they drove the Judge from the
bench with a shower of bullets, so
that he was compelled to take refuge
in a house near by. The house was
attacked next and the Judge was
again forced to flee for his life. His
friends advised him to resign his
position as judge, and he will prob-
ably be compelled to do this in order
to save his own life.

The strange influence of hypnotism,
by which it is asserted that the hypo-
tizer's mind obtains complete control
of that of the hypnotized subject, is
causing much excitement in Eau
Claire, Wisconsin, where a young
woman has accused a doctor and his
son of having hypnotized her, and in-
flicted grievous wrong upon her while
in the hypnotic state. The people of
the town believe the accusation and
threats of lynching the two accused
persons are freely indulged in, and
their lives are in constant danger. It
does not appear, however, that the
hypnotic power is so well demonstrated
as to show that this influence is all
that is claimed for it, and until this
is established, at all events, it would
be like going back to the unreasonable
Salem laws against witchcraft to
accept the unsupported evidence of
the girl who deklars that she was
delivered from the doctor's hypnotic
influence by another hypnotist, and
that under this last influence was able
to discover the doctor's guilt. The
courts are not likely to accept the
accusation as proof of guilt.

OWING to the title of Venerable con-
ferred by the Pope on Jeanne d'Arc,
thus entitling her to recognition by
the Church in a religious sense, there
is greater enthusiasm than ever among
the French Catholics all over the world
for that heroic and martyr. A special
service was recently held in New York
in her honor, at which the French Am-
bassador and his staff were present,
having come from Washington to
assist at it. The French Consul and
officials at New York, and all the
French military battalions also attended
in full uniform. Mgr. Goesbriand,
Bishop of Burlington, Vt., celebrated
the High Mass, and the Rev. V. L.
Saillat, Provincial of the Order of the
Fathers of Mercy, one of the most elo-
quent orators of the order, preached the
panegyric.

MR. GLADSTONE'S opinion of purely
secular education, or education without
religion, is well worthy of the attention
of those who are constantly clamoring
for the elimination of religious in-
struction from the schools. He said
recently in regard to the London School
Board election:

"In my opinion which I have en-
davored recently to set forth, in the
pages of the *Nineteenth Century*, an
undenominational system of religion,
framed by or under the authority of
the State, is a moral monster. The
State has no charter from heaven such
as may belong to the Church or the in-
dividual conscience."

The well-matured conviction of the
truly religious Grand Old Man and
profound thinker, is worth more than
the thousand and one parrot-like ex-
pressions of opinion of those who are
so thoughtlessly fond of saying: "I
think, and all reasonable people
must think with me, that the schools
should teach only secular things, and

that religion should be left to be
taught at home by the parents." Most
parents have neither the time nor the
ability to give religious instruction at
home—and there are very few who
have both time and ability to do this.
They might as well be expected to
devote their time to teaching arith-
metic and writing, and if the reasoning
is worth anything, school teachers
ought not to be employed at all.
Religious teaching needs all the care
that is applied to the teaching of any
branch, and it is the most necessary
of all branches.

PROBABLY for the first time in the
history of the non-Catholic Theological
schools of the United States, Father
Doyle, a Catholic priest of the Paulists
of New York, was recently invited to
deliver a lecture on "Methods of
Preaching" before the students of the
Union Theological Seminary of New
York, a Presbyterian Divinity school,
the same one in which Dr. Briggs, who
was condemned by the General
Assembly for Rationalistic teaching, is
one of the teaching staff. Dr. Briggs,
on introducing the lecturer to the
students, spoke very highly of Pope
Leo XIII., with special reference to the
Holy Father's appeal for Christian
Unity. He said: "I am glad to wel-
come Father Doyle here as a representa-
tive of the great Mother Church of
Christendom, whose head recently
issued a touching appeal for the re-
union of the Church. It breathed a
spirit like that of the Master Himself."
Father Doyle's lecture was very in-
structive and was well appreciated and
received by the students of the seminary.
While we do not by any means en-
dorse Dr. Briggs' theological teaching,
or his attempt to belittle the authority
of the Inspired Volume, we must ad-
mire his liberality of views which
have thus broken through the nar-
row bounds of Presbyterian traditions,
by acknowledging practically that the
Holy Father is not the anti-Christ or
Man of Sin, as the Westminster Con-
fession declares him to be.

THE CIRCULATION OF CATHOLIC LITERATURE.

The following suggestions by an
esteemed correspondent are well worthy
of the consideration of all our readers
who are anxious for the dissemination
of Catholic truth. Our correspondent
is, as we think, correct in saying that
the circulation of good Catholic jour-
nals is the most efficacious means of
doing this; but to attain this end it is
useful that Catholics in every parish
should co-operate. All that a Catholic
journal can do is to furnish the matter
which ought to be circulated; it is for
zealous Catholics everywhere to assist by
increasing the circulation or by sub-
scribing for extra copies in order to
circulate them:

TO THE EDITOR OF THE CATHOLIC RECORD:

Dear Sir:—If I may be permitted to ex-
press my views on your paper, I would like
to call your attention to an important matter
which regards Catholic publications.
Have you ever considered the fact that our
best Catholic journals are not read by Prob-
stants as much as they should be. Our Cath-
olic newspapers should not be supported
merely for the sake of entertaining Cath-
olic readers, but it should be an organ read
by most Protestants. How could this be ac-
complished? By organizing societies in
every Catholic parish in the length and
breadth of the land, which would have
for object the distribution of special copies
of our best Catholic periodicals, and in that
way the latter will learn to appreciate the
value of the Catholic religion. But we must
not forget also that Catholic literature has
done a great deal to enlighten Protestant
with regard to the doctrines of the
Catholic Church. The good that the
two hundred and fifty thousand cop-
ies of *The Faith of Our Fathers*, which
has done, both in Europe and in America,
simply marvelous. Why not make known
the excellence of this publication by means
of our Catholic newspapers to every man,
woman and child in the length and breadth
of the land? The fact is it would be no easy
matter to circulate *"The Faith of Our
Fathers,"* by Cardinal Gibbons, among our
Protestant friends as freely as we could a
newspaper, for the simple reason that it
would be too expensive for most individuals.
Let every important article bearing on Cath-
olic doctrine, which often appears in some of
our best Catholic weeklies be looked for, and
then let every Catholic reader send copies of
it to his Protestant friends. In this way
much practical charity would be done, and
those not of our faith would not remain
ignorant of Catholic dogmas and ceremonies
as they really are. The teachings and cere-
monies of the Catholic Church told from
mouth to mouth among Protestants or
by ignorant Catholics to Protestants cannot
be so misinterpreted. Let our Protestant
neighbors, who are, as Father Elliot says,
"an intelligent class of people and good
listeners," read for themselves the truths of
the Catholic Church. *"Reading maketh a full
man."* When so many ignorant Catholics of
little faith become apostates every year
through such low publications as those of the
pervert Chiniquy, of this city, it is not time
that the truths of the Catholic Church be
made known among those not of our Faith?
If it does some good at least it will do
them no harm.

If proper measures were taken in
this direction our Catholic publications
would prosper, and intelligent Protestants would
thank us for giving them what is reason-
able to believe, and what is still better,
we would feel the happier for having done
at least our duty towards God. R. D.
Montreal, Nov. 14, 1884.

How much pain have cost us the evils that
have never happened—Jefferson.

**FOR THE CATHOLIC RECORD.
DR. BATAILLE.
The Devil in the 19th Century.**

The San ho hoi is the secret society
of Devil worship of China. Lucifer of
the Palladium, — Brahma Lucifer of
India—is here called *Tschenn Yang*.
Its votaries go still further, if possible,
in their blasphemies against God, whom
they call *Devil*. They call Jesus the
pig Jesus and represent Him crucified
under that figure. As mentioned
before, the San ho hoi of China does
not depend from the Supreme Pontiff
of the Palladium, but its headquarters
as members of the Lessingbund, Odd-
fellow and Indian fakirs are received
there as brothers. The San ho hoi,
having its headquarters at Shanghai,
admits no women. It has only one
degree of *sublime and discreet atonement*.
It is especially vowed to assassinate
Catholic missionaries. No stranger is
admitted into their meetings except
under the influence of opium. This rule
admits of no exception. The candidate
is then carried in in a senseless con-
dition. Through this means I too gained
an entrance to a meeting at Shanghai,
the object of which was to stir up an
agitation against the Catholic mission-
aries. The temple was a large quad-
rangular hall brightly lighted through
the glass roof. On the altar was the
statue of a *Baphomet*, the upper
part of which represented a Chinese
dragon—the he-goat not being in
favor among the Chinese. A coffin
was brought into the room. It con-
tained the skeleton of a Chinese
Christian who still frequented the
secret meetings of the San ho hoi in
order to betray their secrets to the
Christians, for which treason he was
killed and the skeleton preserved.
Then eleven brothers sitting around
the coffin joined hands and the speaker
addressed a speech to Whang Tschin
for the spirit of the skeleton, calling
upon it to re-animate the skeleton.
The skeleton arose, looked all around
the hall, and stepped out of the coffin,
sitting down on a chair placed behind
it by one of the brothers. The skele-
ton was told to answer by three strokes
for yes and by two for no. After a long
abstention and a threat that he would
be forced to speak by means of a relic
of Baal Zeboub, the speaker asked:
"Tell us, are missionaries now on
their way from Paris to China?"
Answer: Three strokes of the foot
(yes). Question: How many? An-
swer: Eleven strokes, with both feet
alternately. Question: How long are
they on the way? Answer: Twenty-
four (days) strokes of the hands. Que-
tion: Are they Franciscans? An-
swer: The skeleton shook his head.
Question: Lazarists? No. Que-
tion: Jesuits? The skeleton nodded
yes.

Now an English visitor asked
whether he could put a question, and
received permission. The visitor had
fluid to the skeleton. Before he said a
word the skeleton drew back its arm
and delivered a terrific blow with closed
fist in the full face of the questioner,
rose from its seat and with threatening
fist pursued him. The terrified ques-
tioner withdrew as fast as his feet
threwing chairs against the ghost's feet,
which, however, the latter overstepped
with his clattering joints. Finally the
questioner fell; the skeleton jumped on
him and gave him a fearful beating.
Hup! Baal Zeboub, help! Lucifer!
shouted the Mason. But no one dared
to interfere. Finally the skeleton
abandoned its bleeding victim and fell
inert and motionless to the ground.
I examined the bleeding victim and
found that he was more scared than
hurt. The skeleton was replaced in
the coffin and removed.

In the middle of the room there was
a large stone vase of water with a
wooden cover on it. The cover was
removed. We gathered around the
vase. In the water was a diminutive
figure. The chief prayed and conjured
in Chinese over the water and conjured
his magic wand over it to create a
typhoon which was to destroy the ships
of the coming missionaries. All at
once a strong wind arose in the hall,
but in spite of all the conjurations the
water remained tranquil. Later we
went into another room with its dragon
Baphomet. The Most Wise Grand
Master, with two assistants, entered a
little room and soon they returned
clothed in chasubles, as worn at Grand
High Mass, but turned around the back
on the breast. A boy carrying a cross
turned upside down led the procession.
Then a wardrobe was opened and a
lot of instruments were drawn
out. From another box a figure
which I first took to be a
real Catholic priest in fetters was
brought. This figure, dressed up like
a priest, was put on trial before the
mandarin and condemned to torture and
death in order to injure the traveling
missionaries. During the torture
horrible blasphemies were pronounced
against God and Jesus. Afterward
Christ, under the figure of a pig, was
treated as in the Passion by the Jews.
Then a human sacrifice was offered
after a choice had been made by the
drawing of lots.

Life Insurance.

Those who contemplate taking out a
life insurance policy would do well to
read the announcement of the Ontario
Mutual Life Assurance Co., in another
column. This is one of the safest and
best companies in the Dominion. The
advantages it offers are surpassed by
none.

For every sort of suffering there is sleep
provided by a gracious Providence save that
of sin.—Southey.

AGNOSTICISM AND ITS CAUSES.

CONTINUED FROM PAGE ONE.

kings, breaking in pieces the gates of
brass." The man with whom God was
so well pleased and by whom He was
so glorified and who was a type of
Christ Himself, the patriarch Job, was
no Jew, but a Gentile. There were
great and holy men in these outside
nations who served God according to
the lights they possessed and are now
happy with Him in heaven. The
Scriptures of the Old Law bear testi-
mony to the fact that God had care of
the Gentile nations and called fre-
quently on these Gentiles to praise His
name. In the New Testament Christ
assures us that "Many should come
from the East and the West and shall
sit down with Abraham, Isaac and
Jacob in the kingdom of heaven, but
the children of the kingdom shall be
cast into exterior darkness. There shall
be weeping and gnashing of teeth."

DIFFERENCES AMONG CHURCHES.

With regard to differences among
Christians, I do not believe that any
enlightened members of any Protestant
denomination maintain that the mem-
bers of other denominations or the mem-
bers of the Catholic Church shall be
excluded from salvation simply be-
cause they belong to such organiza-
tions. I am quite certain that the Cath-
olic Church does not exclude Jews,
Gentiles and Protestants from salva-
tion. She leaves such judgment to
Almighty God, who alone knows each
individual soul and can alone judge
of its merits or demerits.

When the question was proposed to
the great St. Thomas Aquinas what
would become of the soul of an Indian
who only knew of the Great Spirit and
worshiped and obeyed Him according
to the best of his knowledge and ability,
and if he were otherwise unbaptized,
would such a man, because unbaptized,
be excluded from heaven, the great
theologian, expressing the mind of the
Catholic Church, replied that if baptism
were essential to the salvation of such
a man God would sooner send an
angel to baptize him than allow him to
be lost. Has this doctrine the ring of
bigotry or exclusion?

Again, the Catholic Church teaches
that Protestants who are in good faith,
and whose fault it is not that they are
not aggregated to the body of the
Catholic Church, may belong to what
is designated the soul of the Church,
and if he otherwise good men and women,
will not be excluded from salvation.
If, however, they feel that the Church
is true and are prevented by human
respect or any worldly motive from
joining it, they cease, of course, to be
in good faith, and, therefore, are not
in the way of salvation. As to the
smart hit at invincible ignorance, I
beg to say that it is quite capable of
being misunderstood if we look to the
mere words "invincible ignorance."
The theological meaning is a want of
knowledge which is inculpable and
involuntary, and, therefore, implies
neither sin nor stupidity.

This is but one of the many mis-
understandings of Catholic doctrine.
What we want above all things is a
more thorough knowledge of one an-
other and of our real principles, and
this removal of our differences as a
cause of agnosticism must lose much of
its force.

WHY SHOULD THERE NOT BE UNION?

But why should there not be Christian
union? How much have we not
in common? Belief in God and His
providence, belief in future rewards
and punishments, and, above all—
believe and hope and love in the great
unitive power of the standard Jesus
Christ. Around His standard let us
gather who love Him. Let us re-
member the incident related in the
ninth chapter of St. Luke's Gospel,
when the Apostle St. John said to our
Lord, "That there was a man who was
casting out devils in Thy name and we
forbade him, because he followeth
not with us." And Jesus said: "For-
bid him not, for he that is not against
us is with us." In another place
He said: "He that is not with me is
against me." But the man that cast
out devils in Christ's name was evi-
dently not against Christ, though he
did not associate with His followers.

I believe the first factor in the re-
union of Christians will be a greater
personal love for our Lord. It is the
sentiment on which there is most ac-
cord and seems like the fulfilling of
the prophecy, "And I, when I shall
be lifted up, will draw all things to
Myself." The remedy for agnosticism
and all the religious differences
and dividing isms of the day is the
same now as in the time of St. Paul.

Now as then "the Jews look for a
sign and the Greeks seek out wisdom,"
and we should "preach Christ and
Him crucified," to the Jews a stumbling
block and to the Gentiles foolish-
ness, but to them that are called
both Jews and Greeks, Christ the
power of God and the wisdom
of God. King of the kings of
thought, He is the wisdom of God.
There is no one else to bring back lost
outr to Christian peoples. And for
those who are not Christians, how great
are the attractions of His glorious
humanity. "The most beautiful of the
sons of men, He unites in Himself all
the perfections of our nature. What
strength and power in denouncing hypo-
crites in highest places." "Whitened
sepulchres, fair without and within
full of rottenness and dead men's
bones" in scourging the avaricious
host of buyers and sellers from the
temple, and yet so sensitive, so tender
and compassionate to the penitent and
broken hearted. His worship is in its
true sense "the religion of humanity,"
and around Him should gather all the
children of men. It is remarkable that
now even the reformed Jews have

learned to esteem Him and publicly
glory in the fact that He was one of
their race, and the agnostics of our day
who ever knew Him in the past do at
times irresistibly proclaim His praise.
Renan, once the Sulipician student,
whose heart was warm with the per-
sonal love of Christ, abandoned Him
for the errors of agnosticism and wrote
a life of Jesus intended to dethrone
Him.

Yet if describing the last act in that
life the old fire of love seemed for a
moment to burn in his heart and he
cried out to his dead Lord in these
words:

"Repose now in thy glory, noble
Founder. Thy work is finished; thy
divinity is established. Fear no more
to see the edifice of thy labors fall by
any fault. Henceforth, beyond the
reach of frailty, thou shalt witness from
the heights of divine peace, the infinite
results of thy acts. At the price of a
few hours of suffering, which did not
even reach thy grand soul, Thou hast
bought the most complete immortality.
For thousands of years the world will
defend Thee. Banner of our contests,
Thou shalt be the standard about
which the hottest battle will be
given. A thousand times more alive,
a thousand times more beloved,
since thy death than during thy pas-
sage here below, thou shalt become the
corner stone of humanity so entirely
that to tear Thy name from this world
would be to rend it to its foundations.
Between thee and God there will be no
longer any distinction. Complete
conqueror of death, take possession of
Thy kingdom; whether shall follow
Thee by the royal road which Thou hast
traced, ages of worshippers. * * *
Whatever may be the surprises
of the future, Jesus will never
be surpassed. His worship will
grow young without ceasing; His
legend will call forth tears without end;
His sufferings will melt the noblest
hearts: all ages will proclaim that
amongst the sons of men there is none
born greater than Jesus."

Remarkable words of an agnostic
that sound like the cry of the Centurion
at the foot of the cross: "Indeed, this
was the Son of God."
Here at the cross is the focus, here
the unitive point. When men meet
here and learn what are the real doc-
trines of the old Church of God, and
when that Church makes such conces-
sions as are not inconsistent with her
articles of faith and which her present
great Pontiff certainly is prepared
make, then may we hope by Christ a
union to silence this objection of his
unbeliever.

A. CONAN DOYLE.

The Popular Novelist—is a Catholic and Former Pupil of the Jesuits

A. Conan Doyle, who is now com-
pleting his American tour, is, we are
informed, a Catholic. He was for a
time a student at Stonyhurst, the Eng-
lish Jesuit college. His uncle who
designed the cover of Punch, resigned
from that publication sooner than car-
icature the Pope.

A. Conan Doyle was born in Edin-
burgh. He remembers as a child
Thackeray visiting his father's house,
and yet he was only three years old
when Thackeray died. This was his
first personal acquaintance with litera-
ture. In his youth he was an omni-
versus reader. At the age of fourteen
a simple incident transpired which
influenced his whole life. At seven-
teen years he left school a hero wor-
shipper of authors.

STARBUCK'S STORY WRITING.

In 1878 he wrote a short story and
sent it to *Chamber's Journal*. It was
accepted, and the check he received in
return enrolled him in the army of
writing short stories. During all this
time he only made \$250 by his pen.
He spent seven months in a whale ship
on the Arctic Seas and some time on
the West coast of Africa. The charac-
ter of Sherlock Holmes he drew from
one of his professors at the university
who, by simply looking at a patient,
could tell his age, place of birth, occu-
pation, etc. Since writing his
"Sherlock Holmes Adventures," he has
received numerous letters from people
asking him to come and solve some
mystery. He had no idea there were
so many mysteries before! The His-
torical Romance offers the most attrac-
tion to Conan Doyle. In seeing the
reading public so enthusiastic about
his "Sherlock Holmes" he feels like an
artist who finds his sketches take better
with the public than his oils. Before
writing his "White Company" he read
115 books. To write of the medieval
ages he found the study of heraldry
necessary, as also that of archery,
armor and monastic institutions. It
takes more to write a novel than the
ink and pen. It took one year's read-
ing and six months writing to com-
plete "The Refugees." He thinks the
custom in England of keeping the
writer of stories anonymous is a wrong
one. Better for an author to be criti-
cised than ignored. While the profes-
sion of literature is not so lucrative as
that of law or medicine, still it is a
privilege to exercise the art one loves
and a desideratum to carry one's busi-
ness about with him.

The Annual Favorite.

WE HAVE RECEIVED A SUPPLY OF BRESNAN'S HOME ANNUAL, a delightful book for the Catholic household. Price 25c. free by mail. By the dozen \$2.00. Address: THOMAS J. FEFEY, Catholic Record Office, London, Ont.

HELL ETERNAL.

Modern Unspirituality—Sermon by Father Coupe, S. J.

London Catholic News.

On Sunday last the annual sermons in aid of St. Francis Xavier's schools, Liverpool, were preached in the morning by Father Coupe, S. J., and in the evening by Father Dubberley, S. J. Father Coupe, who preached during the 11 o'clock Mass said he wished his hearers to meditate with him on that tremendous subject of eternity, and in order to limit the meditation he wanted to take not so much eternity in the general as the eternity of hell. Let us, he said, group our thoughts under this text: "Those that have lived ill shall go into fire everlasting." This was the Catholic faith, which unless a man faithfully and firmly believed, he could not be saved. It was the Athanasian Creed. "Depart from me ye accursed into everlasting fire" were the words of our Lord Himself, as reported in the twenty fifth chapter of the Gospel according to St. Matthew. It was the dogmatic teaching of the Catholic Church that hell was everlasting, and as the pleasures of heaven were never to end, so also the pangs of hell were never to end. In the Holy Scriptures the self-same word, everlasting, was used to describe both states. If then that word proved the eternity of heaven it must with equal cogency prove also the eternity of hell. If the word failed to prove eternity of hell, then by parity of reasoning it must also fail to prove the eternity of heaven, and if hell was to end, heaven also must have an end. The two states were co-existent and contemporary. The preacher knew of no heretic foolish enough to maintain that the duration of heaven was limited, then he should cease his folly and not maintain that the duration of hell was limited. This was the dogmatic teaching of the Catholic Church, the teaching of the fathers and doctors of the Church, and the teaching of the Old and the New Testament. He quoted from Daniel and Isaiah to prove the teaching of the Old Testament, and the words of our Lord "Depart from me ye accursed into everlasting fire," as the spirit of the New Testament. It was also the teaching of theology. No creature had of himself the physical power to repent and return to God except by the merits of Jesus Christ, and unless his soul be strengthened by that actual grace which the merits of Christ won for him. Those merits were only applied during the period of this mortal life, as with death the time of mercy passes, and the time of strict justice begins. He wished the congregation next to make a good act of faith in the eternity of hell. Almighty God punished mortal sin unrepeated of for all eternity. Think of it! This is the explanation of that fearful saying that, "In hell there shall be weeping and gnashing of teeth." If a man could take his stand outside those terrible prison walls and listen to the moaning of the condemned, the burden of their lamentations would be "eternity, eternity, eternity; we are lost for all eternity." And here was the awful difference between the condemned in hell and the suffering souls in purgatory, whose delirium and woe would one day end. Surely with this thought of hell and the eternity of punishment before us, a man should not be so negligent of his soul's salvation, and so careful of his body which was ever dying from the cradle upward. With no man's effort was too great, there was no sacrifice which he would not make to lengthen out the life that was fleeting and of brief duration; and man in disregarding the life of the soul lived as though he thought he were immortal, and as if the endless duration of heaven and of hell were no consideration of his. If one were to take his stand in a thoroughfare of Liverpool and watch the great crowds hurrying week after week and day after day to the counting-houses, the law courts, and the exchange, he would observe how keen they were, what a sharp eye they kept on the markets; they accumulated wealth, their ideas took shape in inventions such as the telegraph and they annihilated space. For the amassing of wealth their time was all too short. How worldly and how unspiritual they were! If a man were to stop one of these industrious traffickers and ask him what all this bustle was leading to the answer would be "It leads to money;" and if further questioned and told it led to eternity, the trafficker would stare and wonder at the very unmodern character of the observation. The very word eternity palled upon him like some expression in a foreign tongue, and yet eternity was rushing upon him, and he was blind to its meaning. Recollecting the same thought some years ago, the same number of people would pass, and the same business of life would be carried on, but the faces were not the same. The old familiar faces were no more; they had played their little part, and had fitted across the stage of human life. Now what became of all these people? They had been called from their pursuits with their aims unrealized their plans unaccomplished, the unchanging sentence had been passed upon them. If they had served God they received the reward, but if they had served the devil they met the awful sentence of hell for all eternity. In hell there would be no change, no mitigation, or diminution of the anger of God. In order to bring the thoughts of the congregation more directly to the question of the everlastingness of hell he pictured the case of one condemned—that of Balaazar. It was now several thousand years since the mystic finger had

traced his death warrant on his palace walls. Long ago his body and the bodies of his children had perished in the dust, the very site of his gorgeous city was now a dismal swamp. Even as when first the portals of hell were closed upon the Chaldean King he now suffereth the unending agonies, burning in an unslacked fire, fed and fanned by the breath of an angry God. It was impossible for man to conceive or imagine the duration of eternity. If the mathematical power were given him to count the grains of sand on the sea shore, the drops in the ocean, and the stars in the heavens—for all these had a limit—and let him add them together and then supposing each unit of it to represent a hundred years in hell. Balaazar would, when he had suffered so far be no nearer the end than when the flames first scorched his soul, not even by the quarter of a second. From eternity the memory of this short life would appear so transient as to be scarcely perceptible, just as we see a bird on passage cleaving its rapid flight along the horizon. It diminishes into a speck, and then is lost to vision. Such was the longest earthly life in comparison to eternity. Eternal chastisement, continued Father Coupe, was the reward of those who in the choice between God, on the one hand, and the world, on the other, choose the world and serve the devil. The trafficker in business measured himself against the trafficker in souls, and said to his Maker *Nonserviam*. (I will not serve.) In doing so, he sacrificed one unbroken spell of unutterable delight, and for what? The world never brought happiness or content to him whilst selling his soul. And was a man for earthly baubles to fling away his precious soul? If creatures would not serve God from the highest motives, let them condemn the sinner to eternal fire, and he asked his hearers to reflect often on the uncertainty of the hour when time for them would sink into eternity.

HIGH CHURCH DILEMMA.

Houston, Texas, Dec. 10, 1894. Rev. L. A. Lambert, L.L. D., Editor Freeman's Journal:

Reverend Sir: I gave a Catholic friend of mine in this town (Mr. G. H. Packer) a copy of the Outlook containing article on the above and he courteously gave me your article of Nov. 17. I need not say I am pleased with your remarks, nor impertinently offer you any praise for recognizing like spirit; that at least to-day ought to be understood between Christian gentlemen.

There are, I take it, some difficulties in connection with the subject, at least in my own mind, and I take the liberty of submitting to you, partly at my friend's suggestion, a few of them.

1. Are we not all mistaken in supposing either the Church or the Bible to be the final authority in religion? Is not God Himself the real authority, or, to put it in another way, when our Lord said, "I am the Truth" did He not mean a great deal more than either the Church or the Bible or any exposition of or from either can ever exemplify?

2. Taking conscience to be the emotion which impels to duty and obedience—and I believe this is your meaning—is there something more than reason required in order that a man may find the truth? Will reason furnish him with either the desire or love for the truth which appear to me necessary to possess in order to recognize it when found? If you would call this moral perception or moral intuition, do they not really form part of the conscience?

3. After all, does not the difference as to our conceptions of authority arise from the gracious difference in our natures given us by God? Taking Newman, Martineau and Gladstone as examples, assuming them, as I think we must, equally sincere and honest, is there any blame to be attached to either of them for having found peace and truth in widely different directions?

4. Is it not true that to know Jesus Christ a man must use all the earthly helps he can, Church, Bible, etc., and yet, more besides, even the ministry of the Holy Spirit, and can any words or forms or anything other than the Paraclete of God represent the ultimate authority rest in which all peace is found? Surely nothing but experience can understand the "demonstration of the Spirit." With sincere respect and regard, yours very respectfully,

E. W. BROWN.

1. You are right, of course, in saying that God Himself is the ultimate authority, and without that as a basis to rest on there can be no other authority whatever. But if that ultimate authority elects to commission an agent to make known his will to you, the agent for the time and for the business in hand stands in the place of him who sent him to you. *Qui facit per alium facit per se*. He who does a thing through an agent does that thing himself. True, our Lord said: "I am the truth." But He also said to His apostles: "All power is given to me in heaven and in earth. Go ye, therefore, teach ye all nations. * * * Teaching them to observe all things whatsoever I have commanded you." (Matt., xxviii., 18-20.)

If we refuse to hear His appointed agents we refuse to hear Him. The authority of the Church, then, is an authority that rests on a divine commission. When our Lord said: "Go teach all nations * * * whatsoever I commanded you," He, by that command, commissioned the Church as the expositor of His truths and will. It is enough that God, in His ordinary providence, elects to deal with us through agents—Moses and the prophets in the Old Law, and the Church and her ministry in the New.

2. Conscience is not an emotion which impels to duty and obedience; it is not an emotion at all. It is a practical judgment or dictate of reason by which we determine the goodness or badness of any act which we are called on at the moment to do or omit. It does not determine the morality of acts in general, but that of this particular act which is now to be done or omitted by me. Conscience is the proximate rule of human acts, as law is the remote rule. Let us give an illustration. To steal is to take what belongs to another without his consent, expressed or implied; we know that stealing is wrong, but this knowledge comes not from the teaching of conscience, it is

derived from another source. Conscience tells me nothing whatever about the morality or immorality of stealing in general. Its scope is too limited for that. It deals with but one act at a time, and that the present act—that must now be done or omitted by me. It deals not with the acts of others; it deals only with mine, and of all mine; it deals only with that which I am about to do or not to do; and tells me whether it is right or wrong for me to do it. The same act under one set of circumstances might be right, and under another set wrong. And while wrong for me it might be right for another. Conscience deals not with the morality of acts abstractly considered, but with the act as concentered in me, here and now.

You ask "is there not something more than reason required in order that a man may find the truth?"

I distinguish; there are two orders of truth—the rational and the supernatural. The former is attainable by reason by a light from above before the intellect can apprehend it. Hence the necessity of revelation in some form, mediate or immediate. For instance, the ultimate end or purpose of creation is a truth that unaided human reason cannot reach. It is there, but to our unaided reason it is as it were not. Suppose yourself travelling on a locomotive without a headlight, at midnight, in utter darkness. You look out ahead and all is black void; no object can impress itself on your vision. That is the position reason is in with reference to supernatural and super-rational truth. Now let the headlight flash out its rays on things heretofore unseen, and presto, objects press toward you, each by its form and color impressing itself on your vision. That is the position of reason with reference to supernatural and super-rational truths when God directs the rays of divine light upon them. They come out to reason's eye in all their individuality and distinctness.

But it is one thing to find the truth and another to accept it. The finding is a function of the reason, aided or unaided. The accepting is an act of the will. God's action on the intellect is light, on the will—grace. So then to know and possess the truth that leads to life eternal we require the help of God; we require to be led on by His "kindly light" and strengthened by His grace.

You ask, "Will reason furnish the desire and love for truth?" The relation between reason or the intellect and truth furnishes the desire. Truth is the object of the intellect and the intellect always desires it. So great is this desire that the intellect, in the absence of truth, will cling to error, believing it to be truth. The truth in some degree and form is essential to its conscious existence. Hence no man believes the false, knowing it to be false; no man errs for the sake of error. Reason instinctively rejects the false when it knows it to be false. Interest may make men pretend to believe the known false, but it is a mere pretense. Interest may also blunt the desire for truth; for instance, when the truth imposes obligations and snaffles the passions. In this case reason does not get fair play. It is deprived by sin of some of its faculties and must limp, as a man with a thorn in his foot.

The phrases "moral perception" and "moral intuition" you will find on careful analysis to be meaningless. Perceptions and intuitions pertain only to intelligence and have nothing to do with moral. Perhaps, however, some use the phrase "moral perception," when they mean conscience, but it does not mean it!

3. We do not differ about our conception of authority. Catholics and non Catholics are at one on that. The difference is as to the location of authority. Catholics holding that it is by divine commission in the Church; Protestants, that it is in the Bible, and you, that it is in God. As we have already seen there is no antagonism between your idea and that of the Catholics.

It is true that no two human beings are exactly alike. But these personal differences of intellect, passions and propensities do not alter the truth, for the truth is not personal or subjective, but objective and real. Truth is not truth because we apprehend it as such, for it is truth whether we apprehend it or not.

When we come to the question of responsibility to God for not believing His revealed truth, your suggestion has application and force. God takes account of our capacities and circumstances. His methods are not on the civil-service principle. He judges each according to the lights he has received; to whom little has been given, little will be required and to whom much has been given much will be required. The more we know, the greater our gifts, the greater the responsibility. It is a great consolation to know that heaven is for the good, and not exclusively for the smart.

4. To know Christ it is only necessary to hear that coporation which He established and called His Church, and believe all it tells us of Him, for He has commanded it to tell us of Him: "Go teach all nations, whatsoever I have commanded you," were His words. But, of course, it is legitimate and proper to use every means that help us on our way. Our Lord has summed the whole matter up in these few words: "He that will not hear the Church, let him be to the as the heathen and the publican." In following the way here indicated, the Holy Ghost, who is to the Church what the soul is to the body, will give us spiritual warmth, guidance and direction.—N. Y. Freeman's Journal.

Keep Minda's Liniment in the House.

HOW SHALL WE TRAIN OUR CHILDREN?

No more important question could possibly be asked than this: How shall our children be properly trained? That terrible mistake are constantly being made is clearly indicated by the sad fact that so many of our Catholic children, many of them even from what are called our most respectable Catholic families, go astray from the path of rectitude and even become outcasts and vagabonds in society. Unfortunately it requires an amount of thoughtful attention, prudence, discrimination, self-restraint and conscientious devotion to duty to bring up a family of children which, as the world goes, we can not ordinarily look for even in a large majority of families.

The first requisite, of course, is for the parents to realize their responsibility. The Psalmist says children are inheritance of the Lord. God gives us our children to be trained for Him. That is the first and chief motive, which should always be kept in view; and when we reflect that the salvation of our children will, in all human probability, depend upon us, their parents, we may well tremble at the fearful responsibility that rests upon us. In the great day of final account one of the most solemn and searching questions that will be asked us by the Judge will be, Where are your children? And if they have been lost through our negligence what a terrible reckoning it will be.

Of course, it goes without saying, that their religious education should occupy the chief place in our attention. Where practicable they should be educated in Catholic schools, and that not merely because the law of the Church requires it, but because the highest interests of our children, for time and eternity, demand it. The aim of parents and teachers should be not merely to give them prefatory lessons in catechism—as a part of the curriculum of studies, though, of course, the catechism is not to be neglected. But pains should be taken to explain the principles of their religion in clear and simple language so that they may understand what they commit to memory and be thoroughly penetrated with the spirit of their holy religion.

There is danger even among teaching orders of falling into a routine and a mere prefatory manner of imparting religious instruction. There must be a deep, personal conviction of its infinite importance on the part of the teacher and an earnest and lively zeal to impress the youthful minds committed to his care with the vast importance of their religion. At the same time, constant effort should be made to show the children the beauty and attractive loveliness of their religion, especially of the devotions of the Church, such as those to the Sacred Heart, the Blessed Virgin Mary, Saint Joseph and other great saints of the Church. Great pains should also be taken to see that the children are thoroughly prepared for an intelligent and conscientious participation in the sacraments of confession and Communion.

One of the greatest difficulties in the training of children lies in discipline. Great judgment is required in adapting the treatment to different dispositions. The spirit of a martinet is out of place both in the family and in the school. Of course there must be general rules, but in the application of the rules a judicious discretion must be used, as every experienced teacher must have learned from experience. The gentle, the sensitive and retiring must be dealt with in a very different manner from the bold, refractory and disobedient.

Above all, children should never be punished in a passion. There is no more important admonition of the Great Apostle than when he said: "And you fathers, provoke not your children to anger." We have no doubt that the dispositions of thousands of children are ruined by the neglect of this injunction. Nothing provokes a child to anger like being punished in anger, especially when, as is too often the case, he is hastily and unjustly punished. Somebody reports to the father something that the child has done. He is angry, calls the child up and administers severe punishment, without stopping to enquire into the circumstances. He afterwards finds, perhaps, to his sorrow and regret, that the child is not as guilty as he thought he was. But it is too late. The child knows that he has been unjustly dealt by and his spirit chafes and he boils with anger and resentment. Both his respect and his affection for the father are lessened and when that mode of treatment becomes habitual it is not strange if the child should come to hate his father and even turn out badly simply because his disposition has been spoiled by hasty and unjust treatment.

The same may be said of the hasty teacher. The great secret in the successful discipline of children lies in gaining their confidence and affection. It is true there are obstinate children who cannot be reached by mild means, but, unfortunately, many children are made obstinate by harsh and unjust treatment. "Parents, provoke not your children to anger but bring them up in the discipline and correction of the Lord." The discipline and correction of the Lord—that is, treat your children as our Lord has dealt with us, with firmness, indeed, yet with gentleness, with self-restraint and self-sacrifice, and an ardent love for the souls committed to our care. This is the only spirit that will succeed in making children what they ought to be. Without it we have no security for their well-being, either in this world or in the world to come.—Catholic Review.

FIVE-MINUTE SERMONS.

Sunday Within the Octave of Christmas.

LESSONS OF THE CRIB.

"And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger." (Luke II, 12.)

A happy Christmas to you all, my brethren. This day that "brought glad tidings of great joy" is especially consecrated to happiness; this festival, above all others, kindles in the heart a joy that belongs to it alone. May you all share bountifully of its spirit; may you know it as a season of rest and healthful merriment; may every emity yield to peace; may the doors of every heart be thrown wide open to happiness!

But where can real happiness be found? Where can we best slake our thirst for it? Is it found in pleasure, in fame, in wealth? Do we look for its sign? Behold it, then, in the Crib at Bethlehem. "And this shall be a sign to you: you shall find the infant . . . laid in a manger." Before that poor stable all, the most illiterate and the most learned, all can there learn from the lips of a little Child the secret of happiness. This Divine Infant says to each one of us: "Behold I have come to do the will of Him who sent Me. I have come to be your Model, and first to be your Model in conforming to the will of God."

Hasten, then, to the Crib, to adore your God on this day made man for love of you: go to Him and learn that we can only know real happiness when we can say with a sincere heart, "Thy will be done."

Come to the stable at Bethlehem, you that suffer from poverty, who have known misery in many ways; you who have felt hunger and cold;—come to the Infant Jesus lying in the manger, and learn there the lesson of patience and resignation to the holy will of God. Let your heart be filled with consolation, for the Son of God has made Himself alike to you in poverty. Though the world may look down upon the poor, may despise and condemn them, let them remember that God Himself has honored their state. The Babe of Bethlehem has lifted up the poor and made them His; He has glorified poverty. He has taken away its reproach and its shame. Let the poor crowd around the crib; may they learn from its poverty how to sanctify their own by perfect resignation, how to sanctify all their privations and sufferings by perfect patience; and may they understand and know the blessedness of their reward!

And you who are rich or well-to-do, come to the crib and learn there the lesson of detachment from the goods of this world; go here to learn the vanity of wealth, the danger of gratifying every desire that money can afford. It is in the poor stable at Bethlehem that the well-to-do can learn why it is that money alone and all it can buy never yet brought them real happiness; it is only there they can learn the way to use money, it is only from the lips of the Infant Jesus that they can properly understand the duties and obligations of wealth.

Remember, then, you that are wealthy, or well-to-do, remember that you are the trustees, not the masters of your money. The God who gave you prosperity can also take it away. And the only real happiness your wealth can bring you is to use it as God wills.

Remember that you hold all you possess in trust for God—and do not forget that the poor are the special friends of God. Do not despise or disregard them. You hold your wealth for the poor—the hand that is stretched out for an alms is the hand of Jesus Christ. His hand is stretched out to you to-day for His little ones—the orphans. Be generous to Him. Do not forget these poor little children on this day above all others, when "unto us was born a Savior."

The Children's Enemy.

Scrofula often shows itself in early life and is characterized by swellings, abscesses, hip diseases, etc. Consumption is scrofula of the lungs. In this class of diseases Scott's Emulsion is unquestionably the most reliable medicine.

The great lung healer is found in that excellent medicine sold as Bickel's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.



HAS THE LARGEST SALE IN THE WORLD BECAUSE IT IS THE BEST SOAP IN THE WORLD THERE IS NO SOAP LIKE IT TO LESSEN LABOR AND BRING COMFORT.

Neuralgia ATTACKS THE EYES

Makes THE LIGHT Unbearable.



PERMANENTLY CURED BY USING Ayer's Pills

"My husband was subject to severe attacks of neuralgia which caused him great pain and suffering. The pains were principally about his eyes, and he often had to remain in a darkened room, not being able to stand the light. Ayer's Pills being recommended, he tried them, and soon after each dose. They very soon afforded relief, followed by the efficacy of Ayer's Pills, and would not be without them for ten times their cost."—Mrs. M. E. DEBAT, Liberty, Pa. "I have used Ayer's Pills in my family for forty years, and regard them as the very best."—Uncle MARTIN BARBOCK, Lake City, Pa.

AYER'S PILLS

Received Highest Awards AT THE WORLD'S FAIR



With a Remarkably Beautiful Frontispiece in Gold and colors. Price, Free by Mail, 25 cents. Per dozen, \$2.00; per dozen by mail, \$2.50. The Best Writers, The Best Illustrations, The Best Binding, Reading for Winter Nights.

A NEW BOOK BY FATHER FINN. Monthly Boys, Short Stories by Francis J. Finn, S.J. Bino, cloth, with a Frontispiece 75 cents. The Flower of the Field and the Badgers of Bethel, two stories by Maurice Francis Egan. 12mo, cloth, with a Frontispiece \$1.00 Legend and Stories of the Holy Child Jesus from Many Lands, by A. Fowler Lutz. 16mo, ornamental cloth, gilt top, with a Frontispiece \$1.00 Hierarchy Sonnets or Diary, with a Subject of Meditation or a Prayer for Every Day in the Year. With ruled pages for memoranda. Cloth, gilt, 50 cents. OUR BIRTHDAY BOUQUET, culled from the writings of the Saints and the Gardens of the Poets. By Eleanor G. Donnelly. 16mo, cloth, gold side . . . \$1.00 Sold by all Catholic Booksellers and Agents.

BENZIGER BROTHERS, New York, Cincinnati, Chicago, 26 & 28 Barclay St., 143 Main St., 178 Monroe St.

BOOKS FRIEND BAKING POWDER

Should be used, if it is desired to make the finest class of Cakes—Rolls, Biscuits, Pastry, etc. Johnny Cakes, Soda Biscuits, Paste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guarantees to give satisfaction. Ask your grocer for McLaren's Cook's Friend.

OBJECTS OF THE New York Catholic Agency

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence— 2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving us authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, 45 Barclay St. New York, N. Y.

STAINED GLASS FOR CHURCHES.

Best Qualities Only. Prices the Lowest. McCausland & Son 76 King Street West, TORONTO.

TRY THAT MOST DELICIOUS TEA & COFFEE

SOLD ONLY BY James Wilson & Co. 398 Richmond Street, London. Telephone 610.

C. M. B. A.

Honors for Our Grand Chancellor. The Young Liberal Association of Stratford, Ont., has elected as its President, Brother D. J. O'Connor, Grand Chancellor of the C. M. B. A.

Election of Officers. Branch 70, Belleville. Spir. adv. Father Carson, pres. Wm. A. G. Hardy, first vice-pres.

Resolutions of Condolence. At the regular meeting of Branch 10 held in their hall, December 12, 1894, it was moved, seconded and carried unanimously that a telegram be sent to the bereaved family.

A. O. H.

Toronto, Dec. 17, 1894. ED. CATHOLIC RECORD - Before passing further on the columns of your valuable paper I feel that a debt of gratitude is owing to you for the many favors extended to the Ancient Order of Hibernians at all times in publishing in full all items furnished you of importance to our order.

THE CHILD.

Every Catholic mother and child will extend a hearty welcome to the new paper entitled 'The Child,' the November number of which is now before us.

The Animals Sick of the Plague

For mercy shriek, for mercy plead and pray. With her child's love commingled, and with mothers press their children to their seared and aching hearts.

The Dead Counsellor.

As when a woman's warmest mother love, With her child's love commingled as deep with deep. Grief in a new heart-knowledge from above.

The Last Mass.

The silver beams of moon and stars, In streams that flood the sleeping land, From heaven's golden-studded arch.

Devotion to the Holy Angels.

No more appropriate intention could have been selected for October - the month so long associated with the angels, says the 'Pilgrim of Our Lady.'

WEDDING BELLS.

An interesting event took place in Sacred Heart Church, Toronto, on Saturday, Dec. 1, being the marriage of Wm. D. J. Vogel, Fin. Sec. Sacred Heart Court, No. 301, Catholic Foresters, to Miss Laura Bennett, of Toledo, Ohio.

Assessment System.

Listowel, Ont., 27th Nov., 1894. E. S. Miller, Esq., P. I., Sec'y The P. I., St. Thomas, Ont.

A SIMCOE CO. SENSATION.

The startling experience of Mrs. Robinson, of Midhurst, Ontario, is a case which has attracted much public interest.

OUR PLANS EMBRACE

All Ordinary Life Policies. Life Policies paid up in 10, 15 or 20 years. Endowments payable in any number of years, or at any age.

OUR PROFITS

Belong to policy-holders only, who may apply the profits as follows: 1. To reduce premiums.

MARKET REPORTS.

LONDON, Dec. 27. - Wheat, 5 1/4 to 6 1/4 per bushel. Oats 2 1/4 to 2 3/4 per bushel. Peas 5 1/2 per bushel. Barley 3 1/2 to 4 per bushel.

Latest Live Stock Markets.

Toronto, Dec. 27. - The following is the range of prices at the Western cattle yards to day: Cattle, mixed, per cent, \$3.75 to \$4.25.

THE CATHOLIC ALMANAC OF ONTARIO FOR 1895.

Published with the Approbation of the Archbishops and Bishops of Ontario. By the Sisters of the Precious Blood, Toronto.

OUR PLANS EMBRACE

All Ordinary Life Policies. Life Policies paid up in 10, 15 or 20 years. Endowments payable in any number of years, or at any age.

OUR PROFITS

Belong to policy-holders only, who may apply the profits as follows: 1. To reduce premiums.

FATHER KOENIG'S NERVE TONIC.

ALWAYS THE DESIRED EFFECT. Two boys and a young lady were cured by this glorious remedy, Pastor Koenig's Nerve Tonic.

From the Author of the 'Short Line to the Roman Catholic Church.'

Some of my people, my teachers, as well as myself, have been cured of nervous diseases and other ailments by the use of this medicine.

FREE A Valuable Book on Nervous Diseases.

Every Catholic home should have a copy of this book. It contains a full and complete description of all the ailments that affect the human system.

FOR 20 YEARS

the formula for making Scott's Emulsion has been endorsed by physicians of the whole world. No secret about it.

FARM FOR SALE.

SEVENTY-FIVE ACRES OF LAND. LOT 25, con. 1, McKillop, one mile east of Seneca Falls, Ontario. This is an excellent farm with a good house and barn.

TEACHERS WANTED.

WANTED, A R. C. TEACHER, HOLDING second or third class certificate, for a union division, Separate school, Brimley, for 1895.

THE CATHOLIC ALMANAC OF ONTARIO FOR 1895.

Published with the Approbation of the Archbishops and Bishops of Ontario. By the Sisters of the Precious Blood, Toronto.

I WAS CURED OF RHEUMATIC GOUT BY MINARD'S LINIMENT.

Halifax. I WAS CURED OF acute Bronchitis by MINARD'S LINIMENT. Lt.-Col. C. CREWE READ.

From the Author of the 'Short Line to the Roman Catholic Church.'

Some of my people, my teachers, as well as myself, have been cured of nervous diseases and other ailments by the use of this medicine.

FREE A Valuable Book on Nervous Diseases.

Every Catholic home should have a copy of this book. It contains a full and complete description of all the ailments that affect the human system.

FOR 20 YEARS

the formula for making Scott's Emulsion has been endorsed by physicians of the whole world. No secret about it.

FARM FOR SALE.

SEVENTY-FIVE ACRES OF LAND. LOT 25, con. 1, McKillop, one mile east of Seneca Falls, Ontario. This is an excellent farm with a good house and barn.

TEACHERS WANTED.

WANTED, A R. C. TEACHER, HOLDING second or third class certificate, for a union division, Separate school, Brimley, for 1895.

THE CATHOLIC ALMANAC OF ONTARIO FOR 1895.

Published with the Approbation of the Archbishops and Bishops of Ontario. By the Sisters of the Precious Blood, Toronto.

SAULT STE. MARIE CANAL.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Lock Gates" will be received at this office until noon on Friday, December 29th.

FROM THE AUTHOR OF THE 'SHORT LINE TO THE ROMAN CATHOLIC CHURCH.'

Some of my people, my teachers, as well as myself, have been cured of nervous diseases and other ailments by the use of this medicine.

FREE A Valuable Book on Nervous Diseases.

Every Catholic home should have a copy of this book. It contains a full and complete description of all the ailments that affect the human system.

FOR 20 YEARS

the formula for making Scott's Emulsion has been endorsed by physicians of the whole world. No secret about it.

FARM FOR SALE.

SEVENTY-FIVE ACRES OF LAND. LOT 25, con. 1, McKillop, one mile east of Seneca Falls, Ontario. This is an excellent farm with a good house and barn.

TEACHERS WANTED.

WANTED, A R. C. TEACHER, HOLDING second or third class certificate, for a union division, Separate school, Brimley, for 1895.

THE CATHOLIC ALMANAC OF ONTARIO FOR 1895.

Published with the Approbation of the Archbishops and Bishops of Ontario. By the Sisters of the Precious Blood, Toronto.