

The Catholic Record.

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

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The Catholic Record.

London, Saturday, August 27, 1898.

A Song of the Everydays.

Come sing me a song in the tongue I know;
I am tired of the stilled strain;
The worn-out rut where the fancies strut
In a meaningless, tangled chain.
I am weary of flights with the far-off gods
That only the wise may praise;
I want the mirth and the tears of earth—
A song of the everydays.

A song to lighten the lives of those
Whom labor has called its own;
A note to beat, as an echo sweet,
Of the world that such has known—
Of the breeze from the mountains craggy peak,
A whiff from the woodland ways,
A flock of foam from the beach at home—
A song of the everydays.

A blossom plucked from the hawthorn hedge,
A leaf from the bough above,
A ribbon rare—or a tress of hair,
A clasp from the hands we love,
A mother's step on a chamber floor,
The catch of a childish phrase,
A grass grown sod and a prayer to God—
A song of the everydays.

O sing me a song of the fields and hills,
A song of the sea and land,
That shall ring again in the hearts of men
And the least shall understand,
No hint of the scholar's classic lore,
Of the cynic's bitter lays,
But a song to rest in a poor man's heart—
A song of the everydays.

A SCANDAL.

We hear very little of that claim of the Methodists which W. Stahlman "put through" Congress for the reward of 35 per cent. of the spoils. It was certainly a pretty scandal for godly people, but somehow or other it has been hushed up and the \$288,000 are in the pockets of our brethren. But what a howl of indignation there would have been if Catholics had had been guilty of this dishonesty!

IMPOSTORS.

There are two or three individuals who call themselves "clairvoyants" travelling around the country and telling wonderful things to silly girls and empty-headed men who have a desire to know somewhat of the future. These clairvoyants are mostly impostors who believe in making a good thing out of human credulity and stupidity. They know nothing of the future, and, if aided by the devil, they can make a shrewd guess at it, but nothing more. A Catholic is bound to avoid them, like every other occasion of sin.

MONSIGNOR CONATY.

Monsignor Conaty has more than satisfied the most exacting. We felt, at the outset of his career as Rector of the Catholic University, that the way would be thorny for inexperienced feet, but he has gone along with the tread of a veteran, never faltering—sure of himself, and with tact and prudence. His public addresses are thoughtful and have about them a scholarly dignity well becoming the utterances of a chief of a great educational institution. He believes as the prelate of Peona has said, that the best professors are not the ones who know the most, but those who have the most power to determine the student to self-activity; and that a strong man who loves his work is a better educator than a half-hearted professor who carries whole libraries in his head.

HOBSON AND THE WAR.

The "gallant Hobson" could not thank his admirers for their enthusiastic welcome without introducing some comments on the "Inquisition." Perchance with his native shrewdness he calculated that it would go down like the other nonsense that has been talked off since the war began. He sank the Merrimac and gained promotion and he hinted at Spanish cruelty, and reaped the cheap applause of those who have learned history from the sensational newspaper.

But what an annoying mass of humbug all this is! The talk about the cause of humanity; about the poor Cubans who macheted defenceless Spaniards and were guilty of abominations that the pen refuses to chronicle, is wearying. But we are glad that the clamor of war has been stilled—glad that the poor fellows who were hurled into battle by irresponsible legislators, now return to their homes; and yet we cannot but be sorry that any nation should have given its energies to a cause that had not an element of justice.

There is only one appointed way of doing good, and that is by being good.—J. B. Mozley.

PROHIBITION.

Some of the advocates of Prohibition should prove their very luxuriant figures of speech if they ever hope to get a hearing from a reasonable individual. They cannot claim all the common sense of the community, and the cause, no matter how just, cannot be strengthened by intemperate condemnation of all those opposed to it. They must not forget that Prohibition is not a panacea for all social evils. The Decalogue does not begin and end with Temperance. Many a man who is stumping the country in the interests of Prohibition does not wear the white flower of a blameless life. And many another who is loud in condemnation of the votary of drink is a prey to every demon of sensuality. We have the utmost respect for the conscientious individual who believes in Prohibition as the only remedy for the evil of intemperance, and we have but pity for these — and they are numerous — who are pushed into the melee by a crowd of meddling women who take tea together and formulate schemes for the amelioration of mankind. The tall, angular female who expounds the doctrine of woman's rights is in many cases the power behind the throne.

Still we wish our brethren every measure of success. Every blow against the rum-traffic must have the applause of every sane individual. The owners of the gin-rooms will attempt to belittle it, but the livers of morality—the wives and daughters of the Dominion—will give it their benediction.

SAVONAROLA.

Every now and then some of our separated brethren have something to say about Savonarola. The friar of the eighteenth century has a strange fascination for them, and they have more than once chanted his praises in words which seemed to us both eloquent and sincere. They depict him in various ways—sometimes as the man who was a very prophet for the excited throng that crowded around his pulpit and accepted his every word as an utterance from heaven, and again as the one who unfurled the banner of revolt against Rome. They wish to look upon him as the one who first blazed a way through the thickets of "Romish" superstition, but it is supported by nothing stronger than conjecture and fanciful speculation except history.

Savonarola was a Catholic to the core, imprudent betimes, but always a fearless upholder of the faith which he preached so well to the people of Florence.

They who paint the friar's picture should not forget to give it a proper background. The age of Savonarola had not the same standards as our own, and to judge them by ours is to violate every canon of historical criticism. It was an age of maddening enthusiasm. The idea of the supernatural had full possession of all minds, and every man, whether swashbuckler or monk, had less or more distinctly before him the vision of the world beyond the spheres.

When Savonarola commenced his public career Florence was immersed in sensuality. The love for pagan art and literature befouled all minds. There was, indeed, material greatness and artistic splendor, but the piety and simplicity of former days were fast disappearing. The friar saw it and his voice rang out in denunciation. That strong voice knew not the language of ambiguity. It thrilled and stirred all hearts, and guided them out of the mire of licentiousness. The great feared him, and the poor loved him. What he preached he practiced. The self-denial he inculcated was exemplified in his own person. He was always a man of spotless character, and, however opinions may differ as to the mode of acting which placed him in collision with the Pope, there is but one as to the purity of his life. He was, as he said himself, a reformer—not one to sit quietly down in the seclusion of his cell and elaborate programmes of reform—but a fighting reformer.

And the people obeyed him. He told them to have done with vanities, and they gathered together their mirrors, perfumes, etc., and burned them, in token of their acceptance of the Friar's teaching.

We have no desire to defend Savonarola's action with regard to the Pope.

When he stepped outside his cell and essayed the role of the politician he was a failure. When he refused to obey the Pope's mandate he was not the Savonarola of the Duomo, but a Savonarola dominated by a fiery and reckless zeal that brooked no opposition. The lessons of obedience which he learned in monastic retirement were for the moment forgotten; but let it be said that never during all his career did he utter one word of repudiation of the authority of the successor of St. Peter. He was always a child of the Catholic Church, earnest and fearless and aflame with love for his fellows and God.

Sismondi, the Protestant historian, tells us that in seeking to reform the Church Savonarola never wandered from Catholic principles—that he did not lay claim to the right of private judgment, and that he devoted all his efforts to the restoration of discipline, to the reformation of the lives of the clergy and to the winning of priests and laymen to a more perfect observance of the Gospel laws.

He disregarded the command of the Pope because he believed that it was suggested by enemies who were plotting for the enslavement of his beloved Florence. He was no precursor of Luther. He was a pure man, and the Apostle of the Reformation looked upon chastity as an unpardonable sin. He was abstemious, and Luther was a notorious drunkard. He guarded every dogma of Catholicity, and Luther tore them into shreds.

Forget his career as a politician, and he is one of the very best men who ever wore the habit of St. Dominic.

TWO WONDERFUL RECORDS.

A close competitor for sacerdotal seniority with Leo XIII., who celebrated the sixtieth anniversary of his ordination and first Mass on January 1, of this year, is the venerable Archbishop Murphy, of Hobart, Tasmania. Dr. Murphy completed his sixtieth sacerdotal year last June 1, so that he is the junior, as a priest, of the Holy Father, by only six months. The Pope, however, outranks the Hobart prelate in the episcopal purple by three years, and he is five years his senior in length of life.

A NUN DECORATED.

Rev. Mother Patrick, matron of the hospital at Fort Salisbury, South Africa, has been decorated by Queen Victoria. For her services during the Matabele and Mashona wars in 1896 and 1897, Mother Patrick has been made a member of the Order of the Royal Red Cross. The Reverend Mother travelled with an ambulance with Beal's column on active service, and the honor now accorded her is very gratifying to all Rhodesians. Mother Patrick was for some time teacher in the convent school at East London, Eng., and is a native of County Wexford, Ireland. She took up a nursing staff to the base hospital when the first pioneer force went into Mashona land, and has never since returned to the Mother House.

SHRINKAGE OF PETER'S PENCE.

In a recent article on the revenues of the Holy See, the Pall Mall Gazette asserts that there has been a marked diminution of late years. From Spain and America alone in the first six months of this year Peter's pence was 12,000 pounds less than last year. This shrinkage directly affects Leo XIII.'s personal income, which amounts to about 280,000 pounds a year, partially taken from Peter's pence. Of this sum the Pontiff keeps for himself only 20,000 pounds, not only for his small expenses, but also for the presents which he now and then makes to sovereigns and the heads of states, and the charity which he wishes to dispose privately. The remainder of the 280,000 pounds is spent as follows: 28,000 pounds for the so-called Cardinali di Curia, who receives a yearly sum, known as the piatto cardinalizio, of 1,000 pounds; 18,400 pounds to the poor dioceses; 72,000 pounds to the prefecture of the palace, which out of that sum pays the expenses of the court, palace and museum. This is not a very extravagant outlay when one considers that the Vatican includes 11,000 rooms. The office of the secretary of state, which is in the foreign office of the Holy See, absorbs 40,000 pounds, the Vatican employs 60,000 pounds and the free church schools 41,600 pounds.

LEO'S JUBILEE CHURCH.

New York Freeman's Journal.
Our Rome correspondent sends us the news this week that the beautiful church erected in Rome to commemorate the sacred and episcopal jubilee of His Holiness, Pope Leo XIII., has been entrusted to the care of the Sons of St. Alphonsus. It is a happy end-

ing to a chapter of vicissitudes which has provoked some scandal and much annoyance, and it is at the same time a testimony of the Holy Father's esteem for the Redemptorist Fathers. In handing over to them the new church, for which Catholics all over the world have subscribed, he has at the same time given them charge of over forty thousand souls in the Eternal City.

It seems paradoxical to say, but it is none the less true, that in Rome, and the very heart of Christendom, there is a dearth of churches. The fact is explained by the simultaneous growth of population and poverty during the last thirty years. When the Italians entered the Eternal City it had less than a quarter of a million inhabitants; today it is very near the half-million mark. The result has been that a large number of new districts have been added, and that the building of churches has not kept pace with the needs of the new population. St. Joachim's has been erected in the centre of one of the most needy of these districts, and this explains Pope Leo's reference to a "population beyond all proportion to the spiritual aids at their disposal."

His Holiness has ever taken a warm personal interest in this church, and is anxious to see the heavy burden of debt which has unexpectedly fallen on it removed during his lifetime. It would be a graceful tribute to the Holy Father, therefore, on the part of any Catholics who can afford it, to do something towards relieving the Redemptorist Fathers of the financial responsibility they have incurred. Subscriptions "for St. Joachim's" may be sent to the Very Rev. Father Matthias Raus, Rector Major of the Redemptorists, Church of Alphonsus, via Merulana, Rome.

SAVE THE CHILDREN.

Catholic Columbian.
One of the resolutions adopted by the C. T. A. U. of America at its convention last week commended very warmly the efforts that are being made to imbue our Catholic youth, the school boys and school girls, with a practical knowledge of the benefits of total abstinence and of the evils of intemperance. The practice, now followed by a number of our Bishops, in asking all confirmation classes to pledge themselves against the use of intoxicating beverage until they attain their majority, was instanced as one very effective work.

The rising generation is admittedly the future hope of the country, and it is certainly of the highest importance that that generation shall grow up a temperate one. It will be all the better if, when it attains its growth, it abstains altogether from the use of intoxicants. It may be beyond human possibility to banish from society entirely the evils of intemperance, but it is surely within its reach to lessen those evils, and in no way can it do that more practically and effectively than in training the youth of the present day to shun the intoxicating glass if they would not know misery in this life and invite the danger of the eternal loss of their souls.

In order that our youth may be thus trained there is no need of introducing into our educational system any new features, such as studies and lectures upon the destructive effects upon mind and body of alcohol. Let us have more juvenile total abstinence societies, by all means. But parental example and home influence, by guarding the children against evil associations, the frequentation of dangerous places, and by making the domestic hearth so pleasant for them that they will prefer spending their evenings there to any other place—such things as these with plenty of good reading, innocent games, and above all, regular compliance with their religious duties, will be the best preservatives of their innocence and the surest guarantees that they will lead temperate, even abstinent, lives when they grow up into men and women.

AN HEROIC RELIGIOUS.

The Sister of Lord Killowen Dead.

Mother Mary Baptiste Russell, a prominent member of the religious order of the Sisters of Our Lady of Mercy and sister of the Lord Chief Justice of England, is dead in San Francisco. Mother Mary Baptiste Russell was seventy years of age, being five years younger than her distinguished brother, the Lord Chief Justice of England. She belonged to a remarkable family. There were twelve children of the same mother, six by a first and six by a second marriage, and seven of the twelve entered religious institutions. Of the two boys and four girls in the Russell portion of the family, one daughter died young; another, who was a Sister of Mercy, died seventeen years ago; and the two living daughters are both Sisters of Mercy—Sister Mary Baptiste, who was born Catherine Russell, being the eldest. Charles was the only one of the family who entered secular life, his brother becoming a member of the Order of Jesuits. One of the half-sisters resided in a convent for the long period of sixty-eight years.

Mother Mary Baptiste had lived in California for forty-two years. She established the Order of the Sisters of

Our Lady of Mercy in that State, and many large institutions have sprung up under her management, among them: St. Mary's Hospital, Our Lady of Mercy Academy, the Old Lady's Home, the Mater Misericordiae Sewing School for Poor Girls, the Magdalen Asylum, St. Peter's Convent, Our Lady of Mercy Academy at Berkeley, and other schools.

THE POPE AND THE GERMAN EMPEROR.

In one of the "yellow" newspapers, the New York Journal, is published a sensational story regarding the Emperor William. As the publication of all sorts of sensational stories seems to be the peculiar mission of this class of newspaper, we are excused if we accept the revelation with the reserve befitting of experience in the paths of alarming fiction. As we find, however, that the Journal has succeeded in getting a prominent priest, the Very Rev. Mgr. Mooney, to take the story as not being beyond the bounds of likelihood, we are entitled to discuss its gravamen and give its thesis a little consideration.

We are assured that Emperor William has persuaded himself that he has a divine mission or commission to fulfill, and that his desire is to fulfill it as speedily as possible. This is the postulate which seems to weaken the credibility of the whole matter, inasmuch as the state of mind which such an acknowledgment would seem to indicate is somewhat akin to that of the Maid of Orleans when setting out upon her task of driving the English out of France. He hears voices, His Majesty declares—according to the Journal—or imagines he hears them, and they tell him to be up and doing in the greatest task ever undertaken by monarch. This task is nothing less than the reconciliation of Pope and King in Italy and bringing the war against the Church, in that distracted country, to an end.

We have seen proofs already that the German Emperor is a man of ideal. Probably no other man in his position would have had the force of character and the moral strength to dismiss such a statesman as Bismarck and take the reins in his own hands. But forceful as he is, he finds himself confronted with a power more formidable far than that of the Iron Chancellor. The Catholic party in Germany is more compact, more resourceful, more irresistible in its solidarity than was even in the days when it was led by Windthorst; and this party is solid against Emperor William's reactionary schemes. Every proposal for repression and popular legislation has met with firm resistance from this compact phalanx of constitutional Catholics. No such party has ever before arisen in German history. It has sprung up at a providential time, when millions of pens are busy in painting the Church and the Pontiff as the unchangeable enemies of human liberty. The action of the German Centrists—the Catholic party—has given the lie to that allegation ever since it sprang into being. What a relief would it be were the Emperor able to disarm the opposition of this sturdy party and win it over to his own views of good government!

We have our own opinion of this new move of the German Emperor's, if it be seriously contemplated. It is not necessary to go in such a roundabout way, by any means, as His Majesty proposes to accomplish the end he is said to have in view. His plan, as stated in the Journal, involves a pilgrimage to Jerusalem, an acquiescence of the Holy Places in Jerusalem from the Sultan, and a gift of the present to the Pope, as a means of softening the heart of His Holiness toward the obstinate King Humbert. There is no animosity in the heart of Leo XIII. toward that monarch or any other living being; hence the benevolent design is superfluous. A convention of the European States would be easy to get together, if the German Emperor suggested such a gathering in the interest of Italian peace. Nothing would be easier than the devising of some plan by means of which the Pope would be secured in his sovereignty and independence, with sufficient temporalities to maintain it. A simple act of restitution—restitution in part at all events—is the chief thing required, with an international guarantee of the security of the Papacy from future molestation.

Emperor William, if he be not misrepresented, acknowledges that the freedom of the Papacy and the restoration of the Pope to full spiritual supremacy are necessary to the tranquility of the world. He would have the Pope resume his place as universal arbitrator between nations. But there is no difficulty so far as the Pope is concerned. It is in the Quirinal and the Italian Masonic lodges that the obstacles are really to be found.

Whatever way the wind blows, whether the story be true or merely a new proof of "yellow" journalistic imaginative resources, we hope the German Centrists will stick to their guns. They are the guardians of German liberty just now, and Philadelphia beware of gilded bait.—Philadelphia Catholic Standard and Times.

ANOTHER CONVERSION.

A notable reception took place in the Church of the Passionist Fathers, Paris, recently, when the Vicomtesse Lionel de Dampierre embraced the Catholic religion. The ceremony of reception, which was performed by the Rev. Father Cuthbert, Vicar of St. Joseph's, consisted of the profession of faith usually required on such occasions, followed by baptism, administered under the conditional form and absolution from heresy.

MONUMENT TO WOLFE TONE.

The city of Dublin, Ireland, did itself proud last Monday by laying the foundation-stone of a monument to Wolfe Tone, the occasion being honored by the presence of delegates from Australia, South Africa, France, Italy and the United States, and hundreds of excursionists from all parts of Ireland. It was the culminating event of the celebration of the 98th anniversary, and the monument, which will grace Stephen's Green, will commemorate the liberality and patriotism of a man who, himself a Protestant, had the courage to espouse the cause of Catholic Emancipation when to do so was to place himself under social and political ban. The stone was laid by John O'Leary of New York, with a silver trowel sent from Connecticut by a grand daughter of the hero in whose honor it is erected.

DOESN'T LIKE MARQUETTE STAMP.

An A. P. A. Writes to Washington for Information.

One D. P. Merritt, an A. P. A. leader of Elmira, N. Y., became greatly perturbed when he saw the new U. S. Government stamp with the picture of "Marquette on the Mississippi" on it. To ease his mind he wrote a characteristic A. P. A. letter to the post office department, demanding to know the reason why Pore Marquette had been thus honored. The Third Assistant Postmaster General who received the communication is not of the same stripe as his Elmira namesake. General Merritt replied to the above on August 8.

A GOOD ANSWER.

After clearly showing that the stamps were issued because of the trans-Mississippi exposition at Omaha, that the exposition was to commemorate the wonderful growth of the great west, and that as one of the early pioneers and the discoverer of the head waters of the Mississippi river, Pore Marquette was entitled to recognition and honor, Gen. Merritt goes on to say:

"By way of preface to my answer permit me to express regret that the picture is not entirely satisfactory to you, since it was a source of deep solicitude and much inquiry to select only such designs as would meet the approbation of the postoffice department as well as the masses of the people, whom it always seeks to please.

HONORED IN ALL AGES.

"From the dawn of civilization to the present day, a disposition has been manifested on the part of posterity to pay great deference and honor to the names of those hardy men and women who braved the trials and dangers of a new land to lay the foundations of the blessings and liberties which we now enjoy. The Greeks and Romans made gods of them; our European progenitors have embalmed their memory in marble, story and song, while the recital of the noble deeds of our pilgrim fathers garners interest and sanctity as the years roll by.

RELIGION NOT CONSIDERED.

"These facts, it seems to me, are fully sufficient to justify the selection of the picture you condemn. As to the religious belief of Marquette, it never entered into or influenced the selection of the device, one way or the other. The constitution of the United States, that palladium of our liberties, guarantees to all men the privilege and right to worship God according to the dictates of their conscience, and I would hesitate a long time before I would discriminate against any man, other things being equal, because he differed from me in his religious belief or mode of worshipping Almighty God.

"As to the fact of Marquette being a foreigner, I apprehend that he performed service enough as a pilgrim to earn his citizenship, and his bones still lie buried in the virgin soil on the west shore of Lake Michigan. Columbus was also a foreigner for that matter."

Is there any intelligent Protestant in this country to whom sufficient light has been given to ask himself this question: "Is it not possible, after all, that the Catholic Church is right?" Sermons, books, Catholic papers, and the example of Christian lives led by Catholics—these are means to convince us by the Holy Ghost, as well as His own direct inspirations, and by one way or another a fair glimpse of the truth has been presented to hundreds of thousands of Protestants who have closed their eyes and hardened their hearts and kept on their way to heresy.—Catholic Columbian.

FIVE MINUTES' SERMON. Thirteenth Sunday After Pentecost. THE VICE OF IMPURITY.

There met him ten men that were lepers, who stood afar off. (Luke 17, 12.) It might seem strange that the ten lepers, who invoked the compassion of our divine Saviour remained standing from afar, and not approach Him. But whoever has any knowledge of the disease of leprosy is not astonished at their behavior. For leprosy is a disorder of so horrible a nature that the mere sight of such an afflicted person must awaken disgust and aversion; in addition to this danger of contagion is so great that whoever comes in contact with a leper may almost be certain that he has imbibed the fatal poison of that disease. What sin might be more impressively or more truly compared with that fearful disease of leprosy than the vice of impurity? This sin deforms and destroys, infects and poisons man, body and soul, and unless he anticipates the anger of God by severe penance, it takes him most infallibly to hell. This sin is also so dangerously contagious that its poison is almost infallibly imparted to all those who imprudently communicate with depraved persons. How should we not, then, tremble before so dangerous and fatal a sin, before a sin which, like no other, calls forth the vengeance of God and fills hell with victims!

us watch and pray, combat and flee, so that Satan may not triumph over our weakness. Let us renounce all bad, dangerous intercourse, and always guard our senses, especially our eyes and ears. Let us preserve fervor in prayer, and by the frequent reception of the sacraments, by devoutly honoring the Blessed Virgin, but particularly, by a constant remembrance of God's presence, and by the thought of death, gain that divine strength which will make us invincible in the struggle. We shall, then, protected by God's grace, gain the glorious victory, preserve unscathed our greatest treasure, innocence and purity of heart, and in death, receive that magnificent crown of triumph destined for the undefiled. Amen.

OUR BOYS AND GIRLS. THE STORY OF ST. GENEVIEVE.

Many, many years ago a little shepherdess tended her flocks in a country we call France, but which was then known as Gaul. That beautiful land had passed through many grievous trials, and its people had once been heathen; but for more than four centuries it had been under the sway of Rome, and its inhabitants were mostly Christians, speaking the Latin tongue, and having the manners and customs of their conqueror. All their towns were given Latin names, and the city we know as Paris had then the Roman name of Lutetia. It was a fine town, although by no means as large as it has since become. The barbarians of Europe did not at all approve of the conversion of the Gauls to Christianity; and civilization, and partly for plunder and conquest, and partly to show their lofty disdain, they would at every opportunity sweep down upon the people who had once been barbarians like themselves, and leave an awful trail of carnage behind them. It was at a place now called Nanterre about two miles from Lutetia, that the little shepherdess was born. The name by which she was christened was so difficult to pronounce that we will speak of it in its French form, Genevieve. She was a sweet child, and from her babyhood seemed destined for some singular and holy career. When she was about seven the good Bishop Germanus stopped at Nanterre on his way to Britain, and all of the villagers flocked around him to listen to his words and receive his blessing. Among the crowd his discerning eyes found one little face; and, calling Genevieve to him, he bade her sit down by his side, and gave her some kind advice and a copper medal marked with a cross. From that time the child felt more than ever that she was one set apart to do God's will in some uncommon way.

reward. A beautiful church—the Church of St. Genevieve, sometimes called the Pantheon—has been raised in her honor, and she has given a name to two religious orders. Her tomb is in the chapel of St. Genevieve, attached to the Church of St. Etienne du Mont, and easily accessible to devout travellers.—"Francesca" in Ave Maria.

CHATS WITH YOUNG MEN.

There is no blessing equal to the possession of a stout heart. Even if a man fail in his efforts, it will be a great satisfaction to him to enjoy the consciousness of having done his best. In humble life nothing can be more cheering and beautiful than to see a man combating suffering by patience, triumphing in his integrity, and who, when his feet are bleeding and his limbs failing him, still walks upon his courage.

Getting Employment and Keeping It. An Eastern paper asks these two questions: "Why are so many of our Catholic young men unable to procure positions, and when they do procure them why is it that they can't keep them?" What answer should that paper receive?

The Force of Habit. "If we shall exercise any measure of self-control with persistence," said Mr. Gratebar, "we shall soon find the force of habit coming to help us, just as it would influence us in the other direction if we inclined that way. It's a tremendous thing, the force of habit, but it is as ready to be helpful as it is to be hurtful. All that it asks is that we will start up a little ourselves, so that there will be room for it to get in behind us and push."

The strength of a habit is not realized until the attempt is made to break it. Then it rises up with tremendous power and laughs at a man's impotence.

Too Many Clerks.

We are painfully reminded every day by applications for situations as clerks that there are too many clerks. What a pity some of them did not receive a technical training in some branches of manual industry! Public and parochial schools turn out annually large numbers of recruits for the overcrowded professions, and the vast army of clerks in search of employment grows larger every year, while the death of native skilled labor is deeply regretted by employers. Foreign mechanics do the work that should be done by natives, and many of these foreigners are tainted with the virus of Socialism. The people do not want any playing with trades in the public schools; what is required is a practical system of industrial education which would turn out thoroughly skilled workmen. It should be altogether independent of the politicians who compose the Board of Education and should be in the hands of practical men. The man who devises and puts in operation the needed system will be a public benefactor.—Sunday Democrat.

The Care of a Bicycle.

After riding, the dust and the mud should always be removed from the frame, rims, tires, cranks, pedals and chains, as mud dulls the lustre of the enameled parts. Water should be avoided as much as possible in cleaning a bicycle, as it is liable to penetrate the inner parts of the wheel and cause rust to collect. If the mud has hardened, a few drops of oil on a cloth will remove it; use a dry cloth whenever possible. The various parts of a wheel should be lubricated at least after every five hundred miles ridden, the amount of oil to be used varying according to the various makes of wheels; some require more, some less, but in no case should more than five drops of oil be applied to any one part within the time mentioned. In cleaning around the bearings it is best to use a stiff brush.

When placing a wheel away after it has been in use, it should never be left in a damp place; special care should be taken with wheels which have been transported to the seashore, as salt air and dampness will soon make a wheel unfit for use. When at the seashore a heavy blanket should be thrown over it so as to cover all the parts fully; in the city a couple of large pegs driven in the side of a wall in some dry, out-of-the-way place, on which it can be hung by the frame, will be found most convenient and will insure its protection. The wheel should never be left standing in the sun, as it is injurious to the rubber tires. Do not allow oil to get inside or outside a tire, nor let benzine, turpentine, lime or chemicals of any kind reach it.

Impatience—Its Evil Consequences. Patience is valuable. Its value may be indirectly shown by exhibiting some of the evil consequences of impatience. The impatient man is seldom, if ever, just; he has no control over his temper or his tongue, and he says and does things for which he is obliged to repent whether he acknowledges his repentance or conceals it by persistence in an unjust course. Such a man not only inflicts injury upon others, but damages his own reputation. He loses the respect of his fellow-men by his hasty and ill-considered sayings or acts, so that in time little attention is paid to him or he is regarded as of no more consequence than a madman. His impatience, in fact, borders upon madness, and it is quite common for people obliged to be business with him to wait for his proxymos to pass, saying to themselves that when he comes to his senses he will act differently.

Such a reputation is a great drawback to any man. If he should occupy a subordinate position he will be in danger of losing it in consequence of the quarrels his impatience engenders; if he is an employer of labor he will lose the services of the best men, who, being relatively independent by reason of their skill, will refuse to work for one who is abusive through his impatience and hot temper. If in a commanding position he will get only surly obedience and suffer from the want of a hearty disposition to second his designs. Impatience, when it is characteristic and not merely the temporary consequence of illness and suffering, is really a sign of weakness. The man who exhibits it has lost control of himself, and is, of course, unfitted to control others. He is whimsical and can accomplish little because he cannot face and overcome difficulties and discouragements, but can only rail against them.—Catholic Standard and Times.

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EXTRAVAGANCE AT CATHOLIC FUNERALS.

The Catholic Sun. Reverence for the memory of the dead, however rational and admirable, should not be allowed in any way to prejudice the rights of the living. It is not difficult to find how far and in what way this applies to Catholic methods. It may excite some comment to say so, but we feel justified in saying that some of our people go almost too far in their reverence—as they regard—for the memory of deceased relatives or friends. One of this class of limited means and a large family, will sometimes be heard to say, "I'll spend every dollar I have, if it takes it, to give him a decent funeral!" What a mistaken idea of post mortem reverence is involved in so thoughtless a proceeding. Give the dead a decent burial, by all means, but let it be in proportion to the family means and have due consideration for the maintenance of the survivors. What a foolish, not to say vicious course it is to strip the little household or plunge it in hopeless debt, in order to be able to say that everybody at the wake was treated to the best and that so large a number of carriages had not been seen going to the church in a given number of years. Justice to the living should precede our duties to the dead, and it is manifestly criminal to expose the child to possible hunger that the father may have a silk lined casket or that the sister should go shoeless, that the brother's coffin should be covered with floral offerings that all have to be paid for. While there is some degree of gratification in noticing that, owing to the timely admonitions of the reverend clergy and the remonstrances of Catholic papers, the senseless sentiment that operates in these cases has been considerably modified of late years, yet it still prevails in some families to an extent that is neither creditable to their creed nor their intelligence. Our forefathers had only deal coffins and they are, presumably, in heaven. Their descendants go down to the vaults of death panoplied in oak, and we hope it is all right with their souls.

The mission of the Catholic Church is to teach and to suffer, even as was Christ. Everywhere it boldly tells the truth, everywhere it is persecuted. It never fears to speak as one having authority. It always expects to be maligned and opposed.—Catholic Columbian.

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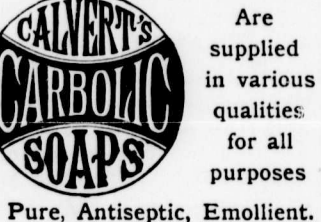
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And how shameful and abominable this sin is, every one's reason and inmost feelings show. Or is it possible to defile and disfigure the image of God more horribly, to descend more deeply from the dignity of man to the level of a brute, than it is done by the sin of impurity? We read in Holy Scripture that the devils whom our Lord cast out of the possessed Gerasene entered into a herd of swine. Of the impure we might think the reverse, namely, that a herd of swine had entered into him; so beastly, so vulgar, so disgusting is such a man in all his thoughts, words, actions and omissions. And now consider, that he who makes himself guilty of such degradation and brutalization became in baptism a member of the mystical body of Jesus Christ and a temple of the Holy Ghost. And these members of Jesus he degrades, this temple of God he converts into a horrible abode of Satan, into an arena for beastly passions. Oh, the guilt! the crime! "If any man violate the temple of God," says Holy Scripture, (1 Cor. 3, 17,) "him shall God destroy; for the temple of God is holy which ye are."

And what, finally, shall I say of all the misery and woe which the horrible sin of impurity spreads on the earth? It is this vice which undermines the health of thousands, producing incurable diseases, and precipitating them into an early grave. Impurity robs many of its victims of esteem before the world, and destroys totally their earthly happiness. Impurity throws the apple of contention into so many families, setting at variance parents and children, brothers and sisters, to such an extent that, like furious beasts, they hate and would fain tear one another to pieces. Impurity incites man to all possible sins, and makes him capable of the most detestable crimes. In one word, it diffuses more misery, causes more tears, misery and woe, than do all the other sins together. Impurity, therefore, it is, which, according to the unanimous teaching of the Fathers of the Church, leads the greatest number of victims to hell. "Of a hundred who burn in hell," says the holy doctor of the Church, St. Alphonsus, that great judge of divine moral law, "thirty-nine are lost on account of impurity." And hear St. Remigius, who said thirteen hundred years ago: "I am convinced that the majority of adults will be eternally lost and all on account of impurity." Terrible fact! how much we should take it to heart. How we should arm ourselves with the greatest horror for a sin which, as no other, calls down on man woe and perdition for time and eternity! How willing we should be to suffer everything, even death, rather than to offend God by a sin which is so shameful! that St. Paul says not even its name should be mentioned among Christians! And hence, according to our Lord's admonition, let

us watch and pray, combat and flee, so that Satan may not triumph over our weakness. Let us renounce all bad, dangerous intercourse, and always guard our senses, especially our eyes and ears. Let us preserve fervor in prayer, and by the frequent reception of the sacraments, by devoutly honoring the Blessed Virgin, but particularly, by a constant remembrance of God's presence, and by the thought of death, gain that divine strength which will make us invincible in the struggle. We shall, then, protected by God's grace, gain the glorious victory, preserve unscathed our greatest treasure, innocence and purity of heart, and in death, receive that magnificent crown of triumph destined for the undefiled. Amen.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Advertisers must be paid in full before the paper can be stopped.

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

London, Saturday, August 27, 1898.

AMERICAN NAVY.

The war with Spain, having been sprung on short notice, and the authorities of the United States having discovered that the country was totally unprepared for such an emergency, steps are to be taken at once to increase the defences. It is felt that if the war had been with a first-class power, the American forces would have suffered very greatly, at least in the first stages of the contest, so the Congress is to be asked at its next session to increase the navy by the addition of fifteen war-ships, at a cost of from forty to fifty million dollars. Three of these vessels are to be battleships with a speed of eighteen knots, and three armored cruisers with the unusual speed of twenty-two knots. The other vessels will also be the best yet built in their respective classes.

THE CHURCH IN BELGIUM.

The Catholic party in Belgium, which wrested the reins of government from the Free Masons in 1884, and which has held power ever since, is stronger than ever in the Chamber of Deputies, its majority having risen by the last elections from 70 to 72. The majority in the Senate remains stationary at 39. The Government, of which M. Beernaert is Premier, has given proofs of high ability and statesmanship during its 14 years' tenure of office, and has thus retained the confidence of the people. Its legislation favoring the working classes has been particularly pleasing to the people, and the school system, which is based upon religious teaching, has proved to be most successful. Under the Masonic regime the attendance at the schools in 1884 was 345,678, but in 14 years it has risen to 744,273, being nearly doubled in that short period.

AN EXCELLENT LAW.

The municipal council of Greater New York has passed the following law against the use of profane, vile, and obscene language in any public places:

"Resolved, that under the provisions of section 22 of the charter, the use of profane, vile or obscene language in any public street or place within the limits of the city of New York, or any public transportation car, ferryboat or other public conveyance operated within limits of said city, shall constitute a misdemeanor, and that person using such profane, vile or obscene language shall be liable, within the cognizance and jurisdiction of the magistrates' courts of the city of New York, to a fine of not more than \$10 and not less than \$2. This ordinance to take effect immediately."

The law is an excellent one, and it was passed without a single dissenting vote. We have a similar law in Canada, but it is frequently not enforced. If it were duly enforced it would soon put a stop to the scandalous conduct of many young men who loaf around the street corners indulging in profanity and bad language,—conduct which is too common nowadays, and which ought to be suppressed.

THE MANITOBA SCHOOL QUESTION.

The Toronto Mail and Empire of Saturday has a special despatch from Ottawa announcing that "Mr. Greenway has been induced to allow Roman Catholics religious exercises in the Public Schools of Manitoba attended principally by children of the Roman Catholic faith." Hitherto the public grant has been withheld from schools which would not conform to the religious exercises prescribed by Government. The fact of such a concession having been made has not been confirmed, but if it be true it will, without injury to the Protestant schools, go far toward satisfying the Catholic demand for justice in that province, and it may be an indication that the full justice which has been demanded will ultimately be granted by the Manitoba Legislature itself, thus doing away with the necessity for further agitation. Should the Manitoba Legislature do all this, it will be only imitating the example of liberality shown by the Quebec Catholics toward the Protestant minority.

We hope for the sake of the peace of the Dominion that the report is correct; but, certainly, Catholics will not be contented with the situation until full justice be obtained.

TWO INSTANCES.

There was recently at Camp Thomas, Chicamauga, an instance of a Methodist chaplain who rode six miles to the camp of the 69th N. Y. regiment to find a priest to attend a Catholic soldier in his regiment, who was dying, and to administer to him the last rites of the Catholic Church. This was an evidence of broad-mindedness and liberality which, though not usually found among the Protestant clergy, is said to be characteristic of the army chaplains generally. But there are exceptions to this. One Rev. Mr. Rose, the Chaplain of the Naval Training Station at Newport, has been in the habit of taking advantage of his office to abuse the Catholic Church during his regular services, in presence of the Catholic boys who form a majority of the cadets in training. The boys are obliged to attend the service, which fact makes the offence all the worse, as Chaplain Rose takes an advantage which is unmanly and contemptible as well as un-Christian. It is gratifying to find that the parish priest of the locality complained of Mr. Rose's conduct, and that the military commissioner has promised to take care that the offence shall not be repeated. The circumstances are reported in the Newport Herald, which strongly condemns Mr. Rose's conduct as being calculated to make the soldiers dissatisfied with the service.

THE REVISED BIBLE.

Notwithstanding the great pains taken twenty years ago to revise the King James version of the Bible, the revision agreed upon by so large a body of eminent English and American scholars has not given satisfaction, and to this day no Church has officially sanctioned its use. In the Anglican and American Protestant Episcopal Churches, there is a very decided objection to its adoption for liturgical purposes, and the Chicago Living Church, which is the chief Western organ of that denomination, says that, owing to its defects and mistakes, and the advance made in Biblical scholarship, it has become obsolete, so that a new version is now necessary. Objection is also made to the numerous departures from the old version, where there was no necessity for a change, as for example "Wise men from the East came to Jerusalem," instead of "there came wise men from the East to Jerusalem." The Revised version corrected, indeed, several errors of the King James version, but it left many of the acknowledged errors as they were. One example of an error uncorrected is found in 1 Cor. xi. 27, where the Protestant reading is

"Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord."

In the Greek original from which this is professedly translated, the italicized and is or, authorizing the reception of Holy Communion under one kind. The Protestant translators evidently wished by their translation to exclude this meaning, and altered the text to make it appear that the Catholic usage is not countenanced in Holy Scripture; and the Revisers have kept the same mistranslation, evidently for polemical purposes. It is to be remarked, however, that the Catholic usage is fully justified not only by this text, but by the constant tradition of the Church, whereby we know that under either elementary form, whether of bread or of wine, Christ is entirely present in flesh and blood, in body and soul, and in His humanity and divinity. The worthy communicant who receives the Blessed Eucharist under one kind, therefore, receives Christ as entirely as if he had communicated under both kinds.

Besides the passage under consideration, Communion under one kind is justified by the words of our Lord in St. John vi. 52.

"If any man eat of this bread he shall live forever, and the bread that I will give is my flesh for the life of the world."

Many other passages might be adduced to show that the Revisers were animated with the same desire to represent Catholic doctrines as being not found in Scripture, which animated their predecessors in the work of translation. Nevertheless they have some corrections, and on the whole, they have come nearer to the Catholic version.

An additional objection which the Living Church makes against the Revision is that the stately rhythm

and solemnity of the dignified old English dialect is lost in the New Translation. It may be very fairly disputed whether or not this objection is of much weight.

THE NEW CREED OF ANGLICANISM.

The Preston (Eng.) News is authority for the statement that in St. Mary Magdalen's Protestant Church of Munster Square, London, the patron saint is invoked, and her intercession asked. A hymn sung in the church on July 22nd, on which day the Catholic Church celebrates St. Mary Magdalen's feast, has the following verse:

Mary sweetest! as is meetest,
For thy holy deeds and lowly,
That we call as "Ocean's star,"
Name thou bearest, which thou "hardest"
With that other blessed mother,
Who in rank outshines thee far.

Here we have reverence shown to the patron saint of the church, with the acknowledgment that another Mary, the Mother, who is evidently Mary the Mother of God, in rank outshines Mary Magdalen.

It needs no lengthy argument to prove that this is correct doctrine. The dignity of the Mother of God who was immaculate in her conception, and who lived without sin, loving her divine Son with the pure affection of a mother, is greater than that of the Penitent to whom many sins were forgiven. This is recognized by Catholics, and is the basis upon which Catholics honor the Mother of God above all the saints, none of whom equal her in dignity or rank. But this is precisely what Protestants take pleasure in condemning as "Mariolatry." Their is no doubt that the "Pan-Anglican Councils" which have met from time to time during the last thirty years, have had Catholics in view when they pronounced a solemn condemnation of "Mariolatry" and in this condemnation, we are told, all the Anglican Bishops united, Ritualists as well as so-called Evangelicals.

Can we regard it as anything less than sheer hypocrisy thus to condemn Catholics for an imaginary crime of which they were conscious that they were quite as guilty as Catholics, if the crime existed at all?

The return to Catholic doctrine does not end here. The hymn continues:

Magdalene! our praises heeding,
Aid our vows by interceding,
Here it is acknowledged that the saints in heaven, intercede for us on earth. There are, therefore, three points of Catholic doctrine implied in the hymn in question: 1st, That the saints of God are to be honored by invocation; 2ndly, That the Blessed Virgin Mary is to be honored above all other saints, on account of her closer relations to God the Son; 3rdly, That the saints of God pray for us before the throne of grace and mercy.

By long and careful study of Church history and tradition, the thousands of Anglican clergymen who now advocate the restoration of these doctrines into their creed, have discovered that they are the teachings of the ancient or primitive Christian Church. They acknowledge, therefore, that Protestantism has been in the wrong in rejecting them hitherto as pernicious or superstitious. But they can never purify a Church which has erred on matters of such importance, by botching its creed piecemeal as they purport doing, and by such botching the Anglican Church will not become the true Church of Christ.

From the beginning, the Church of Christ was described by St. Paul to be "The pillar and ground of truth." (1 Tim. iii. 15.) It is by retaining constantly the original truth as "once delivered to the saints" that a claim to be the true Church of Christ is to be established, and not by patching upon the creed new doctrines to cover up the defects and falsities of the old one. The patching process is going on in regard to other doctrines, as well as in reference to the relations between the Church militant and the Church triumphant, but the Catholic Church needs no such patching, nor can she admit of it, as she has constantly preserved the faith as revealed by Christ to His Apostles.

THE TROUBLES IN ITALY.

An article appears in the last issue of the Contemporary Review from Signor G. Dalla Vecchia on the "Revolt in Italy," which treats of the causes which led to the recent riots which took place throughout Italy.

Signor Vecchia is a supporter of King Humbert and his Government, and therefore sees events through Government spectacles; and as the Government has seen fit to attribute the riots to the influence of the Catholic Church and the clergy, as a matter of course the Signor deems it necessary

also to throw blame for them upon the clergy. In no other way could he vindicate King Humbert's Government for the hostile measures it has adopted against the Church, on the pretence that they are necessary to the peace and good order of Italy. Yet, summing up all the Signor's charges against the clergy, they amount to nothing more than that they did not prevent the riots from taking place, or assist in bringing the guilty ones to punishment, or that their persistent refusal to recognize the right of the Government in Italy, encouraged disaffection and thus led to the excesses of the rioters. There is not a particle of evidence that the clergy gave actual encouragement to the rioters in any part of the country, nor has the Government attempted to produce any evidence of this kind, more than the assertion of the Government papers to the effect that the Church was responsible, and on this ground alone have measures been taken to suppress all the Catholic clubs and lay associations in Italy and especially those of Rome.

In fact Signor Vecchia himself, who has made a special study of the condition of the people of Italy, does not seriously attribute the riots to the clergy. He states that the Neapolitan riots, and those of Tuscany, were unorganized demonstrations of the people seeking for bread and work, some demanding cheap bread, others free bread.

It is evident that mere bread riots, such as these uprisings were, cannot be called an organized attempt at revolution, and an overthrow of the Government, such as these would have been if the clergy had urged the people to rebellion.

In the North of Italy, through Lombardy, and especially at Milan, Signor Vecchia says, the people had plenty of bread and work, and the purpose of the rising was different from that of the Neapolitan and Central Provinces. In Milan the purpose was, not only the overthrow of the monarchy, but of all order and authority, and the cry was there and in the adjacent country, "Down with the King, Down with Savoy, Down with the Masters, Down with Poverty, Long Live Socialism!"

The rising in this case was Socialistic and Anarchistic, with which, certainly, the Church, which has always set itself against Anarchistic principles, could have had no sympathy or complicity. The Anarchists are known to be, above all things, hostile to the Church. Signor Vecchia's explanation, therefore, sufficient to show that the pretences set forward by the Government that the uprisings were an excuse for the hostility to religion which the Government has all along displayed. By giving the real causes of the outbreaks both in the North and South of Italy, the Signor has refuted his own contention that the clergy were responsible.

In regard to the measures taken by the Government to suppress the Catholic Associations of Rome, the London Daily Telegraph said, not long ago:

"In taking this injudicious step, the Government not only discloses its utter weakness, but incurs the angry reproaches of the most homogeneous and solidly organized political party in the kingdom. The proceeding was at once inexpedient, illogical and eminently calculated to give offence to great numbers of perfectly well conducted persons, belonging to the better classes of Italian society, who have hitherto been counted among the most loyal subjects of the Crown."

The proposed suppression of Catholic clubs in the Eternal City, can but enhance the irritation to which intolerable taxation has already given rise among the Italian mercantile and working classes, and strike a dangerous blow at the tottering popularity of the House of Savoy."

It cannot be expected that the Pope and the clergy and good Catholics generally should be very enthusiastic upholders of the dynasty which has persecuted religion down to the present time, and Catholics have shown their disapproval of the conduct of the Government in a passive way, by not taking part in the elections — by being neither electors nor elected. As a consequence of this abstention, the Socialists are frequently able to defeat the Government in the very strongholds of the monarchical party, as was the case in the last elections in Turin. But the Catholics are peaceful and law abiding and are not given to plotting. The Government have, therefore, only themselves to blame if Socialism threatens now the monarchy itself. The danger could be averted if the Government would change its demeanor toward the Church, making peace with religion, against which it has hitherto declared war.

The Holy Father himself in a letter to the Cardinal Archbishop of Milan, while regretting the riots, said:

"It was indeed impossible that the bad seed scattered with impunity throughout the peninsula, with such a perversion of ideas, and such corruption of morals, and not less

hurt to religion, could have failed to produce bitter fruit."

Regarding the false accusations of the Government party against the Church, the Holy Father continues: "They are ignorant, or feign ignorance of the fact that it is not the Church which incites them (the deeds of the Anarchist revolutionists), or Catholics who promote them, and that the authors and accomplices must be sought elsewhere."

The Government itself sowed the seed, and is now reaping the bitter fruit of its own misconduct.

THE PLEBISCITE.

In the course of a month the electors of Canada will be called upon to record their votes on the question of Total Prohibition of the manufacture and sale of intoxicating liquors. We cannot go so far as to assert with some extremists that the liquor traffic is absolutely wrong under all circumstances, or that those who use alcoholic beverages in moderation violate any commandment of God, yet we recognize the dreadful consequences of the drink habit, which entails more misfortune upon the human race in civilized countries than all other evils together, including war, famine and pestilence.

So great is this evil that judges in England attribute to it nearly all the crimes which come before the courts. Justice Hawkins estimated not many years ago that 80 per cent. of all the criminals attribute their fall either directly or indirectly to drink. This is the admission of the criminals themselves; but those who have examined into the matter fairly and disinterestedly place the percentage attributable to drink at a much higher figure than this. Thus the late Lord Chief Justice Coleridge declared, a few years ago that, "at a moderate estimate the percentage of crime arising from drink is about 96 per cent.," which is nearly the whole of the crime of the country. From Ireland and Scotland the testimony is the same effect.

It is satisfactory to know that in Canada, according to the report of the Royal Commission appointed by Parliament to examine into the question of Prohibition, the amount expended on liquor, and the quantity consumed, have diminished somewhat during the last thirty years: not so rapidly as we would wish, nevertheless surely. It is true that the total number of gallons consumed is greater for 1897 than for 1869, but the quantity of the stronger alcoholic drinks, as whiskey and brandy and even wine, has become less, the increase being on beer and other lighter drinks. Notwithstanding this, the Government statistician, Mr. George Johnson, places the drink bill of the Dominion at the huge sum \$35,393,064, being over \$7 for each man, woman and child; but as the drinking is not done by the women and children, and as there are many total abstainers in the country, we may estimate that about one half of the men spend uselessly and hurtfully, on an average, about \$50 each per annum on the various kinds of intoxicants. Some spend much more than this.

This is certainly a sad state of affairs which we would wish to see changed. We do not suppose that a Prohibitory law would absolutely put down the evil, but it would undoubtedly diminish it, and though it may be felt by those who do not drink to excess, that it is a hardship that their liberty should be restricted, we consider that they should be willing to make a sacrifice of their inclinations for the general good. We would, therefore, be glad to see a Prohibitory Act passed by the Parliament of Canada, provided due regard be paid to vested rights and interests.

If a Prohibitory Bill be passed, there should be a fair compensation given to those who have invested their all in a trade which has been hitherto lawful, and an opportunity given them to enter another occupation without seriously impairing their present condition in life.

The Plebiscite which is to be taken in September will not make Prohibition absolutely the law of the land, but will express the will of the people in regard to putting an end to a traffic which has entailed upon the country much crime and misfortune, and we hope our readers will put on record their will to suppress this traffic at the earliest possible moment. It will be then for Parliament to consider the best means to deal justly and fairly with those who are at present engaged in a business which has been recognized as lawful, at least, though it is at the same time one which is perilous to the community, and often positively evil—that is to say, when liquor is given indiscriminately to those who are likely to abuse it, or when the existing laws regulating its sale are violated.

THE ANTI-RITUALISTIC WAR.

The covert war which has been raging for a number of years between High and Low Churchism in the Church of England, appears to have reached a critical stage, and to be now fast developing into an open rupture. The Low Church people have long been very aggressive, but hitherto they have had the middle or peace party to contend with, as well as the openly declared Ritualists, and nothing could be done toward restraining the Ritualistic proclivities of their adversaries.

The peace party have hitherto held the aggressiveness of Low Churchism in check by representing that an open condemnation of Ritualistic practices would lead to a disruption of the Church, loss of prestige, and ultimately to disestablishment, throwing the whole clergy of the Church upon their own resources, and jeopardizing the very existence of the Church.

It was thus the fear of the loss of the loaves and fishes that kept the Church together outwardly, while intrinsically it was rent by irreconcilable dissensions.

The more ardent Low Churchmen were anxious at every stage to make war upon Ritualism, and there was scarcely a synod in any diocese, in which resolutions were not proposed which aimed at repressing any attempt to make the plain Church service more solemn and attractive. These resolutions were bitterly opposed by those clergymen who had found by experience that symbolical ceremonies in the public worship do make a powerful and favorable impression on the people, and increase the attendance in Church on Sundays; but anything approaching the use of such ceremonies has been regarded by the Low Church party as an abuse which leads to "Romanism." The Low Church resolutions, however, have been regularly shelved, or passed in a milk and water form so as to be regarded as no condemnation at all, and thus, the Ritualists have been left free to follow their opinions and practices without hindrance. The form in which such resolutions were usually passed, if they were not buried entirely, was that the extreme use of unauthorized ceremonies is to be condemned. To such a resolution even the extreme Ritualists could give their assent, because it was a matter of debate whether or not their practices were extreme and unauthorized, and included in the condemnation. By this means a compromise was usually effected, the resolution being often passed unanimously, and boastfully exhibited as an evidence of the admirable unity existing within the bosom of the Church.

This is a unity seen only by closing our eyes to the diversities and dissensions which exist. But the time of compromise appears now to have passed. The extreme Low Churchmen seem to have reached the conclusion that the only way in which the Ritualistic evil is to be crushed, is by physical force, as moral evasion and appeals to the courts have failed. It is now a common occurrence for a party of Low Churchmen to visit a Ritualistic church and interrupt the Church service by a vigorous protest. The congregations usually expel the unwelcome intruders by force, and a row ensues, which sometimes ends favorably to one party, and sometimes to the other, but these silly exhibitions of discontent are not likely to become less frequent or less scandalous, from the fact that their success is variable. On the contrary, it is now announced that Mr. Kenist, who has within the past few weeks, made himself famous, or at all events conspicuous, by leading several of these disturbances, is making preparations to have public protests made by 1000 invading parties of Low Churchmen in 1000 Ritualistic Churches on the first Sunday in November which will be on the 6th of that month, the day following the celebration of the gunpowder plot.

The fanatical speeches and sermons with which the Orangemen will be regaled on the 6th of November will doubtless be directed this year against the Ritualists, even more than against the much-abused "Papists," and the fanaticism thus aroused will tend to give the strength of numbers to the disturbers of public worship, and in all probability many a riot will be the result. This is the more to be expected as the Ritualists openly proclaim that they will oppose the forces of the intruders by force. Fire arms have been suggested by some as a suitable means of defence against the intrusion but it would appear that less dangerous weapons are more favored, and it is freely asserted that clubs, slung shot,

sand-bags, and brass knuckles will be used in the impending contest, so that if Mr. Kenist's plan be attempted to be carried out, broken limbs and heads, and bloody noses in plenty may be expected as the result of this meek attempt to evangelize the benighted Ritualists.

It is conceded that the Ritualistic clergy now constitute more than one-half of the clergy of the Church, but the laity are not so far advanced, and it may be that they will not in all cases uphold the Ritualism of their rectors by force, so that in some churches the invaders may have it all their own way, but it may be safely said that in a majority of the one thousand churches, the congregations will stand by their clergy, and the invaders, who will venture to beard the lion in his den, may fare the worst. The strength of Ritualism may be thus made more manifest than ever, and a new impetus may be given to it instead of its being suppressed by the proposed onslaught. This is what usually follows persecution by violence.

Whatever may be the full result of the proposed movement, it exhibits the direful Anarchy which is reading Anglicanism, and one result will probably be to hurry disestablishment, and leave the opposing factions to divide themselves into new sects as they deem proper, or to join themselves to some of the numerous sects already in existence. Should this be the result, we cannot doubt that many sincere souls will seek for religious stability and unity in the bosom of the Catholic Church, in which alone these desiderata are to be found.

In connection with this matter, it is worth while to note that when it was brought before the Convocation of York by a petition from Mr. Kenist, the Archbishop of Canterbury strongly condemned Mr. Kenist's course and methods, and the Bishop of Rochester said that:

"If there has been any access in the present times. It has been caused by ecclesiastical marauders who have gone about into the parishes with which they had nothing to do, and employed methods which are provoking to religious feelings."

These are severe thrusts at Mr. Kenist and his myrmidons. The Bishops of Liverpool and of Sodor and Man, were the only two who, when a vote was taken, favored coercive action to suppress Ritualism. From this we may judge that Ritualism is too strong a force to be put down by the methods which Mr. Kenist proposes to adopt. We cannot believe that Mr. Kenist's terrorism will so far prevail as to force it to beat a retreat.

THE KAISER AND THE POPE.

The Chicago Record of the 15th inst. has a special despatch from New York which attributes to the Emperor William of Germany the design of bringing about a reconciliation between the Pope and the King of Italy, or, in other terms, between the Church and the State.

The Emperor's motives, we have no doubt, are praiseworthy, if he has really expressed himself as the despatch intimates, for his liberality toward Catholics is indubitable; nevertheless, as a Protestant, it is not to be expected that he would appreciate the circumstances, and as a matter of fact he does not appreciate them.

He supposes that the Pope may consent to yield all claim to temporal power as a preliminary to reconciliation, and he claims that as he is himself a Protestant, the fact gives him clear and accurate conceptions of the power and influence of the Papacy, and he leaves us to infer that from some cause he is qualified to pronounce upon the possibility of the Pope's nunciation of temporal power.

The Pope's position in the Catholic Church is so different from that of the Protestant Church authorities that it is difficult for a Protestant to grasp the situation. The authority of the Pope, being limited to any one nation, and no mere local institution, as are all Protestant Churches, it is of the highest importance that he should be beyond the control of any secular power, order that he may freely administer affairs of the Church throughout the world.

Rome is also the centre of Catholic unity. There, too, the evidence of Catholic faith through the nineteen centuries of the Church's existence to be found, and the archives of the Church are connected essentially that city. It is not to be supposed any future Pope, any more than XIII., and Pius IX., will consent to yield the claim of the Holy See to Eternal City, confirmed as it is by disputed possession for over eleven and a half centuries—a period

