

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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DEPLORABLE INDIFFERENCE.

During this season Catholics are reminded that the way to heaven is not so broad and easy as some people would have them imagine. There is all the more necessity for this teaching when we consider that the world we know, the men about us who are kind and courteous, recognize no necessity for penance and are yet to all seeming better citizens than many who observe Lent. This natural virtue is apt to lose its brilliancy through contact with the world, but it is nevertheless a source of danger to many of us. We know of men who are thoroughly indifferent to the practices of their faith, on account of constant association with individuals who have no creed, and are, nevertheless, respectable members of the community.

Much harm is done in colleges which are not under Catholic auspices. We do not mean that ought derogatory to Catholicism is mentioned by the professors of these institutions. They are, in the main, too courteous to be guilty of ungentlemanly conduct, and, besides, it would not be business to wound the religious susceptibilities of any pupil. We mean that the indifference that lurks in the atmosphere, that looks out from the text books, and is heard in the words of the pupils, does more harm—silently, it is true, but none the less effectually—to Catholic faith than any amount of reviling. Parents are reminded of this when they confide their children to the care of Protestant institutions. They laugh, of course, as if such a thing could possibly happen that their sons or daughters could become bad Catholics. Well, they ordinarily become worse than that—if they become polished imitators of ungodliness or the most despicable thing of all, the easy-going Catholic who patronizes his Church and has a great respect for all denominations.

During this season we are exhorted to get face to face with our duties as Christians. We are commanded to subdue our lower appetites by mortification so that the voice of God may be heard in our souls. And that voice will tell us that the one thing we have to do with our faith is not to minimize or to conceal it, but to defend it and preach it by a truly Catholic life.

JOTTINGS.

Just now a few editors are, in their comments on the Mivart case, playing fantastic tricks before high heaven. They know as much about the head and point of Mivart's offending as about the Catholic Church, and yet they must sit down and write reams of rubbish on "scientific advancement and effete dogmatism."

We think that anyone with a desire to be a producer of honest and conscientious work should equip himself with at least some elementary knowledge of the question at issue. He might commence by learning the definitions of science and faith, the attitude of the Church towards intellectual progress, and then he could with some semblance of decency undertake to say something. But he will not do it. The editors who are in quest of sensational news pounce upon Dr. Mivart's case and serve it red hot to their readers. Their effusions will abound in references to "Romish hostility to science and will conclude with a display of rhetorical pyrotechnics and free discussion and the onward and upward trend of the century to perfect emancipation from priestly power and influence." He will take care to talk intelligently about the markets, and even in the discussion of questions of party politics he will have moments of lunacy; but where Catholicism is concerned he will know nothing and learn nothing. To him, as to others who have been prepared in an anti-Catholic atmosphere, the Church is a barrier to the advancement of humanity. We do not expect the editor to write glowing panegyrics about us; but we have the right to demand fair play—an honest and intelligent exposition of our doctrines.

Even that will be denied us because the average editor is as densely ignorant of Catholic faith and usage as is the average preacher, and he will content himself with the traditional fictions, sophisms, calumnies, mockeries, sarcasms and invectives with which Catholics are to be assailed. This blind, unreasoning hatred is what welds all the grotesque parodies on Christianity into unity. "Heresy and scepticism and infidelity and fanaticism may challenge them in vain; but flung upon the gale the faintest whisper of Catholicism and they recognize by instinct the presence of their connatural foe." And the editor must assume the role of prophet, and depict with facile pen the swaying and toppling down of Catholicism never more to cumber the earth before the dread figure of science. A great many have made the very same prophecy, but they died unfortunately before it came to pass. Back in the days of St. Augustine, some individuals talked pretty much like the modern editor, but they also were disappointed. And if any of the scribbling gentlemen are around when the artist from New Zealand takes his stand on the broken arches of London Bridge, they will find that Catholicism remains not in decay, not a mere antique, but full of youthful life and vigor.

And so you Anglo Saxons—the massive iron hammers of the world—are the very cream of civilization. You have been passed through the purifying alembic of the ages and are the concentrated essence of all that is good and noble and glorious. That is what your admirers say about you, but you, despite your arrogance, have not parted with common sense. Ruskin was your very good friend, and were he alive and in the full strength of his power he would silence and still all this pretty cackling about your prowess and imperialistic mission. He was not even sure you were a Christian. He says you have a religion that is good enough for show, but not for work; that you are in fact the proud possessor of a new brand of infidelity. "We English," he remarks, "have put the matter of God in an entirely new light."

There is a Supreme Ruler—no question about it—only His cannot rule. His orders will not work. He will be quite satisfied with euphonious and respectful repetition of them. Execution would be too dangerous under existing circumstances, which He certainly never contemplated. This is a very serious accusation, and makes one believe it would be much better for you to give your Bibles to home-dwellers instead of sending them by the shipload to the Chinese who use them largely in the making of fire-crackers. And this is all the more important when you consider that there are thousands of you in the heart of London who are in dire need of the ministrations of the individuals who circumnavigate the globe to make a convert and then circumnavigate it again to tell you about it. You do not seem to notice this because your business of teaching civilization to new-found sullen peoples requires all your time and attention. You have a good many black marks, records of rapine and treachery and cruelty opposite your name in the annals of history, but the laudatory words of the wise and eloquent have caused you to forget them. But the other day you waxed hysterical when you heard how your warriors had been out-generalled and beaten by a lot of despised Dutchmen. Perhaps they were using the "open Bible" at the time, and you were not; but the fact remains that a London mob howled out its grief for very shame of the thing. There was, indeed, just cause for grief for the tears that welled up in the eyes of maid and mother all over England, but there was more cause for shame that a free people should have been driven into a needless and bloody war.

And why did you cry out: "It is not the loss of a battle and the annihilation of an army that begins the fall of a people: a people dies only by the relaxation of its morals, by abandoning its manly habits, by the effacement of its character through the invasion of egotism and scepticism. It dies of its corruption. It does not die of its wounds." You may think that the above quotation is aside the mark, but if you take the trouble to look up past history, you will find that it has been

amply verified by more than one nation. In your present frame of mind you mistake the tootings of locomotives for blasts from the horn of civilization. There was a time, however, when you looked higher than the smoke from your factories, and when you had a sense of the supernatural. That was in the days of Merrie England, when you created all the things that have given you a high place among the sons of men.

The "utterly unredeemed villains" who robbed you have not given you anything in return. You have their memory, but no respectable man wants that. Without saying anything more in this strain we wish you to remember that the foundation of your greatness has been laid by your Catholic ancestors. Your charter of liberties, your literature, your halls of learning, have sprung into being under the creating touch of Englishmen who were proud to be loyal children of the Vicar of Christ. Your cathedrals with "their vaulted gates, trellised with close leaves; their window labyrinth of tinted tracery and strong light; their misty manes of multitudinous pinnacle and diademed tower" were not made by men—to use a word of Carlyle—"who were victims of a horrible, restless doubt, and, still less, a far more horrible cant."

The editor of the Presbyterian Review is, we are afraid, a member of that class that learns nothing and forgets nothing. Just at present he is in a very befogged condition about the Mivart case. He intimates that the learned scientist would meet in Catholic countries with something far worse than mere condemnation; and so the esteemed editor has not yet done with the nursery tales that were dinned into his ears in the long ago.

If the Paulist Fathers whom he admires would undertake to give missions to Presbyterian editors they would be rewarded with an abundant harvest.

AN ABSURD AND ILLOGICAL CREED.

We referred briefly last week to the remarkable paper on "The Logic of Non-Dogmatic Christianity," which that scholarly Protestant writer, Mr. W. H. Mallock, has in the current issue of the *Fortnightly Review*. There are so many strong points in this article that its full force and value are only to be felt by those who read it in its entirety, and whoever does that will be compelled to admit that Mr. Mallock has made a categorical and comprehensive exposure of the sophistries of the alleged Christians whose absurd system and statements he refutes.

Some of the keenest thrusts which Mr. Mallock in this paper delivers against his opponents are those which he lays bare in all their absurdities the glaring inconsistencies between "Christians" advance and the language which they use in defining and attempting to defend them. Foremost among the principles of these new moralists are their assertions that Jesus Christ was a mere man, extraordinarily gifted, it is true, and wonderfully noble and pure in His character, but still human only; and that His system, consequently, which we call Christianity, is merely a "human reality." Nevertheless, they claim that their system of Christianity, while rejecting all dogma and miracle, admits that there is a great deal of vital truth in Christ's teachings, which we should assimilate by conforming to certain rites and ceremonies instituted by Him. Addressing himself to Mrs. Humphry Ward as one of the high priestesses of this new religion, Mr. Mallock, asks:—

"Suppose Socrates (to whom these modern 'Christians' compare Christ) had asked his friends, as he drank the cup of hemlock, to drink on the anniversary of his death a cup of wine to his memory, would Mrs. Ward maintain that for a Greek in subsequent ages the drinking of this cup of wine was essential in any way to the assimilation of the vital truths which animated the Socratic teaching? Would she venture to speak of it as the food of some mystical union? She obviously would not. She would reject such language as an expression of the grossest superstition. Why, then, if Christ was a mere man like Socrates, can our drinking to day a cup of wine in His memory be in any way essential to our following His moral example, or be a vital assimilation of Christ's views of God? How can it be 'the food of any mystical union' with Him any more than it could be the food of some mystical union with Socrates? How in any way can it be more essential to the Christian religion than eating plum pudding at Christmas is essential to Christian good-will,

or than eating goose at Michaelmas is essential to English patriotism?" Another glaring inconsistency between the principles and the language of these neo-Christians is pointed out by Mr. Mallock very strikingly when he says that although they deny that there was anything miraculous about Christ, His Resurrection and Ascension, they nevertheless maintain that He Whom they place in heaven, but merely as a man, will then receive from all His followers "a humble account" of their earthly lives "after the darkness and storm of the great change," which is their grandiloquent way of referring to death. Inquires Mr. Mallock:—

"Why is it more reasonable, less dogmatic and less marvelous to say that all the human race will be judged by an ordinary human being than to say that it will be judged by the Word Who was with God from the beginning? Is there any more evidence for the former assertion than the latter? 'As soon,' says he again, alluding to these rationalists' rejection of Christ's divinity, 'as we deny to Christ any miraculous and superhuman character, the only ground on which we attribute to Him... unique authority disappears. His authority suffers the same kind of change that was suffered by the travels of M. de Rougemont, when it was discovered that he had never been in the regions which he professed to describe.'"

The whole article—which will well repay perusal—is a remarkable one to come from a writer of Mr. Mallock's religious views. Bearing strong, if indirect, testimony to the reasonableness and logical character of true Christianity, its main purpose, of course, is to expose the absurdity and illogicalness of non-dogmatic Christianity, or, to take a phrase from Professor Caird's newly published "Fundamental Ideas of Christianity," to show—which it does very effectively—that such a religious system is "not light, but darkness; not an intelligible dogma, a burden and not a help to faith."—Sacred Heart Review.

MADE IN ENGLAND.

"Starling Revelations of Romanism." Heard by One Hundred "Elderly Females."

London Catholic Times.

On Tuesday evening, in connection with St. Mark's Protestant League, a Baptist preacher named Minifie, of Bradford, gave a lecture entitled "Starling Revelations of Romanism" in St. Mark's school, Preston. Notwithstanding the startling title and the admission was free, except some reserved seats at threepence, only about one hundred persons were present, including the members of the choir and committee. The audience was mostly made up of elderly females. It is an old saying that "heresy begets strange bedfellows." The lecturer was a Baptist, the vicar of the parish (St. Mark's) calls baptism a "Popish superstition," and the chairman (vicar of All Saints) holds that baptism is essential to salvation. However, there was one thing all three held in common, viz., hatred of Rome, and this from flying at each other's throats during that evening.

The following "gems" from the lecture will illustrate what kind of a man Mr. Minifie is: "Romanists left out the second commandment in a great many catechisms. Romanists believed that the Pope could commit no sin, for infallibility meant that! The term Catholic Roman Church was a contradiction in terms! The Church of Jerusalem existed before the Roman Church! The 'Catechism of Catholic Doctrine,' third improved edition printed by Benziger Brothers and having the imprimatur of Cardinal Gibbons, Archbishop of (sic) New York, states that 'no one could be saved outside the Roman Church.' It is in the Roman Church, all non-Catholics die in their sins and are damned. Romanists believe that Livingstone, Spurgeon, Whitfield, John Wesley and others 'were damned and were now in hell.' Papists said that Cardinal Manning was still in purgatory, and yet had he but bought a four-penny scapular before he died, the Virgin Mary would have got him out the first Saturday after he died! Romanism was the Prime Minister of Satan," etc., etc. Mr. Minifie during the evening put a scapular round his neck amid laughter and jeers from the audience. Sometimes he exhibits pictures, crucifixes, images and wafers.

The following story is worth repeating: His (Mr. Minifie's) "learned friend," Dr. Gratton Guinness, on his visit to Rome went into the hall of the Inquisition, and gazing upon all the cruel instruments of torture around him addressed a "cowled monk" as follows: "If you had the power to-day to put all this machinery of three hundred years ago in motion would you do so?"

"Don't you know," replied the "cowled monk," that Rome never changes?"

A friend of his (Mr. Minifie's), a Mr. Jefford, Protestant missionary in Madag.

water! Mr. Minifie didn't say whether Mr. Jefford prosecuted the priest, or not for their crime, and Protestant audiences never ask awkward questions; they swallow every statement unhesitatingly.

HIS CATHOLIC AUTHORITIES.

Mr. Minifie, holding up some books, said he had quoted purely from Catholic authorities giving the author, chapter, page, edition, printer, etc., and what more could Romanists ask? A well known Catholic journalist sitting at the reporters' table and close to the lecturer asked permission to examine the books. Mr. Minifie replied: "They are for the lecturer's use only." However, the Catholic journalist still pressing to see the "Catholic authorities," Mr. Minifie, visibly disconcerted, handed one of the booklets, and to his amazement the reporter found the author to be the notorious ex-convict, Widdows, who was convicted at the Old Bailey by Lord Justice Smith of a most revolting crime and sentenced to ten years' penal servitude! The other books were those of Slattery, Riordan, Ailscock, Chiquy and Protestant literature. At the close of the lecture the vicar of All Saints said there could be no doubt that Mr. Minifie had proved up to the hilt all his charges against Rome! We may add that it was Mr. Minifie who introduced Slattery to Bradford audiences as a "Protestant minister of good standing" when he lectured in that city along with "Sister Mary Elizabeth." In his lecture in Preston Mr. Minifie spoke of "some priests who had more coat than character." Possibly he was referring to his old acquaintance, Slattery, who has fallen foul of his worthy nephew, who acted as his secretary. When a certain class of people fall out, another class of people come by their own.

THE INADEQUACY OF PRIVATE JUDGMENT.

The development and activity of what has come to be called the Higher Criticism have forced upon the attention of thinking men the radical and far-reaching difference between the Catholic principle of authority and Protestant principle of private judgment as the rule by which the revealed truth and will of God can come to us with that degree of certainty necessary to make them the law of our lives, and not a mere subject of academic discussion or philosophical speculation.

He who wills the end wills the necessary means to it. He who, while willing the end, fails to will and provide the means, sins against the law of supreme wisdom and gives evidence of intellectual imbecility. The infinitely wise Being willed that man should know His will and know certain supernatural truths that could not come to him by the light of reason alone. In fact, He gave man the faculty that he might be capable of receiving the knowledge of that will, and those truths as the guide of his conduct in this mortal phase of his existence. It is this gift of reason, this capacity to receive a divine communication, as from intelligence to intelligence, that distinguishes man from his fellow-brutes. Reason then is an essential condition of revelation, and is pre-supposed by it. God gave man reason that He might communicate with him intellectually; He made him fit to speak to before he spoke to him.

Willing that man should know the end for which he was created, and the means to that end, the Creator made a revelation to him. He made it not directly and immediately to each individual, as he spoke to Adam, but mediately, through chosen men, who were commissioned to proclaim it to all men as they came and go in the course of time.

We need not here discuss why the Creator selected this mediate manner of communicating His will to mankind, instead of directly to each person. It is enough that He did select it. And the fact is sufficient evidence that in view of the whole range of the divine purpose in regard to man, it was the wisest and best.

The immediate end of revelation is that man should know with certainty the things revealed, for to know without certainty is not to know. As we have seen, the law of supreme wisdom requires that the means of medium to an end must be adequate to that end. The end being knowledge with certainty, what attributes should the chosen medium possess to be adequate to the end? He is said to be a wise man who, in constructing an instrument to do a certain work, so constructs it that it will accomplish the work perfectly when the conditions are placed. To fail in this argues lack of sense to understand what is necessary to do the work, or lack of ability or power to construct the instrument to do it.

The work to be done in the case under consideration is to bring to the knowledge of man with certainty the truths and will of God in so far as it has pleased Him to reveal them, and so present them that the receiving mind will apprehend them in the sense of the divine revealer; for in so far as revelation is received in any other sense it is not received at all. Observe, we do not say that the chosen instrument, to be

perfect, must bring the revealed truths to the mind in such a way that man can comprehend them; for many of those truths are in their nature incomprehensible to the finite intellect, and are for that reason called mysteries. Take, for instance, the mystery of the Holy Trinity, that "there is one God in three divine persons." Understanding clearly the meaning of the dogmatic proposition to which the assent of faith is required, but we do not comprehend or take in that infinite reality announced by the proposition. Faith requires us to believe the proposition is true, but it does not require us to comprehend or see the truth it announces in its intrinsic nature, as God alone can see it, because He is it. We believe it because He sees it and reveals it to us. The merit and firmness of an act of faith depend not on seeing the intrinsic nature of a revealed truth, in knowing that it is, and knowing it on the highest possible motive of credibility, the divine veracity.

The instrument, then, by which revealed truth comes to us must, to be perfect, present the revealed truth in the sense it is revealed, and in such a way that the mind can have no reasonable grounds for refusing assent. Only an infallible instrument fills the conditions. To say that God, in establishing an instrument through which to speak to mankind, would establish one which, through incapacity or evil motive, could present as His word what is not His word, or in such a manner as would justify a reasonable refusal of assent, is equivalent to denying His infinite wisdom and goodness, or His justice. Either He established no means of knowing His will or He established an adequate, perfect means; an instrumentality worthy of Him, and so stamped with His approbation and authority that to reject it would be to reject Him.

No one familiar with the contradictory doctrines—whose name is legion—presented by private judgment as the word of God, can seriously and understandingly believe private judgment to be the instrument designed by God to make known His truth and will to man.

The way of authority alone remains. When God sent Moses and the Prophets they went with authority. When He sent His eternal Son He came with authority; He was the authority. When at his departure He established His Church and said: "Go teach all nations whatsoever I have commanded you, and lo, I am with you to the end of the world, He sent her with authority, and she set out with it, and journeys on through the ages with it. She proceeds not as the philosophers, who propose problems for speculation and discussion, but as her divine Founder who "taught as one having authority."

In the last resort there is but the alternative of accepting the truths of revealed religion on authority or rejecting revelation altogether. The latter is the drift of the so-called Higher Criticism, and of those scientists who mistake their own imaginings for the voice of true science.—N. Y. Freeman's Journal.

CONVERSION OF THE MARQUISE LANZA.

An American Girl who Married an Italian Nobleman.

The New York press announces the reception into the Catholic fold of the Marquise Lanza di Mercato Bianco. This information will occasion surprise, for it was generally believed that the Marquise did not favor the Catholic faith. In one of her novels—for she is an authoress—she makes a hero of a priest who becomes an apostate. Miss Clara Hammond was the maiden daughter of the Marquise. She is the only daughter of the late Dr. William A. Hammond, once surgeon general of the United States. She was married in 1877 to the Marquis Manfredi Lanza di Mercato Bianco, a member of one of the oldest noble families of Italy. He was estranged from his father and in 1871 came to this country from Sicily. He battled with fortune for a time with indifferent success, and finally obtained employment in a silk house. He rose to the position of confidential clerk, and eventually made his way into society like that to which he had been accustomed at home. He died in 1895 in Washington.

In his boyhood the Marquis had been a page to the Queen of Italy. He entered the army before he was twenty-one, and so distinguished himself that he won honorable mention. His two sons are now in the army of the United States, one in the Philippines and the other in Puerto Rico. Both of them have been wounded and both have been commended for bravery. The sons, in accordance with the marriage contract, were brought up in the Catholic faith.

Cardinal Rampolla, a cousin of the late Marquis, has sent to the Marquise a rosary of garnets and pearls mounted in gold. It has been specially blessed by the Pope.

Sorrow is the sister of Joy, and they walk the world together closer than many think.—Father Ryan.

THE ETERNAL CITY.

Father Yorke's Brilliant Paper on Rome.

Rev. Father Yorke of San Francisco spent several months in Rome during his recent trip abroad. He has contributed a brilliant paper on Rome to the San Francisco Examiner, which is in part as follows: Byron was inspired by the spell of Rome when he sang, "O Rome! My Country! City of the soul!" With the poet's insight, he penetrated the mystery of her power. She is the city of the soul. Over cities, it is true, are also cities of the soul—nay, in some sense, every city is a city of the soul. We recognize in objects and places that which we bring to them. The charm comes not in at our eyes. Like all good things, even the kingdom of heaven it is within us. Everywhere we see only such meaning as we know how to see.

Herein is the pre-eminence of Rome. There is no city with such a history and such associations. There is no city whose name is so widely known, no city whose influence has been so deeply felt. There is not any system of education that can ignore her, and there are few of us who, from youth, have not heard or read of her grandeur. Within her walls every street, every square, teems with memories—memories not of one sort, nor of a single interest—but memories as varied and as complex as are the classes and conditions of men.

She has been a stage on which the world has played its part. For over two thousand six hundred years the flood tide of life has roared through her ways. The baser passions, lust and hate, greed and evil, ambition, have built their monuments thick on her seven hills. But the higher things of the soul are there to balance and over-balance the bad—patriotism and self-sacrifice, justice and courage, temperance and great-mindedness, with religion high and secure, with the eye of Athens, Carthage, Florence, Jerusalem, they are the great organ that responds to every mood of the player's soul, and never proves unequal, no matter how high the theme, no matter how skillful the master's touch.

When the empire was at the height of its power there came a poor Jew fisherman to the Eternal City and took up his abode with his own people across the Tiber. He taught a strange doctrine that he had learned in a far eastern land—a doctrine that struck at everything the Romans revered or held dear. Blessed are the poor, blessed are the meek, blessed are they that mourn, blessed are the merciful. He went among the Romans—eye, even amongst the nobility—and the authority that was in him drew men after him and his teaching. It was not until he was accused of disturbing the peace, and they arrested him and cast him into the Tullianum. He lay in the lowest dungeon, a circular cave, to which there was no entrance but a manhole in the roof. There he was bound in chains, and without air, without light, he endured the weary hours in a chamber of such loathsomeness and filth that even in a pagan and cruel age voices were raised to condemn his horrors. But one day he saw the sun at last. They dragged him out of the noisome pit and hauled him through the city, outside the walls of Nero's circus, beyond the Tiber, where they crucified him head downward between the goals to make a Roman holiday.

With all their cruelty the Romans respected the dead. No matter how great the crime, no matter how horrible the death inflicted, the friends could ransom and safely inter the remains. Once interred, it was a sacrilege to disturb their dead.

So Peter's body was taken down from the cross and borne by his friends a little way outside the circus, where a few tombs by the roadside marked a cemetery on the slopes of the Vatican Hill. There they laid him.

Year by year, on June 29, the anniversary of what in their strange delusion they called his triumph, the disciples came to visit his grave. The humble monument erected over it was known as his confession, for was it not by his confession of Christ that he won his crown? Some years, indeed, his disciples came not, for the hand of the Emperor was heavy upon them and one by one his successors' martyred remains were laid close to his. Poor and humble that little cemetery was, but it grew rank before it and the thorn bushes circled it round about.

But at last there came a day when pagan Rome gave up the battle. At the Milvian bridge Constantine put her champion to flight and entered the gates, the first Christian Emperor. The days of concealment were at an end. The Christians might now flock to the tombs of the martyrs to do them honor, and above all to his tomb whom they called their Moses, the leader of the people God.

The Emperor himself decreed that fitting honor should be paid to the grave of the Prince of the Apostles. The Christians inherited the ancient Romans' respect for the dead, and they considered it a sacrilege to disturb the sacred bones.

Therefore, out beyond the walls on the side of the Vatican Hill, a stately church arose, built after the model of the law courts and called by the same name—Basilica. The tomb of the Apostle was untouched, the Emperor contenting himself with laying a gold cross upon the sarcophagus. Over it an altar was erected, on which the sacred mysteries were celebrated, and the tomb and altar bore the old name, the confession of St. Peter.

For 1,200 years the Basilica was the

monument of the first Pope. During these years great changes have taken place. A new Rome has arisen by the Bosphorus and the barbarians had again and again "ooted the palaces of the Caesars. The power of old Rome was broken and the arms wherein she trusted. The new influence that arose from the Tullianum needed neither weapons nor soldiers to enforce its authority. It was a spiritual power that was mightiest when it seemed most weak. As in ancient days the legions marched forth to the conquest of Kingdoms, so now the Roman legions of a new warfare marched forth to the conquest of souls. Patrick to Ireland, Augustine to England, Boniface to Germany, we see them coming weary and battle stained to invoke the blessing of Peter and setting forth stout-hearted to change the face of the earth.

Year by year the Christian conquest of Rome extended, and larger and larger grew the crowds of pilgrims that came to visit the Apostle's shrine. After one thousand, two hundred years the Basilica built by Constantine showed signs of decay, and Pope after Pope searched Italy for men of genius to build another that might be worthy of the city and of its patrons. They succeeded.

From where I stand I cannot see the "dome—the vast and wondrous dome to which Diana's marvel was a cell." The capital hides the view. But as I turn away from the silent Forum and walk to the west end of the gardens it breaks upon my sight. With good eyes one can see the gigantic statues that look down from the facade, and above them the great blue mass lifts itself into the sky. It is the type of the new power and the new Rome's grandeur and aspiration—the Forum is old Rome; let the dead bury their dead.

IS IT WORTH THE WHILE?

Church Progress.

Aside from the Sunday sermon at High Mass and the hastily spoken words of the earlier Masses, the mass of people receive no religious instruction from the time of the first Communion to the time of their death.

Between these two extremes there is, to be true, interjected the series of Lenten discourses and an occasional week of mission sermons. The number of those who receive any good from the columns of Catholic papers is small; and the number who reap books of instruction and piety is lamentably smaller.

The question presents itself then, is it not due to lack of sufficient, not to speak of thorough, instruction that so many lead careless and indifferent lives as Catholics. And, on the other hand, when one beholds the weariness manifest during sermons at times and the few who are willing to attend High Mass, another question presents itself, is it worth the while to attempt to correct the number of indifference by increasing the number of instructions and the opportunity of hearing them.

It has been contended in some quarters that there is too much preaching to the people, and accordingly devotions are increased. But devotions without sufficient instruction is an unsafe means of salvation and often produces in the lives of those so conditioned something very much akin to superstition.

It is true that many of our people are not as intelligently Catholic as they should be; that is, they are not always able to give a reason for the faith that is in them. Dogmatic teaching is the need of the people; the confessional will always remain the most eloquent and effective pulpit from which to preach the great moral truths for the correction and development of the lives of Christians. Our Blessed Lord's last charge to His Apostles was a command to preach all the things which He had taught.

In connection with these thoughts, it may be interesting to note the outcome of the movement which awakened them. A city pastor and his assistant priest have begun a continual course of semi-weekly evening instruction for the people upon the sacraments and the principal truths of religion. The effort is a good application of zeal, and while the attendance may not perhaps be large at any time, because of all that must be overcome, we believe that a heaven is being laid in the bin which will enliven a great bulk around it.

Better than the most earnest missions to Protestants, is a thorough instruction of our own people as a means of spreading the truth and bringing light to the minds of those outside the Church.

Speaking of this subject, the Sacred Heart Review of Boston has the following to say:

"Unfortunately it is to be feared that too many of our own people are in danger of being more or less affected by the popular indifference and even doubt which pervade the whole community. Nor is it very much to be wondered at. The mass of our people have not been thoroughly instructed in the grand, distinguishing feature of their religion. They are Catholics, as it were, by inheritance. They are living in a Protestant community, they breathe an atmosphere impregnated with Protestant prejudice, skepticism and doubt. Their principal reading is of the secular papers, which, to say the least, do not exert a very powerful influence in favor of Christian faith and morality. Their associates in the workshops, their partners in business, or professional life are skeptics, infidels, or sometimes even scoffers, and it would be a miracle if they were not more or less affected by it all.

"What is the lesson that this state of things seems to teach, and which it ought to bring home with great force to every intelligent, loyal Catholic? Is it not the indispensable necessity of the minds of our people being fortified by a more thorough instruction in the great distinguishing feature of their religion? The minds of our young men, especially, should be fortified against the insidious and dangerous reasonings and objections of skeptics and infidels."

TO MAKE CONVERTS. A Clear Statement of the Duties of Catholics Towards Those Outside the Fold. (From the Almanac of the Diocese of Montreal, Australia.)

Every Catholic layman, as well as priest, ought to be concerned about the conversion of non Catholics. He knows that he holds the truth; that his Church alone was instituted by Christ, that Christ obliged all men to belong to the true Church, and that as a consequence those outside the Fold are, to say the least, running a great risk of losing their souls. He, of course, very well understands the difference between being outside the Fold voluntarily and being outside the Fold involuntarily, as the case of the many Catholic aids to wards salvation, especially the Sacrament of Penance, the exterior righteousness which Protestants seem only to look after, and making all allowance for the great mercy of God, he is anxious even about those whose sincerity is undoubted. Charity will thus urge him to do something for those who have not received so many of the blessings of Providence as himself.

HOW TO MAKE CONVERTS. But how will a Catholic proceed to get converts? The means which Almighty God sometimes adopts to bring straying sheep to the Fold are the simplest. Often the edifying life of a Catholic neighbor, a visit to a Protestant house into which sickness has entered, a kindness shown, are the occasions of conversion to the true Faith. Cardinal Gibbons gives a very striking instance of the ways of Providence in this matter: "The wife of a prominent lawyer received not many years ago a box of spring goods, expressed to her from a neighboring city. Several Catholic newspapers had been made use of for wrapping. They presented somewhat of a novelty to the lady's eye, and she laid them aside for perusal. It so happened that one of the papers contained some lines relative to Catholicism, which awoke in her an inquiry. Suffice to say that she sought and found in our holy Faith what her soul longed for, and in a few months her husband and family were one with her in religious belief."

PREJUDICE IS THE GREAT DIFFICULTY. The great difficulty one meets in the work of conversion is the result of prejudice. Protestants have formed certain ideas about Catholic teaching which have no foundation in fact. They learned these false notions of Catholicism from their parents, or more generally from Protestant preachers. Of the latter Cardinal Moran writes the following: "No words can be found to coarse or too violent for some Protestant divines when combating the Church's teaching. They build up a phantom of their own imagination; they call it the Catholic Church; they hurl their thunders of their fiercest denunciations, and when that vain phantom is smitten they would fain persuade their deluded dupes that the Catholic Church is overcome." Hence first gently dispel prejudices by stating what the Catholic Church teaches.

The chief points of Catholic doctrine upon which Protestant prejudice has built up erroneous views are: Devotion to the Blessed Virgin Mary, Infallibility of the Pope, the Sacrament of Penance or Confession, Indulgences, Veneration of Statues and Images. The Protestant notions about the religious life that was so common in days gone by and now removed for ever by the presence of the devoted nuns in every town and in many of country districts. Many Protestants are now convinced that their daughters can nowhere learn the lessons of virtue as well as in Catholic convent schools.

GIVE THEM CATHOLIC LITERATURE. Secondly, present your Protestant friends with a book treating of Catholic teaching. Happily, such books are now numerous and within the reach of every Catholic layman. We would recommend the following: "Faith of Our Fathers," by Cardinal Gibbons; "Catholic Belief," "Short Cut to the Catholic Church," "End of Religious Controversy," by Dr. Milner.

We will give an instance related by Cardinal Gibbons of conversion brought about by personal of the latter work. "A Protestant lady of New York extended her hospitality to a travelling peddler, who happened to be a stranger left he gave Mrs. Dodge, as an expression of gratitude, a copy of Milner's 'End of Controversy.' After some hesitation she and her husband read it, and for the first time in their life they heard the true statement of the Catholic doctrine. They sent afterwards to New York for other Catholic books, which brought conviction to their minds. They had never met a Catholic priest till they presented themselves in Utica for baptism in the month of December, 1836. Colonel Dodge was a deacon of the Presbyterian Church, and highly respected in the community. The conversion of the entire family, and of some neighbors, numbering in all sixteen, soon followed. Some of their descendants have since been earnest workers in a

Lord's vineyard. One of them, Sister Maria Dodge, died a Sister of Charity at Mount St. Vincent's Academy, New York."

Dr. Bernard O'Reilly warns Catholics against uncharitableness towards their Protestant neighbors. "Judge them kindly, and show them all the respect and fidelity which you would accord to members of your own Faith. Be patient towards them when they assail or ridicule your religion; when this happens, your only resource lies in making no answer whatever and in not manifesting anger or resentment. Your edifying conduct will be the most effectual means of dispelling their prejudices—prejudices which are those of birth and education."

REWARD FOR HELPING ON THE CONVERSION OF OTHERS.

He who brings non Catholics to the truth extends the Kingdom of Christ, and will be amply rewarded by Almighty God. But even the converts themselves think they can never do enough to acknowledge their gratitude. We who have always belonged to the Catholic Church cannot realize the feelings of joy of those who leave a Protestant sect to enter it for the first time. Their feelings of gratitude to those who were the means of their conversion will be commensurate with their joy. Two notable converts of the present century will tell us how they appreciated the truth when God called them to it. "The convert to the Church," said Brownson "is the prisoner liberated from the Bastille; a weight is thrown from his shoulders, the manacles fall from his hands, and the fetters from his feet; he feels as light and as free as the fresh air, and he would chirp and sing as the bird." Newman's words ought to inspire us with much zeal towards the conversion of our non Catholic neighbors: "On a long sought after, tardily found, desire of the eyes, joy of the heart, the truth after many shadows, the fulness after many foretastes, the home after many storms; come to her, poor wanderers, for she it is, and she alone, who can unfold the meaning of your being and the secret of your destiny."

FATHER MCSORLEY A GIFTED WRITER. Father McSorley writes a pleasing article in the Catholic World Magazine for February to prove that nature-worship is a pagan sentiment. Some months ago he treated us to as pleasing and article on nature-worship as a Christian sentiment. The reverend author must be a master of the pen who delights in showing his skill in the use of it to defend at will a thesis or its contrary, or he probably would not thank us if we would say that he is a lightning change artist now in this role and now in that. Anyhow in the current issue of the Catholic World Magazine he makes a good point when he insists that the pagan nature-worship is only another form of pantheism, and that pantheism is a fatal error because it robs God of personality. He says: "That this mistake practically identifies religion with atheism, that it stifles philosophy, benumbs art, and deadens ethics, is a necessary and evident consequence; what is more, it preys upon the very flower of human possibilities, man's power of attaining to personal intimacy with Almighty God."

Let us refer to a practical test, a test all too likely to come clamoring into the lives of each one of us—that of pain. What is deeper, holier, more effective in shaping human lives, reaching as it does into the very innermost recesses of man's spirit? The hour of pain is the acceptable time for the uplifting of our souls, the moment when we can make great leaps toward perfection. If properly urged and assisted. But what sort of consolation or betterment is to be gathered from the blind fatalism of nature-worship—Oriental, German, or American—when the knees are bowed with grief and the heart heavy?

"What does he know who hath not been tried?" asks Holy Writ; and many a philosophy of "sunshine-and-flowers" has vanished into thin air at the corroding touch of pain or grief. Which one of us, foreseeing the likelihood of some day entering into our own lives, will be tempted to embrace a religion whose last word is the assurance that the blessed dead are on their rounds through the "cyclical marvel," at present a bird, a vegetable, or a beast, mayhap? Yet no more comforting prospect can be held up to those for whom love of Nature touches the outer margin of positive creed."

FLORENCE NIGHTINGALE AND THE NUNS. New Zealand Tablet.

In South Africa as in the Crimea and the great American Civil War, it will probably take some time for the ingrained prejudice against the Catholic name and the religious habit to quite melt away. But the law has already well set in. Even when the Sisters of Mercy were gratuitously tolling and dying of cold and hunger and over-work and disease at their unpaid post of duty in the Crimea, there were to be found some inglorious varlets—even clergymen—who sat in guilty comfort in their easy chairs in England and in pamphlet and newspaper railed at and ridiculed their admitted devotion to the sick and wounded soldiers of the Queen. The undoubtedly valuable services of Miss Nightingale were made the theme of song and story. Those of the Sisters of Mercy were either passed over in absolute silence or coldly and thanklessly accepted as a sheer matter of course. Miss Nighting-

ale was, however, more generous than either the clergymen or the journalists of her time. Shortly after the close of the war she wrote the following words to the Superior who had been in charge of the Sisters during the course of that sublimely blundering campaign: "I do not presume to express praise or gratitude to you, Rev. Mother; because it would look as though I thought you had done this work not unto God, but unto me. You were far above me in fitness for the general superintendency in worldly talent of administration, and far more in the spiritual qualifications which God values in a superior; my being placed over you was my misfortune, not my fault. What you have done for the work no one can ever say. I do not presume to give you any other tribute but my tears."

HOSPITAL WORK AT ESTCOURT. On the evacuation of Colono (says the Natal Mercury), and when it became apparent that hospital accommodations would be required near the front than Maritzburg, the Red Cross flag was hoisted on the buildings of the Roman Catholic Sanatorium, and a surgical staff installed. Since that time the work that has been done at Estcourt has been very heavy and very valuable. Major Dawson, R. A. M. C., is the military medical officer in charge, and he has the assistance of Dr. Neale, of the Natal Volunteer Medical Corps, and Dr. Napier, as well as fourteen members of the N. M. C. This corps has been little heard of during the war, but Estcourt's work has been of a kind that merits more recognition than it has yet had. Practically the whole of the nursing has been done by the Volunteer Corps and the devoted Sisters, while Dr. Neale's skill as a surgeon has been shown to great advantage in a number of major operations of a most serious character.

The work of the hospital commenced with the armoured train disaster of the 15th of November, when twenty-one cases were received. The Willow Grange fight brought about seventy wounded men to the wards, and one hundred and forty seven men were received from the big battle at Colono, several of the cases being of a dangerous character. In addition to this the hospital has been called upon to receive medical cases. The practice has been to deal sanely with all the wounded men sent in, and as soon as they are fit to travel further they have been sent down to one of the base hospitals, leaving only the more serious cases behind, and some of them have required the most careful nursing and most constant attention; but they have had, in a manner that reflects the highest credit on the N. M. C.

Since the armoured train affair, the average daily number of cases in the Sanatorium has been fifty, and although, as we have said, many of the most serious cases have been taken there, the mortality has been wonderfully small. All who have been in the Sanatorium, either suffering from wounds or disease, are led in their praise for the attention they have received, the skill shown by the medical staff, and above all, the never-fading patience, gentleness, resource, watchfulness of the reverend Mother and the nursing Sisters. What they have done for the sick and suffering only those who have come under their care or see them can realize. Many a soldier in the days to come will remember with everlasting gratitude the Sanatorium at Estcourt, general Father Ellis, and the devoted Sisters of the Sacred Heart.—The Cape Argus, Jan. 17.

"The Strength of Twenty Men." When Shakespeare employed this phrase he referred, of course, to healthy, able-bodied men. If he had lived in these days he would not have said that, for the man who is not healthy may become so by taking Hood's Sarsaparilla. This medicine, by making the blood rich and pure and giving good appetite and perfect digestive capacity and strength to the system.

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London, Saturday, March 10, 1900.

MATCH-MAKING FOR MONEY.

It is stated on the good authority of a young American lady who was herself

experimented on that a regular business is carried on in France and some other countries of Europe by

ladies of high social position, to secure wealthy American brides for impecunious continental men of title. A heavy

fee is given should the negotiations prove successful. Through these a considerable number of marriages have

been brought about, and it is often found that the American brides while securing the titles they look for get worthless husbands by the same

stroke.

A SIGN OF THE TIMES.

An effort is to be made to make Good Friday a statutory holiday in the State of Massachusetts, a bill to that

effect having been introduced into the Legislature by State Senator Kelliber. We cannot of course prognosticate

what will be the result of the proposal, but the fact that such a thing is contemplated suggests to us some thoughts on the irony of faith. Among all religious

sects, Presbyterians and Puritans, who are the progeny of Presbyterianism, are the most opposed to the

observance of any holy days but Sundays, as being against the sixteenth chapter of the Westminster Confession. It will be something remarkable if the

Parliament States by excellence pass a law appointing a Catholic day of special devotion to be a legal holiday.

A FICTITIOUS JESUIT "CONVERTED."

There has been some boasting in the American religious papers to the effect that "a Jesuit priest in good standing," by name the Rev. Theodore McDonald Stuart, has been received into the Protestant Episcopal Church. This

is taken to be an offset to the conversion of the Rev. B. F. de Costa from Episcopalianism to the Catholic Church. It is significant that it has not been

stated where the conversion of the Rev. T. McDonald Stuart took place, wherefore, in order to discover the facts it is

necessary to look into the lists of the Catholic clergy which are regularly published in the Catholic directories, being furnished officially by the Diocesan Secretaries. In these lists the name of Rev. Theodore McDonald Stuart does not appear, from which

fact the conclusion is inevitable that there is no such priest in good standing in the country, and that consequently no such conversion has taken

place.

THE STATUS OF CATHOLICS IN THE TRANSVAAL.

There has been a considerable amount of discussion in regard to the manner in which Catholics are treated under the laws of the Transvaal Republic, and the Rev. Father J. De Kanter of St. Joseph's Church, Spikane, Wash, accordingly wrote to Dr. Leyds, the Transvaal envoy to Europe, to ascertain authoritatively the truth of the matter. Dr. Leyds answers the Rev. Father's letter most courteously, giving the following facts as exhibiting the actual state of the case:

There is no truth in the assertion that Roman Catholics are barred from voting or holding office in the South African Republic. In 1894 a resolution was passed by the Volksraad that no Roman Catholics in future should be appointed as officials, but it was withdrawn in 1896. According to the Constitution, members of the Volksraad, and the President, and the Secretary of State must be members of a Protestant Church. During the last session, his Honor the President has proposed to do away with this restriction.

This puts the position of Catholics in the Transvaal clearly before the public view. That the restrictions on Catholics have not yet been removed, is clear from Dr. Leyds's letter, as he reports that their removal has merely been proposed by President Kruger.

This being the case, the inference drawn by Father De Kanter is not

warranted by the facts. Father De Kanter reasons thus:

"The Boers have seen their mistake, and are willing to correct it; and in that regard they are more intelligent than the English. The South African Republic has existed only twenty years, and discovered in those few years that such a law was an injustice; whereas it took the English Govern-

ment a few hundred years to repeal the law whereby Catholics were barred from entering Parliament or holding office. After that restriction had been taken away, the English Constitution is more narrow minded, as it requires the head of the Government, to be a member of the Episcopal Church of England."

Surely, it will be time enough to lavish superlative laudation on Boer tolerance, in comparison with English intolerance, when the Boer laws shall be brought at least to the same plane with the tolerance of the laws of England, which is not as yet the case. The Rev. Father is evidently carried away by his personal, and perhaps national prejudices. It is true, he may and actually does say the Boers are about to make the requisite changes in their constitution; but it does not necessarily follow that this will be done because their President proposes it, for that is not the way in which Republics manage their

business; and at present, even according to Dr. Leyds's letter, members of the Volksraad or Parliament cannot be Catholics. There is no such disqualification as this under British law, nor has there been during more than two generations.

We have not a word to say in defence of the unjust treatment of Ireland by the Government and Parliament of Great Britain; but neither must we forget that many of the hardships under which Ireland has suffered have been moderated, and we yet have hope that the reunion of the Irish Nationalist factions will be a great step toward securing the full justice for Ireland which she demands; and it is still possible that this justice may be obtained before the Boers remove the religious disabilities now found in their constitution, even if, after the close of the present war, they retain their practical independence.

There are, it is said, only about six thousand five hundred Catholics in the Transvaal, and if these be placed upon a level with their Protestant fellow-citizens, we shall then give due credit to the Boers for that act of justice and for their spirit of toleration. But it is as yet premature to go into an ecstasy of admiration in their regard.

ANGLICANISM AND ITS FOUNDATION.

"Never forget that it was the Church which in 1531 petitioned the King to do what the Church itself could not do—to decline the payment of first fruits to the Bishop of Rome, and to say that the Pope had no longer any jurisdiction over the Church in England."

We learn by the Montreal Star of 21st Feb. that this was the chief point insisted upon by the Right Rev. A. Hunter Dann, the Anglican "Bishop of Quebec," in a lecture delivered in the Parish Hall of St. John's Church, Montreal, on the 20th ult., the subject of the lecture being "The Need of the Reformation of the Church, and How it Really Came About."

The pre-reformation Church of England, which was simply that part of the universal or Catholic Church which was in England, had not and could not have the right to substitute another supreme authority over the Church, or any portion thereof, than that which was divinely instituted and universally recognized.

The Council of Sardica, at which British Bishops were present, in A. D. 347, declared that it was within the duty of the Bishops of Rome, as successors of the Apostle Peter, to appoint judges to review the judgments of all other Bishops. This was no more than the authority always exercised by the Popes, and it is evident that good order in the Church required that no local Church has the right to take away the authority which the whole Church recognized as existing in its supreme head. The Council of Arles, at which there were also British Bishops, toward the beginning of the same century, as well as the General Council of Nice, also acknowledged the Pope's universal jurisdiction.

It is no easy matter to follow, or even to enumerate, all the absurd theories on the origin of the Church of England, which the divines and dignitaries of that Church put forward in justification of its rebellion against lawful authority in the sixteenth century, and to show that the modern Church of England is identical with the Church of England of the ages preceding the so-called Reformation.

But this effort of Bishop Dann to show this to be the case surpasses in effrontery anything we have hitherto met of this nature. Let us examine the real history of the matter.

As early as the year 1528 Henry VIII. made his demand of Pope Clement VII. to dissolve his marriage with Queen Catherine. The Pope in that year despatched Cardinal Campeggio to England with full powers to examine the case and to pronounce judgment in accordance with the laws of God and of the Church.

The Cardinal, in conjunction with Cardinal Wolsey, made a careful investigation into the matter, but it being one on which there could be no doubt, and yet being fraught with consequences of the gravest character, he would not take the responsibility of pronouncing judgment, so he referred the whole case back to the supreme authority of the Pope for a final decision.

Cardinal Wolsey was blamed by Henry as being the cause of the failure of his scheme, and was in consequence banished from the court.

He was not left more than a few months, however, to the peaceful performance of his archiepiscopal duties, after which he was arrested on a charge of high treason, and was saved from the scaffold only by his death on the 29th of November, 1530.

After Wolsey's death, Henry found a convenient tool in Thomas Cromwell to bring his wicked designs to a successful issue. Cromwell's creed was simple.

It was to ride to wealth and power by doing the behests of the king, but to the restraints of morality and religion he was an utter stranger.

It was at the suggestion of this panderer that the king assumed the title and prerogatives of "Head of the Church." Cromwell reasoned:

"Is it to be endured that so great a sovereign should be thwarted in his desires by the authority of Rome? Germany has thrown off that authority, and why not England? Let the king declare himself head of the Church within his own realm, for so long as the Pope is master England is little better than a monster with two heads."

We do not deny that even before Henry VIII., especially during the century previous, laws had been enacted by Parliament which infringed on the lawful authority of the Pope, but we do emphatically deny that any parliament in any country has the right to interfere with the divine constitution of the Church of Christ. Such laws were, therefore, of no more authority in conscience than the laws of Nero or Domitian, which required Christians to renounce their faith, or to offer sacrifice to idols or false gods.

Under one of these laws, Henry VIII., at the instigation of Cromwell, determined to force upon the clergy the acknowledgment that he alone was supreme head of the Church in England.

Under the pretence that Wolsey had unlawfully acted as the Pope's legate, he was convicted. The pretence was a false one, as he had acted under a royal patent permitting him to do this; but he had abstained from pleading in the belief that with such a tyrant against him, it was more prudent to throw himself on the king's mercy.

Wolsey's conviction was made a pretext to charge the whole body of the clergy with a misdemeanor for having recognized him as the Pope's legate. The Bishops offered Henry £100,000 for a pardon, but Henry refused to grant this unless they declared in their offer of the money that he was "the protector and only supreme head of the Church and clergy of England."

For three days they held out against this in spite of all threats, but at last a majority reluctantly compromised the matter by adding the clause "In so far as the law of Christ will allow."

It is evident that with this clause the recognition of Henry's supremacy was nugatory. Yet this is the whole basis for Dr. Dann's assertion that "the Church petitioned the King to take from the Pope his supremacy over the Church."

We admit that it was a weakness for the Bishops to submit to this tyranny, but the terrorism to which they were subjected would be enough to invalidate their act, even if they had the right to do away with the laws of the universal Church, to say nothing of the divine constitution of the Church. But it is clear they have no such right. Several of the Bishops refused most heroically to the end to admit the King's pretensions, amongst whom were Archbishop Warham, and Bishops Gardiner and Fisher, of whom the last named was executed on the 21st of June, 1535, for maintaining the Pope's authority.

But Bishop Dann's own admissions

prove that his statement of the case as quoted above is a distortion of history; for a little lower down he admits that "the actual throwing off of an un-Catholic yoke was due to the shameful and cruel action of a shameful and cruel king."

It was, in fact, because Henry's only hope to be allowed to give free rein to his lustful passions was that he should have a Church completely under his thumb; and he succeeded in his purpose by establishing the royal supremacy, an act in which Bishop Dann glories as having made the Church of England the "Catholic Church" named in the Apostles' and Nicene Creeds. The new fangled Church thus constituted, of course, gave Henry all the permissions required when he wanted to be free to marry a new wife, whether by divorcing or murdering the one by whom he was already encumbered.

If there were no other reason to show that the whole Church of Christ requires a head whose authority is not limited by any national boundaries, that very page of history to which Bishop Dann so confidently appeals would be sufficient to demonstrate it beyond cavil; and as no one but the Pope has ever claimed such authority, it must follow that he alone possesses it.

THE BROOKLYN REVIVAL.

Quite a storm was created in the teapot of Evangelicalism in Brooklyn by the announcement of the Rev. Len. G. Broughton, a revivalist from Georgia, to the effect that a revival which was begun about the end of January would be specially directed toward the overthrow of Unitarianism, as the most dangerous enemy to real Christianity at the present time.

This announcement made by the leading preacher of the revival created considerable ill-feeling, and as Unitarianism is practically preached in many New York pulpits outside of those which are professedly Unitarian, it may be imagined that the revivalists found the cold shoulder turned to them in many quarters in which Evangelicalism is supposed to be the staple spiritual nourishment furnished to the congregations, and in some of the Churches of these congregations the revival was bitterly attacked.

The Rev. Mr. Broughton, however, was not so easily to be turned from his purpose, and he announced in some of the New York papers his reasons for his course in the following strong terms:

"The revival is a war on all forms of infidelity and sin. Before God, infidelity is the most damning sin of all. Jesus said: 'He that believeth not the Son, the wrath of God abideth with him.' The rejection of Jesus Christ as the Lamb of God that taketh away the sin of the world is the one sin for which men go to hell, because it includes and fosters all other sins. . . . Now Unitarianism is only one form of infidelity, but it is the form which just now poses under the guise of culture and religion, and through pulpits and press during recent months has been insulting believers in the deity of Christ by asserting that there is little need of multiplying Unitarian Churches, because orthodox Churches are full of such unbelievers."

In another statement, issued to the press after his former announcement had been unfavorably commented upon, he took an equally firm stand, saying:

"I repeat that the man who believes in Unitarianism and sticks to it will go to hell. All sinners are Unitarians. All Unitarians are sinners, because they deny the deity and divinity of Christ and His atonement by blood. Unitarians would go up Calvary's hill and tear down the cross of Christ himself. I don't run much on scholarships, but place my theology on the Bible. I claim to be as broad as my opponents. But I am narrow when it comes to the upholding of the Word of God. . . . To the minister who says that I am one of those sleepy Southerners preaching a medieval theology, I will say that I preach to more people in one night than he does in a month. He says I am asleep, does he? Well, let him follow me and I'll keep him awake. I'm in this fight up to the chin, and I repeat that the man who denies the divinity of Christ cannot be saved."

Another of the Evangelists announced plainly that the revival would be a campaign against Unitarianism, and the gauntlet thus thrown down was taken up not only by the Unitarian ministers and papers, but even by some of the Evangelicals as well as the secular press, and for the most part the public sympathy is on the side of the Unitarians. The Literary Digest gives in a recent issue extracts from a number of prominent papers which show the general trend of public opinion in the matter, and from the symposium furnished, we may readily draw the inference that the Unitarians who make the boast that their teachings have per-

meated Protestantism of all forms, are by no means over confident in their view of the case.

The Rev. Charles H. Eaton, a New York Unitarian clergyman, to whom Mr. Broughton refers in his allusion to some one who had said he was asleep, says:

"Ministers of the Southern type have been asleep while the world has moved forward, and the weapons used by them would be about as effective, in the light of modern warfare, as the gun of Rip Van Winkle, and its watch-dogs about equal to Rip's dog Saldor."

The Brooklyn Eagle and the Boston Transcript also take side with the Unitarians.

We must say in regard to this controversy, that we fully agree with the Revivalists in the opinion that Unitarianism, notwithstanding its profession that it is a form of Christianity, does not in its unbelief fall at all short of absolute infidelity. But what remedy for it can Protestantism afford? It is a logical sequence of Protestantism, and owes its existence to the same principle on which all Protestantism is founded, the supremacy of individual or private judgment as the arbiter of all controversies of faith.

The scriptural proofs of Christ's divinity are no stronger than those which sustain many Catholic doctrines which Protestants reject, and to which they apply such opprobrious names as "superstition and idolatry." But constant tradition coming down from the Apostles, and the living voice of an intangible Church instituted by Christ, establish equally the Unity and Trinity of God, the Incarnation of God the Son, and our redemption by His blood. But these testimonies to the "faith once delivered to the saints," are equally strong and decisive in establishing the real presence of Christ in the Holy Eucharist, the Catholic priesthood, the Sacrifice of the Mass, the reverence due to the Blessed Virgin Mary and the Saints of God, the efficacy of prayers to the saints to obtain their intercession, and other Catholic teachings. Thus the great St. Leo expresses the faith of the Church of all the ages, when in his sermon on the Passion of Christ he says:

"Because Thy cross is the fountain of all blessings, the cause of all graces, through which strength comes to be-lievers out of weakness, glory out of reproach, life out of death. Now also, all carnal sacrifices coming to an end, one offering of Thy Body and Blood supplies all the diversities of sacrifices; for as Thou art the true Lamb of God who takest the sins of the world, and so makest all mysteries complete in Thyself, and as there is now one sacrifice substituted for all victims, so of all nations there must be one kingdom."

The essential unity of Christ's Church, the Sacrifice of the Mass, Christ's real presence in the Eucharist, are here taught just as plainly as the efficacy of our redemption through the shedding of His Blood on the altar of the Cross, a doctrine which also admittedly implies His divinity. His divinity is, however, still more clearly and directly asserted by numerous other passages of the earliest Fathers.

"ON DECAYING NATIONS."

We have received from the Rev. L. S. Hughson of the Baptist Church, Lindsay, the following reply to some comments of ours on a recent sermon of his which appeared in the Watchman-Wardner:

To the Editor of the CATHOLIC RECORD: Sir—By your courtesy, I have received a copy of the CATHOLIC RECORD in which reference is made to a sermon that I preached recently. I do not wish and I do not suppose you would permit me to discuss your article, but I wish to correct a mis-statement of my position.

I was treating of some of the perils that at present threaten the Empire, and mentioned the war in South Africa, intemperance, the luxury of certain of the aristocracy, the anarchism of certain enthusiasts and the ritualistic movement in the established Church.

In referring to the war, I expressed my opinion that it was not at first a political necessity, but had been precipitated because neither side had used a patient diplomacy. Chamberlain and Kruger both were unfitted for correct diplomacy by natural temperament and from former personal antagonisms. They brought their Governments into war. In this they erred, but that is no reason why England should now repeat her costly magnanimity under Gladstone and avoid the horrors of continuing the war by yielding everything to the Transvaal. When the antagonists at the beginning chose to fight for the interests at stake, Britain must not take her hand from the sword just because her armies have met with reverses. That would now be cowardice and a confession that she was wrong, not simply in the method of her diplomacy, but in the matter of her contention as well. In this there is no immoral advocacy of continuing an injustice. England and the Transvaal chose to drink the bitter cup. Now that they find it bitterer

than they expected they must yet drink it to the dregs. For the wrong in beginning war, both peoples are being terribly scourged by the wounds and death of their sons, and all who love their kind should pray for peace, as soon as it may come honorably. But one cannot stop alone. Hence England must go on till by war they have accomplished what they did not effect in peace.

Will you permit me to refer briefly to my assertion that degeneracy awaits countries where Romanism prevails? In my sermon I discussed this with expressed regret. I take no satisfaction in contemplating the utter fall of Spain, once the mistress of the seas, but whose best fleet could not stand an hour before that of our youngest nation. Italy is less decayed, but what is she compared with Imperial Rome when she embraced Christianity? The signs of decay in France are less conspicuous, but, without effrontery, we may feel that they are real. Surely she is in the beginning that it is a form of Christianity, does not in its unbelief fall at all short of absolute infidelity. But what remedy for it can Protestantism afford? It is a logical sequence of Protestantism, and owes its existence to the same principle on which all Protestantism is founded, the supremacy of individual or private judgment as the arbiter of all controversies of faith.

The scriptural proofs of Christ's divinity are no stronger than those which sustain many Catholic doctrines which Protestants reject, and to which they apply such opprobrious names as "superstition and idolatry." But constant tradition coming down from the Apostles, and the living voice of an intangible Church instituted by Christ, establish equally the Unity and Trinity of God, the Incarnation of God the Son, and our redemption by His blood. But these testimonies to the "faith once delivered to the saints," are equally strong and decisive in establishing the real presence of Christ in the Holy Eucharist, the Catholic priesthood, the Sacrifice of the Mass, the reverence due to the Blessed Virgin Mary and the Saints of God, the efficacy of prayers to the saints to obtain their intercession, and other Catholic teachings. Thus the great St. Leo expresses the faith of the Church of all the ages, when in his sermon on the Passion of Christ he says:

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It is necessary now that this war shall be carried to its end. The war was not necessary, and the objects for which it is being waged could have been attained in peaceful ways. That is my opinion—possibly I am wrong. Not till diplomacy has been exhausted is war ever justified. In my judgment it was not exhausted by Chamberlain and Kruger. . . . In South Africa these people (the Boers) through no consent of theirs, came under the British rule. They did not like it, and withdrew, but the ever restless and active Empire followed them. They moved again and crossed the veld. There the British followed them, and now there is no place left to go, and they have turned at bay. Much that has been said against the Boers is true. They are ignorant, reactionary and stubborn—the British soldiers are finding that out—and they do not want to be put under our institutions. We sympathize with them, but are glad that the same time that British rather than Boer ideas will prevail in South Africa. I believe that but for Cecil Rhodes' idea of a Cape to Cairo railway, there would have been no war. However, it is on, but the Empire is not in danger. . . . If England is being punished for her sins, as Dr. Carman was incorrectly reported as saying, I believe she will come out at last successful, for I do not believe Providence will cause her to yield to any other nation in the world. . . . No other flag that floats beneath the heavens stands for so much honor as the Union Jack. . . . Many must die, many homes be desolated, much money and time wasted, but Britain will come out of this victorious, unless complications arise. Of that there is no whisper at present."

It is plain that Mr. Hughson here maintains that the Boers, looking for a quiet home, were harassed by the British in their greed of territory, until having been penned in a corner from which there was no further means of escape, they at last turned to bay, and hence came the present Transvaal war.

What greater injustice than this could be inflicted on a people? And yet Mr. Hughson declares "it is necessary now that this war shall be carried to its end," and asserts the monstrous proposition that "Providence" will bring victory to the oppressor as a reward for her insatiable pride and that the war should go on lest England should be accused of cowardice!

This is the morality we condemned. Messrs. Chamberlain and Balfour pointed out a few days ago that some of the Liberal leaders in the British Parliament had taken exactly the same stand, and justly ridiculed such morality as that of the highwayman.

We are not greatly surprised that Rev. Mr. Hughson should fall into such an ethical cesspool, for his religion has no fixed moral code, any further than to leave it to each individual minister as may suit his own fancy, and at the same time be acceptable to the leading members of his congregation for the time being. But we, certainly, did not misrepresent him, and we had no desire so to do. We must remark here, however, that Rev. Mr. Hughson maintains thus the very doctrine which gentlemen of his profession are usually so fond of

falsely attributing to the Jesuits, that "the end justifies the means."

The Rev. Mr. Hughson returns his contention that Catholic countries are decayed and degenerate, but puts his assertion in a new form. He speaks now as a prophet saying:

"Degeneracy awaits countries where Romanism prevails."

We shall not delay to make remarks upon the rudeness of applying names to the great Catholic Church of nineteen centuries, but we would like to know whence he obtained the aptness of a prophet.

The subject of the degeneracy of Catholic nations we already treated some length, showing the prosperity of some Catholic countries, and giving reasons why in some cases the temporal prosperity of nations may be interrupted for a time. This was explained in the case of Spain, as well as of the foreign and domestic wars into which that country has plunged almost continuously for more than a century.

The temporal prosperity of a country depends upon many complicated causes, upon which it would take much space to dwell here, yet we mention one which has frequent considerable share in producing it, and that is a people completely ignorant and devote themselves entirely to the worship of Mammon. This produces the wealth of Imperial (Pagan) Rome, of which Rev. Mr. Hughson speaks enthusiastically. Does he forget that at that very time the Jews, who the people of God, were passing through a period of temporal affliction which lasted over six centuries?

In fact, under Christianity, as God has made no promise of temporal wealth as the reward either to nations or individuals who serve faithfully. On the contrary, according to Christ's oft-repeated teaching the rich are in that most perilous position which requires the special position of divine Providence to about their salvation, for "it is for a camel to pass through the needle than for a rich man to enter the Kingdom of Heaven." (Matt. xix, 24) It is true, he immediately afterward that it is possible for God, though impossible man, to bring this about, yet it is certainly not what we would expect a minister of the Gospel to so riches as to make them the object by which the true religion is known.

Nevertheless there are several Catholic countries which stand in the rank of nations as far as temporal prosperity is concerned, such as Spain, France, and Austria, by no means make this fact the of the truth of their religion, and morality are a more sure test we say repeat what we have quoted from Mr. Tieblich's book on Spain:

"The total of prostitution in the country is, I believe, much the number we can daily meet leading street of London, or New York or Chicago might have been added.

The same author says: "The comparative percentage of professional vice and of generalness of morals is much lower than in any other country in

THE FEDERAL GOVERNMENT AND CATHOLIC ALIENMENTS—HISTORY REVEALING ITSELF.

An Ottawa correspondent the following letters, the first by Professor Goldwin Smith, Globe in January, 1895 and from Mr. G. L. P. O'Hanly which appeared in the Empire 12th of the same month.

Goldwin Smith's letter to us is as follows:

SIR JOHN MACDONALD AND PHILIP TO THE EDITOR OF THE GLOBE:

Sir—You quote from Mr. Macdonald's interesting article in The Canadian on Sir John Macdonald.

Sir John was timid until death; committed to it by others. He thought it grown, he used it as a reach the power he liked to wield.

Sir John Macdonald was in five days before the election of 1878, and continued till after the keep Protection at arm's length, never do for Canada. "No," I reply, "and you needn't fear going to get into that hole." I lately declared for Protection help rallying him on his own answer was that "Protection much for him that he had to do for Protection."

It was curious that in his own day before the election he seemed much on the National Policy day in his favor. His chief reason to be on the Irish Catholic vote

falsely attributing to the Jesuits, that "the end justifies the means."

The Rev. Mr. Hughson returns to his contention that Catholic countries are decayed and degenerate, but he puts his assertion in a new form. He speaks now as a prophet saying:

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The subject of the degeneracy of Catholic nations we already treated at some length, showing the prosperity of some Catholic countries, and giving reasons why in some cases the temporal prosperity of nations may be interrupted for a time. This we explained in the case of Spain, as arising out of the foreign and domestic wars into which that country has been plunged almost continuously for more than a century.

The temporal prosperity of a country depends upon many complicated causes, upon which it would take too much space to dwell here, yet we may mention one which has frequently a considerable share in producing it. It is that a people completely ignore God, and devote themselves entirely to the worship of Mammon. This produced the wealth of Imperial (Pagan) Rome of which Rev. Mr. Hughson speaks so enthusiastically. Does he forget that at that very time the Jews, who were the people of God, were passing through a period of temporal affliction which lasted over six centuries?

In fact, under Christianity, at least, God has made no promise of temporal wealth as the reward either to nations or individuals who serve him faithfully. On the contrary, according to Christ's oft-repeated teaching the rich are in that most perilous position which requires the special interposition of divine Providence to bring about their salvation, for "it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of Heaven." (St. Matt. xix, 24.) It is true, he explains immediately afterward that it is possible for God, though impossible for man, to bring this about, yet it is certainly not what we would expect from a minister of the Gospel to elevate riches as to make them the one sign by which the true religion is to be known.

Nevertheless there are several Catholic countries which stand in the front rank of nations as far as temporal prosperity is concerned, such as Belgium, France, and Austria, but we by no means make this fact the test of the truth of their religion. Virtue and morality are a more sure test, and we say repeat what we have already quoted from Mr. Thieblin's book on Spain:

"The total of prostitution through the country is, I believe, much under the number we can daily meet in one leading street of London, or Berlin," New York or Chicago might easily have been added.

The same author says: "The comparative percentage of professional vice and of general looseness of morals is much lower in Spain than in any other country in Europe."

THE FEDERAL GOVERNMENT AND CATHOLIC APPOINTMENTS—HISTORY REPEATING ITSELF.

An Ottawa correspondent sends us the following letters, the first written by Professor Goldwin Smith to the Globe in January, 1895, and the other from Mr. G. L. P. O'Hanly of Ottawa which appeared in the Empire on the 12th of the same month.

Goldwin Smith's letter to the Globe is as follows:

SIR JOHN MACDONALD AND PROTECTION. To the Editor of the Globe:

Sir—You quote from Mr. Maclean's very interesting article in The Canadian Magazine on Sir John Macdonald the words: "Sir John was timid into death of Protection; had to be bullied into it, led into it, committed to it by others. But when he thought it grown, he used it as a bridge to reach the power he liked to wield." Sir John Macdonald was in my house a few days before the election of 1878, and was talking of his prospects. He had up to that time, and continued till after the election, to keep Protection at arm's length, and declared only for Readjustment. I called his attention to the fact that some of his supporters were holding Protectionist banners, and ventured to point out to him that while the United States, with their vast varied area of production, and their immense home market, might not suffer so much from the Protectionist system, that system would never do for Canada. "No," was Sir John's reply, "and you needn't fear that I am going to get into that hole." When he ultimately declared for Protection I could not help rallying him on his conversion. His answer was that "Protection had done so much for him that he had to do something for Protection."

It was curious that in his conversation with me before the election he seemed not to rely much on the National Policy for turning the day in his favor; His chief reliance seemed to be on the Irish Catholic vote, which he expected, by some friendly influence then at work, to be made solid in his favor.

pected, by some friendly influence then at work, to be made solid in his favor.

Toronto, Jan. 3, 1895. Mr. O'Hanley's letter sheds some light upon the reason for the almost total defection of the Catholics from the Reform cause in 1878. He says: Empire, Jan. 12, 1895.

SIR JOHN MACDONALD'S MEMOIRS. To the Editor of the Empire:

Sir—In Dr. Smith's letter of last Saturday's Globe occurs the following passage: "His chief reliance seemed to be on the Irish Catholic vote, which he expected by some friendly influence then at work, to be made solid in his favor." This reminds me of a conversation in 1878 with the "Chief-in-Chief," He said, in substance, if not in the exact words below: "The first rift in the thick and lowering clouds of the 'Pacific' disaster was the publication of the Marlborough House resolutions. I saw at a glance that when the Irish Liberals of Ontario, always so loyal and faithful in adversity, were kicking the 'Grit' camp must not only be in a state of rebellion, but in a state of distinct aggression. When I saw such names as O'Donoghue, McKeown, Carroll, yourself and many others, whom I knew never swerved in their allegiance in the worst days of George Brown and The Globe, in arms in revolt, I concluded that I had not only a certain, but an easy victory."

G. L. P. O'Hanly.

These letters are now of interest as attesting the causes of the changed attitude of the Catholic electorate of Ontario towards the Federal Government between 1874—when they warmly supported the Mackenzie Administration—and 1878, when their hostility to that Government was of the most pronounced and active character.

From professions made by Mackenzie and other Liberal leaders the Catholics were led to expect fair and liberal treatment at their hands. But these professions of liberality did not survive beyond the ministers reaching the Treasury benches—they never fruited—they brought forth nothing. All promises were disregarded, and no consideration was given to the representations or remonstrances of their Catholic supporters.

The Government having secured their votes, all consideration for them vanished until the next election, when the "professions" were louder and if possible, more emphatic. But the Catholics wisely said: "He who deceives me once, that's his fault; but if he deceives me the second time that's my fault."

Sir John Macdonald possessed keen political instincts and realized the effect of the change that was impending, and discerning with that foresight—which was one of his great attributes—that the turn-over of the Catholic vote would form a most important factor in returning him to power, immediately took advantage of the situation. That turn-over, combined with the great change effected amongst the manufacturers by the introduction of the National Policy, so transformed the electoral vote that the Mackenzie Government was swept as if by the besom of destruction, out of existence. The Ministry faced Parliament in 1874 with a majority of nearly one hundred, and four years later Sir John Macdonald resumed power with a majority of sixty-six at his back.

Outside the ministers themselves and their personal friends and political opponents, upon whom the bounties of the Government had been bestowed, there was not the slightest regret that such an end came to such a ministry.

And apropos of the conduct of the present Government in bestowing the patronage on political opponents. Our correspondent encloses an excerpt from an editorial in the Ottawa Citizen of 18th Dec. 1897, which is exceedingly well put. It says: "There is no vice much baser than that of ingratitude, and it is but natural that our friends who are passed over in this way should complain if the offices they desired are given to men who have no claim to them. The man who forgets his friends in his desire to placate his enemies does not make friends of his enemies as rapidly as he makes enemies of his friends." A Government guilty of this ingratitude generally get an opportunity to rely on the support of those they have been so anxious to benefit.

Although it was patent to many, particularly in Western Ontario, that the Catholics were lining up in array against the Mackenzie Government, there was not a member of his Cabinet possessed of sufficient sagacity to realize the position. Then, as now, advice was given and remonstrances made; then, as now, we were told that advice was not given nor remonstrances made by representative Catholic people. But it turned out then that the ideas they represented found expression in the ballots cast by the

Catholic electors. History sometimes repeats itself.

We have heard much concerning the reception accorded the Catholic delegation from Toronto by the Premier at Ottawa, and also as to the remonstrance lately made to Sir Wilfrid by the Young Liberal Association of Toronto. These we will deal with in a future issue.

We understand there will likely be a Catholic Convention held either in Ottawa or Toronto some time in May, when united action will likely be taken. We also hear that a manifesto will be issued by leading Catholic Conservatives immediately after the prorogation of Parliament.

AM I PREPARED FOR HEAVEN?

We all hope to go to heaven when we die. Even the unbeliever in Christianity, unless he be a thorough materialist, indulges the vague hope that somehow, in the world of spirits to which we are all hastening, he will find a place of happiness as unending as his existence. What that happiness will consist in, he perhaps, never stops to consider, though, if his real wishes and highest aspirations were known, it would probably be found that he hoped for a sort of paradise such as Mohammed promised to his faithful followers.

He believes in God, of course, though his ideas of his relations to God are very vague and indefinite. But a moment's thought should convince him that as we are dependent on God for our existence in the world, so our happiness in the world of spirits must depend upon a more intimate union and communion with God. True happiness in our social relation is generally derived from assimilation of character. The exquisite pleasure of true friendship is derived from such assimilation. The truly good man can not unite with or take any pleasure in the company of a profane, corrupt and wicked man. And the feeling is fully reciprocated on the part of the wicked man. He has no sympathy with the good man. He may admire him at a distance, but he takes no pleasure in those things which the good man loves and delights in. He is uneasy and uncomfortable when he is asked to participate in those things which are the source of the highest joy to the good man—such as prayer and praise and worship in God's holy Church.

Here in this world, the ungodly man, left to his free will, can banish the thought of God from his mind and resolve not to think or care for Him. But would it not be well for him to consider that in the world of spirits he will be brought into immediate contact with God in such a manner that it will be impossible to forget or ignore Him? Now, if he has taken no pleasure in the thought of God in this world; if, on the contrary, he has deliberately ignored Him and gone counter to His will, how can he expect to take pleasure in the thought of God when brought into His immediate presence? St. Paul derives great consolation from the thought that though in this world we do not know exactly what we shall be in the next, yet, as the sons of God, we are assured that when He shall appear we shall be like Him, for we shall see Him as He is; and the Psalmist says, "I shall be satisfied when I awake in Thy likeness." Yes, that is the only true source of happiness in heaven—assimilation with—likeness to the character of God.

What then, the important question arises, is our duty and our highest wisdom in view of these facts? If our considerations? Is it not, manifestly, to seek first the kingdom of God and His justice, and to consider every other interest as secondary importance? The kingdom of God on earth is His holy Church, the very design of which is to aid us in the great work of transformation and assimilation to the divine nature, that we may be prepared to enjoy Him forever in the world to come. This He does by proposing to us the example of the God Man, our Saviour Jesus Christ, who is said to be in the likeness of God and the express image of His person. She also proposes to us the example of that transcendentally beautiful, glorious being, the Immaculate Mother of the God Man, who is the model of purity and all virtues, and he expect to take pleasure in the thought of God when brought into His immediate presence? St. Paul derives great consolation from the thought that though in this world we do not know exactly what we shall be in the next, yet, as the sons of God, we are assured that when He shall appear we shall be like Him, for we shall see Him as He is; and the Psalmist says, "I shall be satisfied when I awake in Thy likeness." Yes, that is the only true source of happiness in heaven—assimilation with—likeness to the character of God.

It involves on our part, first, a resolution to save our souls at all cost; then courage, perseverance, self-denial, due restraint of our unruly appetites and passions, a constant fear and love of God and steadfast purpose never wilfully to offend Him, and a never ceasing effort to conform our selves to the holy will of God and to please Him in all things. To aid the weakness of our corrupt nature our holy mother the Church provides us with a wonderful system of helps in her life giving sacraments and worship. To test our sincerity in the desire for heaven we may well ask ourselves whether we are really in earnest in making use of the indispensable means for attaining it. Does the desire occupy a supreme place in our thoughts? Are we really striving to conform ourselves to the will of God? Are we conscientiously regular and faithful to our Christian duties? If so!

with the blessing of God and the intercession of our dear and holy mother of perseverance we may console ourselves with the reflection that we are in the safe path that leads to heaven. If not well—may the good Lord have mercy on us.—Sacred Heart Review.

LOYALTY TO THE CATHOLIC FAITH.

The very dearest friend we have on earth has a holy horror of exclusion from the sacraments. It is his only ambition to cling with the utmost loyalty to holy faith. To a Catholic faith means not merely a dreamy or sentimental conviction of the existence of a God and of a future life, but the whole body of God's revelation, handed down, guarded and interpreted by a teaching Church and strengthened by a most practical sacramental system. There are large numbers of people in this country who do not accept anything like the complete circle of Catholic doctrine, and who yet call themselves Christians. We have no desire to dispute their title to that great name. When a man calls himself a Christian he does homage to Christ—and that is something. But just as there would be some who cried out "Lord! Lord!" and who yet would never enter the kingdom of heaven, so there are those who prefer to be Christian, and nevertheless fall far short of that full, rich and ample religion which it cannot be doubted Christ intended to leave on earth. It is unquestionable, for example, that Christianity is meant to be more fertile, more precious, more useful to the spirit of a man, than Judaism. The character of American Christianity—if we might use the phrase—was said to be reverence for God, and trust in Christ. But the Jew revered God, and even more deeply; and, although his Messiah had not come, he trusted most firmly in God, to forgive him his sins and to save him. Surely Christianity is more than this. In one sense, it is true, nothing more was possible to the soul than such reverence, love and trust. But the purpose of Christianity is to make these things, which had been obligatory from the beginning, easier, more constant and more universal.

"Thou shalt love the Lord thy God," it was said to the Jew—as to the Christian; but to the Christian, the Babe of Bethlehem, the Boy of Nazareth, the Preacher, the Crucified One, was given that, by the aid of sight and hearing, he might love more heartily and more continually; for Jesus is God. "Repent of thy sin," it was said to the Jew—and to the Christian; but to the Christian there was the Cross, not to do away with the necessity of repentance, but to make repentance more real, more acute, more lasting. "Trust in thy God," it was said to the Jew, and to the Christian; but the Christian was to have the altar, the new priesthood, the sacramental ministry, to make his trust a living exercise of the heart; and not a dead formula of the spirit. "Save thy soul," it was spoken to the Jew, as to the Christian; but to the Christian the world was to be full of luminous teaching, symbolic rites, and striking observations, that he might the better remember his soul, and transform his whole life by spiritual influence into a preparation for the life to come. This is the reason of the extended dogmatic teaching of the Church, and of her sacramental system. "Digma" means indisputable principles; a sacrament means the conveying of spiritual grace by outward rites. Dogmatic teaching, being the word of Christ's authorized teaching body, is surely the word of Christ. A sacrament, since it could not be a sacrament unless Christ had willed it to be one, is as certainly the touch of Christ's hand. Firm and fixed teaching is necessary to make sure of the truth on such points as God, Christ, Grace and the future life. It is not a bondage, but freedom; unless all divine teaching were bondage. A man might, in some ways, be excusable in not knowing what the Church taught; but he must always be unfortunate—unhappy. A plant cannot hold to the earth unless it has roots; and a soul cannot cling to God or to Christ unless it has knowledge; and knowledge means ideas, and ideas mean teaching. Again, to live outside of the great Christian sacramental system might be the result of excusable ignorance; but it cannot help being a calamity. A man who misses the well in the desert may not be blameworthy, but he is very much to be pitied. Any Catholic who gives up one jot or tittle of his faith gives up the most precious of the earth's treasure. Any non-Catholic who even suspects a sacramental system, as the Real Presence, as the Mass, as the Church, should never rest till he has searched for it and found out whether it was so or not.—American Herald.

A MONITORY FOR LENT.

Ave Maria. Of all seasons Lent is the proper time for practising the holy exercise of meditation. In the ages of Faith no one ever neglected it; and there can be no doubt that the chief cause of the decay of virtue and piety, justice and equity, is this: people nowadays do not seriously reflect upon the truths of the Gospel; and though professing to believe in Christ, do not hearken to His words.

In the cathedral of Lubec, in Germany, there is an old slab with the following inscription, which optimizes in an admirable way the most appropriate matters for Lenten meditation. The devotional manuals used by our forefathers in the faith abound in precious bits like this. It is a pity they are so little known, for there is more substance in these few lines than is contained in many a pretentious book. The authorship is unknown, but the spirit is unmistakable: Thus spake Christ our Lord to us: Ye call Me Master, and obey Me not; Ye call Me Light, and see Me not; Ye call Me Way, and walk Me not; Ye call Me Life, and desire Me not; Ye call Me Wise, and follow Me not; Ye call Me Fair, and love Me not; Ye call Me Rich, and seek Me not; Ye call Me Eternal, and seek Me not; Ye call Me Gracious, and trust Me not; Ye call Me Noble, and serve Me not; Ye call Me Mighty, and honor Me not; Ye call Me Just, and fear Me not. If I condemn you, blame Me not.

A TOUCHING SCENE

In the center of a large crowd, some kneeling reverently, others gazing morbidly, two priests on an afternoon last week ministered to a man who had fallen near the bottom of the stairs of the uptown station of the Second avenue elevated railroad, New York City. A policeman sent to Bellevue hospital, and Dr. Graham Rogers responded in a hurry. While awaiting the ambulance the crowd gathered. The two priests had just come from the Green point ferry. Seeing the crowd, and seeming to grasp the situation, they hurried forward and to the injured man's side. They glanced at him for a second. Then one of the priests caught sight of a little brown ribbon which came just over the edge of the man's shirt. "He is a Catholic, Father," he said to his companion. "See, he wears a scapular." Instantly the priests knelt beside the ungodly man. The crowd fell back reverentially, the Catholics uncovering and joining silently in prayer. It was a strange scene. Overhead the elevated trains rattled. Electric cars went clanging by. Out of half a hundred tenement windows men and women looked down upon the picture.

HOW PERVERTS ARE MADE.

Catholics, by neglecting the practice of their religion, by missing Mass occasionally, by receiving less and less frequently the sacraments of the Church, by mingling too freely with heretics, gradually fall away from the faith and become mere listless beings or skeptics as far as religion goes. No Catholic became a pervert all at once. He is led by degrees from one omission to another. Faith will die without good work. Faith will die without most constantly feed it with these good works. Those lukewarm Catholics that

just barely keep within the pale of the Church, must regard their faith as simply alive and nothing more. The least breath of temptation will extinguish it; and it cannot be revived without a special grace of God. To be a Catholic we must be practical and in earnest.

LENTEN THOUGHTS.

What is the origin of fasting? Under the Old Law the Jews fasted by the command of God; thus Moses fasted forty days and forty nights on Mt. Sinai, when God gave him the Ten Commandments; Elias, in like manner, fasted in the desert. Jesus also fasted and commanded His apostles to fast also. The Catholic Church, says St. Leo, from the time of the apostles, has enjoined fasting upon all the faithful.

Why has the Church instituted the fast before Easter? 1. To imitate Jesus Christ, who fasted forty days. 2. To participate in His merits and passion; for as Christ could only be glorified through His sufferings, so in order to belong to Him, we must follow Him by a life answering to His. 3. To subject the flesh to the spirit, and thus, 4. prepare ourselves for Easter and the worthy reception of the Divine Lamb. 5. Finally, to offer to God some satisfaction for our sins, and, as St. Leo says, to atone for the sins of a whole year by a short fast of the tenth part of the year.

Was the fast of Lent kept in early times as it is now? Yes, only more rigorously; for 1. The Christians of the early ages abstained not only from flesh-meat, but from those things which are produced from flesh, such as butter, eggs, cheese, and also from wine and fish. 2. They fasted during the whole day and ate only after vespers, that is, at night.

How shall we keep the holy season of Lent with advantage? We should endeavor not only to deny ourselves food and drink, but, still more, all sinful gratifications. And as the body is weakened by fasting, the soul, on the other hand, should be strengthened by repeated prayers, by frequent reception of the holy sacraments, attending Mass, spiritual reading, and good works, particularly those of charity. In such manner we shall be able, according to the intention of the Church, to supply by our fasting what we have omitted during the year, especially if we fast willingly and with a good intention.

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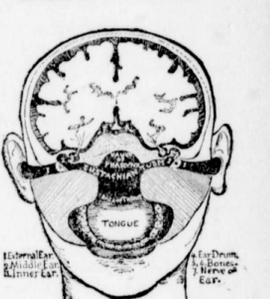
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Still Another Testimonial to DR. SPROULE'S CURE OF DEAFNESS.



TESTIMONIAL.

For several years I suffered very much from Catarrh in the head and became very deaf. I consulted doctors and tried many a verted remedy; but found little relief until I was led to apply to Dr. Sproule, Boston, through whose remedies, under God, I am completely cured of both the Catarrh and Deafness.

MRS. JOHN PEARSON, Minneapolis, Minn.

Dr. Sproule's patriotism makes him feel especially gratified at the restoration of this lady, who has given both husband and son to her country. Her husband was Captain in the British Royal Navy, and her son, of the Royal Canadian Dragoons, has just been ordered to South Africa to serve his Queen and Country.

Dr. Sproule makes no charge for diagnosis or advice. He leaves you free to take his treatment or not after he has told you its exact cost, which he makes as low as possible. Address DR. SPROULE, B.A., 7 to 13 Duane St., Boston.

LITTLE FOLKS' ANNUAL 1900.

Price Five Cents. This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charming than the previous numbers. The frontispiece is "Bethlehem—Jesus and His Blessed Mother in the stable surrounded by adoring choirs of angels." "The Most Sacred Heart" are the "Saints of God" illustrated; a delightful story from the pen of Sara Trimmer Smith—the last one written by this gifted authoress before her death in May last—entitled "Old Jack's Eldest Boy" (illustrated); "Jesus Subject to His Parents" (poem); "The Rose of the Desert" (illustrated); Humorous paragraphs for the little folk, as well as a large number of illustrated games, tricks and puzzles contribute to make this little book the best and cheapest we have ever read. Address Thos. Coffey, London, Ont.

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MY NEW CURATE.

All Story Gathered from the Story Leaves of an old Diary by the Rev. P. A. Sheehan, P. P., Doneraile (diocese of Cloyne), author of "Godfrey Austin's Student," "The Triumph of Faith," etc. For sale by Thos. Coffey, CATHOLIC RECORD, office, London, Ont. By mail free of receipt, price, \$1.50.

1900. SOUVENIR OF THE HOLY YEAR.

The Catholic Almanac of Ontario and Clergy List. Splendidly Illustrated Throughout. APPROVED BY THE APOSTOLIC DELEGATE, GATE AND THE ARCHBISHOPS AND BISHOPS OF ONTARIO.

The history of Catholicity in Ontario is a grand history, and Catholic parents could easily supply their children with very valuable information by subscribing to the Catholic Almanac.—Fergus Patrick McEvoy, Bishop of London. For sale by Thos. Coffey, London, Ont.—Price 25 cents. TABLE OF CONTENTS. Proclamation of the Universal Jubilee of the Holy Year, Nineteen Hundred. Astronomical Calculations for 1900. Litany of the Sacred Heart. On the Consecration of Manikind to the Sacred Heart of Jesus. Jesuit Missions in Ontario. (Illustrated.) His Excellency the Most Rev. Diomedo Falcomi. (Illustrated.) Catholicity in Ontario. (Illustrated.) Sketch of the Diocese of Hamilton. (Illustrated.) The Consecration of the Resurrection. (Illustrated.) The Church in Ontario. Religious Orders in Ontario—men. Religious Orders in Ontario—women.

WANTED.

A GOOD RELIABLE MAN TO DO GENERAL odd farm work, yearly employment. About four miles north from Gt. Gwent, Ont. Thos. Cartwright, Clinton P. O.

Catholic Prayer Books, Rosaries, Crucifixes, Scapulars, Religious Pictures, Statuary and Church Ornaments, Educational works. Wholesale and Retail. Prompt attention. D & J SALLIER & CO. Montreal.

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PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXXV.

Philip Melancthon was of a more placable disposition than Luther, and better inclined to conciliatory explanations. It is a pity that he seems to have been more utterly cold-hearted towards the condition of the common people than even Luther.

Unhappily this was not the advice which he received from the two chief German Reformers, although I think it is likely he would have received it from Bucer.

"Your Lordship," says Melancthon, "should make no alteration in the old feudal services and your contentment should be entirely at rest."

Observe now the sophism with which this opinion begins. Paul is speaking only of government, considered as an institute established for the public weal.

He and Luther are both fond of the amiable comparison, and he brings it in here, "To the ass his fodder, his load and his whip, so to the servant his bread, his work and his flagging."

How utterly different the case of Baron Ennsel! Had he been, what he probably was not, a lord "immediate of the Empire," responsible for the government of his dominions, he would of course have felt perfectly free to lay such taxes as were needed for this end.

His scruples show that he was asking himself another question, namely, Why am I requiring, over and above a fair rent, all sorts of services and payments from my people, purely for my own advantage, and by no other title than that of hereditary compulsion?

"And indeed," he continues, "the burdens of the peasants are much lighter than those of the authorities."

FIVE-MINUTE'S SERMON.

Second Sunday of Lent.

LONG, AND LABOR FOR HEAVEN.

"Lord, it is good for us to be here, let us make here three tabernacles." (Matt. 17, 5.)

So great was the joy felt by the apostles on seeing their divine Master in His glory that they had no other desire than to build habitations on Mount Thabor, and there dwell forever with Jesus.

There are thousands of Christians who act similarly to the apostles. They permit their hearts to be chained to the trifling and worthless pleasures of this world, and expect to find joy in Heaven.

How earnestly does not our Lord warn us against such indifference! How solemnly does He not admonish us in the gospel, when He says: "Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal."

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WHAT THE SAINTS TEACH US.

WHAT I assert, is that the saints, as a class, did few things. Their lives were by no means crammed with works, even with works of mercy.

What I proceed. Many saints have been made saints by one thing. The sanctity of many has been consummated in its very beginning.

There is no uncertainty about this. Personal. It comes your cough quickly. All bronchial affections give way to it. 25c. of all druggists.

A SURE CURE FOR HEADACHE.—Bleeds headache, to which women are more subject than men, becomes so acute in some subjects that they are utterly prostrated.

At the Barracks. Illustrated. A story of French camp life. Soldier and Mary. A tale of the early Christians, with the flavor of "Fabiola."

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TRUE CHRISTIAN BROTHERHOOD.

WE are told that we should bear one another's burdens.

How shall they enter into their lives if they are separated by any chasm from the lives of the poor or of the toilers of the world?

We cannot, by giving a small alms, or even a large amount of money, bring about that Christian brotherhood which we ought.

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OUR BOYS AND GIRLS.

The Children's Lent.

Even our boys and girls should lead to deny themselves and begin in Lent to conquer sensuality. It will not let them to give up the use of sugar, cake and candy throughout this holy season.

The youngest officer, in point of army seniority, to be ordered to front, is Second Lieutenant Charles Vaughan, who is a nephew of the Cardinal, and whose commission in the Seventh Dragon Guards, about to bark for the Cape, is gazetted of this week.

The Highest Pleasures. To our boys and girls we would say the highest, the best, the most permanent pleasures of youth (and also of life) are those which are not sought but which come from the faithful fulfillment of life's "little things."

Some children might imagine the queer little Eskimos of whom they sometimes read had life dull, now that the weather is so sunshiny and the weather is so away up there in the northland.

A Good Samaritan. In the village of Gargara, at a notable occurrence took place the day Professor A. Migne Edward eminent naturalist, witnessed it made it the subject of an article which has just appeared in a French scientific journal.

Books Make People Think. The boy or girl who reads good is not likely to remain uneducated. The study of books will put young in possession of knowledge which notes her happiness and use. Knowledge will give them the charging the duties in executing poses. Many a person has had an inspiration from a book lifted her to a higher position.

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Our Blessed Lord himself had made the practice of the corporal and spiritual works of mercy the test of a good and holy life, and at the Last Judgment.

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QUEENSBURY DEAD. I particularly request that no mummies or tombs be performed at the grave, but that I be buried as an agnostic. This sentence is part of the last will and testament of the peer Sir John Lubbock, Marquis of Queensbury.

General Debility and a "run down" state calls for a general tonic to the system. Such is the D. & L. Emulsion. Builds you up, increases your weight, gives health. Made by Davis & Lawrence Co., Ltd.

CHATS WITH YOUNG MEN.

Catholic Columbian. Young men admire with all their soul O'Connell and his grand fight for his native land and the faith in Ireland. They admire Windthorst and his noble, fearless, unpraiseworthy band in the German Parliament.

Doers and Dreamers. There are two classes of men in the world—doers and dreamers; and all men who have neither any capacity to understand and appreciate the dreams and visions of others belong to the class of dreamers.

Electric Engineering. The idea prevails that engineering is the paying profession of the future, to which students will do well to direct their attention. It is often said that the art of electricity is in its infancy; that it is destined to have a vast expansion.

March and the Lion. The saying about the lion and the lamb is a better one which is literally true. When March comes in and finds you taking Hood's Sarsaparilla purify, to enrich and vitalize your blood, you may expect when it goes out that it will leave you free from that tired feeling and with none of the pimples and eruptions which manifest themselves in impure blood in the spring.

What a Change! The first National Gallery of England collected by Charles I. contained nine Raphael, eleven Correggio, and twenty eight Titians. All the pictures representing the Blessed Virgin were afterwards burned by order of Parliament. (Our authority for this statement is Matthew Arnold.)

Saved Their Child. Mr. T. W. Dextater Expresses A Father's Gratitude. HIS LITTLE GIRL WAS ATTACKED WITH HEART TROUBLE AND DOCTORS SAID SHE COULD NOT RECOVER—DR. WILLIAMS' PINK PILLS HAVE MADE HER SOUND AND LIVELY AS A CRICKET.

Labatt's Ale and Porter. Used Medicinally: Have the recommendation of nearly all physicians. Reports of a chemist furnished on application. Used Dietetically: Stimulate the appetite, improve digestion, promote sleep. NECESSARY with cheese—VALUABLE with soup and meat.—ENJOYABLE with oysters.

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March and the Lion. The saying about the lion and the lamb is a better one which is literally true. When March comes in and finds you taking Hood's Sarsaparilla purify, to enrich and vitalize your blood, you may expect when it goes out that it will leave you free from that tired feeling and with none of the pimples and eruptions which manifest themselves in impure blood in the spring.

Labatt's Ale and Porter. Used Medicinally: Have the recommendation of nearly all physicians. Reports of a chemist furnished on application. Used Dietetically: Stimulate the appetite, improve digestion, promote sleep. NECESSARY with cheese—VALUABLE with soup and meat.—ENJOYABLE with oysters.

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