

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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PRELIMINARY TO A DISCUSSION.

Dr. McAllister, in an interview given to the *Pittsburg Commercial Gazette*, makes some comments on our reply to his letter, published in last week's *Freeman's Journal*. He promises a formal reply to our article. When we receive it we will give it careful consideration. In the meantime we have some remarks to make on the doctor's interview.

He seems to think that the difference between him and us concerns only the form of the question thesis to be discussed. In this he errs. We are not particular about the mere form, whether affirmative or negative. His first thesis is satisfactory to us, both as to matter and form. It is this: "The essential and distinctive principles of Roman Catholicism are a departure from the principles of the Apostolic Church."

We accept this as the issue, but we insist, as a preliminary to the discussion of it, that he and we come to some agreement on what are the principles of the Apostolic Church. He proposes to make those principles the measure by which to judge Catholic principles. This being so, common sense dictates that we must know what they are. Let us make this still more clear by a homely illustration. Suppose we were discussing the length of a piece of cloth. He says it is ten yards long, and we contend that it is fifteen. How are we to determine? By the application of a yardstick. Very well. But suppose I dispute the correctness of the yardstick which the doctor produces to measure with, insisting that it is too long or too short. Is it not clear that we must determine the correctness of the yardstick, and know that it is of standard length, before we can settle our dispute about the cloth?

Now, the doctor proposes to measure Catholic principles by the principles of the Apostolic Church. The latter are the yardstick which he proposes to use, and we require that it must be correct and of the standard length. Is this not reasonable? Thus it is that until we agree on what are the principles of the Apostolic Church we cannot make them the measure of Catholic principles.

But, says the doctor: "It seems clear to me that such a requirement would keep us most effectually from ever coming to a discussion of Roman Catholic principles." In other words, we must accept his disputed yardstick or we cannot measure the cloth! But did the doctor reflect seriously on the import of his words? Did he not see that they are a confession that the principles of the Apostolic Church cannot be known? And, if unknown, how can they be a measure of anything? How, then, can he think of measuring Catholic principles by an unknown quantity of criterion?

We could never agree on the criterion, I continue the doctor. If we can never agree on the correctness of the yardstick we can, of course, never agree on the length of the cloth. If we can never agree on what were the principles of the Apostolic Church we can never agree on what principles coincide with or differ from them. And yet the doctor suggests a line of argument that involves a discussion of these very principles, on which, he tells us, we could never agree! If we cannot agree on a standard of measure or weight, we can measure or weigh nothing.

The doctor outlines a plan of proceeding. He proposes to take, for instance, the Catholic doctrine of the infallibility of the Pope—a doctrine which we assent to without further trouble. This admitted, he says, "and now comes the discussion as to whether this was a principle of the Apostolic Church." He has already told us that we can never agree on this, since we can never agree on the criterion. We have a purpose very distinctly in view in calling attention to these inconsistencies. It is to compel the doctor to uncover and assume his real position, which is to make the Protestant principle of private judgment the criterion of the Catholic truth.

The attempt, unconscious or otherwise, shows a lurking suspicion of the weakness of that position in a discussion with a Catholic. He knows that I have the same right to insist on making the authority of the Catholic Church the criterion of Protestant doctrines. His Bible and private judgment must be thrown out. We will in a moment see why; and we will also see that while the doctor was denying the necessity of a common ground or criterion, and asserting the impossibility of finding it, he had one as neatly tucked up his sleeve as Ah Sin's euche deck. This criterion, held in reserve, is the Bible and private judgment, as the doctor lets out in these words:

"I would take up in succession other essential and distinctive principles of Roman Catholicism and give proof from the records of the Apostolic Church that said principles are a departure from the principles laid down by Christ and His apostles."

That is, you would make the Protestant principle of Bible and private judgment—a principle which we do not admit—the criterion by which to test Catholic principles.

As we have said, this criterion must be thrown out. Here is the reason:

Before that collection of books, called the Bible, can be put in evidence on the question of what were the principles of the Apostolic Church you must prove that they are inspired of God, and not mere fallible histories. To bring them in and quietly assume that they are inspired will not do. That would be begging the question. But you cannot, on Protestant principles, prove the inspiration of those books. They cannot testify in their own behalf, for the question would still remain: Is the testimony they give inspired? As a matter of fact, there is no text in those books affirming their inspiration. This the doctor knows as well as we do.

Therefore until he proves their inspiration the doctor cannot adduce them as the criterion or what were the principles of the Apostolic Church. Proof of their inspiration is an essential preliminary.

But, the doctor will ask, Do you not, as a Catholic, admit and teach that the Bible is inspired, and does not this admission give me the right to quote it against you? No; it does not. The Catholic believes the Bible to be inspired on the sole authority of the Church, which he believes to be infallible. If the Church be not infallible, as you claim, the Catholic's reason for its being inspired is the inspiration of the Bible is gone, and he is in the same box of uncertainty that you are. But he is more logical than you are. He refuses to believe in the inspiration of a book without a reason, or with no better reason than you have.

Therefore, you are reduced to the necessity of admitting the infallibility of his Church before you can quote the Bible as inspired evidence to him.

We hope by this time the doctor will see why we insist on a common ground or criterion by which to determine the principles of the Apostolic Church. We were aware all the time that he had a book "up his sleeve," as a reserved criterion, and was quietly assuming its inspiration, and that his interpretation of it could be the only correct one. We have been endeavoring to bring him down to ultimate principles, or, as he would say, to get "at the essence of the issues in question."—N. Y. *Freeman's Journal*.

FATHER HECKER.

His Yankee Type of Character and the French Catholics.

It is not a little significant to note with what eagerness many thinkers in Europe are watching the development of American thought, especially in religious matters, and are looking to the fresh vigor of our younger civilization for their inspirations, writes "Catholicus" to the *New York Sun*. Leo XIII. has made no secret of the fact that not a few of his progressive ideas as well as his broad humanitarian notions have been acquired from American sources. He owns up to carefully reading a copy of the constitution of the United States given to him by President Cleveland some time ago, and it gives him not a little delight to button-hole some American prelate or publicist, and while telling him how much he loves America, to gather all the knowledge he can of American ideas and the trend of American thought. Formerly the wise men came from the East; his wise men come from the West. Leo in this capacity represents a large and growing class among the thinkers of Europe.

A notable instance of the same spirit is found in the publication lately of two appreciative articles on Father Hecker in *Le Correspondant* by the Count de Chambrun, and now there appears a translation into French of the life of Father Hecker, professor at the Catholic Institute of Paris, summarizing the intellectual position Hecker, speaks of him as the prophet of the future—the one who has blazed the way to the best progress in religious matters.

Abbe Klein is one of the stoutest exponents of the Leonian policy in France, and, like Leo, he is a strong believer in the vitality of ideas. He says of Hecker's "Life" that "no book has appeared within fifty years which casts more vivid light upon the present condition of humanity or the religious evolution of the world, on the intimate relations of God with the modern soul, or on the existing conditions of the Church's progress."

The type of Yankee character he finds in Hecker is so unconventional and at the same time so refreshing, so full of straightforward simplicity and guilelessness, so utterly lacking in that peculiar French trait, diplomacy, that he falls in love with it at once. Still he does not fail to see the far-reaching influences of Hecker's ideas, and he realizes that, like all pioneers in intellectual or spiritual movements, Hecker will be appreciated fifty years from now far more than he is to-day. He says: "Nothing is so affecting as to follow the intellectual, moral and religious evolution of this free and confident youth. As in a sort of interior drama one beholds God taking irresistible possession of his soul and leading by a manifest influence to the highest degree of perfection. With the difference which belongs to their epochs, he reminds one of St. Augustine. The latter was attracted to God

from a corrupt life. Hecker was profoundly moral, filled with a strenuous desire for the light, but without any model of the religious life, and even repelled from the Church by the external appearances which Catholics retained from an age gone by. He has traversed the whole space which today separates from the Church a Yankee unembarrassed by the accidental institutions of the past."

When the searchlight of Rome was being thrown on the difficulties which ultimately culminated in the institution of the first American religious community, now known as the Paulists, one of the Canadian Bishops said to Pius IX: "Holy Father, I should not at all be surprised if you were to canonize one of these Yankee priests some day."

The applications of the inventive genius to the industrial arts have undoubtedly produced more changes in the world in the last fifty years than were formerly made in several centuries. Such changes in the social world do not go without reacting profoundly on the moral condition of humanity. They require, and, in a certain measure, they call into being more knowledge, more energy, more independence, more initiative and a greater change of the conditions under which one lives; and all this newness of environment creates new ethical problems which constantly demand solution in public life as well as settlement in private conscience. The passive spirit which was the honor of an epoch in which one had only to follow the current, must everywhere give way before those active virtues without which the cause of morality cannot stand.

In these changing conditions Hecker had the greatest confidence in the inborn ability of human nature to adjust itself from a spiritual side to the new order of things. He saw that the trend of all these movements was in the direction of larger liberty and greater intelligence, and that the office of religion was not to curtail liberty and intelligence, lest perchance they be abused, but to encourage and direct them. Not a few were possessed of the idea that religion was a huge central despotism in the hands of a hierarchy whose chief business was to repress the legitimate aspirations of the heart for what are the idols of modern life—liberty and intelligence. Little wonder, then, that agnosticism was the full flowering of such reputed antagonism. But the system of mysticism of which Hecker was the best exponent emphasized the fact that the "kingdom of God is within you." Every legitimate aspiration for what is good is from the interior spirit of God, and the practical end of the true religion is simply to submit each soul individually to the guidance of the Holy Spirit. The external authority which has been endowed with the prerogative of infallibility must be merely the standard by which we are to measure the rectitude of the interior action—the track on which the train is to run while the motive power is in the engine. The initiative to individual perfection must not be the principle of authority outside of one's self. Where this is looked to and depended upon the result is the drying up of the secret fountains of individual life. But the growth must be from within, as the tree grows by a life all its own.

The action of the priesthood must be to dig about and fertilize the roots that the tree may get its best development. "The better the man, the better the Christian." "The individual quality of the man cannot be too strong, or his liberty too great when he is guided by the spirit of God."

It is not without its significance that these very principles have been enshrined in the latest encyclical letter of Leo on the "Mission of the Holy Spirit," and too little notice has been taken of these luminous affirmations of the great watchman on the tower of Israel.

During the last three hundred years the polemic effort of the Church has been to defend the outer ramparts from the citadel of her power—the external authority. This work found its logical culmination in the Vatican council, whose definitions placed the coping stone on the fortified walls. Now, says Leo, the battle of three centuries is done; turn now to the inner beautifying and sanctification of souls.

Hecker's life had been the practical studying out of all these vital principles, and he burned with the most intense desire to tell his countrymen that the Catholic Church gives them a flight to God a thousand times more direct than they ever dreamed of. They think the authority of the Church will cramp their limbs. He was eager to explain to them that it sets them free, clears the mind of doubt, intensifies conviction into instinctive certitudes and quickens the intellectual faculties into an activity whose force is unknown among those who are always inquiring for and never gaining the truth. And with his profound confidence in the future of the religious life in America, he believed that the Latin race with its predilection for external institutions and monarchical forms of government had crowned its religious work in the Vatican council, and that it was given to other races to lead in the development of the interior virtues of religion.

Abbe Klein has assimilated these new and vigorous ideas in a wonderful way for a Frenchman, and his voicing of them in French for the religious thinkers of his own people is like a strain of sweetest music from another land. What is the matter with French Catholicism? Why is the practice of religion so formal, obedient, so servile and the Church so sterile? Because so little has been made of the interior spirit. The walls of a dungeon have been built around and the doors have been shut upon the religious spirit. Souls yearn for the light. They gasp for the fresh air. Hecker's spiritual views, which are, after all, but the approved teaching of the best mystical writers, are like a deep breathing of oxygenated air into these souls; they bring a new vigor into their eyes and a new vigor into their step. Little wonder that with yearning eyes the best thinkers eagerly scan the religious horizon of the western world for this new light.

CATHOLIC PRESS.

When death overtook Archbishop Janssens as he was on board ship sailing out for Europe, he said, as his last words: "I am ready, thanks be to God." What matters it where, when or how death comes, if that can be said: "I am ready; thanks be to God!"—*Columbian*.

Love is the highest test of civilization. The more that individuals and peoples advance in peace, gentleness, courtesy, kindness, hospitality, justice, and purity—all summarized in charity—the more progressive are they, whether they abide in adobe huts or marble palaces. It is not wealth but virtue that makes true greatness.—*Catholic Columbian*.

It is the man who is the missionary, not his words. His character is in his message. There is only one thing greater than happiness in the world, and that is holiness; and it is not in our keeping; but what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them. You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love.—*Henry Drummond*.

Prof. Carroll D. Wright, lecturer on political economy in the Catholic University of Washington, and well known in Massachusetts as a public man, is following a Catholic, but he writes in the following broad and liberal spirit in *Munsey's Magazine* on a subject that is generally misunderstood by our Protestant friends. Prof. Wright says: "I used to feel that it were idolatry or absence of refined feeling that led the Spanish or Italian peasant to kneel before the image of the Virgin Mother. A deeper appreciation of the aspirations of the human soul has removed that feeling from my mind. The peasant can realize and bring into his own heart the whole idea of the Mother, when he could not, even with the aestheticism of religious devotion, reach the God of the theologians. It has been through the innumerable representations of the Madonna that religion has received in many lands its most stimulating influence." Now some bigots will doubtless accuse Prof. Wright of what they are pleased to call Mariolatry.—*Sacred Heart Review*.

The press despatches referring to the woman's college at the Catholic University spoke of it, with their usual solemn silliness, as "a departure from the conservative methods" of Catholic education. On the contrary, it is merely the beginning of a return to the traditional Catholic methods which have fallen of late into disuse. In the Middle Ages the universities of Catholic Europe were open to women as well as men. Some of the most eminent professors in the Italian universities, especially in that of Bologna, which was directly under Papal auspices, were women, and this continued to be the case down to the present century. Degrees of every kind, with the single exception of those in theology, are given to women every year in some of the Catholic universities of Europe. The Catholic Church, while recognizing woman's primary functions of home-making and maternity, has never encouraged the placing of artificial obstacles in the way of those exceptional members of the gentler sex who have a special inclination to some honorable form of public or professional life.—*Church Progress*.

Rev. J. G. Remerton, a Lutheran minister of somewhere in the Catskills, has been sued for \$5,000 damages. The corpus delicti is the labelling of a child with a name obnoxious to his father and in disregard of his vigorous protest. The father, being a Swede, wanted his boy called Oscar, after the King of Sweden. The mother wanted the boy to go through this tiresome world under the euphonious name of "Gunder," though, so far as known, there is no king who carries that name among his other responsibilities. She saw the minister and convinced him that "Gunder" was no blunder. When the child was

brought to be baptized the father said "Oscar" the mother said "Gunder." The father protested, but the minister was firm and the boy was baptized "Gunder." For this outrage on his paternal authority and laceration of his feelings the father of Gunder asks the honorable court for damages to the extent of \$5,000. This action of the father is not supposed to bar Gunder from bringing a future action for damages that may arise from his being gundered when he was too young to protect himself. The minister's defence is that the name was selected by the mother, and that he considered the maternal rights paramount in the case. That is the point the court will have to decide.—*N. Y. Freeman's Journal*.

Abrey de Vere, in his "Recollections," now appearing in the *Ace Maria*, gives the following description of Cardinal Newman before he became a Catholic: "In Oxford there then abode a man, a lover of old times, and yet one who in fighting his way back to them had in the first instance to create an order of things relatively new—John Henry Newman. I had left for him a letter of introduction from an eminent fellow of Trinity College, Dublin, the Rev. J. H. Todd, to whose learning, liberality and patriotism Ireland has owed much. Early in the evening a singularly graceful figure, in cap and gown, glided into the room. The slight form and gracious address might have belonged either to a youthful ascetic of the Middle Ages or a graceful and high-bred lady of our own days. He was pale, and thin almost to emaciation; swift of pace, but when not walking, intensely still; with a voice so sweet and pathetic both, but so distinct that you could count each vowel and consonant in every word. When touching upon subjects which interested him much he used gestures rapid and decisive, though not vehement; and while in the expression of thoughts on important subjects there was often a restrained ardor about him, yet, if individuals were in question he spoke severely of none, however widely their opinions might differ from his."—*N. Y. Freeman's Journal*.

THE IRISH PRIEST IN POLITICS.

At the annual meeting of the Mayo North Union, held on Thursday, July 1, a notable paper was submitted by the Most Reverend Doctor Healy, Bishop of Clonfert, the title of it being: "The Irish Priest in Politics." Doctor Healy declared that his purpose was to give what he considered some practical advice to young priests of the College and Union. He claimed no special authority for his opinions, which were open to full and free discussion. He would try to confine himself to deductions, clear conclusions, from what he regarded as sound premises. The question was a large one; it had a historical aspect which reached back throughout all the ages of the Church's history. Every scholar knew that the greatest European statesmen had been ecclesiastics; but in treating the question they must confine themselves to their own time and country. He would confine himself to the humble but desirable and useful question of the intervention of the Irish priest in Irish politics, how far it was lawful and desirable, and what rules and safeguards should be effected regarding such intervention. First of all, he thought it was no part of a priest's duty to interfere in purely political matters. By politics he meant the practical science of governing a State with a view to promote the temporal welfare of the citizens. The Church had its own end to accomplish, and that was to ensure the spiritual welfare of her children here and hereafter. Church and State must cooperate in friendly union to have the best effect. There were many questions which belong to both tribunals. These were called mixed questions. Educational questions, matrimonial laws, and many others of a similar character, belonged to that category. In the settlement of these, or most of them, the Church should be the predominant partner. He presumed that no one denied a priest or Bishop the right to take a citizen's part in the government of the State; to have his own opinions in politics freely expressed; to exercise the franchise according to law, or to do what many other citizens might do without comment. Priests had to pay taxes, and were amenable to the laws of the State, and bearing the burden of citizens they had a right to the privileges. Having glanced at the example set by our Lord during His public life on earth, when He refused to be drawn into what were then political matters, Bishop Healy went on to consider how far the circumstances of modern life in Ireland justified divergence from the divine example. He considered that these circumstances entitled the Irish priest to take part in political affairs. There was no comradeship so deep, so close, or so enduring as the comradeship which existed between the Irish priest and the Irish people. Intervention on the part of priests in political affairs should be judicious and well-regulated, and he laid down some practical rules on this point. The first rule he would lay down was this: that young priests should not be encouraged or allowed to take active part in politics. The reason was perfectly clear; they had neither the experience, prudence, nor knowledge of the trustworthy political guides. The young priest was the official moral teacher of the people. He preached under the supervision of his parish priest and Bishop. As a moral teacher he was bound, and could not well go astray; but in politics it was a different case. They

could never be alleged as an excuse before God or man for neglecting any part of his ecclesiastical duties. These duties in this country were manifold and laborious, and if they were faithfully performed they left very little time for other occupations, and, moreover, they demanded the near presence and vigilance of the priest. The place for him was the church, the sick-room, and the school. There lay the sphere of his duties. And it could not be denied that meetings outside his own parish, conferences with political leaders, letters to the newspapers, and so forth, were very likely to interfere to some extent with the proper discharge of his duties. The priest, therefore, must be always on his guard lest his schools, his sick calls, or any of his duties might suffer thereby. A special word of caution was necessary with reference to parliamentary elections. The celebrate judgment of Justice Fitzgerald was neither altogether logical nor consistent in itself. But it asserted a sound rule—that, as a rule, neither spiritual nor temporal rewards should be promised; on the other hand, should spiritual or temporal coercion be resorted to in order to influence the choice of a voter in favor of a particular candidate. He was not disposed to quarrel with the substantial justice of that decision. The learned judge declared in it that the Catholic priest might counsel, advise, recommend, entreat, and point out the true line of moral duty, and might, if he thought fit, throw the whole weight of his character into the scales, but could not appeal to the fears, the terrors, or the superstitions of those he addressed. He (Most Rev. Doctor Healy) thought that the priest was free to do what was set forth in the judgment. Of course, in most questions where the spiritual interests of the people were at stake, perhaps more so than their temporal interests, the priest had a right to speak to the people upon such questions and to point out the line of conscientious duty which all good Catholics were bound to pursue. He spoke of temporal interests which affected primarily or materially the temporal interests of the people. As a rule the pulpit was no place for the discussion of such questions, however useful or important they might be in themselves. Often good Catholics might differ on such questions, and it was obviously improper to force them to listen to opinions distasteful to them when they came to the church to worship God. The only result would be to keep them away altogether from the church or to compel them to go elsewhere. The strength of the Church lay in the discipline and union of the clergy. When they thought it necessary to range themselves publicly in opposite camps it was in his opinion far better for the unity to abstain from political action altogether. Even in purely political questions also where the interests of his flock are at stake the able and experienced priest might feel himself called upon to help his flock in the regular conflict between the privileged classes on the one side and the poor oppressed people on the other. But even in such circumstances he must never forget that he is a priest, and he should so recollect his language, his dignity, and his demeanor as to bring no discredit on a ministry and no reasonable ground of offence to any man whatsoever.

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HOME RULE AND THE EDUCATION QUESTION.

The dilly dallying of Mr. Arthur Balfour in regard to the establishment of a Catholic University for Ireland is tiring out the patience of the Catholic Unionists of England, and even the London Tablet is threatening to take up the cause of Home Rule unless the question be settled in accordance with the wishes of the clergy and people of Ireland.

Many years ago both Mr. Balfour and Lord Salisbury admitted that Ireland is badly treated inasmuch as it has only a Protestant University with its chairs of theology, and in fact all its professorial chairs filled with Protestants, and they promised that this state of affairs would occupy the careful attention of the Government, that a remedy might be applied.

It has been one of the objections alleged by Irish Protestants against Home Rule that the Catholic majority in Ireland would or at least might be disposed to treat them unfairly. There is no foundation for such a statement, and before advancing it as an argument the parties who pretend to entertain such a fear should be able to show clean hands themselves.

It is a matter of course that the Orangemen throw all possible obstacles in the way of putting an end to this injustice, and Mr. Balfour has admitted this, acknowledging that his Irish supporters have been the chief cause why he has not yet remedied the evil of the existence of which he admits. He has declared, however, that it is his intention to prepare a just measure to which he will endeavor to gain the support of his party.

It is a problem well worth considering, why it is that there are so many in that and other large cities who totally neglect all thought of religion, and how the evil is to be remedied.

The conduct of the Government in regard to the Education question is on a par with its treatment of Ireland in every respect. A recent appointment of the President of the Ulster Union Association to be one of the Commissioners to administer the Irish Land Act is another sample of the desire of the Government to render justice to Ireland. Mr. Thomas Andrews, the appointee, is a landlord noted for his opposition to the rights of the tenantry, and the son of a man who was agent for the Marquis of Londonderry, whose ill-treatment of his tenantry has been notorious.

STATISTICS OF CHURCH ATTENDANCE.

The Federation of Churches and Christian Workers, a Protestant association, has been recently engaged in gathering statistics of church-goers in New York city, and the result is that some very startling revelations have been made public.

In the tenement districts of the city it appears that only 65 per cent. of the fathers go to church at all. But there would be a counterbalancing to this state of affairs if it were true that the women attend church more regularly, as is the general rule, or as it is supposed to be so, that in most communities the women are more faithfully religious than the men.

Among the rising generation the state of affairs is still more alarming, as only 23 per cent. of boys and 24 per cent. of girls attend church. It is not stated whether this percentage of the boys and girls is taken on the whole number, or only of those above eight or nine years of age, but in any case the percentage should be much greater, and the figures show that 37 per cent. of the adult population and probably 60 per cent. of the youth in these localities are living merely as animals without any heed to spiritual concerns.

It becomes a matter of great interest to know what proportion of these non-church-goers are Catholics or non-Catholics. On this point the statistics gathered do not give satisfactory information, but as it is known that a very large proportion of the people of these districts are Catholics, it must be the case that there are many Catholics to be counted among the non-church-goers to make up so large a percentage. By looking at their nationalities, however, it becomes evident that the non-church-goers among the Catholics are comparatively few.

It is a problem well worth considering, why it is that there are so many in that and other large cities who totally neglect all thought of religion, and how the evil is to be remedied. To our mind it appears to be a certain conclusion that it arises chiefly out of the diversities of creed created by private judgment in religious matters, and the absence of religious teaching from the Public Schools.

An incident strongly corroborative of this is to be found in the fact that only a few days ago a school-boy of

fourteen committed suicide deliberately. It is incomprehensible that this could have occurred if he had been educated with religious principles. He left a letter addressed to his parents in which he said that the causes of his rash act were that his parents were unable to furnish him with the advanced school opportunities he desired; and, further, because there is no advance made toward the emancipation of the working classes from the grinding oppression of capitalists.

RECENT PROTESTANT PILGRIMAGES.

Even in heaven St. Columba must have been much surprised on June the 9th, his annual festival, at the novel spectacle of a Presbyterian pilgrimage to the ruins of his monastery on the Island of Iona.

There was an immense Catholic pilgrimage on the same day in which Catholics from all parts of Scotland participated to do honor to the zealous Irish missionary who devoted his life toward the conversion of the Picts, but the fact of a Catholic pilgrimage was not so remarkable, as it is a common practice with Catholics to visit the shrines of the saints to invoke their intercession for us with Almighty God.

To this we must add that in the sixteenth century, at the preaching of John Knox and his co-laborers, the populace were incited to tear down all monasteries, and to destroy in all the churches the images and other memorials of the saints, and the ancient church and monastery of Iona did not entirely escape the destructive hands of these iconoclasts, though the sturdy McDonald and McGregor clansmen bravely defended their heritage against the aggressors, whose war-cry was that maxim of John Knox: "Pull down the rookeries and the rooks will go."

Time and oppressive penal laws succeeded in rooting out Catholicism from the sacred island, which was of old the centre of St. Columba's operations, and there are now two or three denominations of Presbyterians occupying the soil of their Catholic ancestors, but the relics of the ancient faith have not been entirely destroyed on Iona, and the pious Catholics of Scotland visit the spot every year in memory of the great Apostle of the Picts. But we believe that June 1897 was the first time when a Presbyterian pilgrimage was organized to visit the place for a similar purpose, and we are told the gathering was also very great, representing fully the whole Established Kirk of Scotland.

We have not seen any full reports of these sermons, but as it is now the custom with the sects to claim that the saints of antiquity belonged to their special creeds, we may reasonably suppose that there were not wanting strong affirmations that St. Columba was a staunch member of the "Auld Kirk" of the Covenanters, though he and the saint and his co-laborers were accustomed to say Mass for the living and the dead, just as Catholic priests do at the present day, and they were in full communion with the whole Church, which in the sixth century was undeniably united in submission to the authority of the Pope.

English Church divines are also very resolute in maintaining that St. Columba was a good Anglican, but it is only of late that such claims were put forth by any of these sects, the object being to confuse the minds of the people into the belief that sectarianism is not so modern as history proves it to be. But these efforts must fail, as people become more discerning through the spread of education, and when it is seen that Presbyterianism as well as Anglicanism is beginning to adopt such Catholic practices as visiting the

shrines of the ancient saints, the inference will naturally be that these practices are not so condemnable as they have hitherto been taught to believe. The result must be that many will return to the ancient faith which their ancestors abandoned during the last three centuries.

This pilgrimage of the Presbyterians is not the only remarkable pilgrimage which has taken place within the last few weeks, another being that of the Anglican Bishops now assembled at Lambeth to hold the Pan-Anglican Council, officially designated "the Lambeth Conference."

These Bishops, too, have had their pilgrimage to the spot where St. Augustine landed at Ebsfleet on the Isle of Thanet in the year 597, just thirteen centuries ago, and just while St. Columba was evangelizing the Picts.

St. Augustine was of the same faith as St. Columba. There was at the time but one Christian faith, and St. Augustine was commissioned by a Pope—Gregory the Great—to preach the faith to the Angles and Saxons. St. Gregory was disposed at first, long before he became Pope, to undertake this mission himself, but being a monk his superiors would not allow him to leave Rome. When he became Pope he could not undertake the task in person, but he selected Augustine to carry out the project he had set his heart on, of converting the Saxons and Angles to Christianity, and accordingly Augustine, who was also a monk, undertook the duty, taking with him forty companions, all monks.

This is the event which the Anglican Bishops now in Lambeth desired to commemorate by a pilgrimage to Ebsfleet, and to the ancient Church at Canterbury which had been the mother Church of England from a still more ancient period, early in the fourth century, and which had been at first dedicated to the Blessed Virgin, and later to St. Martin of Tours.

The occasion was a remarkable one, but it is surely a perplexing problem to know what connection the conversion of England by missionaries from the Pope has with the modern Church of England and the Pan-Anglican Council.

"FATHER" IGNATIUS OF LLANTHONY.

"Father" Ignatius, the Anglican "monk" who has an Abbey at Llanthony in Wales, on the Black Mountains, has recently had a religious service which has attracted new attention to his Catholic proclivities.

It may be remembered that the monk had some years ago under his jurisdiction a convent of nuns, who, while "Father" Ignatius was in America, took occasion in a body to abandon Anglicanism and to become Catholics.

If the monk had been at home, it is probable his influence would have prevailed to prevent some, if not all of his religious proteges to remain in their convent, and within the Church of England; but the fact itself is an indication that the course pursued by Father Ignatius and many of the High Church clergy has a tendency to remove the prejudices which have heretofore been inculcated on Protestants, from their infancy, in regard to Catholic doctrines and practices.

The occasion of the recent services held by "Father" Ignatius was a pilgrimage made to the Abbey by some sixty or seventy Public School teachers. This was itself a remarkable fact, for when so large and intelligent a body have come to regard a monastery as a suitable object of a pilgrimage with a religious purpose, it is clear that those participating must be free from the prejudice against religious orders which has heretofore prevailed among all Protestants, and the fact that it is notorious that "Father" Ignatius conducts his monastery as far as possible, while being outside the Catholic fold, on Catholic principles, it becomes still more evident that the visitors must be very free from anti-Catholic prejudices.

The Anglican Church Review of London, in giving an account of the ceremonies of the occasion, states that the bells of the monastery rang out a joyous peal of welcome to the visitors, after which all went into the chapel to hear a sermon, which was delivered from the "altar of the Virgin" where there is a "handsome statue of the benignant Madonna, crowned and sceptred, under a high-curtained canopy, and which looked smilingly upon the kneeling throng and the tonsured monk. Tall wax candles, vases of sweet flowers, and a gilded votive lamp hanging before the mystic Virgin Mother carried one's thoughts far away to other days, when Wales, and England, and all Christendom were covered with homes and shrines like

this of praise and rest, and peace and charity."

The ceremony ended with a fervent prayer and a benediction given by the "monk." It is said to have been highly impressive, and after the pilgrims dispersed, they joined in writing a letter of thanks to "Father" Ignatius for his cordial reception and kindly treatment of them, and for "the solemn and refreshing address which will live as a bright memory in the lives of many who heard it."

Notwithstanding that the zealous "monk" of Llanthony is a resolute upholder of Anglicanism Catholics cannot but be gratified that he is assisting in the removal of the prejudices which have so far blinded the majority of the people of England and Wales against Catholic truth, and the best thing we can wish him is that the clouds may be dispersed which prevent him and his disciples from recognizing the beauties and glories of the Catholic religion, and that he may soon become himself, with his flock, members of the one fold of Christ.

ANOTHER "HERESY HUNT."

Heresy-hunting is the designation now given to the practice of prosecuting ministers for entertaining and maintaining opinions contrary to the fundamental doctrines of the Christian religion, and the frequency with which it has been found necessary to institute these heresy-hunts shows to what a deplorable extent faith in all Christian truth is disappearing from the Protestantism of to day.

The latest of these notable heresy-hunts has been made by the General Assembly of the Church of Scotland, which has found it necessary to depose from the ministry the Rev. Alexander Robinson, of Kilmun, Scotland, who gave offence by the publication of a work entitled "The Saviour in the Newer Light." It is scarcely necessary to explain that the "newer light" here meant is that modern theory now prevalent among Protestants, which strips Christ of his divinity and makes Him merely a man, a man of great piety and zeal indeed, yet nothing more than a man, with all the foibles and defects of humanity.

The Belfast Witness, commenting on the transaction, says:

"It is a sad case, but not of any general significance. Mr. Robinson is to all intents a Unitarian, and it is better he should go where he belongs. They who hold a Divine Saviour cannot have ecclesiastical fellowship with men who dethrone Him from His unique dignity."

Surely the Church ought to be the upholder of Christian truth, and it might be supposed that in the effort to do so it would have the approval of all earnest Christians; but we find that this is far from being the case, and the Christian World, one of the most influential of the organs of so-called Evangelical Protestantism, is outspoken in condemning the action of the Assembly, which it does in the following terms:

"The Church of Scotland has, to our thinking, in every view of the case, been deplorably advised. The alleged ground for its procedure is that the views promulgated by Mr. Robinson are subversive of the faith. But, to begin with, is that so? On the contrary, the testimony of all who know him, including his opponents, is that he is a most earnest and devoted follower of Christ."

Heresy depositions are in nearly every instance afterwards repeated of. There is no member of the Kirk who does not feel ashamed of his conduct towards the sainted Campbell of Row, or of the later heresy-hunt of Norman Macleod. And the expulsion from the Free Church of Dr. Robertson Smith is now regarded by its best men as having been an act of stultification."

There can be no stronger proof of the great extent to which Unitarian or Latitudinarian views have spread among Protestants than this language of the Christian World. All the clergymen here mentioned (met with condemnation because they had unmissably wandered from the teachings of Christianity in regard to the reality of Christ's mission as the God man to redeem the world, yet the religious press are thus divided almost equally on the question whether they and others who propagate such views should be tolerated as teachers and leaders of Presbyterians and generally of Protestant thought.

It is but a very short time since most Protestants denied emphatically that Unitarians deserve to be called Christians, but now it is a most common thing, not merely to find Unitarian views tolerated, but even to see those who hold to Unitarianism, set up as the best models of the fervent Christian.

We do not exaggerate the situation if we say that the last stage has not even yet been reached. Practically

Protestantism has already almost become Unitarianism, and to use the late Mr. Spurgeon's words it is still on the down grade toward rank infidelity, so that in less time than most people think it possible, there will be but little difference between the most orthodox forms of Protestantism and Deism or Bob Ingersoll's creed of "I do not know," or "I do not believe." So true is this that the Unitarians have already said concerning the book recently issued by Dr. Workman, of the Canadian Methodist Church, and approved by Chancellor Burwash, of Victoria University: "This is where we were thirty years ago."

PROGRESS OF THE CHURCH IN GREAT BRITAIN.

Notwithstanding that both in England and America several Methodist newspaper organs have been congratulating themselves and gratifying their readers for one or two years past, by publishing statements to the effect that the Catholic Church in England is losing ground, statistics of the Queen's Jubilee period show that Catholicity has made almost incredible progress during that period, while Methodism has actually gone backward. So evident has this been made that within the last few days a despatch was received from London to the effect that Mgr. Sambucetti, the envoy who represented the Pope at the Queen's Jubilee, has reported to the Holy Father that the increase in the number of Catholics is due to accessions from Methodism, and that the decrease of the number of Methodists is due to this fact.

We cannot credit that this despatch is correct, or that Mgr. Sambucetti has made any such report, and we fully believe that the fallacy of the despatch will be made evident when in a few days the mails will bring intelligence on the subject. But the main facts of the progress of Catholicity and the decline of Methodism in recent years have been shown by indisputable statistics.

From among facts which prove the great advance made by Catholicity during the last sixty years, we find the following in Cardinal Vaughan's Jubilee pastoral to his diocesan: "In 1837 England had four Vicars Apostolic, and the whole British Empire had only forty eight Catholic Bishops. In 1897 England has a hierarchy with sixteen Bishops, and the Empire has 166. In 1837 the priests of England were 486, in 1897 they are 2,686. The increase during these sixty years in number of our churches and our religious communities has been in a yet far greater proportion."

From other sources other facts may be learned proving that ever since Catholic Emancipation in 1829 the progress of the Church has been both steady and great. The London Illustrated Church News had a recent article on this subject in which this was regrettably admitted. It stated that there are nearly fifty different orders of monks, and one hundred of nuns in Great Britain now, many of them having numerous establishments throughout the country, among which are 300 orphanages, houses for the sick poor, homes for penitents, and like institutions. In 1857 there were less than ten members of religious orders in Scotland. In 1877 there were fifty-three and these have risen to eighty-one in 1897. The Jesuits in England and Wales have increased over five-fold within forty years, and the Benedictines to the same extent. Each of these orders has doubled its numbers in twenty years, and the total number of monks is now about one thousand.

The Catholic population has increased almost in proportion to the same figures, and the increase is due in a very great measure to the Oxford Tractarian movement, but also very largely to the zeal of the self-sacrificing and hard-working priesthood, who are not excelled in energy and piety by the clergy of any other nation. To this cause the progress is mainly to be attributed, since the Tractarian movement has ceased to be the principal one in its effects.

FRENCH EVANGELIZATION.

Having heard so much of the great progress made by several of the Protestant denominations in evangelizing, that is to say in destroying the faith of the French-Canadians, it will be a surprise to many that the Rev. Edward de Gruchy, a veteran Methodist minister who has been engaged for twenty seven years in the evangelization work, declared positively to a Mail reporter a few days ago that the Methodist missions of the Province of

Quebec are in

reply to have been issued some of the misgiving that many of the misgiving have been out that the Catholic tells quite a different tale, and it is that the "East" were formerly and even so when Confederation, in most majority, only ing now an e the case.

Elsewhere, the Catholic pre-ates as absolute in some of that they cau-fingers.

This would if the boastful French evan-correct; but admission of comes from the who are enga-plete does Mr failure to a French work little we have us, and I ven-change than occasionally in Methodist Ch-work at all gives the fol-gree to which

"The French talked the me-know the rea-of things. I French distri-menters, ter-bationers, a bible-women, in many of tered the F have lost from the act-annuation, have now on active work, day school to ten more mis-teurs in ad-ers. I know expenditure we would n French work Presbyterians

It is scarce that by na-number of increase if the misio-missionaries the case th-cribed by being of th-as well to k-to death." I religion sh-as predic-ave done than to cre-settle the religion a-and those Catholic fact-that in the have fewe-ords to be-ions. =

THE A-BLESS

The feast Blessed Vi-Sunday, th-has been in sanction to not, howev-Catholic fe-Mary, after ly assume-of angels.

St. Grego-on the Gl-"Blessed on earth world, al-her house world; an-she was on earth, the Lord Jes-and tak-Michael away. T-her body in a mo-ing for behold! second ty-body she Paradise, her soul, blessings her elec-Juvenal,

THE MISSION OF THE LAY CATHOLIC.

Battles He Must Fight in the Arena of Every-day Life.

A discourse that is entitled to the immense audience obtainable only through the medium of the newspaper was delivered at the opening of the Catholic Summer School in Plattsburg on July 11, by Rev. James T. O'Reilly, O. S. A. "The Mission of the Lay Catholic" was the subject, and the speaker's eloquent and forceful treatment of it claim the highest admiration and approval. The striking passages are here reproduced:

"The Church is a vast army marshaled in the cause of humanity under the banner of the Crucified. On her side are truth, justice and God. Against her are arrayed all the forces of ignorance, hatred of religion, human respect, worldly ambition, moral depravity, guided by the spirit of pride under the banner of Satan. The great battle is one between light and darkness, self-sacrifice and luxury, God and Satan. Man's soul is the prize; life or death the result.

"Need it here be asked, what are the duties of lay Catholics in this great army? What are the duties of the rank and file in any army? Do they discharge their obligations simply by wearing the uniform of the soldier or cheering for their flag? No. The lay Catholic must do the fighting. He must advance the outposts of the Church in every field held by the enemy. In the literary, scientific, commercial and social field it is the duty of the lay Catholic to plant the standard of the cross and defend it.

"Priests have their own portion of the work. It is theirs to lead, to preach, to exhort, to pray, to threaten at times, to offer sacrifice, to dispense the mysteries of God's grace; but there is a great struggle going on, and the questions of the day, affecting man's social and religious life, are being discussed in the forum of the shop, the street, the club, the steamboat and the railway train. There the lay Catholic must uphold his honor and the honor of the Church. In the arena of every-day life the voice of the layman alone is heard. It is nonsense, awe, cowardice, to plead that it is not good taste to intrude your religion on the attention of others. You cannot help it; you are forced to either compromise, which is tantamount to denial, or defend it. Religion is the one great question which is argued everywhere and by every one.

THE DISEASE AND THE REMEDY.

"We are so accustomed to bask in the sunshine of truth, so familiar with the beauties of the Lord's house from within, that we forget the almost total darkness that reigns supreme without, covering the earth as with a great pall, completely enveloping the human race.

"Outside, false teachers are everywhere preaching the doctrine of discontent. Leaders of thought worship at the shrine of mammon. The masses are becoming uneasy. The poor are taught to envy the rich. The rich close their hearts against the poor. Capital grinds labor for profit, and labor threatens capital with revolution and anarchy.

"Whence is to come the remedy? The Catholic Church alone has the power. She has the message of peace to the world in the divine law of universal brotherhood in Christ Jesus. The lay Catholic must teach that law to his non-Catholic neighbor. The early Christians were so charmed with the beauties of this heavenly doctrine that they burned with zeal to spread a knowledge of Jesus among their pagan fellow-citizens, and hesitated not to testify to their appreciation of its blessings by shedding their blood in defense of their faith.

"The first duty, then, of the lay Catholic mission is to carry the teachings of our holy religion into the every day life of the world. This means loyalty to the standard of the cross, obedience to divinely constituted authority, generous use of the sacraments, and a deep sense of responsibility arising from membership in the Church of God.

HIS DUTY.

"Too many look upon the laws of morality and discipline in the Church merely as Church rules with no special binding force. We cannot advance our claims to holiness of doctrine, purity of life and divine inspiration unless we carry into effect the principles we profess. Too many again think that they are good enough Catholics when they hear Mass on Sunday, say their daily prayers and occasionally receive the sacraments. This is all good, but it is not sufficient. It would do in a well-settled, peaceful and calm Catholic community, where the Church is, as it were, in camp or on dress parade. But this is not our case. We are in the midst of error, darkness and hatred of truth, and every member of the rank and file must face the enemy from his individual position as well as the Bishop or priest in his respective sphere.

"A loyalty to his standard requires the lay Catholic to take a deep interest in all things pertaining to his Church and requires of him more than a memento in his prayers when there is work to be done for busy hands. A contributing Catholic is a very indifferent one, choosing the easiest way to keep up appearances. As the priest is the leader of the parish, the duty of the lay Catholic is to give him loyal support in all his efforts, particularly in the numerous works of charity, which is frequently misunderstood as applying only to almsgiving.

"When the usages and practices of our Church as well as her teachings are a subject of conversation even in

private life, the loyal Catholic layman or woman will never allow them to be ridiculed or in any way brought into discredit. A timely remark, a sigh of displeasure or a look of approval, as the circumstance may require, will often strengthen a wavering soul, discourage a timid opponent or put to flight the bigot.

"These are in general the every-day duties of the lay Catholics, but there are special works that call for special attention.

HIS SPECIAL DUTIES.

"The religious communities and orders of the Church have all been instituted each for some special work, thus giving evidence that the wants are recognized by the Church when she approves of her children banding themselves together and devoting their whole lives to this or that particular good work. But as we are situated in this country, religious communities only do a portion of the great special work that is to be done. They teach the children in our schools, care for the orphans in our asylums, minister to the sick in hospitals, and they labor with poor sin-wrecked lives in reformatories. Their work is mostly limited, however, to institutions, and they care for only, as a rule, those that are brought to them.

"But who cares for the thousands of abandoned lives, old and young, that throng our cities? Who goes into the crowded, dingy tenements to care for the sick, to find the children that are growing up in ignorance, to clothe the poor, to lift the fallen, when the cold world turns its back upon them? Who visits our jails, our reformatories, our pauper institutions where many of our brethren in Christ Jesus suffer punishment for far less crimes in the sight of Heaven than perhaps we ourselves have often committed?

WORK AMONG THE CHILDREN.

"The advancing tides of irreligion, infidelity and moral depravity are making great havoc in our ranks. Our children, reared in an atmosphere of independence, are beginning to look upon authority as tyranny and upon a submission to truth as slavery of the intellect. This evil is to be confronted, but how? There may be different opinions among us as to the most feasible plan for combining religious and secular education in Public or State schools, but among all intelligent Catholics there is room but for one opinion on the importance of the work to be done. Our children must be taught religion. They must be taught their religion for their own soul's sake. They must be taught it for the sake of the moral life of our country. They must be taught it for the sake of religion itself. There may be times and places when and where it may be sufficient to be known as Catholics, and people may not be able to give a better reason for their being so than that they were born of Catholic parents. But to do any and in this country this is not the case. The lay Catholic here must be able to give an account of his faith that will satisfy honest inquiry and defy the reproach of ignorance.

"Whose duty is it to supply this education? Who, but the natural protectors of the child, the parents. The Bishop in his diocese, the priest in his parish may sound the alarm, may proclaim the necessity for religious education, but the parents of the children must do the work. How can they do it? First, in their own families; second, under the leadership of their pastor; they must build schools where a religious education can be given. They must give loyal support to their pastor in his efforts to sustain these schools. They must assist him in giving this religious instruction where they are not able to have schools for the purpose. There is an inexhaustible field of labor among the children alone. Who has not noticed in his own parish the great number of little ones that are left to the sole care of the pastor to be instructed, when it is practically impossible for him to give them more than a very superficial attention. There should be forthcoming from the laity, men as well as women, sufficient help to do well this all-important work.

"As one of the most abundant sources of moral evil and human suffering, especially among our poor, is the use of intoxicating drink, the faithful Catholic should always cast his influence against the progress of this evil. I do not claim that every one should be a total abstainer. But for many that total abstinence is a necessity, and in every case who is a total abstainer there is an example of encouragement for the weak and an unanswerable argument against those who seek to excuse their drinking on the plea of health or necessity. Every lay Catholic need not be enthusiastic on every measure for good, but no true Catholic may ridicule the efforts of those who choose to work along approved lines other than his.

MAKE USE OF THE PRESS.

"The public press, that wonderful institution for the dissemination of good and evil, should be used in season and out of season for the promulgation and the defense of truth. A false statement in regard to our holy religion should never be allowed to go unchallenged, nor a religious fact to pass without an explanation. Controversy is not to be encouraged, personal denunciation should be carefully avoided. A clear, intelligent statement will always appeal to the American's much boasted sense of fairness, be acceptable at the newspaper office and will be read with satisfaction. It is the most practical way we have of entering the non-Catholic family with the burning lamp of truth. Why should the devil have a monopoly of this great power?

"A statement over the signature of a lay Catholic will often carry more weight than if written by a priest, because the readers will say of a priest's communication: 'Oh! that's his business and he is making his living at it.' Not so with the lay Catholic. He will be read with interest, not so much always because of what is written as because it is a lay person that wrote it. And it gives courage to the uneducated and the young to see their religion thus championed by their stronger brethren.

ORGANIZATION.

"Organization is another great engine of modern civilization. Our Church is the most perfect organization that the world has ever witnessed, and other organizations are strong or weak as they succeed or fail in imitating her. It would be too much of a task to attempt to speak of the special merits of the various organizations within the Church, but there is no well-regulated parish in the country that has not its sodalities or beneficial or fraternal organizations working in harmony with and under the direction of the pastor. These societies are all good in their way, and the lay Catholic who is interested in parish work will generally find in their ranks an opening for his zeal. The character of Catholic organizations should be sacredly guarded, and only those whom the pastor can endorse as practical Catholics should be put in the office. It too often happens that selfish and designing men use their membership in our Catholic organizations as stepping-stones to political preferment in civil life.

POLITICAL DUTIES.

"In this country the political duties of the layman are not the least of his responsibilities. The purity of our politics rests upon the virtue of the citizens and the security of the country depends upon the purity of its politics. The lay Catholic owes it to himself, his Church, his country, to prove the fallacy of that accepted doctrine, that a man may be a good man, pure and honest in his private life, and at the same time crooked in politics. If a man is crooked in politics he is a dishonest man, and it only needs temptation and opportunity to prove it. We should always oppose the election to office of corrupt men, especially if they use the name Catholic to help them, and we should never allow men to represent us as Catholics unless we are satisfied that they can be endorsed as practical members of the Church. Too many weak, selfish and unprincipled men have ridden to power on a Catholic vote, only to bring disgrace on themselves and the Catholic name by their dishonesty and political corruption.

"It is not enough for the Catholic to be no worse than other men; he should be better than other men because he is a Catholic. A Catholic representative in any position should be a man upon whom we can rely always to stand firm in defense of right and in opposition to wrong. Again, it does not follow because State and Church are separated and each has its own field in which to work, that the State alone shall monopolize the use of political methods and that the Church shall confine itself to prayer—God helps those who help themselves. It often happens that the enemies of holy religion make use of political power to check our progress, to enact iniquitous laws, to deprive Catholics of their civil and religious rights. We should not be too timid about using the same instrument to combat them. We should never be ashamed to combine as Catholics and to make our influence as a body felt at the polls in defense of religious and moral rights.

WOMEN'S DUTIES.

"The lay woman has her own particular duties as well as the lay man. They may be summed up in the one word—mother. It is her natural duty to educate, to guard the rest of youth, to teach the young, to cultivate the whole garden of domestic virtue. But to day the Catholic lay woman has a special duty. The sanctity of the home is threatened all along our social life. The dignity of motherhood is trampled under foot—and womanhood is disgraced in the efforts of worldly-minded women to unsex themselves in public life. The Catholic woman has a terrible responsibility under the circumstances. No human influence but the example of strong, virtuous Catholic womanhood shall be able to stem the terrible progress of this secret immorality. She must be ever watchful to drive from her society that emissary of the evil one who in the garb of friend or neighbor enters her home and there seeks to sow the poison of iniquity that eats away the very life of domestic happiness.

"It is her special duty to guard the sanctity of home, to defend the rights of children to life and to education. It is hers to show the infidel and irreligious women of the day the purity and holiness of the Christian woman in her efforts to imitate Mary, the true type of womanhood. Ah! how innumerable are the opportunities that the Catholic woman of high and low station has of doing good in the cause of Holy Church. It is a most remarkable fact that a great proportion of the converts to Catholicity in this country have been brought about by the example of faithful Catholic servants and from information gleaned from good books carelessly laid in the way of the mistress—thus repeating the lesson so frequently inculcated in Holy Scripture, of eternal wisdom choosing the weak ones of this world to confound the strong.

"These are a few of the paths of life along which the lay Catholic's mission lies.

"WHEREIN ARE YOU BETTER THAN WE?"

"The infidel youth of Paris used to taunt the Catholics who boasted of a superior light and of the only power for alleviating the sufferings of humanity with the question: 'What are you doing? Where are you works? In what are you better than we?' The point was well made. It struck deep into the heart of the young Ozanam, and the result is seen to-day in the worldwide organization, the Society of St. Vincent de Paul.

"The world still asks the same question. Our American fellow citizens hear our loud boasting about an infallible Church—the spirit of divine love—fraternal charity, life-giving sacraments, and they look for effects—proofs of our claims, and they say, with a great deal of good judgment: 'Wherein are you with all this better than we?' Do we not merit the reproach?

Is it not true that all religious work, with very rare exceptions, is left entirely to be attended to by the priests? Is it not true frequently that our Protestants, ladies and gentlemen, make us blush with shame as they outdo us in lay religious and charitable work? Is it not a living source of scandal and reproach to lay Catholicism that so many of our little children are allowed to be picked up by civil courts and non-Catholic organizations, provided with Catholic education, while the members of that Church that holds the loss of a single soul as the greatest evil in the world close their eyes and with a self-gratifying 'it is none of my business,' permit the proselytizing to go on? Is it not a reproach to our boasted Christian charity that even where managers of public institutions are willing to place Catholic children in Catholic homes, Catholic homes cannot be found to welcome the little brethren of the Infant Jesus?

"It does not remove the responsibility of the Catholic that he is conscious that in his parish he or she has contributed to the erection and support of charitable institutions. Only the little remnants of human misery that drift ashore, as it were, ever find their way to the charitable institutions. The great mass flows on down to death, on the door of the comfortable pagan and the so-called Christian, living side by side, rather willing to believe that it would be a useless effort to attempt to stop the current than to reach out and grasp some struggling, suffering soul and save it from destruction.

ACTIVE CHRISTIANITY NEEDED.

"My brethren, the mission of the lay Catholic lies in a great, broad field and has up to this been but poorly cultivated in this country. Religious work is widely misunderstood as belonging solely to the sphere of the priests and religious. Lay people too generally rest contented when they have attended church and complied with its formal requirements. We have many church members, but not so many Christians.

"The great work of making the influence of the Church's teachings felt by the age in which we live is in a great measure totally neglected, because those on whom responsibilities rest of carrying those principles into every-day life—into business and political life as well as into social and domestic—are recreant to their duty. Like little children or sick persons, they are willing to bealway receiving of the good things that religion brings them, but they have nothing to give in return.

"What is wanted as a basis for our work is a more healthy, robust and active Christianity that may not need to be labeled Catholic. Our separated brethren are eager to learn the truth, but they do not see it. They hear at times the voice of the Church asserting her divine prerogatives, but they hear so many voices that are confused. They need to be shown proofs of our claims to the Divine Presence amongst us in the works that the Divine Presence should produce. It is not so much preaching that is lacking as doing. There is a great reformatory work to be done amongst our own weak kneed brethren, who are really more in need of our charitable assistance than the hungry, because while the latter will excite pity and sympathy, the former sicken and scandalize the rest of the flock.

"Throughout the whole rank and file there needs to be a quickening of the spirit of loyalty. There is required a deeper appreciation of the advantages we enjoy in the fellowship with the saints.

"Let there be a more generous Christianity that will return to God a hundred fold for every talent that has been received. Remember always that to whom much has been given, from him much shall be required. In the acquiring and use of knowledge and in the accumulation of wealth, too, bear in mind that these cannot be the aim or purpose of a Christian life. They are not possessions to be used for selfish and unholy ends, but are the means placed in your hands by the Great Architect of Eternity, whereby you are to labor with Him for the manifestation of the Kingdom of God, never forgetting that unless the Lord build the house, they labor in vain that build it.

You and Your Grandfather.

Are removed from each other by a span of many years. He travelled in a slow going stage coach while you take the lightning express or the electric car. When he was sick he was treated by old-fashioned methods and given old-fashioned medicines, but you demand modern ideas in medicine as well as in everything else. Hood's Sarsaparilla is the medicine of to-day. It is prepared by modern methods and to its preparation are brought the skill and knowledge of modern science. Hood's Sarsaparilla acts promptly upon the blood and by making pure, rich blood it cures disease and establishes good health.

THE MUSTARD-SEED OF FAITH.

According to statistical estimates of the number of Catholics in the world from century to century, prepared by a Protestant scholar in Germany, their centenary increase has been as follows:

CENTURY.	Actual increase.	Percentage of increase.
Second.....	1,500,000	50
Third.....	3,000,000	150
Fourth.....	5,000,000	100
Fifth.....	5,000,000	50
Sixth.....	5,000,000	33 1/3
Seventh.....	5,000,000	25
Eighth.....	5,000,000	25
Ninth.....	10,000,000	100
Tenth.....	16,000,000	40
Eleventh.....	14,000,000	25
Twelfth.....	10,000,000	13 1/3
Thirteenth.....	5,000,000	5
Fourteenth.....	5,000,000	11
Fifteenth.....	10,000,000	6
Sixteenth.....	25,000,000	48
Seventeenth.....	60,000,000	55
Eighteenth.....	85,000,000	35
Nineteenth.....	32,000,000	12

It will be noticed that the greatest numerical increase in the history of Catholicity has taken place in the last three centuries, and especially in the 18th, which witnessed the conversion of so many Pagans in America and elsewhere and the reconversion of so many Protestants in Central and Southern Europe. From the ninth to the twelfth centuries the missionary activity of the Church was very great, and then it was that the conversion of Europe was completed, by the gathering in of the Scandinavian and Slavonic races. In the thirteenth and fourteenth centuries missionary activity was at its lowest ebb, and the percentage of increase was smaller than at any time before or since.

As regards the rate of increase Christian history may be divided into three great cycles of six centuries each. In the first the rate steadily declined from 50 to 25 per cent; in the second it increased to 40 and declined again to 12 per cent. The effects of the Greek Schism and the Protestant Revolt are not visible, having been more than compensated for by the conversion of European pagans in the first case, and of Asiatic and American pagans in the second.

The highest percentage of increase since the fifth century was reached in the seventeenth century, when the faith made such amazing progress throughout all Southern Asia, and European Protestantism had begun to decline.

We may take comfort from the facts that the Catholic religion achieved its greatest increase precisely in the century when it seemed least prosperous (the last), and that the period shown by the statistics to have been that of the greatest apparent stagnation (1200-1400) was that in which she achieved her greatest triumphs in the fields of theology, architecture, literature, religious life, and social regeneration.

"The history of the Church thus vindicates in the most dazzling manner our Lord's prophecy regarding it: 'The Kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown up, it is greater than all herbs, so that the birds of the air come, and dwell in the branches thereof (St. Matt. xiii, 31-32).'" — Church Progress.

Chase's Kidney Liver-Pills.

Chase's Pills have gained popularity because they are a specific for the uric acid condition, prevent Bright's Disease, cure Rheumatism and all Catarrhal conditions of the Kidneys and Bladder. They do this because they possess remarkable alternative, tonic and diuretic properties, exerting a wonderfully soothing influence on irritated or inflamed mucous membranes of the Kidneys or bladder. One pill a dose, 25c a box. The cheapest medicine in the world.

The Medicine for Liver and Kidney Complaints.—Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

SUNLIGHT SOAP WRAPPER Competition.

- The following are the Winners in District No. 1, Western Ontario.
- Winners of Steamers' Bicycles. Mr. John Hay, 429 Adelaide Street W., Toronto.
 - Mr. James McGrath, 193 Seaton Street, Toronto.
 - Winners of Gold Watches. Mr. R. B. Powell, 416 Spadina Ave., Toronto.
 - Mr. Cyril Manby, Niagara Falls South.
 - Mrs. Johnston, 239 Palmerston Ave., Toronto.
 - Mr. Roy Andrews, Aurora.
 - Mr. Arthur E. Wilson, 103 River Street, Toronto.

The above competition will be continued each month of 1907.

LEVER BROS., Ltd., Toronto.

J. E. Bruyer & Co.

Toronto's Leading Fashionable Tailors
222 QUEEN ST. E.
All work guaranteed first-class and up-to-date. Try us and you'll stay with us. Prices Right.

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillas—but only one Ayer's—it cures.



The O'Keefe Brewery Co. of Toronto, Ltd. High-class English and Bavarian Hopped Ales XXX Porter and Stout. Pilsener Lager of world-wide reputation. E. O'KEEFE, W. HAWKES, J. G. GIBSON, Proprietors. 115-117 Front Street West, Toronto.

High-Class Church Windows

Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS.

AUCTION SALE OF TIMBER BERTHS.

Department of Crown Lands (Woods and Forests Branch) Toronto, June 2nd, 1897. Notice is hereby given that under authority of Orders in Council, TIMBER BERTHS as hereunder mentioned in the NIPISING, ALGOMA and RAINY RIVER DISTRICTS, viz., the Townships of RATHBUN, KELLY, DAVIS, the North half of SCARDING and that part of HANMER South of the KAMILLION RIVER, all in the District of Nipissing; the Township of COFFIN ADDITIONAL and certain small areas on the DISTRICT OF ALGOMA; and Berths 30 and 31 of 1892, D 3, D 4, D 5, D 6, on MANITOULAKE, and certain small scattered areas in the DISTRICT OF RAINY RIVER, will be offered for Sale by Public Auction, at the Department of Crown Lands, Toronto, at the hour of ONE o'clock p. m., on WEDNESDAY, the EIGHTEENTH day of AUGUST next.

Sheets containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each, will be furnished on application personally or by letter, to the Department of Crown Lands or to the Crown Timber Offices at OTTAWA and RAT PORTAGE. J. M. GIBSON, Commissioner of Crown Lands. E. B.—No unauthorised publication of this advertisement will be paid for. 975-8

WESTERN ONTARIO'S SUMMER RESORT. "THE FRASER," PORT STANLEY, ONTARIO.

(ESTABLISHED 27 YEARS.) WAS built in 1880, and is now open for the season. People who have heretofore gone to the expense and inconvenience of long and wearisome trips to the seaside, and other distant summer resorts, are gradually awakening to the fact that they have near their own doors one of the prettiest spots on the Continent, where they can obtain all the advantages of a summer outing—lovely climate, bathing, boating and sailing—without the discomforts of railway travel. The Fraser House is situated most pleasantly upon a lofty hill overlooking Lake Erie from a height of 150 feet, and commanding a magnificent view of the beautiful scenery surrounding it on every side. The handsome dining-room of "The Fraser" has a seating capacity for 200 guests. The proprietor recently erected an addition to the house, which will increase the accommodation by ten rooms. The bar room has been removed from the hotel, and a barber shop and other accessories have been provided. Three Lake Erie and Detroit River Railway trains leave the Port daily, connecting at London and at St. Thomas, running east, west and north to all important points. W. M. FRASER, Proprietor.

"Then I cried to those from whom that ever humbled them: Lord and He shall never From these lines prayer which the the Great White been efficacious, for he cried to the Lord crying was heard a drew near in battle stricken down in d Then, in a tone of out one of the angels has answered his Him that He "I remains forever." And finally he that we should cast since He is so might That prayer is e words, that it obsted to every revelation—for w knowledge which the ear of the Lord catch even the f prayer. But why does th the eternity of God His power to an know enough of G in an imperfect m before all ages and so His all-embraci partake of the sam His mind, therefo begining and wit all the prayers th up to Him. He connection and r have with all pla ing, and He plant ing. Consequ of creation praye factor, a part and whole, and into i rational beings. pray to preserve t tion, and hence Creator to the pr Prayer, therefo son for existence reality as anyth tuch. This must be th ist would have th that God foresaw his prayer, and d With this interp of modern rationu denies all efficacy it as an absurdit lie; for instead of being put out of of prayer, it is, on with infinite pe gold chains thro Revelation—th the only means v prayer is really the proof that G the machinery of prayers availing The stability they rely, is the cause and effect power interfere nature, so dear i itself obedient subserving more ends—both merc creations of His ages and remain Why, the moti cradle to kiss he knows this! S who struck down the power to cur Thus the elem of being a diste rged order o once a proof of and the God wh on that mother's the same God v its course and heavens. Since, then, design, there fa obligation to p palinist's care "Cast thy care shall nourish t God's nourish nothing but an Yes! let us an upon the Lord, wrought by ps words of "I am not only a physical enem have seen, i eternal fitness creation is cry cry must be h Sleeplessness. Go hand in han that ought to b suffers increas strength and vi It is in this cla ous properties are most mark to the very sou much as the nri is medicinal p plus stimulant action. This tem the much-n soothed from a repose—sleep, y ences, comes b cess of restorat with the improv short time of regains his old to enjoy life an Coca Wine is so The Public s THOMAS' ELEC connection with class of so-call nently pure ar and pains and muscles, a being an exce coughs and bro Hood's Sarsa Great Sale Hood's Sarsa sells because it

AUGUST 14, 1897.

FIVE-MINUTE'S SERMON.

The Tenth Sunday After Pentecost.

CONFIDENCE IN PRAYER.

Then I cried to the Lord; He heard my voice from them that draw near against me; and He who is before all ages and remains for ever, heard them: cast thy cares upon the Lord and He shall nourish thee.

From these lines we gather that the prayer which the psalmist sent up to the Great White Throne must have been efficacious, for he sings that when he cried to the Lord the sound of that crying was heard and the enemies that drew near in battle against him were stricken down in defeat.

Then, in a tone of triumph, he points out one of the attributes of the God who has answered his prayer, saying to Him that He "is before all ages and remains forever."

And finally he deduces the moral that we should cast our cares upon Him since He is so mighty to sustain us. That prayer is efficacious—in other words, that it obtains its effect—is evident to every one who has accepted revelation—for we know that that knowledge which comes by faith that the ear of the Lord is ever listening to catch even the faintest whisper of prayer.

But why does the psalmist speak of the eternity of God in connection with His power to answer prayer? We know enough of God's nature to realize in an imperfect manner that as He "is before all ages and remains for ever," so His all-embracing knowledge must partake of the same quality of eternity. His mind, therefore, foresaw from the beginning and with infallible certainty all the prayers that would be offered up to Him. He saw, moreover, the connection and relation they would have with all other things of His making, and He planned His work accordingly. Consequently, in the scheme of creation prayer became an essential factor, a part and parcel of one great whole, and into its working entered all rational beings.

Hence man's duty to pray to preserve the symmetry of creation, and hence also the right of the Creator to the prayer of man.

Prayer, therefore, has as much power for existence and as much a reality as anything we can see or touch. This must be the meaning the psalmist would have us put upon his words: that God foresaw both his danger and his prayer, and determined the result. With this interpretation, the assertion of modern rationalism, which not only denies all efficacy to prayer but scorns it as an absurdity, becomes a profound lie; for instead of the natural universe being put out of joint by the fulfillment of prayer, it is, on the contrary, clothed with infinite peace and "bound by golden chains around the feet of God."

Revelation—the promises of God—is the only means we have to prove that prayer is really heard; but where is the proof that God would have to stop the machinery of the world to make prayers availing, as rationalists claim? The stability of nature, on which they rely, is the uniform working of cause and effect, provided no higher power interferes; the sacredness of nature, so dear apparently to them, is in itself obedience to the Creator, in subserving moral as well as physical ends—both mere expressions, both the creation of Him "who is before all ages and remains for ever."

Why, the mother who bends over the cradle to kiss her fever-stricken child knows this! She knows that the God who struck down David's foes has also the power to cure her son. Thus the element of prayer, instead of being a disturbance to the prearranged order of things, becomes at once a proof of its complex beauty, and the God who is moulding the tear on that mother's cheek becomes at once the same God who can stop the sun in its course and take the stars from the heavens.

Since, then, prayer is part of God's design, there falls upon every man the obligation to pray. Such also is the psalmist's conclusion for he says: "Cast thy cares upon the Lord and He shall nourish thee," and this asking for God's nourishment or protection is nothing but an act of prayer.

OUR BOYS AND GIRLS.

For His Mother's Sake.

The florist's boy had just swept some broken and withered flowers into the gutter, when a ragged urchin darted across the street. He stooped over the pile of mingled flowers, and, looking through, came at last upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground, leaving only the stalk in his hand.

He stood quite still and his lips quivered perceptibly. The florist's boy, who had been looking at him severely, felt that his face was softening.

"What's the matter with you, anyway?" he asked. The ragged little fellow choked as he answered: "It's for my mother. She's sick, and she can't eat nothin', an' I think that if she'd a flower to smell it might make her feel better."

"Just you wait a minute," said the florist's boy, as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful half-opened rose, which he carefully wrapped in tissue paper. "There," he said, "take that to your mother."

He had meant to put that rosebud on his mother's grave, and yet he knew he had done the better thing. "She'll understand," he said to himself, "and I know this will please her most."

Do it Now! This is for girls as well as boys. It is a bad habit—the habit of putting off. If you have something that you are to do, do it now, then it will be done. This is one advantage. If you put it off very likely you will forget it and not do it at all. Or else—what, for you, is almost as bad—you will not forget, but keep thinking of it and dreading it, and so as it were, be doing it all the time. "The valiant never taste death but once;" never but once do the alert and active have their work to do.

I once read of a boy that drooped so in health that his mother thought she must have the doctor to see him. The doctor could find nothing the matter with the boy. But there the fact was, he was pining away, losing his appetite, creeping about languidly, and his mother was distressed. The doctor was nonplussed.

"What does your son do?" Has he any work? "No; he has only to bring a pail of water every day from the spring. But that he dreads all day long, and does not bring it until dark."

"Have him bring it the first thing in the morning," was the doctor's prescription. The mother tried it and the boy got well. Putting it off made the job prey on the boy's mind. "Doing it now" relieved him.

Boys and girls, do it now! The Dutiful Daughter. In almost every family in which there are many children there is one girl who is like the visible guardian angel of the home.

If the mother becomes an invalid or dies, this dutiful daughter gradually takes her place. If the father is dissipated or neglects his religion, this daughter is the person most apt to win him back to sobriety and the sacraments.

odex selfishness. He positively refrains from refracting telescope, the largest ever made, he discovered eight comets, and last summer astonished the world by discovering the fifth satellite of Jupiter. He invented a new method of photographing the nebulae in the Milky Way, and has shown an originality approaching genius in his work in star-photography.

Perhaps you have already guessed the name of this famous astronomer, who is Prof. E. E. Barnard of the Lick Observatory; and this is the story of how he worked up.

CHATS WITH YOUNG MEN.

Line up in Front.

When all seems lost, and fate unkind, Throes shadows deep around, Be brave, and cast all grief behind. Be strong, and stand your ground; Line up in front without a fear; Brace up and face the blast; Let not be broken in the rear— Be first, and not the last.

Thy trouble, loss or greatest grief May in your darkest day Fill black despair with no relief Find in the gloom no ray. But struggle on, be brave and strong, And to the front look forth; This world is not completely wrong— Press on and test thy worth.

When trumpets call, line up in front, The struggle is for life; Where danger lies, let nothing daunt Your courage in the strife; Brave souls meet fate with smiling face; Be proud to die for right; To fall in front is no disgrace, Care you how you meet the fight.

The daily opportunities, the daily duties, the daily discipline and the daily growth are the stern but simple essentials of development into the highest young manhood.

Be Able to Use Your Knowledge. Facts can at any time be obtained from an encyclopedia, and our brain should be something more than a mere portable bookcase. It is the faculty to select, arrange, relate and judge facts that makes the real difference between the educated and the uneducated man.

Evil Thoughts Lead to Evil Deeds. Springs of water find an outlet some where, and it is certain that the hidden corruptions of an evil heart will gain expression at some time, however suddenly concealed. He breeds a corrupting sore who, persistently, and in the covert of his own seclusion, dotes on defilement, and in his dreams clothes with sauciness beauty and sensuous grace the nastiness of immorality. He would indignantly declare it impossible for him to commit such deeds, but the opportunity only is wanting.

Corrupt Literature. A father or mother who will allow children free access to corrupt and corrupting books is more guilty before the Almighty than they who put the deadliest poison into the little one's hands. If a home without books is an empty tomb, a home with bad books is a moral charnel house. Keep them, in your homes good books, and useful books; keep the Bible, at least the New Testament; keep there that essence of Catholic wisdom, "The Imitation of Christ," keep a few good books of Catholic instruction, "Faith of Our Fathers," and "Catholic Belief," and if you will linger in the pleasant paths of fiction, let it be with the masters—with Dickens and Thackeray, with Hawthorne Cooper with Stevenson or Crawford. Do not waste your time, do not poison your heart with corrupt and corrupting books of so-called realists, purveyors in ordinary, to the devil himself.

Keep Your Promises. Of all the faults of which man, or woman either, is the unfortunate possessor, the inability or indisposition to keep a promise is the most despicable, says a writer in the Catholic Columbian. It is worse than mere lying—it is, in fact, a refined and aggravated form of that vice. There is something radically wrong in the moral nature of one who habitually and deliberately breaks his word, even in unimportant matters. Who cannot keep a little promise need never be trusted to keep a great one.

Unless you intend to do as you agree, exact minute you name, it is unpardonable in you to make the agreement. Moreover, once having pledged his word, a man (or woman) of honor will strain every nerve to keep it, and no consideration of personal convenience will deter him. When unseemly circumstances prevent the fulfillment of your promise an apology is always in order, and every true gentleman or lady will make haste to offer it, even taking pains to find an opportunity to do so.

In business circles the man that is not prompt and reliable acquires after a time a doubtful reputation; so in society when your friends discover that engagements are kept only at your convenience and pleasure, do not be surprised to see them leaving you in disgust; do not be surprised that they think you a bore when you wish to impress them as a most agreeable fellow, for the most disagreeable fellow I know is the one

That keeps the word of promise to our ear, And breaks it to our hope.

The Catholic Young Man Abroad. Walter Lecky, in the New York Catholic News, quotes from an article in the Koelnische Volkszeitung calling attention to the remarkable development of Catholicism in Holland during the past few years, quoting a preacher of the Free Community in Amsterdam, who gave voice to the alarm of ultra-Protestant fanaticism.

"The Catholic Church," he said, "is winning triumphs which fill the leaders of free religious life with anxiety. The Roman Catholic Population of the Protestant League in the flat country, the Young Men's Association, are all occupied in protect-

Tired? Oh, No.



This soap greatly lessens the work. It's pure soap, lathers freely, rubbing easy does the work. The clothes come out sweet and white without injury to the fabrics.

SURPRISE is economical, it wears well.

CATHOLIC UNIVERSITY OF OTTAWA, CANADA. Under the Direction of the Oblate Fathers of Mary Immaculate. Degrees in Arts, Philosophy and Theology. Preparatory Classical Course for Junior Students. COMPLETE COMMERCIAL COURSE. Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department. Send for Calendar. REV. J. M. McGUIRE, C.M.I., Rector.

WESTERN FAIR.

LONDON, SEPTEMBER 9th to 18th, 1897. CANADA'S FAVORITE LIVE STOCK AND AGRICULTURAL EXHIBITION. The most complete Live Stock Buildings in America. More improvements and extensive additions this year. Every Stockman, Agriculturist, Manufacturer, Dairyman, Artist, Inventor, etc., etc., specially invited. Entries close Sept. 9th, in all Departments. Success assured. SIE HASSEN BEN ALI, The Arab Prince. Auction Sale of Booths and Privileges August 16th, on the Grounds at 2 p. m. For Prize Lists, Programs and Maps, apply to LT.-COL. F. R. LEVY, President. THOS. A. BROWNE, Secretary.

ing the faithful against every heretical influence. Wherever one reads of the growth of the Church he finds this growth identified with the work of the young men. In this country, where one would expect much from the young men, very little has been given. They meet, they talk—unceasing talk—they are addressed by a hungry politician who, with very little knowledge of them, in rounded periods praises them to the stars. Then, pleased with themselves, they dine and journey to their respective homes. Foreign associations invite practical men to address them on the best means of promoting the association's welfare. The speakers must not only be practical Catholics, but they must be men who have shown their enthusiasm in the association's work. These associations look after young men, find them lodgings, cheap board, give them companionship and friendship, showing that they are truly Catholic by putting into practice that fundamental law of the Church, loving one another. They publish leaflets by the thousands, circulating them where prejudice and bigotry are most rampant; they guard the orphans from the snares of the proselytizers and by their unity and alertness baffle the most secret machinations of the cunning enemy.

All these things should be done in this land, and we trust the day is near when they will be done. Our Greatest Need. "What is the greatest need of our times? Is it churches? Churches, indeed, are serviceable for the propagation of Christian faith, but they are not the greatest want. Is it schools? Christian civilization, but they do not constitute the greatest need. It is asylums or hospitals? They are, indeed, most useful for the alleviation of suffering humanity, but they do not contribute the most indispensable requirements.

"What the times demand is men—sturdy, Christian men, endowed with force of character. We need men who are guided by conscience rather than by expediency; men who are controlled by principle more than by popularity; men who walk in the path of duty and not of self interest. Above all, we need men of strong religious convictions in the face of religious opposition and reproaches.

But this fidelity to religious and moral principles demands of us no small measure of heroism and force of moral character. Many a man who rushes to the cannon's mouth has quailed before the shafts of derision and ridicule. "Daniel O'Connell, the great Irish tribune, in his younger days accepted a challenge from a gentleman named d'Estorre, whom he killed in a duel. In his latter years he declined a second challenge. Now O'Connell displayed greater manhood in declining a duel than in accepting one, for in fighting a duel he yielded to a depraved public opinion, against the voice of common sense, while in declining a second duel he obeyed the voice of conscience in defiance of public clamor that branded him with cowardice.

"Human respect is a vice the very

opposite of this virtue of Christian manhood which I have described. Human respect is a base conception by which a man, from the dread of incurring the censure of others or from the hope of conciliating their friendship, speaks or acts against his honest convictions. The slave of human respect is like the idol mentioned by the psalmist. He has eyes and sees not, he has ears and hears not, he has a mouth and speaks not. He sees through other eyes, he hears through other ears; he is a mere puppet or mouthpiece, echoing the sentiments of others.

"He tries to please men, which is right, but at the expense of his conscience, which is wrong. For the Apostle says, 'If I should please men at the expense of my conscience I would not be the servant of Christ.'—Cardinal Gibbons.

It is amazing that men and women can piously love the truths and practices of religion, and live along from day to day without vigorously attacking the error and vice everywhere about them. What coward is so mean as the pious coward?

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When a man gets to love work his life is a happy one.

They Do not Despair. An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so fatal, unless its progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream.

As PARMELEE'S PILLS contain Mandrake and Pandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cartwright, Shakespeare, writes: "I consider Parmelee's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time. Corps cannot tolerate pain. Holloway's Corn Cure removes the trouble. Try it, and see what an amount of pain is saved. Economy and strength are combined in Hood's Sarsaparilla. Every bottle contains 100 doses and will average to last a month.

If we told you that your baby was starving, that it actually didn't get enough to eat, you might resent it. And yet there are thousands of babies who never get the fat they should in their food or who are not able to digest the fat that they do get. Fat is a necessity to your baby. It is baby life and baby beauty. A few drops of Scott's Emulsion for all little ones, one, two and three years of age is better than cream for them. They thrive and grow on it. SCOTT & BOWNE, Belleville, Ont.

Parilla. CO. of Toronto, Ltd. High-Class Church Windows. Hobbs Mfg. Co. London, Ont. FRASER'S GREAT CURE. THE FRASER HOUSE. GREAT SALES prove the great merit of Hood's Sarsaparilla.

K. S. J.

The first regular and duly organized meeting of the Holy Communion...

E. B. A.

The Toronto Branches of the E. B. A. held their annual excursion and picnic to Mount Pleasant Park...

DIOCESE OF HAMILTON.

Bishop Dowling's Visit to Owen Sound - Interesting and eventful visit to St. Mary's Church last Sunday.

The services at St. Mary's church last Sunday on the occasion of the pastoral visit of the Right Rev. J. Dowling, D. D., Bishop of Hamilton...

At 8 o'clock a. m. His Lordship celebrated Mass, and the children received their first Holy Communion.

This service was followed at 10:30 o'clock by the celebration of solemn High Mass and the administration of the Holy Eucharist...

Finally, Jesus came on earth to sustain civil authority, and when an effort was made to embarrass Him on this point, His reply was: "Give to Caesar what is due to Caesar, and to God what belongs to God."

These words, said the Bishop, were spoken by our Lord Jesus Christ to His apostles, and they contained first a declaration of power on the part of our blessed Lord...

then healing the body, though mankind did not view it in that light. Referring to the leper, whom Jesus bade show himself to the priests...

After the resurrection Christ remained forty days on earth, and gave to His apostles the commission contained in the text...

My appointment as Bishop," continued His Lordship, "was made in the Vicar of Jesus Christ, who resides in Rome, and we can trace our commission back to the apostles...

Christ also upheld ecclesiastical authority. He recognized the Jewish clergy because they were the properly constituted ecclesiastical authorities of His time...

If the people loved God they would listen to God's voice and respect the authority of God's Church, and if they had not the truth they would respect all authority, domestic, ecclesiastical and civil...

The excursion to Cape Croker. The members of St. Mary's church, Owen Sound, took advantage of the Bishop's visit to this mission to run an excursion to Cape Croker...

High School Entrance and Public School Leaving Examinations. In the midsummer examinations for entrance to High school, and in the Departmental examinations for Public school leaving and First Form the Separate schools of Hamilton have more than sustained their high rate of efficiency...

ray, Eva Slattery, Agnes Seery, Catharine Zingheim, Agnes Carion, James Brown, Joseph Black, Joseph Carson, Michael Crane, Charles Dillon, Charles Farrell, Edward Forster, Albert Kane, Patrick Roman, John Sherrington, William Tracey, John Wren, Fred Nelson, Charles Casey, Michael Farrell, J. M. Moran, E. Quinn, E. Quinlan, J. Quinn, W. J. Sullivan, Thomas Brown.

The following boys passed the Public School Leaving examination: Francis J. Maloney, Peter Maloney, John O'Keefe. In the First Form examination the girls of the Sacred Heart High school are still to the front...

DEATH OF REV. FATHER LEHMANN. On the 4th of August the parish of Formosa was in deep mourning and grief. The remains of the late Father Lehmann, were laid to rest. The late Father was called to give an account of his stewardship at the early age of the age of 61.

On the following morning Masses began at an early hour. At half past 9 the priests rested the Office for the Dead. At 10 o'clock a solemn Requiem Mass was celebrated by the Rev. Fr. Elena, L. D., V. G., the former pastor, who in September will have reached the age of eighty.

THE EXCURSION TO CAPE CROKER. The members of St. Mary's church, Owen Sound, took advantage of the Bishop's visit to this mission to run an excursion to Cape Croker...

THREE SEPARATE SCHOOL STUDENTS IN LEAD. The Belleville Sun of Wednesday, August 4, says that the Separate schools of that city set up nineteen candidates for the last High school entrance examination...

Noncommittal. Who made the rose on the rose bush? Who made the red in the tree? And the little girl answered me: "Who made the rose on the rose bush?"

A HAPPY GIRL.

Miss Annina Kelly tells of her illness and subsequent cure. A Statement That Should be Read by Every Girl in Canada.

The care of the sick and infirm has always been one of the most immediate objects of Christian charity, and in more recent times of that philanthropy which aims at the same purpose through natural rather than supernatural motives.

Large numbers of the sick and infirm are now being cared for in the hospitals, but for those who are unable to go to the regular hospitals a system of cottage hospitals and trained nurse projects has been taking a permanent shape during the last few months in England and Scotland.

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OBITUARY.

CHAS. DUFFY, PORT HURON, MICH. Died at his residence, 814 Ontario street, on July 22, aged seventy-five years, after a short illness of two weeks.

Miss Annina Kelly, a well-known and much-esteemed young lady living at Maplewood, N. B., writes: "I consider it my duty to let you know what your wonderful medicine has done for me."

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Coleman's Salt. DAIRY, HOUSEHOLD AND FARM. CANADA SALT ASSOCIATION.

FOREST CITY BUSINESS & SHORTHAND COLLEGE. LONDON, ONT. Opens Sept. 1st. Our course, methods and facilities are unsurpassed.

NOTICE TO CREDITORS AND CLAIMANTS. In the Estate of Daniel McDonald, Deceased.

Pursuant to the provisions of the Revised Statutes of Ontario, 1887, Chapter 110, and amending acts, notice is hereby given that all creditors and other persons having claims against or claiming to share in the estate of Daniel McDonald...

To ensure getting the genuine ask always for Dr. Williams' Pink Pills for Pale People, and refuse all substitutes and nostrums alleged to be just as good.

MARKET REPORTS.

LONDON. Wheat, 69 to 72c per bushel. Oats, 25 to 26c per bushel. Peas, 30 to 31c per bushel. Barley, 24 to 25c per bushel. Rye, 25 to 26c per bushel.

OTTAWA SEPARATE SCHOOLS. The following figures have been furnished by the English Committee of the Separate School Board...

PORT HURON. Grain - Wheat, 29 to 30c per bushel. Oats, 19 to 20c per bushel. Corn, 19 to 20c per bushel. Barley, 19 to 20c per bushel.

Latest Live Stock Markets. Toronto, Aug. 12 - Export Cattle - Prices ranged from \$4 to \$4.30 per 100 lbs.

NEALON HOUSE. 197 and 199 King St. Toronto. J. O'Connor, Proprietor. Lately renovated and furnished throughout.

ST. MARY'S COLLEGE.

Conducted by the Jesuit Fathers. Complete Classical Course Taught in English and French. University Degrees Conferred on Graduates.

LOYOLA COLLEGE.

Conducted by the Jesuit Fathers. 2084 St. Catherine St., Montreal. A Classical School under Exclusively English Direction - Opening Sept. 1st.

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SITUATION WANTED.

WANTED BY AN EXCELLENT WOMAN, the position of book-keeper for a Catholic Bishop, priest, or widower. Best references. Address: CATHOLIC RECORD, London, Ont.

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