BISHOP KEANE ON THE FULPIT.

St. Louis Church Progress No class or lecture course at the Cath one University at Washington is more useful or important to the students than that conducted by the Right Rev. rector that conducted by the Right Rev. rector on each Monday afternoon. The method adopted by Bishop Keane is at once theoretical and practical. The former is given in the shape of lectures on the presentation of Catholic truths and mysteries. The practical part consists of students, work in the form of skeletons on the lines leit down to the of students work in the laid down in the and plans on the lines laid down in the Bishop's lectures and their development Bishop's lectures and their department and delivery later on in the University chapel by the students who have the more closely realized the Bishop's ideals. The practical work further consists of the public class criticism of these plans the public class criticism of these plans and delivered sermons. Speaking recently on the presentation of the great mysteries, Bishop Keane said the great truths of religion must be handled by the prescher. To touch the mere shell will no longer do. Men want truth. The shell must be broken and we must go down to the kernel. The great mysterie are monuments of the supernatural order.
As men's minds more and more drift away from them, the preacher must more and more refer to them. They must be dwelt on in a manner to com-mand men's mind and understandings. In presenting them the preacher must give true ideas of God. He must not present God in that light which would justify an Ingersoll in saying "I could make a better job of Creation myself," make a better job of Creation mysell," or in a role fit only for a Jew and not a Christian. Humanity and the world on the other hand must not be crowded to the rear to exalt the Divine, but should be presented in its sublimity and beauty. Calvinism and bilious pessimism have no place in the Catholic pulpit. Appeals "ad terrorrem" work little effect; on the contrary do injury to God, religion and the hearer. The posi tion of the preacher to-day and the from the relation of the Church to the In the past there have been what may be termed two epochs in the history of the Church. We are entering a third. From the first two we learn what must be the successful preacher's attitude in this third epoch.

In the first the Church met civilized

rociety in its infancy and childhood.
The characteristics of infancy and child hood are simplicity, docility, confidence, implicit faith and the like. Tae govern ments at that time were paternal and authority absolute. People loyally fol-lowed their leaders in Church and State. The tone of the Church's teaching was pedagogical, catechetical for the bulk of

the people, and metaphysical and mysti-cal for the learned.

In the second spech society passed from childhood to youth. Restlessness under rule, questioning, throwing off of authority, etc., took the place of the unquestioning faith and decility of its childhood. In the Renalssance this "why" to Church decided beauth. doctrine begun. In the Humanitarians
"I do not believe unless I understand,"
the protect of intelligence led up to the protest of intellect. Tals we see in E as mus. Then followed the protest of philos ophy against scholasticism. The ectences taking up the inductive methods also ranged themselvas against the Caurch, which, they charged, was hopelessly wedded to the deductive method. Gan

eral protest and rebellion characterized the mind of this period.

The attitude of the Church in this period is therefore polemically the assertion of authority against private judgment. The works of the time are controversial. The giant of controversy used not so much dogmatical as controversy used not so much dogmatical as controversial methods. Bitterness, charge and countercharge, were characteristics of the work of that epoch. That has lingered to this day in some quarters. We have all heard it. Protestants have retaliated, however, and often wish com-

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A third epoch is now breaking upon the teristic of more mature years of life, he is willing to listen even to a discarded parent, particularly if that parent has anything good to say.

Outside the Church this change is taking

place. Oaslaughts on her are being gradu-ally discarded, becoming in centers of cul ture, trade and traffic, unpopular. They say that if Protestantism has a message from God, it had better give it and mind not the Old Church. It is minding its

own affairs.
We cannot expect more. That the grown child will at once become filial and obedient to the Old Church is too much to expect. But we do expect that it will hear if the Church has anything to

In science there is a change. It no longer starts out to attack religion, but to-day admits that it has nothing to do with religion. In Pailosophy, even Her bert Spencer seeks a reconciliation Though the terms we cannot accept, we must admire the effort at reconcil The same with religion outside the

This new epoch may be called definition of this period of apology. The definition of this term is that given by Cardinal Newman in his "Apologia." The attitude of the preacher to-day must then be apologetic. He should know and appreciate getic. He should know and appreciate the groping of all these classes after truth. The questions of the physical, biographical and Anthropological sciences he must know, esteem and properly weigh. Instead of attacking the system of evolution, etc, we will take the truths that are in it and use it then as an auxiliary to Divine Truth. As teacher of religion we must not As teacher of religion we must not leave longer these studies in the hands of the enemy, but use them for religion.

There is a fieling akin to a superstition, that the clergy of the O.d Church possess that the clergy of the O.d Church possess the knowledge to satisfy in all these lines of thought. We must not disappoint, and not a few, who stand within the Seciety, now reached its manhood, is look.

earnest looking man, was absorbed in the perusal of some book or other when the minister - a benevolent looking gentleman, the father perchance of a numerous progeny - sailed up the car and took the seat beside him. After a few commouplace observations about the velocity of the train, and the weather, the conversation assumed gradually a polemical aspect. I leave the disputants

to speak for themselves : Minister .- "It often occurred to me, my reverend friend, that the law for-bidding the marriage of priests is anti-biblical, and cannot but be productive of dire consequences."

Priest .- "The very fact of such a thing Friest.—"The very lact of such a thing recurring to your mind does not, however, brand the law with the stigms of abaurd-ity. The Church, a perfect society, can certainly draw up regulations for its government, and, moreover, it binds those only who freely enter the priesthood. "That the law is anti-biblical requires

more proof than an unwarranted assertion.
Dues not St. Paul esteem continency more
than marriage: 'He who is unmarried
careth for the things of the Lord, how he
may please God; but he who is married
is solictious about the things of this world,
how he may please his wife a d he is how he may please his wife, a.d he is divided.' (I Cor. vit, 32, 33) Christ lived in the state of virginity. S. John was a virgin, and S. Peter and the other Apostles lived, after there vocation to the Apostles lived, after there working the state of the postles as a parental from their wives. Aposties lived, after there vocation to the Apostolate, separated from their wives. So strongly, indeed, did they proclaim the merits of cellbacy that the Church could not but enforce it as a duty upon her

"You, my dear sir, imagine, waiving "You, my dear sir, imagine, waiving your claim to a valid ordination, that you are a dispenser of the mysteries of God. But the life of a priest worthy of the name, is one of unswerving filelity to his marks—it is one of sacrifice. How can such a spirit abide in the heart of a man who is blessed with six or seven children, and who is enslaved to a wife's affection. 'How beautiful upon the mountains are the feet of him that bringeth good tiding:'exclaimed lealss; butsurely if he had ing , exclaimed Isalas; but surely if he had foreseen the formidable array of the Bishops' and parsons' wives of Great Brit-ata and America he wou'd have used the plural number.

"A contemporary writer has wittily re marked, 'that perhaps the most ardent admirer of hymeneal rites would cheer fully admit that he could not conceive St. Paul cr St. John starting on a nuptial tour, accompanied by the latest fashions, from Athens and Ephesus and the graceful by the whom they ware destined to adorn from Athens and Ephesus and the graceful brides whom they were destined to adorn. They would feel that Christianity itself could not survive such a vision as that. The Church, in the promulgation of this law, has but bestowed her sanction upon a doctrine common to all nations and to all ages. As we look into the annals of the past, we shall hear them chanting the prairies of continency and its necessity for those who are ordained to offer prayer and ascrifice to the Almighty. The priests and secrificate the Almighty. The priests of Egypt were cellbates. Virgil depleted the glory that awaited the cheste priest in the Eiyslan fields, "Quique sacerdotes essent dum vita manebat." And those countries, as we know from their history and from the study of their monuments and works of art, were steeped in the mire of the grossest

How can you reconcile such a depraved The child and youth—civil

has come to manhood. As a he resented authority, but, character and to it your intellect, if unfectived in the complex of the com and to it your intellect, if unfettered by prejudice, must give assent, that the state of continency is more belitting a minister of God than wedlock. The Catholic Church, conscious of this universal belief and animated by the example of Christ and His Apostles, gave it as a law to her priests."

Minister.—"But, my dear sir, did not God command our first parents to increase and multiply?"

Mr. Core then attempted to throw in a few dissuading words.

"Aba!" quoth the officers. "So you? Well, I fancy I shall have to run you in, too."
So the three culprits were conducted away to the police station. The inspector in charge there gazed at them austerely. "So you've been interfering with the constable!" he said, with solemnity. "A serious charge; a very serious charge! Now tell me what is never to throw in a few dissuading words.

When the officers. "So you want to interfere, do you? Well, I fancy in the charge that the officers." So the three culprits were conducted away to the police station. The inspector in charge the officers. "So you've been interfere, and few dissuading words." "A want to interfere, do you? Well, I fancy in the charge that the officers." So you've been interfered for the officers. "So you've been interfered to throw in a few dissuading words." "Aba!" quoth the officers. "So you've been interfered for the officers." So you've been interfered for the officers. "So you've been interfered for the few dissuading words." "Aba!" quoth the officers. "So you've been interfered for the few dissuading words." "Aba!" quoth the officers. "So you've been interfered for the few dissuading words." "So you've been interfered for the few dissuading words." "So you've been interfered for the few dissuading words." "So you've been interfered for the few dissuading words." "So you've been interfered for the few dissuading words." "So you've been interfered for the few dissuading words." "So you've been interfered for the few dissuading words." "So you've been interfered for the few dissuading words." "So you've be

crease and multiply?"

Priest.—"To say that there is a command in these words is to convict God of

uttering an absurdity, because many men have a corporal impediment to marriage. "No man is obliged to don the costume of a priest, but the moment he does so he consecrates his body to God. He has made a solemn promise, whose violation entails an awful sacrilege."

Minister.—" What becomes, then, of

that saying of the apostle that marriage is honorable in all and the bed unde-

Priest —" Yes — lawful marriage is in Priest—"Yes — lawful marriage is in deed honorable, but sacrilege is never undefiled, though weiled by the name of marriage. The incestuous marriage of the Corinthian whom St. Paul delivered up to satan was not very honorable. Though marriage is honorable according to St. Paul, celibacy is still more honorable according to the same apostic; and surely that what is more honorable is best becoming the character of a priest, otherwise St. ing the character of a priest, otherwise St. Paul would not have chosen it for him-self."

Minister.—"Do you mean to say that you priests observe rigorously the law of continency. History will not bear you out in this; and past experience, therefore, should teach you to obey that dictum of St. Paul's, 'It is better to marry than to

Priest.—"Some priests have indeed In every one of them there is something good and true. Do not attack the mistakes but take the truth which may be in them. Never take the attitude that they are wrong, but on the contrary that we have more. We do not go out to them as a man of arms. We go to them as a friend. We come not to light but to help them out.

There is a finite a kin to a apparatition.

ing to it. It is more and more willing to listen. Every intelligent American to-day is desirous to hear. We must not then disappoint them either in matter or method.

We must love the age, be men of it and friendly to it, and consult its wants and demands.

**A CONVERSATION.*

Some time ago, whilst on a visit to Toronto, I happened to be present at a discussion which took place between a priest and a minister. The priest, an earnest looking man, was absorbed in the list of the same?

" It is better to marry than to burn.' Is it, however, better to commit an adultery— to violate a most solemn obligation—than to violate a most solemn obligation—than
to burn? St. Paul declares that he was
himself strongly tempted to sin; yet
by prayer and mortification he warded
off the attacks of Satan, so that at death's

hour he could chant that triumphant hyma: 'I have fought the good fight.'
"The means which this great Apostle employed are still at the disposition of our priests. Marrisge is indeed a preserver of chasity, but it is not its noblest preserver."
Minister.—"But does not St. Paul say

that a B shop must be the husband of one Priest - "Yes: but does be oblige Priest — "Yes: but does be oblige a Bishop to have a wife? If so why did he not follow his own rule? The meaning of this text is evidently that men who were married oftener than twice could not be advanced to the episcopal dignity. In the early ages of the Church virginity was possessed by few individuals; and the Church, rather than see her children wandering without a spiritual guide. Church, rather than see her children wandering without a spiritual guide, enrolled widowers and married men in the army of her priesthood. In all cases, however, they lived, after their ordination, apart from their wives."

LECTURES AT LORETTO ACAD-EMY, NIAGARA FALLS, ONT.

For the past two weeks this favored academy has been enjying an intellect-ual feast in the form of a splendid course of lectures, from two distinguished gen Tae first was delivered by Mr. Dwyre, M. A., of Boston, late of Wash ington University, who opened his course with an elegant and impassioned discourse on Dunte's D vine Comedy. The brilliant and gifted lecturer eulogized in the highest terms the rare literary appreciation and culture of his youthful

The following week the same select The following week the same select audience was treated to an equally inter-esting, though entirely different, series of lectures from Dr. E. Pick Pa. D., M. A., Knight of the Order of Francis Joseph. Tais distinguished gentleman, who is recognized as authority on the subject of memory in the universities of Europe, proved his eminently scientific and phil osophical method to be both easy and natural, by working in accordance with the best known laws of the mind, and he consequently produced remarkable results in his intelligent and delighted hearers.—N. Y. Freeman's Journal.

A BRIGHT STREET ARAB.

There are various sorts of punishment and when a gentleman tries to be funny in some disgraceful way he is apt to receive his just dues in the way of personal mortification. Lord Charles Beres ford and Mr. Gerald Coxe, two wellknown society men in London, were tak known society men in Lindon, were tak-ing a walk together, when a little crossing sweep asked them for tupence. "No," said Lord Charles, gruffly, "I'll

Then a bright idea occurred to him, and he added. "You see that constable youder?" "Well, if you'll go and map your broom up and down his back, I'll

give you a half a crown." The boy rushed away, promptly per-formed the act, and was as promptly

Lord Charles, his conscience pricking him, went over to remonstrate with the officer, and was himself taken in charge.

Now tell me, what is your name?"
"Mr. Garald Coxe," answered the gentleman addressed. Now this name was perfectly well known to the laspector, and it seemed to him extra rdinarily funny that it should

be claimed by a man who would take the

be claimed by a man who would take the part of a crossing sweep.

"Oh, you're Mr. Gerald C.xe, are you?' said he, sarcastically. "Yes, you look like Mr. Gerald Coxe! Very good! Capital! And who are you sir?"

"Lord Charles Beresford," answered that gentleman.

This, in the mind of the inspector, This, in the mind of the hapesor, deepened and complicated the joke.

"So you're Lord Charles Bereeford!" he chuckled, grimly.

"Well this is splendid! You look like Lord Charles, you do! did! You look like Lord Charles, you he splendid! splendid! Now tell me," he splendid! splendid! was a small boy, "wbat" added, turning to a small boy,

The ragged urchin was in a serious quindary. He looked at Lord Charles and Mr. Coxe. "Look a here," he said, "I don't know who ye are or what's yer game, but I ain't

a going back on a pai!"
Then, turning boldly to the inspector
head, in a tone full of heroic confidence, I'm der Dook of Wellington!

The oldest college in North America was founded in 1531—the College of St. Ildefonso, in the city of Mexico. The next oldest is Lavel College, Quebec.

A Belgian inventor has presented the Holy Father with a telephone, which His Holiness was graciously pleased to accept, and what is more gratifying still to the and what is more gratifying still to the inventor, to use. Already the Holy Father has heard while sitting in his study the singing and the sermona delivered in the more important churches in Rome. It is said that he has also heard through the instrument the speeches delivered in the Italian Parliamant.

* CATHOLIC PRESS.

Let us be merciful to Italy. The new ministry is having a hard time of it, and yet deserves better things. Rudini went into office on a moderate platform, and should be approximated this bloom of the company of the platform. and should be encouraged ; his blunders being less his own than we imagine.
But for some of the mouthpieces of
lialian sentiment in America there
should be no mercy. One of these
mouthpieces, a certain professor of
language on the Eust side, had a declaration in the journals last week that the language on the East side, had a declara-tion in the journals last week that the Mafia took birth "in the damnable ignorance and idleness in which kings and Popes, the Bourbons of Naples and the priests kept the kingdom of the two Sicilians from the division of Europe in 1815." Well twenty years have elapsed sizes the accuration of Rama, and torty since the occupation of Rome, and forty since Italy became her own legislator. The Mafia of to-day were babies when priests were evicted, and the babe of the Bourbon time are grandfathers. Have the atheists succeeded any better than the priests? Italy is bankrupt, her starved and taxed poor are flying in thousands from her shores, and the

N. Y. Catholic Review.

Mafia reigns. Even talkative professors, with theories of freedom, and hatred of God, cannot make a living in Italy. In New O deans the other day the cur!ous spectacle was witnessed of an Italian appealing to the city authorities for protection from the Mafia, and in particular for protection from his own brother. At a time when the entire swarm of Italian Rade, who have satisfy in the Heltad. Reds, who have settled in the United States, like a brood of harpies, are declaring to the American citizens the non existence of the society of assarsine called the Mafia, such an incident is impressive. There is one feature of the whole Italian Inere is one feature of the whole Italian trouble which we must not permit our Protestant brethren to forget. They wel-comed the efficials of Italian secret societies to American shores, overlooking their atheism, anarchism and diabalism because the Pope was the object of these isms. Does anyone regret the muddle in which American respectability and Italian raccility are now entangled ?

London Universe.

We are tired, utterly tired, of Mr. Parwe are used, utterly used, of Mr. Par-nell, and sick, sick to nausea, of his behavior. Every day he sinks deeper in the mire of discredit, and grows more reck-less and objectionable in his statements. We would fain dismiss him from the minds of Irishmen, but he periodically offers bimself like a dangerous exhalation in one corner or another, now in an Irish town-znon in his sext in Parliament. He does his best to spread his morbific doctrines, so his best to spread his morning documes, so that it is a sanitary duty inspired by desire for the self-preservation of our people, to notice him, if only for the purpose of destroying the Parnell bacillus. At present we look upon him as a sort of politi-cal discare, but he is fast degenerating into a nullance which is more calculated to create loathing than compassion.

N. Y. Freeman's Journal, Secretary Matthews, the cowardly Catholle who sat on the Tory benches and by his silence a'ded in defeating Gladstone's bill for the Removal of Religious Disabil-ities, was once a Feniau. Now he feels that Judas like, having sold his conscience for place, he is under obligation to his new masters to traduce everything that he once held sacred. At Birmingham, a fortnight ago, he took occasion to denounce his old Brotherhood friends in terms the most bitter. Fenianism is hardly the Issue at present, and there was as little excuse for the denunciation as there was for his action in remaining silent while Gladstone bore the brunt of the battle for Catholic rights. The sort of Catholicism Matthews represents is the same as that of the late Judge Keough, who finished his career by following the example of Juda,

chief of traitors, even to the taking of his Cardinal Manning has sent a voice message—by means of the phonograph—to Cardinal Gibbons, Archbishop Chrigan, of New York, and also to Mr. Edison, the inventor. It is stated that he has also inventor. It is stated that he has also "recorded a message, intended for poster-ity, which will be deposited at Arch-bishop's House, Westminister."

HARVARD'S RELIC OF BARBARISM.

If Justice Paul Dudley could have returned last and witnessed how a Catholic Bishop occupied the lecture chair he founded in Harvard, he would have groaned over the degeneracy of the times. But if conscious of what takes place he will receive a heavier stab this Among the subjects specified the victing and exposing the idolatry of the third is: Romish Caureb; their tyranny, usurpa-tion, damnable heresles, fatal errors, abominable superstitions, and other crying abominable superstitions, and other ceeing wickedness in their high places." Now the Harvard Obliege authorities say that they will no longer have the lecture. It has been looked forward to by the stu has been looked forward to by the stu-dents as a huge joke, and now they will be deprived of much fun. But Harvard is right in abolishing this lecture. Such relics of barbatism should be put aside in an age of enlightenment.—N. Y. Freeman

IRELAND AND WHISKEY.

In some quarters the impression prevails that Ireland consumes a much larger quantity of intoxicating spirits than England and Scotland put together. According to a statement made by the Chancellor of the Exchequer in presenting the badget to the House of Commons, a few means are the consumption of home. few weeks ago, the consumption of home-made spirits by each of the three countries last year was :

Eagland...... 18 000 000 gallone

At the last census taking, in 1881, the population of the countries was in each England and Wales..... 25 974 439 Scotland 3 735 573 Ireland...... 5,174 836

A TOUCHING INCIDENT.

A touching story is related by the Liberta Cattolica of Nuples. It seems that an old man was run over in the Carso Vittoria Emmanuele, at Naples, by the steam tram, and both his legs were broken. Fortunately, a priest was passing at the time, and was able, with the help of several other people who witnessed the any others that are properly within the several other people who was not the near province of the Pable sensors, is 'necespath way and administer to him the last sarily immoral,' is to make a perfectly comforts of the Church. At the same moment the Cardinal-Archbishop of moment the Cardinal-Archtishop of Naples also happened to pass in his carriage. The crowd that had collected round the poor man, on seeing the carriage, ran after it, imploring the Cardinal to stop and give the last absolution to the dying man. The Cardinal at once got out and ordered that a red velvet cushion, which was in the carriage, should be placed under the poor man's head; and, having put on was in the carriage, should be placed under the poor man's head; and, having put on the stole, surrounded by a large crowd that had collected, he administered the absolution for the dying, immediately after which he intoned the Litany of the Blessed Virgin. "A spectacle," the same journal says, "new and sublime was wit-nessed." From the street and from the believing and middows of the house rose a balconies and windows of the house rose a solemn chorus of voices responding Ora pro nobis. The Cardinal, with tears in his eyes, absolved again the dylog man, who shortly afterwards expired. The crowd, silently and reverently, but as a demonstration of sympathy for their Cardinal, accompanied his carriage the whole way to his home. The Discussione, of Naples, says that the old man was just over one hundred years of age, and that he was an old servant in the law courts of Naples. palconies and windows of the house rose a

old servant in the law courts of Naples. TWO CLERICAL CONVERTS.

MESSRS. RUISON M. LUDLOW AND JAMES WERNER, SIUDENTS FOR THE MINISTRY, BECOME CATHO-

LIUS. N. Y. Catholic Review. Two young men, students for nearly a year in the General Theological Seminary year in the General Theological Seminary of the Protestant Episcopal Caurch in this city, have left that institution to attach themselves to the Catholic Church, and are now domesticated with the Paulist Fathers at the rectory at Fifty-ninth street and Ninth avenue.

The two young men are Rutson M Ludlow, of St. Louis, Mo, and James Benton Werner, of Allentown, Pa. Mr. Ludiow is about twenty six years old and a son of a well-to do merchant in St. Louis. Mr. Werner is a member of an inflamment form of the state of t icfluential family in Alientown, and was raised in the Dutch Raformed Church. When his pastor became an Episcopalian he went with him to that Caurch. He graduated from Muhlenburg College before entering the General Taeological Seminary.

The influences that led the young

men to change their faith came directly from the study of Catholic broks Neither, for a long time, had any idea that the other was studying on the same lines as himself. But one day they hanpened to be thrown together and mad the discovery that both had been look ing into Catholic literature, that both had attended Catholic churches, and

had attended Catholic churches, and that both admired the service.

Finally they decided to enter the Catholic Caurch. On going to the Pru'sist Fathers they were recommended to consider carefully their proposed action, and to study well the doctrines of the Catholic Church before making the change.

change.
On Friday, April 24, they moved their baggage to the residence of the Paulists, and the following Sunday received holy Communion. They will continue their study with the Order, and intend to become priests.

continue their study with the Order, and intend to become priests.

Before leaving the seminary, according to the usual form, a letter announcing their resignation was dropped in a box for Dean Hoffman, stating that they had joined the Catholic Church. This was the first intimation the Dean had of their change of views, and he was naturally surprised by it.

The Paulist Fathers can only say that the young men have come of their own accord, and after deliberation had accord, and after deliberation had chosen the Catholic Church, that the were splendid fellows, and were cordially welcomed. The seminary students said that these young men had been close students, and faithful in attendance at the lectures and services.

AT THE MOMENT OF DEATH.

Listen to the beautiful story from the the takes to the beautiful story from the revelations of one of the saints. She heard a preacher in a sermon urge most strongly the absolute obligation of dying persons to love God supremely and to repent of their sias with true contrition founded on the motives of love. She thought it a hard saying, and exaggeratedly stated, and she murmured within herself that if so pure a love were needed few died well, and a cloud came over her mind as she thought of this. But God Himself vouch take to speak to her and to dispel her trouble. He said that at that last conflict if the dying were persons who had tried to the dying were persons who had tried to please Him and lead good lives He dis-closed Himzelf to them so infinitely beautiful and desirable that love of Him penetrated into the innermost recesses of their souls, so that they made acis of true contrition from the very force of their love for Him; "which pro Mine," he vouchsafed to add " which propension o visit at that moment of death, I wish My elect to know, and desire it to be preached and proclaimed that among My other mercles this also may have a special place in men's remembrance.

> A solemn religious service lasting three A solemn religious service leating three days took place last week in Notre Dame Courch, Montreal, in celebration of the proceedings which have been inaugurated for the canonization of Madame d'Youville, foundress of the Grey Nunnery, Archbishop Fabre officiated, and the grand new organ was blessed, during the celebration. An immense congregation was tion. An immense congregation was present. Mr. Fred. Archer, of Boston, presided in the rendering of a splendid muscal programme.

The religious papers of Germany are much alarmed at the great strides which have been made by the Protestanc population towards described in the protestance of the p It will thus be seen that, according to population, Scotland consumes a much larger quantity of spirits than either England on Treland; Ireland, on the same land or Ireland; Ireland, on the same been baptized, besides many thousands basis, coming second and England thiri—

Ottawa Cit'zen. lation towards downright I ofidelity during

IF TAUGHT PROPERLY.

The New York Times says :

"Reading, writing, arithmetic, and geo-graphy are not taught differently by a Methodist and by a Jesuit, but in precisely the same fashion, if they are taught properly. To say that a goddess 'instruc-tion in these branches of knowledge, of meaningless assertion."

If they are taught properly ! but if the reading book has lessons in which the Catholic Church is portraved as a mass of corruption from which jolly beer-swiling Luther was raised up by G.d to deliver Luther was raised up to Out the world, is reading taught properly to Catholic children? If, a teacher sets as a copy in the copy book of a Catholic child. "Catholics worship idois," is writing taught properly? If as is Pike's Arthmetic, a question is given in the style to a Catholic pupil, "If the Pope can deliver a soul from purgatory in one hour a Car-dinal in two, a B shop in eight and a priest in twenty four, how lorg will it take a Pope, a Cardinal, a Bishop and a priest together to deliver one," is this teaching arithmetic property? If a geography, like Huntington's, has a picture of a Catholic Church interior at the account of Italy with the capiton "Roman Catholic Idelatry," and one at Asia showing the interior of a heathen temple, and the capiton "Pagan Idelatory," is this teaching geography properly? Yet all the sethings have been done is schools in this country. A follower of Ingersoil can in the a newsy use any of these branches to ride ale Carietianity; and it is a meaningless assertion that reading, writing, arithmetic and geography caunot be used to weaken the Christian or Catholic faim of pupils-Catholic News



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aeral." general."
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