

NOTE AND COMMENT

Rev. Dr. Parkhurst, who poses as a preacher of reform, moral and other wise, and whose name has been linked in a sensational manner in connection with municipal matters in New York, preached a few Sundays ago in the Madison Avenue Presbyterian Church of that city. He selected for his text this verse:—

"And they left all the commandments of the Lord their God and made them molten images, even two calves."—II. Kings, xvii., 16.

Here is how Dr. Parkhurst interpreted it in his own inimitable sensational style:

"God worship yesterday and bull today," began Dr. Parkhurst, "an extreme drop, but made easily and expeditiously. The incident epitomizes Hebrew history in general. We have chosen this verse simply because it samples what, from beginning to end, the Bible is full of.

"Behaving one's self regularly makes a man tired" said Dr. Parkhurst. There is no kind of work a man does where he so soon feels the need of a vacation as the work of being good. I am not urging this in support of any particular doctrine maintained by the Presbyterian Church, but simply as a fair statement of what any man will discover when he disinterestedly scrutinizes his own experience or when he studies history impartially, whether it be Bible history or profane history.

"I am speaking of what observant Christ and people know to be true when I say that the Established English Church today stands just as much in need of a Luther to reclaim it from its soullessness and apostasy and general mummery as even the Church needed in the sixteenth century. What with its crucifixes, and its confessionals, and its withholding the Word of God, it is in spirit as Romish as Rome—apostate, only lacking the courage of its apostasy.

"When you see a considerable element of a big Protestant communion practically on the edge of the sloughing off into the Church of the Jesuits and the Inquisition, you may not take very much to heart the situation of that particular communion, but we ought all of us to take to heart the fact that what is going on in that communion is simply an extreme illustration of what is going on everywhere.

"It may have gone further in the Anglican Church than it has in the Episcopal Church of America or the Presbyterian Church, but Rome is the destiny of every church, by which I mean that the natural impulses of a churchman (using the word in a broad sense) are of the worldly, unspiritual, formal and spectacular sort that the Romish Church just matches.

A Policeman's lot must be a happy one in the estimation of some people. Recently, a case came up in New York where \$500 was alleged to have been advanced in order to secure the influence that would be the means of decorating one of this class with the brass buttons. The facts of the case are as follows:—

Policeman Alexander Bloch, of the Charles street station, was before Com-

missioner Heas, at Police Headquarters, yesterday, on charges preferred by Anthony Gallagher, of No. 147 Alexander Avenue, who alleges that he paid the policeman \$500, for which Bloch was to get him appointed a patrolman.

Gallagher is employed as a driver by the Consolidated Ice Company. He says he was introduced to Policeman Bloch last February by Henry A. Weissman, a milliner, of No. 1534 Third Avenue. The latter said yesterday that Bloch had said he could put Gallagher on the force.

After several meetings, Gallagher says he drew \$400 from the Emigrants' Savings Bank, in Chambers street, borrowed \$100 more from his sister, and gave the money to Bloch, the latter, according to Gallagher, alleging that \$500 was necessary to get the place he wanted. The money, a five hundred dollar bill, Gallagher asserts, was paid on February 25.

The day that the money was paid, Gallagher says, Policeman Bloch deposited \$450 in the Bowery Savings Bank.

All that he got for his money, Gallagher states, was a civil service blank.

Weissman, who introduced Gallagher to Bloch, says that when the former told him about paying \$500 he saw the policeman, who admitted that he took the money. There is an alderman on the fence somewhere.

Judging from the remarks of the Outlook, it would appear that more opposition will be offered to Ireland's demand for justice in the matter of taxation.

The Irish demand for Home Rule, and especially the alleged grievance of unjust and excessive taxation, says this journal, have produced results in England and Scotland that threaten to change the existing ratio of the distribution of seats in Parliament. Against the claim of Ireland for a lowering of rates and a readjustment of taxation, it is urged that she has twenty seven more Parliamentary seats at Westminster than she is entitled to, and that at best her demand could not be met without a reduction of her representation. It is further urged that Ireland's case is also the case of England, Scotland, and Wales, the growth and movement of population having somewhat altered the number of members of Parliament to which they are entitled. At present the House of Commons contains 670 members, of whom 408 are from England, 103 from Ireland, 72 from Scotland, and 87 from Wales. On the basis of the latest census returns, which allot one member for every 60,000 of the population, England would have 495 members, Ireland 76, Scotland 71, and Wales 28. The London Chronicle has shown how a number of Tory boroughs, each with very much less than the average number of votes in a constituency have returned enough members to the House of Commons to contribute materially to the triumph of the Unionist cause, but at the same time opposes the movement of reducing Ireland's representation unless the redistribution of seats in the whole Kingdom is dealt with at the same time.

Long as the friend lived in Spain he appeared to embrace that faith, but as soon as she could leave the country she did so and became once more a Protestant.

The particular target for Mrs. De Belprat's attack, it is alleged by Father Earley, was the rule requiring celibacy among the clergy. This she held up for ridicule, referring before a class of girls to the clergy as "poor old fellows not allowed to marry."

The board adopted unanimously a series of resolutions disapproving and resenting any and all attempts to attack or ridicule religious doctrines in the schools. The whole matter was referred to the Committee on Teachers for investigation. Father Earley was requested to send to the committee the names of his witnesses.

A DESPATCH from Ottawa announces the presence of Mgr. Langevin in that city. In an interview with one of the representatives of the local press, the indefatigable prelate is reported to have said:—

That the Catholic schools of the Province, though handicapped through want of financial assistance from the Government, are making fair progress. "We are making no agitation," continued His Grace, "it being the wish of His Holiness the Sovereign Pontiff that the question be dealt with calmly and with as little ado as possible. We ask for nothing to which we are not entitled by the constitution and our demands are based on equity, justice and common sense."

His Grace laid particular stress on the fact that he wished to say nothing that would tend to aggravate the question. "If the Protestant majority can only understand that we have no desire to overrule or in any way interfere with their educational affairs, their attitude would be entirely different.

Questioned as to whether the matter would be brought up at the next session of Parliament, Mgr. Langevin stated that there is little probability of such being the case. If the Provincial Government of Manitoba continues to refuse to grant any concessions to the minority, then their only hope would be the increase of Catholic population by immigration of settlers.

The Superintendent of Public Instruction for New York State, Charles R. Skinner, in compliance with law, has approved a standard course of study for academies and high schools. The course of study approved is as follows:

English—The course in English must include grammar, rhetoric, and composition, and literature. Amount of time required: Grammar, 100 hours (a thorough course in grammar before entering the academic grades will be accepted as an equivalent to the 100 hours prescribed); rhetoric and composition, 200; literature, 200. (The requirements of the Association of Schools and Colleges of the Middle States and Maryland for admission to college shall be the minimum standard for the work in literature.)

History—The course in history must include American history, English history, Greek and Roman history, and civics. Amount of time required: American history, 200 hours (including 50 hours for intensive study of some special period of American history); English history, Greek and Roman history, and civics, each 100 hours.

Mathematics—The course in mathematics must include a review of arithmetic, algebra, through quadratics, and plane geometry. Amount of time required: Arithmetic (review), 50 hours; algebra and plane geometry, each 200 hours.

Science—The course in science must include physics, chemistry, physiography, botany, zoology, and physiology. Individual laboratory work is required. Amount of time required: Physics, 200 hours; chemistry, 100 hours; physiography, botany, zoology, and physiology, each 50 hours. (100 additional hours in advanced physics or advanced chemistry, of 50 hours in each subject may be substituted for the work in botany and zoology.)

Foreign languages—The course in foreign languages must include either Latin or German. Amount of time required: Latin, French, and German, each 400 hours.

Drawing—The course in drawing must include the principles and practice of representation, construction, and decoration. Amount of time required: 200 hours.

Vocal music—The course in vocal music must include vocal culture (in class), sight-singing from the staff, and the common technical terms used in vocal music. 100 hours.

Classical substitutions—200 additional hours in Latin and 400 hours in Greek may be substituted for the time prescribed for chemistry, physiography, botany, and zoology; 200 additional hours in Latin and 400 hours in either French or German may be substituted for the time prescribed for chemistry, physiography, botany, and zoology.

Mankind are more indebted to industry than ingenuity; the gods set up their favors at a price, and industry is the purchaser.—Addison.

I am a friend to subordination as most conducive to the happiness of society. There is a reciprocal pleasure in governing and being governed.—Dr. Johnson.

Sincerity is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we would seem and appear to be.

Be constant in prayer, and give alms; and what good ye have sent before your souls, ye shall find it with God; surely God seeth that which ye do.

ARCHBISHOP O'BRIEN'S DISCOURSE AT KINGSTON.

"There is a time to keep silence and there is a time to speak; but when the time to speak has arrived, the truth must be declared, the whole truth, without limitation and without disguise. Let us never consent to any suppression of truth, nor to half measures, nor to compromises. The truth will save us, but only on one condition, that it be exposed in its integrity, and without a veil."

These words were spoken in 1870 by a voice whose majestic and musical tones are now stilled in death. Their import has been seriously meditated, and the result is the attitude of every Christian whose duty it becomes to write or to speak. In the grand pageant afforded by the solemn ceremony of the Roman Pontiff at the consecration of the Most Reverend Charles Hugh Gauthier, Archbishop of Kingston, in the discourse of magnificent eloquence so equal to the grandeur of the imposing occasion, a man from the East, a man of God, a dignitary of Holy Church, evinced in every word of that grand exposition of Catholic truth how keenly he felt, how intelligently he realized the words which fell from the lips of a loved and holy Pontiff on the 11th February, in the year of grace eighteen hundred and seventy. The voice was that of the Sovereign Pontiff, the official herald of the truth, the mouthpiece infallible of the Infallible Church of God.

At the time appointed by the Holy Council of Trent for the explanation of the Gospel the Most Revd. Archbishop Cornelius O'Brien, the learned Metropolitan of the Canadian Provinces down by the Sea, ascended the pulpit of St. Mary's Cathedral and delivered in clear ringing tones an exposition of the Holy Catholic Church's position in regard to the truth that it ever has been the privilege of even Kingston St. Mary's congregation to listen to. The vast edifice was crowded to its utmost capacity, and in that vast throng not a quill of noise was distinguished during the seemingly short but somewhat prolonged discourse of His Grace of Halifax. The upturned faces of the entire congregation, amongst whom were many of our separated brethren, repaid by their unflinching attention the effort which the Prelate was making. His Grace was indisposed, but we never should have known it if he had not told us and made his indisposition clearly manifest as he endeavored to walk across the stage of the Opera House after he kindly consented to speak a few words to the members of the C. M. B. A. While he spoke, the lucid enunciation of the immortal Pius of beloved memory came constantly back in their sweet harmonious echoes to my mind, and I could not refrain from imagining the holy Pontiff smiling down upon the young Archbishop a smile of kindest approval and supreme satisfaction to find his eloquent words bearing, twenty-eight years afterwards, such happy fruits. The newspapers of the country have by this time repeated the words of burning eloquence pronounced by the most learned Prelate of Canada, but, although the written discourse may read as an elegant composition must needs read, there is nothing in cold type of which can communicate to its reader the earnestness and portray the fervor of soul of the saintly Archbishop of Halifax as he stood like the Lion of the Fold, a giant of magnificent presence heralding in grandest language the sublime truths of our holy religion. Happy Kingston, to have heard such a magnificent amplification of God's unerring word. Happy Halifax, to possess a fearless Prelate whose peerless oration over the remains of the universally lamented Sir John Thompson gave every reason to the genial and tactful distinguished Archbishop elect of Kingston to expect a master piece befitting the solemn occasion of his consecration as Archbishop and as the successor of the

illustrious Pontiff to whom was assigned the honor of presiding over the solemn ceremony of the Hierarchy in the Dominion of Canada.

PHILOTHEKA
Kingston, Oct., 22, 1898.

HINTS TO CATHOLIC BUSINESS MEN.

"The Passing of Alcohol" was the title of an interesting paper read before the New York State Medical Association, by Dr. J. M. Farrington, of Broomes county.

"Public state ceremonies," says Dr. Farrington, "such as the inauguration of the President of the United States and of the Governors of States, which were once scenes of bacchanalian revelry, have so far been modified in deference to public sentiment that in many instances no kinds of alcoholic beverages are furnished. Social gatherings and banquets, where formerly champagne and other mild intoxicants flowed freely and were considered essential, are now freely conducted without any form of alcoholic drink. It is a positive conviction that, notwithstanding the drinking usages of our time, there never has been a period in the history of the world when the use of alcoholic liquors as a beverage was as disreputable as it is to day, and no man or woman can indulge in their habitual use and not suffer depreciation in business and in social position."

In his sermon at the recent celebration of the Golden Jubilee of St. Anne's Church, Manchester, N.H., His Lordship Bishop Bradley spoke words which should be pondered over by those of our Catholic brethren who hesitate to make a sacrifice to aid in carrying on successfully and triumphantly the work of the Church.

In referring to the all-important question of the Christian education of its youth, His Lordship said:—

The Christian school is that gentle rain of heaven, which, falling softly, constantly and abundantly, nourishes and keeps alive the tree of the parish church. If men would love and serve God, they must first know Him and then attain the end for which they were created; but a knowledge of God can not be found where a Christian education has been wanting. "This is eternal life that they may know the one true God, and Jesus Christ Whom He hath sent."

The admirable system of education—complete in all its branches—which has so long prevailed in the midst of us, has been, under God, the great means of preserving and extending Manchester's noble Catholic tree, and it is well that his reverend successor has seen fit to perpetuate the memory of its founder by the name and title of the adjacent beautiful school edifice.

Careful, however, as the husbandman may be, abundant as is the moisture which helps to render the earth productive, there will always be found a scattered leaf, and a bended or broken branch, and undoubtedly Manchester's Catholic tree has suffered the loss of withered leaves, and the elements have bended or broken here and there a branch, a limb. But, Ruth-like, the proudly developed system of charitable institutions found among us goes about gathering up these stray leaves and branches, and brings them carefully and tenderly back to the parent tree, in order that they may have under its luxuriant spreading foliage the care and protection which a parent alone can give.

Today, then, we think of the days of old, and we rejoice in the Lord exceedingly, and we meditate with our own hearts and while meditating we discover what a glorious inheritance we possess. Truly, God hath not done in like manner for every nation. It, however, we have received much, much will be expected from us. And leaving one milestone and moving towards

another, we should consider well our own position, submitting to our children the precious inheritance which has been transmitted to us by our forefathers in the faith of this city of Manchester. This we will do if we are animated with the spirit of zeal, sacrifice and pride in our holy religion and in all that concerns it with which they were animated and guided; and not only on jubilee occasions, but on each succeeding anniversary we will, each one, be able to say: "I think of thee of old, and rejoice in the Lord exceedingly, because I am a faithful custodian of the precious treasure confided to my care."

There are in Boston fifty-seven national banks, says the Boston Pilot, and from recent disclosures it appears that a majority of the stock in nine of these banks is held by the savings banks of the city.

The stock in these nine banks is not considered 'gilt edge,' so the savings banks have concluded to consolidate the nine banks into one large bank. Speaking of this consolidation, the Haverhill Gazette, which is well informed on Boston affairs, says: "Over 60 per cent. of the money deposited in the savings banks of Boston is to the credit of persons of distinctively Irish names. Applying the rules of logic to the bank conditions in Boston, as disclosed in the present struggle for ownership, shows that the Irish own the greater part of the money in the savings banks, and the savings banks own the controlling interests in the national banks, therefore the Irish rightly own the controlling interests in the banks of Boston."

It would seem prudent for some of the banks to place behind the counter one or more of the sons of the people who really own the banks.

How many men of Irish blood are employed in the national banks of Boston today? Their number, we fancy, is about equal to that of the literary critics in America, estimated by Mr. Howells to be "rather fewer than the thumbs of one hand."

It would not shake the foundations of the universe if a clerk with an Irish name were to be employed in every bank in Boston, and it would help the banks.



The woman who is weak, nervous, tired and exhausted; who has a poor and variable appetite and no strength or nerve; who suffers from pains and aches, dragging down and burning sensations; and who recognizes herself, that she has become irritable, cross, blue and despondent; is in almost every case suffering from weakness and disease of the delicate and important organs that bear the burden of maternity. Thousands of women suffer in this way and do not recognize the cause, or if they do understand their condition, neglect it rather than submit to the obstinate examinations and local treatment insisted upon by the average physician. Dr. Pierce's Favorite Prescription is a wonderful medicine for women who suffer in this way. It does away with the necessity for these trying ordeal, and may be used in the privacy of the home. It acts directly on the delicate organs concerned, and makes them strong, vigorous and healthy. It banishes the discomforts of the expectant period and makes baby's advent easy and almost painless. It transforms weak, nervous, petulant invalids into happy wives and mothers. Thousands of women have testified, over their own signatures, to this fact. The "Favorite Prescription" may be procured from any good medicine dealer. Any woman who will write to Dr. R. V. Pierce, Buffalo, N.Y., may have the advice of an eminent and skillful specialist without charge. Mrs. Cora M. McLaurin, of Rockport, Cephalo Co., Miss., writes: "I had displacement and inflammation of the uterus. I was under the treatment of our family physician for a long time, but received no benefit. I had falling of the internal organs with ulceration and enlargement. I commenced using Dr. Pierce's Favorite Prescription, 'Golden Medical Discovery,' 'Pleasant Pellets' and 'Extract of Santal Wood.' From the first day I began to improve, and in a short time I was able to do all my household work. It had not been for your medicines I would have been dead long ago." Stomach and liver troubles with sluggish action of the bowels are cured by Doctor Pierce's Pleasant Pellets.

NOTES ON EDUCATION.

The annual report of the Commissioner of Education for the United States contains the following:

The increase in the elementary schools during the year 1896-97 amounted to 257,896 pupils over the previous year. The total enrolled in elementary schools amounted to 15,452,426 pupils. Adding to it those in colleges, universities, high schools and academies, the total number, it is said is 16,255,093.

It is stated in the report that the increase of students in colleges and universities has gone on steadily for 25 years. In 1872 only 590 persons in the million were enrolled in these institutions. In 1897 the number had risen to 1,216 in the million.

The leading pedagogical lights of Chicago are hard at work planning a 'commercial high school,' says the Colorado Catholic. Doubtless the rapid increase in the number of business colleges throughout the country and in their attendance, has demonstrated the need of such a move on the part of the public schools. As a rule, students in business colleges have completed the grammar school course in the public schools. In some cases they have even taken the high school course. Yet they are not fitted to enter business life until they undergo a further training. Manual training schools meet the requirements of the case to a degree, but not completely. As it is almost impossible to arrange the courses in high schools to cover the wants of pupils

whose aim is to use all they get there in the practical ends of business life, this move of Chicago educators was inaugurated. A committee has been appointed, consisting of President Andrews, Mr. Nightingale, superintendent of high schools, and Mr. James, secretary of Mayor Harrison's educational committee, to draw up an outline of a one-year commercial high school, and also to make suggestions as to its location. The plan is to have a four years' high school eventually, basing the remaining three years upon the experience and successes of the first year.

A CASE of sectarian zeal was brought to the notice of the School Board of Richmond borough a week ago by Rev. L. J. Earley, pastor of St. Peter's Roman Catholic Church of New England. Father Earley calls to the attention of the board the charges made from his pulpit that Mrs. Alma De Belprat, special teacher of German and French in the Stapleton High School, is devoting some of her class time to reviling and deriding the Roman Catholic religion and by covert insinuation and falsification of history trying to hold the teachings and practices of that Church up to ridicule and contempt.

Mrs. de Belprat, it is said, related frequently to her pupils in the class-room a story of a friend of hers who went to Spain and was there forced to become a Catholic, although she had been brought up a Protestant. So

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