throne by trampling in the dust the honor and dignity of the Catholic religion. Viewed from every standpoint, the "Accession Oath" is a cruel misfortune. At one blow it almost shatters that grand system of liberty and toleration built up under the happy reign of Queen Victoria. It is a horrible rehabilitation of sixteenth century persecution. It opens a yawning gulf between the Sovereign and twelve millions of his subjects. Before that oath the Catholic stood forth a free man amongst the free: after that oath the vilest slave of the vilest breed on earth was not quite so vile—at least in the Sovereign's eyes—as he. Before the "Accession Oath" twelve millions of Catholics would have stood against the world in defence of the Empire; after the oath—well, what can you expect from "superstitious idolaters?" If we are "idolatrous" and "superstitious," where is the guarantee for our loyalty? Possibly this enormity has been passed on us because we are only a minority? It is a trifling thing to alienate the affections of twelve millions of people—who are only whitemen and Catholics! Then, too, our feelings may not be as sensitive to insult as those of our Indian, African and Asiatic fellow-subjects (black, brown and mahogany)—so that it may be safer to fling insult at us than at them? Again, we Catholics having been crushed so long, may not to-day have the spirit of such superior races as those above mentioned! Or, mayhap, the Empire has so many foreign friends just now, such as Germans, Frenchmen, Americans, Russians and Boers that it is a mere sport to make twelve millions of Catholic subjects discontented and "out of court!" Or possibly, as a coronation festival should have its merriment, why not make a laughing stock for the amusement of the world, and especially for the delectation of native Indian Princes, of our Canadian, English, Irish, Scotch, South African, Indian and Australian Catholics? These Catholic fellows are, like Tommy Atkins, all right when the "Trooper 's on the tide" or when the Modder River has to be crossed or when the word comes to go to the front. Their blood is good enough to baptize South African soil, but on the Accession day it is only right and proper to extend them a royal and Imperial insult just to see will idolatrous slaves have enough British pluck to resent it! Such may have been the arguments of the politicians who refused to amend the oath. Surely they could have employed no other reasoning to arrive at such a conclusion! Why not have added to the oath the following clause:

"It is my royal opinion and solemn belief as a Protestant prince that each and every one of my twelve millions of Catholic subjects—babes, old women and Catholic peers included—should be well and truly horsewhipped at the hour of my coronation."

We would certainly respect Mr. Chamberlain and Lord Salisbury had they added that clause. Its grim humor would have relieved the accession oath of much of its cold brutality. And, again, there may be Catholics who would deem it an honor to be horsewhipped or dog-lashed on Coronation day. It would, at least, be a royal distinction. However, if any section of Catholics or any individual Catholics feel that they would be elevated by a few strokes of the royal lash they certainly get that elevation in the "Accession Oath!" Therein they are scourged, not with rods, but with scorpions. Think over it again and again. Twelve millions of Catholics born and reared within this Empire—spreading its Dominions, building its institutions, paying its taxes and fighting its battles—formally and solemnly declared by the Sovereign to be superstitious idolators and then God called on to witness the truth of this declaration. Well may we ask: "*ubinam getium sumus? quam rempublicam habemus? In qua urbi vivimus*? Well may we ask, too: Have we Canadian Catholics so far degenerated from the spirit of our fathers as to let this monstrous oath go by unchallenged and unquestioned? "Better be a dog and bay the moon than such a Roman." If indeed we have so far departed from the spirit of ancient days, when men fought and bled for Faith, then will it come to pass that through our stolid indifference, our stupid apathy, our craven cowardice, the name of God shall be blasphemed amongst the gentiles and the name of Catholic shall become a "hissing and a wagging of the head, from Dan to Bershabee: from the rising even unto the going down of the sun." God forbid, say we all, that this thing should be! Nor do we use this language as indicating that there is such a decadence of public spirit, such a falling off of common manhood amongst Catholics. The race has not upheld the faith for nineteen centuries in Roman Catacombs, on Eastern battlefields and on Irish hillsides to be found wanting in days like ours. But we must speak strongly in order to show the need there is that Catholics spur up their flagging zeal if they would not see an indelible reproach left on Catholic honor. And the silent acquiescence in the oath of accession would be an indelible reproach. Let such silence, then, be anathema. Speech! protest!! outspoken and indignant, are now become matters of profound policy and sacred duty. But some one may say, "What if we provoke opposition and reaction amongst the Protestant majority?" To which we reply, "My dear objecting friend, the 'Protestant majority' will be simply delighted to see that you are man enough to call for your rights." "But, says the doubting person "What about the 'bigots,' the 'fanatics,' and 'extremists?' ,Will not they take it ill if we protest too loudly?" "Of course they will take it ill. In fact it is a cruel outrage on their feelings that latter day civilization does not allow them to turn us on gridirons. Sweet, playful creatures that they are!" "Well, then, in defending our Faith we must be careful not to ruffle their exquisite sensibilities. "How would it be to make a public protest that rather than offend those dear, delightful 'bigots' we Catholics, to the number of twelve millions, were prepared to pack our trunks and unostentatiously leave the Empire? Or it might be still more pleasing to the noble-souled bigots if were to stay in the Empire, but change our religion and become, well—Mahommedans. In that case the bigots and the negro princes and ourselves could all sit down in peace like brothers at the coronation festival—whereas now, being superstitious idolators, we have to hold aloof. In the present idolatrous and superstitious state of Catholics in the Empire we simply dare not appear before the king as the equals of Zulus, Maoris, Indians and Soudanese! The swarthy gentlemen would justly resent our impertinence. Seriously—when shall we Catholics learn that in standing up for a principle, and especially such a principle as that attacked in the accession oath, we must expect to evoke from Hades a full measure of opposition? But it is not the genius of the Catholic Church to fall back because there is a lion in the way and a lioness in the path. On she moves, treading down the very asp and basilisk. And if she pursues her course despite such dread opponents as lions, asps and basilisks, is she likely to be driven from the road because a few yelping curs bark and snap at her feet? Of course it grieves our feelings to call "bigots" and "fanatics" who insult the Blessed Sacrament, "yelping curs." So we immediately apologize—to the curs. Now if the Church moves on, despite every obstacle, is it not wearisome to note the cowardly attitude of too many Catholics even when great questions are at stake. Delay, compromise, silly fears, dullness, sloth—any cause at all—operating on them until the moment for action passes by, and it is too late to do what every one recognizes as the right action—when it becomes unfeasible to perform it. Precisely this is what is going on around us to-day. Thousands of Catholics have already protested against the "Accession Oath" and sent in their protest to the proper authorities in England. Prominent amongst those who have spoken out in Canada is Archbishop O'Brien of Halifax. All honor to him and to all Defenders of the Faith! But there are other thousands who have not protested. Well, why have they not done so? It will cost only a few sheets of paper, a couple of postage stamps, and about a half an hour of a public or semi-public meeting. It does not, then, involve any thing excessively heroic to make the move for a principle so sacred as that which the Accession oath has outraged. Up, then, Catholics of Canada, and to your post. Hold your meetings quietly, but manfully. Send your protests to England. State the case boldly, and of course respectfully, and so doing you will have stricken a home blow for Faith and Freedom. To your tents, oh Israel! The pen in your case shall be mightier than the sword. But remember, now is the acceptable time; now is the time for action. The weeks are slipping by and June is Coronation month. From this till then let every mail that enters London bring to His Majesty a message of Catholic discontent at the foul blow stricken at the very heart of Catholic faith by the oath of Accession, of which the devil was the author. Of course all this may not please our old friends the "bigots" "fanatics" and "entremists" before referred to, but it will please ourselves—a much more important consideration. And it should please the "bigots" too, because it will give them the luxury of a new grievance against the Catholics. They will see in it a Jesuitical plot to restore the Stuarts, and there will be no end of protests and diatribes in anti-Roman papers. But all that will be of great physical benefit to the bigots aforesaid. It will give them an outlet for the pent-up passion of the last half century, and when they shall have exhausted themselves with base comparisons they can take breath and begin again. One thing is certain, the buzzing of insects shall not impede the chariot wheels of the Catholic cause. Now turn this question for a moment to another angle of the light. Suppose the Accession oath were so phrased as to declare that the Mahommedans of this Empire were, as in fact they are, the adherents and followers of a false prophet, what would likely follow? Rebellion would raise its head in Asia and Africa, and the Empire would be plunged into revolution. Catholics, of course, are safe in that respect, but the fact that we shall not take arms is a stronger reason for us sending our written protest until the Colonial office be literally deluged therewith. Let us remember that French Catholics are persecuted to-day because they have by their acquiescence allowed the worst elements to rule the country. Shall we allow the worst elements of bigotry and intolerance to rule our Empire and insult our religion? The will is not wanting to institute persecution, and the only thing that can save Catholic honor is Catholic unity, Catholic manhood, Catholic determination.

For The Cathloic Record.

A NON-CATHOLIC MISSION AT NEWCASTLE, N. B.

A novel experiment in the form of a non-Catholic Mission has been inaugurated at Newcastle, N. B.

The Rev. Pastor of the Mission has been for some time past contemplating such a Mission, feeling that if such are so very successful in the United States, they should also be fruitful in good result in our Maritime Provinces, where people—Catholic and Protestant alike—are not wanting in the religious spirit, nor in that seriousness of mind which accepts conclusions when the premises are made evident. The Rev. Fathers Maurice and Pacifique of the Capuchin Monastery, Restigouche, preached retreats at Newcastle and the succursal mission of Douglaston, commencing on Palm Sunday at Newcastle. On Easter Sunday evening the Fathers commenced a similar work in the neighboring parish of Nelson, in charge of the Rev. Father Power. Having brought the Nelson Mission to a successful issue, Douglastown, in the Newcastle district, was taken up. The several Retreats given are without a dissentient voice, pronounced the best ever held in these localities. The different congregations, toward the close of the Retreats, took the pledge of total abstinence, all being duly invested with the Temperance Button.

The Capuchin Fathers are deserving of all praise in the prosecution of a work evidently blessed by God. The seriousness with which the congregations set about the work, the pious demeanor of the people during the mission week, their assiduous attendance at every exercise were notable features of these retreats.

At the conclusion of the Douglastown Mission the Rev. Pastor announced at Newcastle that one of the Fathers would on Monday, the 14th April, commence a series of lectures on the distinctive features of Catholic teaching and bade the congregation invite their Protestant neighbors, for whom the Mission then opening, was intended. The evening lectures were preceded by the rosary and litany of the Blessed Virgin and followed by Benediction of the Blessed Sacrament. The different Protestant denominations attended each evening in ever-increasing numbers, and by their respectful attitude and evident interest showed that the series of instructions so happily inaugurated were much appreciated by them.

The Rev. Father Pacifique is a most interesting lecturer. Full of his subject, the audience follow him easily, willingly. They recognize in him a master-hand who is competent to teach, a fellow-creature in whom human sympathy is overflowing. His subjects were as follows: The Rule of Catholic Faith, the Constitution of the Church, The Sacrament of Penance, or Can Man Forgive Sins? The Blessed Sacrament The Blessed Virgin, The Results of Life, The Sacred Heart of Jesus. The Question Box was a very important feature of the series, and was well patronized during the week. Indeed some of the questions remain yet to be answered, as questions were pouring in at all hours, so that some came too late for an answer. I give you some of the questions proposed—not all, as I fear the necessary space would, of a necessity, be denied.

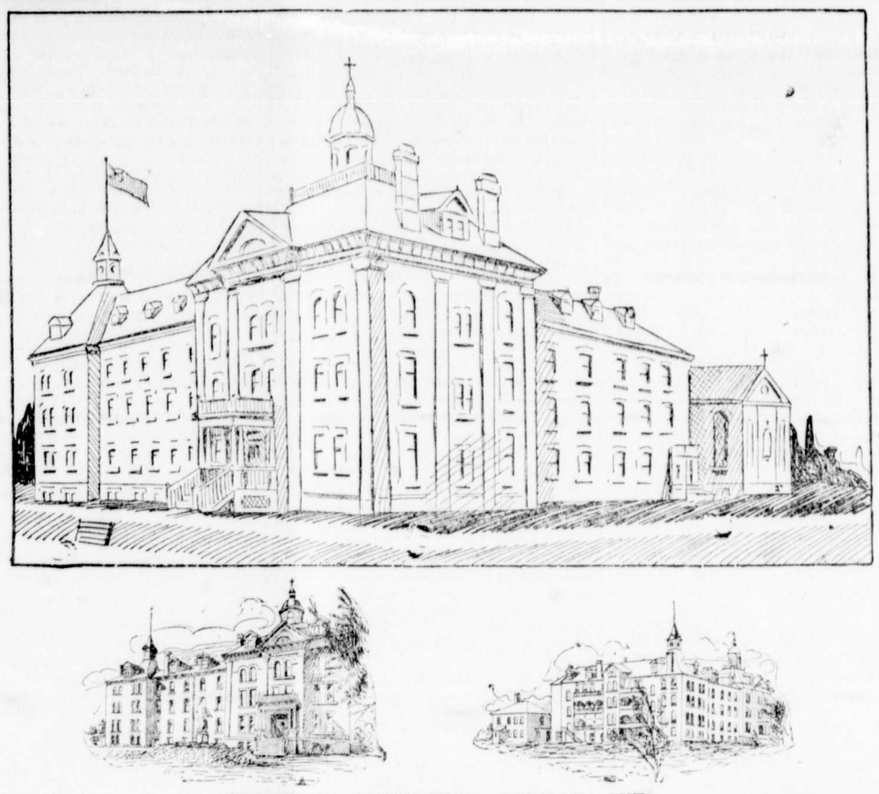
"Must we believe that all outside the Catholic Church will be lost for all eternity?" "How are we to know when we are in the state of grace?" "Why and by whom was the Sabbath changed from Saturday to Sunday?" "Had the Church rival Popes at any particular time?" "Why is a Catholic allowed to drink soup, or use fat, although forbidden to eat meat?" "How could a stranger coming into the world distinguish the true Church from the Churches claiming to be true?" "Who was Luther's wife?" "Was John the Baptist the founder of the Baptist Church?" "Where is Purgatory?" and "What is the use of praying for a person after death, since as the Scriptures tell us, as the tree falls, so does it lie?" "Did not the Bishops and the priests who seceded from the Catholic Church at the time of the Reformation in England, still retain the power to administer the Sacraments?" "As the first Pope and Bishop of Rome was a married man, why do not Popes, Bishops and priests marry?" "If the Roman Catholic Church is the only true Church, why is it not the same to-day as it was in the days of the early Christian Church, or why is service held in an unknown tongue? why saying of prayer-beads? making the sign of the Cross, opening of purgatory; Infallibality of the Church, Infallibility of the Pope and other things crept in at different times?"

The answers to the questions, or a continuance of them, would occupy more space than your journal could afford. We must, therefore, bring this letter to a close.

At the close of the last lecture it was announced that once-a-week lectures on other distinctive features of Church teaching wonld be given by the Pastor, and that of them announcement would be make in due time.

The Non-Catholic Mission at Newcastle was a success, and shows that Protestants are anxious to acquaint themselves of Catholic teaching which when presented in an interesting manner, and without giving unnecessary offence, will find an appreciative audience.

One of Those Present.



HOUSE OF PROVIDENCE, DUNDAS, ONT.

American Messenger of the Sacred Heart.

LEAGUE OF THE SACRED HEART.

General Intention for May 1902.

CONFIDENCE IN OUR LADY.

At no time in the history of the Church have the shrines of Our Lady been so frequented and honored as they are to-day. Though Lourdes may be pre-eminent among them for the vast throng of pilgrims who congregate there, and for the marvellous evidences of her favor witnessed there almost daily, it should not make us overlook the thousands of shrines and sanctuaries still more venerable and quite as distinguished for the manifestations of piety and confidence of her clients.

Intelligent people who know no more than the externals of our religion, all admire, if they do not feel moved, to imitate this devotion to the Mother of God. They appreciate the spirit which prompts it, and its influence on our relations to Almighty God. They would blush to repeat the apprehension of an outworn prejudice that this recourse to Our Lady lessens our sense of dependence on God. They have learned to respect the religious celebrations in her honor by immigrants to our shores from sunnier climes, extravagant though they may seem to us. Statues of St. Mary the Virgin and churches erected under her patronage are no longer uncommon, at least among our Episcopalian friends. The madonnas of painters, truly Catholic in spirit, elicit the greatest admiration in our art galleries and the highest prices in our auction rooms. This change of sentiment cannot all be explained by the enlightenment or liberality of the age; the constancy of Catholic devotion has had much to do with it, but without a doubt Our Lady's own influence has been the chief factor in bringing it about.

Although Catholics do not depend on the attitude of non-Catholics towards Our Lady for their own devotion to her, still it is gratifying to witness this gradual but sure conversion of sentiment, and it should move us to study with renewed interest our reasons for confidence to her intercession. It is, unfortunately, all too common to hear life-long Catholics say, and that without apparent regret, that they do not feel specially drawn towards the Blessed Virgin. Some converts, too, complain of this, but usually, unlike their fellow-Catholic defectives in this matter, they complain of it in terms of self-reproach. In Catholics from childhood, this lack of devotion might be explained by the readiness with which they take up everything recommended to them as a devotion, and thus distract their minds and dissipate their emotions so as to be unable to apply them to objects really worthy of devotion. Most of them, however, as all the converts who really lack devotion to Our Lady, could account for this by the fact either that they were not trained to cultivate it when young, or that in later life it was recommended to them in a way to repel rather than to attract their interest. Childlike confidence is the chief thing needed for devotion to Our Lady and this is not easy to acquire in later life without proper direction and diligence, or even in earlier years without a thorough religious training at home and at school. It is not enough to respect Mary as the Mother of Jesus, or to conceive a high regard for her sanctity and prerogatives. Confidence implies trust in the fidelity, belief in the power, and reliance on the readiness of another to help us by granting or obtaining what we need. Confidence in the mother of God implies a disposition to make known to her the most secret needs and wishes of our hearts, to invoke her aid, to obtain the favor of her powerful intercession. It is the highest expression of our filial love for her to whom we become sons by our brotherhood with Jesus Christ. She loves us with a tenderness no words can express, with a love that is not less for each one personally because our number is multiplied, and her love is so constant that neither time nor absence, nor our own indifference or ingratitude can turn her from us. She is all-powerful with God, "full of grace," worthy of every divine favor, and able to prove her love by obtaining for us His choicest gifts. It would be most ignoble in the sons and daughters of such a mother to limit their petitions to personal needs. The Mother of Christ is Queen in His Kingdom, and exercises the queenly prerogative of intervening in its affairs. To her, Catholic tradition attributes the glorious distinction of crushing every error, by preserving the faithful from heretical tendencies, and by overcoming the hostility of all who assail true doctrine. It needs but a superficial knowledge of the history of Catholic theology to enable us to recall how time and again the fundamental dogmas of religion have been safeguarded by teachings and devotional practices which illustrate the dignity of the Virgin Mary. If to-day we have the singular distinction of believing in the divinity of Christ and in the Holy Trinity, it is due in great measure to the action of the Council of Ephesus in proclaiming Mary Mother of God, to the devotian of the Rosary, and to the invocation of Christian Europe for her aid in the struggles against the Moslem. It is, therefore, a worthy proof of our confidence in her to invoke her for the great needs of the Church, and of those, particularly, whom we desire to have enter its fold.

HOUSE OF PROVIDENCE, DUNDAS.

Formally Dedicated and Opened—Arch-Bishops O'Connor and Gauthier and Bishops McEvay and Dowling Participate in the Ceremony.

The ceremony of dedicating the new House of Providence at Dundas took place at 10, Thursday, May 1st. The occasion was also the fifteenth anniversary of the consecration of His Lordship the Bishop. The blessing of the house and chapel was conducted by The Most Rev. Denis O'Connor, D.D., Archbishop of Toronto; Most Rev. C. H. Gauthier, D.D., Archbishop of Kingston, and Right Rev. F. P. McEvay, D.D., Bishop of London. The Solemn Pontifical Mass was sung by Right Rev. T. J. Dowling, D.D., Bishop of Hamilton. Among the clergy from outside the city who assisted at the ceremony were: Right Rev. Mgr. Heenan, V. G., of Dundas; Very Rev. J. Kecugh, V. G., Paris; Very Rev. P. Ryan, C. S. B., Owen Sound; Venerable Archdean Lauzier, Cayuga, Dean O'Connell, Mount Forest; Very Rev. G. Kenny, S. J., Guelph; Very Rev. W. Kloepfer, C. R. Berlin, and Very Rev. Geo. Brohmann, St. Clements, Ont.

The House of Providence is built on beautiful rising ground in the southerly part of the town of Dundas. The buildings form three sides of a square; the top or main front shown in the accompanying cut, is 144 x 45, while the north and south wings are 128 feet and 120 by 40 feet, respectively, forming a large courtyard for light and ventilation, on the west. The buildings are classic in design, three stories, with a fine basement, and attic story. The basement is built of stone and the upper stories of Milton cream colored pressed brick with cut stone and terra cotta trimmings. The approach to the main entrance is finished with a handsome portico. The entire roofs are covered with slate and galvanized iron trimming, and finished with dormer windows and skylights to the attic and staircases.

A handsome observatory surmounted by a coppered dome, lantern and cross, crowns the main roof and furnishes a magnificent view of the beautiful scenery surrounding the Dundas valley. There is also a bell-tower, with the flag staff on the south wing; the whole breaking the sky line and giving a fine effect. The buildings contain 160 rooms, including four large dining rooms and half a dozen dormitories, etc., some of them being very large, having a floor area of from 500 to 700 feet; all of the rooms are lofty, well lighted, heated and ventilated. The buildings will accommodate at least 350 inmates.

Wide corridors through the centre of all the wings on each floor divide the rooms and give ample air space for ventilation, and connecting with all stairs. There are situated at convenient places five ample staircases from basement to attic for the general use of the Sisters and the inmates. There is also provision made for an elevator, when the necessary funds can be obtained. The main entrance and rooms are finished in quarter-cut oak. The other portions of the building are finished in red and Georgia pine, filled and varnished. The floors throughout are of hard maple and welled oiled. In connection with the kitchen and serving rooms are two dumb waiters communicating with the uppor stories and basement, speaking tubes, etc. There are also at different places clothes chutes from attic to basement to facilitate the work.

Great care has been taken in providing bath rooms and lavatories on each floor in the south and east wings. The plumbing throughout is of the latest and best sanitary style, and ample provision for ventilation has been made. The building throughout is supplied with hot and cold water to all baths, lavatories, sinks, etc., as required.

The buildings are heated with the hot water system of direct and indirect heating and ventilation, five large boilers of the most approved pattern being used for the heating. Ample provision is also made for fire protection. There are five hydrants located on the grounds convenient to the buildings, all the corriders of which are connected with the Dundas waterworks system. The water supply for general use in the buildings is furnished from a stream on the south side of the building, filtered and conveyed by pipes to a deep well, and which is pumped up to large tanks in the attic, from which it is distributed throughout the building as required. There are four brick cisterns for soft water from roofs to supply the laundry and kitchen. There are also two spring water wells in the court yard for culinary purposes.

In addition to ten corridors for the use of the Sisters and inmates, there are two large corridors fitted up and equipped for lady and gentlemen boarders of advanced age, who may wish for the quiet and retirement of an institution of this kind.

The chapel is entered from the main corridor in the north wing. The chapel, enlarged, is now 32x78 feet, remodelled, heated and painted, giving the whole a very nice appearance and finish. Below the chapel are large and airy rooms for the old men.

The laundry on the west side, and connected by a covered passageway with the south wing, is a two story brick building, 26x40 feet, with engine and boiler room and coal rooms and is fitted up with all the necessary up-to-date washing machines, extractor, mangle, etc., and drying rooms. The laundry is supplied with a dumb waiter, hard and soft water. All the rooms and corridors of the various buildings are lighted by electricity. There is also a large and commodious barn 40x90 feet, built on the farm, with a stone basement fitted up for cattle and horses, roots, etc., as required. The upper story frame building is fitted to receive farm produce, grain, storage room, etc. There is an ice house, and siolo for ensilage in connection with the barn.

The cost of the institution proper is about $61,000, but the expenditure for water supply, laundry and barn brings the total up to $70,000. Of this amount the Sisters still owe in the vicinity of $25,000. This work done shows that the money has been well and wisely expended, for the institution is one of the most complete and up-to-date of the kind in the country, and reflects credit not only on His Lordship the Bishop who has taken such an active and practical interest in it, but also on Architect Clohecy and the other officials connected with the work.

THE WORK OF ST. VINCENT DE PAUL.

And is the Church doing nothing, as we are often told? Is she an idle thing, here singing hymns in great cathedrals, there marching her thousands in great parades down city streets—yonder preaching drearily to half-naked savages under tropic woods? Nothing more?

If you believe this, see the work the Society of St. Vincent de Paul is doing. This is an organization of Catholic laymen, pledged to go into the homes of the sick, the poor, the friendless, the unfortunate, whenever the same may be found around the earth, and bringing not only food and clothes and shelter, but to utter words of cheer and counsel and sympathy to those in misery. Only God knows what scenes of squalor and woe and agony are beheld by the eyes of a Vincentian in his weary round—only God knows how his soul is drawn to the souls of her fellow-creatures, seeing the pathos of their lives, it may be often amid blinding tears. Is not this society doing Christ's work? Is it not making the desolate and the shelterless feel that God has not deserted them?

But says someone, what people want is justice not charity. Let us grant this true. The Telegraph said this year and years ago. It shall believe it true as the years go by. But, while justice is being obtained, is it right to let little children and hopeless woman starve? Justice is a beautiful creature, but often her coming is long delayed. While her feet loiter on the paths with rulers and lawmakers, Charity comes gently and leaves her pittance and speaks words of hope and goes her way silently. She is holier than justice and does more to draw heart together.

"Show us your works," said the infidels of France to holy Ozanam a century ago. Now the world sees his work—the work of Catholic laymen—all round the globe. In nobler labor no laymen can engage. Long ago has the taunt of the infidel been answered, and the answer is as effective to-day as it was yesterday. Let those who arraign her look at the work of uplift which the Church has been doing throughout all the centuries. Then let them show us their works. We gaze down the vista seeking them but where are they?—Catholic Telegraph.

Unselfishness.

There are three kinds of unselfishness—that which springs from a sense of duty, that which springs from a natural benevolence towards one's species, and that which springs from love. The first of these is a conscious unselfishness; the second is so in a less degree; but the third may be, and very often is, unconscious of itself altogether. None the less it needs to be dragged into the light now and then, and carefully examined, lest it, too, beautiful though it is, should degenerate then and there into something not very far removed from its opposite.