THE CATHOLIC RECORD

Sacred Heart Review THE TRUTH ABOUT THE CATEO-LIC CHURCH.

ST & PROTESTANT THEOLOGIAN. CXXXI.

From Hodges to Lansing is a great descent, and a very disagreeable one. Yet it appears to be necessary to re vert to Lansing, for, unhappily, his style of controversy is much me than that of the Dean. Indeed Dr. Hodges can not well be called a controversialist at all. Slovenly and inexcusably negligent as he is so often is in his expositions of Roman Catholic history and doctrine, he honestly sets them forth, on the bright and the dark sides alike, as she really believes them Heis not seeking points against Rome. He grieves over evil, and rejoices over good, rising into animated eloquence when he can set it forth. In

Lansing is utterly different. In his private character, indeed, I understand that he is a man of sincere piety and of active benevolence. Nor is he, personally, of an evil temper. He has written to me a very mild letter of remonstrance against my severe handl-ing of him, with which I am sorry that I cannot comply. But as a man pub-licly deals with others, so he must ex et that others will publicly deal with pect that others will publicly deal with him. Now his public character has been well described by Mr. Cleveland as compounded of extreme credulity and unbounded love of notoriety. think it highly probable that he takes even more comfort in slandering a president than a Pope. Yet he is a good Republican, I judge, and opportunities of slaudering presidents of the other party have been rare for the last forty years. On the other hand, the Pope like the poor, we have always with us, and whenever we will we can do him Well meditated attacks on him easily take the place of knowledge, of cuitivation, of good manners, of delibation in statement, of justice, of charity, and of all other requirements usu ally supposed to beseem a minister of the gospel

Why have not Lansing, Townsend, Vernon, and some other men of their level (with whom a man like Dr. Lor imer stands in dignified contrast joined their means and sent to the Pope some handsome testimonial of his extreme usefulness to their reputations? That they have not. I am afraid, shows a touch of human ungratefulness.

An eminent Protestant clergyman, acknowledging the justice of my stric tures on Lansing, has asked me if 1 did not think that he was rather small ae. In himself, unquestionably He knows almost nothing that an edu d man ought to know. Illiterate cate ness is written all over his treatment o things. He is ignorant of general history, and doubly ignorant of church Of Catholicism, like " Booby tory. Bettesworth, " of law, he knows " nor text nor margent," It is more than doubtful if he knows whether Innocen XI. reigned in the seventeenth cen tury or the sixth. The question whether even good men can be evoked out of their graves has been settled by him, for he has conjured the good Bel-

our Lutheran brethren. Mr. Lansing tells us that he attacks "Romanism "because Rome is not willing that Christians should be any willing that Christians should be any thing but Roman Catholics. On the other hand, he says, Presbyterians, Congregationalists, Methodists, Episco palians, and all Christians of a bibli cal faith (among whom beyond ques-tion he includes Baptists) are willing that any Christians should belong to any one of these bodies. Indeed ! Do any one of these bodies. Indeed ! Do not all High Churchmen, and Low Churchmen, hold that the episcopal succession is divinely instituted, that those who forsake this line have not a certainly valid ministry and that certainly valid ministry, and that therefore they are, objectively at least. at variance with the order of Christ ? This is not my opinion, but it is that of most Churchmen. Then can Epis-

copalians be willing that other Chris-In tians should remain non episcopalian loquence when he can set it forth. In brief, the Thirteenth Chapter of the First Corinthians forms an integral part of his geepel Lansing is utterly different. In his integral in the second remain on epicopalitat, or, like the Danes and Methodists, epicopalitat in a confessedly broken succession? They may be civily willing (and so are the Catholics of Belgium, Bavaria, Austria, Hungry, Destropation of the second even Spain), but they are not relig iously willing. If they were, they

would contradict themselves. Then again, how is it with the Bap tists? Almost all the Southern Bap-tists, and a great body of the Northern maintain (where they get the facts I do not know) that there has been a uninterrupted succession of regularly ordained Baptist ministers since the spostles, and that none but these can give a valid baptism. Even those who do not go so far are commonly willing to re-baptize immersed Christians who join them, and very largely deny that Paedobaptist societies are validly churches at all, although they hold. precisely like the Catholics, that their members, if living in good faith, may accepted Christians. Scotch Baptists, of the old order, as described by Rober

Hall, will not even own this. They refuse all religious fellowship what ever with the unimmersed. How then can Lansing say that the Baptists are willing that Paedobaptist,

or even non immersing Antipaedo baptist churches, should continue to be? Civilly, they have always been willing, but religiously they stigma-tize Paedobaptists as "God's disobedient children." In other words, they

speak of them precisely as Rome speaks of baptized Protestants presum ably living in good faith. Lat us next week take up the other denominations mentioned

CHARLES C. STARBUCK. Andover, Mass.

HEROISM OF CHINESE CATHOLIC MARTYHS.

Touching Details of Their Constancy Under Torture

Some touching details are given by than merely the desire to live long, various Chinese missionaries in the Missions Catholiques, of Lyons, of how sad, indeed, would be our lot How often would not the dread thought the heroic constancy of the native Cath come to our minds, is there really a olies under torture and martyrdom hereafter, a better future, or does everything end with death ? Alleluia during the recent persecution. The catechist of Lienchow, after being to our Divine Saviour, Alleluia to our scourged and offered the choice The great miracle we are comapostasy or death, thus replied : selves. memorating to day has dispelled the Four and sixty years I have serve darkness which hid from our minds the the Lord of heaven. At any age apos-tasy is cowardice, but in my case it prospect of eternity. It gives us the ency to diminish sin. It may larmine out of his one hundred and would be still more cdious. I must most solemn, most certain and most in fifty two years after his death, so that show my Christians how to die. Do contestible proof that the grave will we find him activaly ready for Jesuit not retain its victim. Oar Lord's hu-manity was like unto curs. He has le what you I will never apostatize !" Two Chris lived, as we live ; He died, as we must tian girls followed his example and all lie, but He arose from the grave, and. died with heroic fortitude. At Tsingtherefore, oh consoling consequence ho, in southeast Chill, a Christian we, too, shall at the sound of the angel's trumpet arise gloriously from he night of the grave to life eternal. "I will not apostatize." was his tiza This is the solemn and oft repeated reply, " and you may not only behead promise of our Divine Savieur, and but cut up my body in pieces. what He has promised by words He substantiates to day by His own resur-Every portion, if you should ask it would answer that it was Christian rection. St Paul is so firmly convinced He was at once put to death. of our resurrection that he exclaims : Another Christian, U-Wen-Yin, " For if the dead rise not again, neither who was tifang or manager of his vil is Christ risen again." (Cor. 15, 16 lage, was arrested and summoned be He wishes to say : if we shall not rise, then Christ has not risen ; if however, fore the mandarin. Before leaving he threw himself on his knees before hi Christ has risen from the grave, then aged mother to bid her a last farewell. there must be a resurrection for us, for The heroic mother exclaimed : He is the model and type of mankind thou diest for the faith. God will take How consoling and cheering is no care of us ; do not trouble about me of this truth for us especially in the sorthy children. If thou deniest thy faith, I will no longer recognize thee rows and diffi ulties of life ! That pious servant of God, Job, retained during the most painful trials. a patifaith, 1 will no longer recognize thee for my son. "Mother," he replied, "be at ease; by God's grace 1 will never apostatize." On his being sum-moned to deny his faith and refusing ence and resignation to the will of God which even to-day excites our admira-What was it that infused into do so, the mandarin ordered him to b tion. him this courage ? It was the reflec hastinadoed till he lost consciousness tion "I know that my Redeemer liveth Oa his coming to himself the mandarin and in the last day I shall rise out of again offered him the same choice. the earth and in my flesh. . . . I shall see my God ; this my hope is laid with the same result and the sam oruel punishment. He was then hung up in my bosom. (Job 19, 25.) This up in a wooden cage, upon which he living faith in the resurrection it was said to the judge : "When I shall be which, in the darkest hour of trials no longer able to speak on account of and persecutions, consoled the holy apostles, martyrs and so many Caris tians of every age, sex and condition words of apostasy ; they will be pray It is true, they felt the bitterness of their sufferings, but they also knew ers " A few minutes later his feature altered, he was cut down and found to that these trials would end in a glor-ious resurrection, in an eternal felicbe already dead. Are these not scene worthy of the days of the early Chris ity ; Christ is risen, this is our hope. tians Depart, therefore, ye earthly goods an joys, honors and reputation DANGEROUS READING. . freedon

ed with inconvenient scholarship than our Lutheran brethren. Mr. Lensing tells us that he attacks "Bomaniam" because Rome is not willing that Christians should be any thing but Roman Catholics. On the the determining the Christian faith, or of un-dermining the foundations of moral-ity If men of learning and position are called upon to read such works in order to refute them, they must do so with the fear of God before their eyes. They must fortify themselves by prayer and spiritual reading, even as men protect themselves from contagion where they have to enter a poison where they have to enter a poisonous atmosphere. Mere curiosity, still less the desire to pass as well informed in every newest theory, will not suffice to justify us in exposing ourselves to so grave a risk. Again, there are many books, especially works of fiction, in which false principles are often in-directly conversed, and by which the directly conveyed, and by which the imagination may be dangerously ex-cited. With regard to such reading, it is very hard to give one definite rule, for its effect on different charac ters varies so much A book most dangerous to one may be almost without harm to another, on account of the latter's want of vivid imagination. Again, a book full of danger to the youth or girl may be absolutely without effect on one of maturer years. The one and only rule is to b lutely loyal and true to our conscience, and if the voice of conscience is no sufficiently distinct, to seek guidance and advice from those upon whom we can rely, and, above all, from the director of our sculs."

FIVE . MINUTES' SERMON.

Easter Sunday.

RESURRECTION OF OUR LORD, THE PEDGE AND TYPE OF THE RESUR RECTION OF EACH OF US.

"For I know that my Redeemer liveth and in the last day I shall rise out of the earth." (Job. 19, 25).

Alleluia ! is the joyous song to day The Church in her divine servic tires not to salute her Divine Bridge groom, the glorious Victor over death and hell, with this salutation, and joyfully her childre a join with heart and

voice in this hymn of praise. Truiy, my dearly beloved Caristians, the joy which fills our hearts to day is in every way a just one : we rejoice with our beloved Saviour for to day His sacred humanity receives that glory which He has purchased with so psinful a price and we rejoice also for our our own sakes, for the resurrection of our Divine Saviour-one of the most stupendous of all His miracles-is not cnly the seal of our religion and the most glorious proof of the divinity of Our Lord, but it is the most solemn and incontestible attestation of the resur rection of each of us.

There is nothing so deeply grounded in cur nature as the desire of future existence, hence every one feels abhor rence for the grave, and at the wor death all humanity trembles. If we had no other idea of the future life



The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

to claim us, can we, as devout Chris-tians, be filled with fear and terror ? Do we not know that the grave is the field, wherein, according to the saying of St. Paul, something corruptible and dishoncrable is sown, which however, will arise spiritual and glorious namely, a body which in beauty and glory will darken the splendor of the For, these hands that now work sun. For, these hands that now were for Heaven, these feet that walk with out intermission in the path of virtue, these eyes that are elevated to Heaven these ears that gladly receive the word of God, this tongue that announce His praises ; all these members which we use as implements to do good, all shall rise from the grave and partake of the glory of our Lord Jesus Christ for all eternity. Amen.

EDUCATION.

Father Dalgairns of the Oratory ; of offthe Tractarian Converts on Holy Communion

Chap. p. 330 3rd. ed. 1868.

Father Dalairns of the Oratory : one of the tracterian converts on Holy Com munion. Chap. p. 330 3rd. ed. 1868 "A thing exists which is the destruction of optimism, and which I confess, inclines me naturally to take gloomy views of the world and of its The morality of England ! I could

laugh, if it did not move me to bitter tears, when I hear the self complacent foily which is talked about it.

We have nothing to do with natura remedies; indeed. I disbelteve in their efficacy except auxiliaries I have thorough secepticism as to the moral progress of man. I quite allow that we have made great intellectual advance since the middle ages, I am even prepared to admit that mediaeval men were, in many respects very like savages, yet I do not think that we are more mortal than they. As far as we can see by experience, the tendency of merely secular civiliz ation is to produce disbelief in hell. Now, without the doctrine of eternal punishment, the belief in the Christian notion of sin as an infinite evil, neces sarily disappears, and with it the doc trine of redemption. The atonement wrought by Christ and everlasting punishment are correlatives, if you take one out of the creed, the other necessarily shares its fate. Now, the tendency of civilization is evidently to substitute respectability, decency, and honour for the horror of sin, and there are wild passions in the human heart which laugh such frail barriers to scorn. It may even be doubted whether a high education has any tend-

15 cts. esch. GOLDEN BOOK OF THE COMMAND. Gunents and Sacraments, by St. Alphonsus Liguori. Instructions on the Commandments of God and the Sacraments of His Church. Translated from the Italian of St. Alphonsus Liguori, by Rev. Eugene Grimm, C. S.S. R. (Paper) 25 cents. with the names of men and women of noble birth who left France, giving up all things to help us in our struggle for existence. There are many of us still living who have met these saintly THE NEW TESTAMENT - CLOTH LIMP Teover-25 cents. Translated from the Latin Yulgate, diligently compared with the original Greek and first published by the English Col-lege at Rheims, A. D. 1592. With annotations, references, and an histo-ital and chornological index. Bearing the imprimatur of Cardianal Yaughan. Printed on good paper, with elsar type. religious. What a debt we owe them and now we can repay them in part by praying most tervently for them.

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(Modern Painters iv. v. i.) " I cannot find words to express the ntense pleasure I have always in first

finding myself, after some prolonged stay in England, at the foot of the old The price is exceeding tow, only 15 cents tower of Calais Church. The large neglect, the noble uneightliness of it MY NEW CURATE - A STORY GATE. Mered from the Stray Leaves of an Old Diary, By Rev. P. A. Sheeban, P. P., Doneraile (diocese of Cioyne), Ireland. Price, \$1 50. the record of its years written so visibly, yet without sign of weakness or ibly, yet without sign of woard on, decay; its stern wasteness and gloom, eaten away by the channel winds, and caten away by the channel winds, and the FAITH OF OUR FATHERS, BY Cardinal Gibbons. Price (paper) 50 cents and (cloth) \$1.00. its desert of brickwork full of bolts, and holes, and ugly fissures, and yet strong, like a bare brown rock; its carelessness of what anyone thinks or feels about it, putting forth no claim, THE SACRAMENTS OF THE HOLY Cathone Church by Rev. A. A. Lambing, LL. D., author o "Masses for the Deal," "Mixed Marriages,' etc., etc. Price (paper) 25 cents. having no beauty nor desirableness, pride, nor grace : yet neither asking for pity ; not, as ruins are, useless and piteous and feebly or fondly garrulous The formation of the second se of better days ; but useful still, going through its own daily work-as some old fisherman beaten grey by storm, yet drawing his daily nets : so it stands, with no complaint about its past youth, in blanched and meagre massiveness and serviceableness, gath ering human soul together underneath it ; the sound of its bell for prayer still to ere "* stamps. By the dozen, \$1.00. (OFFINES' INSTRUCTIONS ON THE U Episites and Gospels. - For the Sundays and bolydays, with the Lives of many Saints of Goa, Explanations of Christian Faith and Duty and of Church Ceremonies : a Method of Hearing Mass, Morning and Evening Prayers, and a Description of the Holy Land. With a preface by Cardinal Gibbona. The largest and cheapest book of its kind. 703 pages. Price (cloth binding), \$1.00, Postage 12 cents artra. rolling through its rents ; and the grey peak of it seen far across the sea, principal of the three that rise above the waste of surfy sand and hillocked shore-the lighthouse for life and the beifry for labor, and this for patience and praise. "I cannot tell the half of the strange

TRELAND IN PICTURES. - A YEAR'S subscription to the CATHOLIC RECORD and this beautiful work of art for \$8.00. The scenic treasure of the world. IRELAND IN PICTURES in book form, the most beautiful instoric art work ever published. Containing four hundred magnificent photographic view of everything of interest in the four provinces, with written sketches by Hon. John F. Fin-erty, of Chicago. It is an interesting, in-structive and educational photographic pao-orama of Ireland as it is. Produced at a cont of over \$15,000. The size of this graud work is lizit inches. pleasures and thoughts that come about me at the sight of that old tower, for. in some sort, it is the epitome of all that make the Continent of Europe in teresting as opposed to new countries : and, above all, it completely express that agedness in the midst of active life which binds the old and the new is 11x14 inches. **DICTORIAL LIVES OF THE SAINTS and the CATHOLO RECORD for one year** for 33. The Protorial Lives of the Saints con-tains Reflections for Every Day in the Year. The book is compiled from 'Butler's Lives' and other approved sources. Edited by John folimary Shea, LLD. With a beautiful front-ispiece of the Holy Family and nearly 400 other illustrations, elegantly bound in ertra clock. into harmony. We, in England, have cur new street, our new inn, cur green shaven-lawn, and our piece of ruin emergent from it, - a mere specimen of the middle ages put on a bit of velvet carpet to be shown, which, but for its size, might as well be on a museum shelf at once, under cover. But, on cloth. The above work will be sent to any of our subscribers, and we will also give them credits for a year's subscription on the CATHOLIO RECORD, on receipt of \$3. Charges for carriage the Continent, the links are unbroken between the past and present, and in such use as they can serve for, the men less noisy, less brutal : does it make them less sinful? The over. stay with men ; while, in unbroken stay with men ; while, in unbroken line, the generations of spare ings are seen succeeding each in its place. And thus in its largeness, in its permitted evidence of show decline, in its poverty, in its absence of all pre tence of all show and care for outside aspect, that Calais tower has an infinite of symbolism in it, all the more strik ing because usually seen in contrast with Euglish scenes expressive of feeling the exact reverse of these.

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OUR BOYS CHARLIE'S RI

On the evening ter, eight children the lawn in front of There were Mary, Miller; their cousi Carrie Evans; and Joe White, Cors Edna Hayes. They splendid time "-tr splendid time "tag, and otherwise enj Their elders were dining room, for o'clock, and the y cided that they won for a second table the meal with their and mothers, so th

more free to chatte "A song ! a son when all had tired us go in the house Carrie sing for us." " Yes do. Carrie.

"Bat let us sing a EODS "All right," sai "On, I'll tell y broke in Frank, toward the hou 'There Were Th will play the plane Carrie, Cora and

parts, and all of us frain. What do y And immediatel room for his violi return promptly.

While we are said Mary, "supp Bright Star of Ose the solo, and we w as a chorus."

The suggestion Cora sang the ca and the others n with their loving Mother.

They were fini the third time, wi his violin and t paper in the other

"Stop your not listen to this! V in my room I not making a short fl to Charlie's statu lighted on his no it and moved the escaped It flow Then I to robe. to put it straight chance I turned there, ladies and this document

Meanwhile Ch troubled look. what the 'docum "Let me read

Frank. 'My res 1. I will get u soon as I am call At this Frank Charlie, exclat sleepy !" Thea I wili stu evening, and lo morning before fi he's quite a stud

said mischievous Poor Charile, a tion, called out : Frank paying I 3. I will obe

all times. "He to obey father," ment. 4. I will say

fore I get sleepy Caused This Charite could not but jamped to h Frank was, and

paper from him

quick for him.

the centre table

priest or a cht

polite youth we

and the other

epithet of "Sal

little tender-h a

over to Charli

But Charlie d

chase his broth

over the lounge

At every chauce

stop long enou

Suddenly the

" What is the

Mary, who

opened, and M the excited chil

noise ?" she as

settled on the r

boisterous con

resolutions, and

us ?" answered

"Frank four

"Let me s

She glanced

said to Caarli

mother.

Miller

Charlie ?"

lution from the

mind, Charite

5. I will doff

The Tower of Calais;Church.

mischlef against Pope Clement XIV And while he flourishes his expositious of the Constitution with a confidence which would abash the modesty of a Marshall or a Fuller, he knows no more of its provision or meaning than he "Big Knives" and invited to aposta knows of the provisions or meaning of the canons of the council of Trent. I have given some proofs of both these forms of ignorance, and have some yet to give.

Novertheless, I cannot forbear recognizing in him the instinct of geni us, which makes him typical of the lowest and therefore the heaviest, mass of hostility to Rome. The lowest, that is, as the Casket remarks, which is any way mentionable. In a democracy w must not forget the masses.

Basides, Dr. Vernon, who is an educated man, has thought his book worthy of an elaborate preface, fuller knowledge and deeper in malice than the book itself, and highly extolling this. Vernon's preface will deserve separate treatment.

I have discussed at full the main points of "Romanism and the Republic," but find a pretty ample remnant left, which I will pass through as rap taly as I can. I may dwell somewhat longer upon them because they do not mean Lausing, but a whole vast tribe of Lansings, spreading almost

" . rom Indus to the pole." Some felicities, nowever, are individu ally his. I have never seen elsewhere the pain and you see my lips moving, his extraordinary description of the don't think I am pronouncing the Sacrament of Penance. It is only in him that I have noted his second nee romantic exhibit, when he raises good orthodox Banedict VIII., a pope of un-questioned title, out of his tomb and brings him, four hundred years after his death, before the Council of Constance, to be excommunicated and de posed, as a schismatic and heretic. Indeed, he does this at least twice. In his Lenten pastoral the Bishop of Southwark, England, dwells, upon the dare say there are other ornaments of great volume of printed matter at the the book of which he may claim sole present day, which has created a situ title, but I do not remember them just His general significance, howation fraught with immense possibilit ies for good, but no less exposed to ever, raising him above his personal

unimportance, is his thoroughly repredistinct occasions of evil and of sin. "You are bound, dear children in sentative character. Luther's declara Jesus Christ." he writer, "to guard tion that "there are edifying and sal yourselves against all those things utary lies," and his oral admonition not to shrink from good plump lies for which may be a source of danger to the benefit of the true religion, are not your faith or purity of heart. You much known in our Reformed wing of nave no right to tamper with the one Protestautism ; yet I think we may or the other. Therefore, in the first plead that we ac: pretty well up to the place, it is the duty of Catholics to abspirit of them. Indeed, perhaps we stain from reading all such books as

now outdo them, as being less cumber- are written directly with the object of And when death and the grave come The history of the Church is filled

and life. Dapart, Christ is risen and we also shall rise with Him and reign with Him in Heaven. This hope will also be our consoling

companion on the thorny path in this valley of tears, for how can we be in-

consolable in sickness and sorrows, in

the loss of temporal goods, when we

know that these short sufferings find

their reward in an infinite and ever-

lasting glory. Why should we so dis-

consolately mourn at the death of our

relatives ; as those who have no hope

when we are convinced that we shall

be re united in Heaven-never to be

before us.

suits may, in a few rare instances, Iull the passions to sleep for a time ; but there are only a few gifted minds who can thus be absorbed in thought. The generality of the educated will be always bad. Certainly English and German universities are not famous for their morals. Then, as to the masses who must ever toil and labor, whose life must be even material. It is a mere mockery to tall o them of the blessings of education You will fill your museums with grace-tul statues, by way of making them more moral. You give them a drop from the cup of knowledge, enough to excite their curiosity, and to raise in them a thirst which, like eating olives,

wheiming interest of intellectual put

make

only creates a greater capacity for sensual intoxication. In infinitesimal oses, knowledge is not an anodyne. It is in vain to try to make them better by rousing in them the lust of the eye and the pride of life. . . . Would you have us, then, return to the dark Would

ness of the Middle Ages? Nay, God has placed us all in the nineteenth century, and we must work there our appointed work. . . . Butforgive ne if I take no interest in mere edu cation, and regret the simplicity of our ancestors. . . . Is it gone forever, then, the spontaneous outgoing of the soul to God, so much a part of self, that it was unreasoning and un-conscious? I hope not, provided with all cur education, we are loving, faith ful and devout.

Statistics of regular succession crime. . . Dreadful arithme tic, each unit of which represents a tragedy, where cruel lust, or the love of gain, or hatred, or revenge, play their awful part

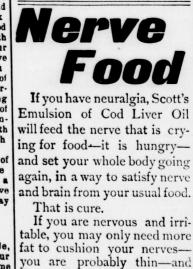
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who helped us !

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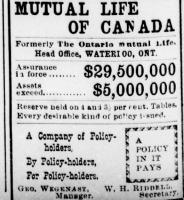
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