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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada March 7th. 1900.

Dear SH: For some time pass: I have read your estimable paper. THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good: and a ruly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend

ne faithful.

Believe me, to remain.

Yours faithfully in Jesus Christ,

†D. Falconio, Arch, of Larisse

Apost. Deleg. Matter intended for publication should be mailed in time to reach London not later than Tuesday morning.

LONDON, SATURDAY, MAR. 28, 1903.

CONGRATULATIONS TO OUR VICAR-GENERAL.

We have much pleasure in publishing in another column an interesting ac count of the celebration of the fortyfourth anniversary of the ordination to the priesthood of the revered Vicar General of this diocese-Very Rev. Joseph Bayard, P. P., St. Thomas, Ont. Father Bayard is well known, especially, to the older residents of our Forest City, for it was here that his priestly zeal was first exercised. Here, too, in conjunction with other noble types of the Catholic priesthood-many of whom have long since gone to their reward-the young "Father Joseph," as he was lovingly called, labored for some time, in season and out of season, with no other thought save the spiritual and temporal advancement of his people. We join with his parishioners of St. Thomas in the prayer that God may grant him many more years of health and strength to labor in His vineyard; and when the night of death shall come upon him, may the good St. Joseph, his patron, guide him safely through the portals of eternity.

THE IRISH LAND PURCHASE

A despatch from London of date March 20th states that there are 'persistent rumors' of Cabinet dissensions over the Irish Land Purchase Bill. It is asserted that the difficulty arises from Mr. Joseph Chamberlain's opposition to the making of a large treasury grant toward the purchase of the landlord's titles. The trouble lies in the difference of price between what the landlords ask, and what the tenants feel themselves able to pay. To meet this difference a certain amount should this point lies Mr. Chamberlain's objection, if the rumors of dissension are

Mr. Chamberlain is, of course, a power in Parliament, and with him in opposition, the Land Purchase Bill could scarcely become law, while on the other hand neither the landlords nor the tenants would be satisfied if the proposed Government grants were cut down. The probability is, however, that Mr. Chamberlain will assist in the passage of the Bill, notwithstanding predictions be the contrary. It is deemed certain that before his departure for South Africa he must have sanctioned the general principle on which the Land Bill is bay ed.

In dealin, with the issues in South Africa, Mr. Chamberlain exhibited generosity tow, rd the Boers who fought so resolutely for their national existence, and surely he ought not to be less generous to the Trish who fought so well to establish Bry tish supremacy in South Africa, that the y were publiely thanked by Queen Victoria for their bravery.

But the passing of the Land Purc hase eact will save far more to the Treasury than any demand which will be made thereon by the Act itself. More than enough will probably be saved on the single item of maintaining the police force, which is now three times as great as it ought to be, and what it would be if Ireland were once made a contented ation of Ireland, amounts to far more provisions of the Land Purchase Act.

British Government, and ought to be be moral; and as morality must be Church, thus leaving liturgical matters the harsh treatment accorded them by which have been lavished upon the

emedied by the same authority, even though the doing of this should be burden upon the British ratepayer which it will not really be under the proposed law.

A BIBLICAL PLAY.

A Biblical play entitled " Mary of Madala" has been prohibited by the final court of appeal in Prussia, to be produced on the stage in Germany.

The judgment of the Court stated that Biblical subjects have often been treated by dramatists in such a way as to render the Bible more intelligible and impressive, as in the case of the mystery plays of the Middle Ages and the Passion Plays of Oberammergau, and to plays so rendered no reasonable objection can be raised; but it comes within the limits of police duties to supervise such plays lest they should be handled in an improper manner.

The judgment declares further that n the drama which has been forbidden, which is that of Heyse, the Passion of Christ, and the salvation of mankind try to affiliate with the latter Church thereby-two things which concern most directly and deeply the Christian religion, and the very foundations of with collateral details which are not simply poetic, but are closely connected human conduct.

The judges hold that the play is an attack upon the Christian religion them to become Presbyterians. which is a branch of the public order recognized historically and constitutionally by the law in Prussia, and which must, therefore, be safeguarded by the Court.

This same play was given in New York some time ago, and some differences of opinion arose in regard to whether or not it was suitable to be played in a Christian country. We have not seen the play, but we deem it highly probable that the decision of the German Court was founded upon a careful consideration of the case from a Christian point of view.

The condemnation of this play does not involve a condemnation of the Passion Play of Oberammergau, which is universally admitted to be of the highest order of merit as regards its composition, and also most pious in its conception, besides being brought upon the stage by actors whose sole purpose is to excite devotion and reverence for Christian faith.

RELIGION AND MORALITY IN THE NEW ENGLAND STATES.

The Rev. H. L. Hutchins, a Protestant minister of Connecticut and general agent of the Bible Society, has been lately engaged in investigating the code of morality in that state, and according to his report, the rural districts are in a worse condition than prevails in the slums of New York. Morality is at the lowest possible ebb, and for the most part, the Protestant churches are nearly empty on Sundays. and matters are becoming worse in this respect instead of better.

Another minister, the Rev. George E. Horr, speaking on March 2nd, in Tremont Temple, Boston, at the Baptist Social Union, spoke in a similar strain of the New England States in

"I want also to speak concerning rural New England. It has been my privilege to acquire a knowledge of it It has long been my deliberate conviction that there is no immorality in a Western mining camp that will compare, or that will go beyond the immorality can find about five miles from a New England town. It is the plague spot of New England. These people The churches do not reach them. As for the Sabbath-why, the Sabbath is no more kept than it is kept in Chicago or in St. Louis. I was not Chicago or in St. Louis. I was not surprised at what Mr. Hutchins, the agent of the Bible Society, said about the immorality of the country towns elsewhere. His observations exactly correspond with my own."

All this, it will be remarked, is said of the " unco guid " towns which were celebrated for their piety of the Puritanical brand less than a century ago ; and have the "Grace-be-here Humgudgeons " of that period altogether disappeared? It would seem so, if we are to accept the conclusions of the Rev. Messrs. Hutchins and Hor, which are confirmed by other testimonies which

appear to make them incontrovertible. Mr. Hutchins attributes this state of affairs to the fact that there is no moral teaching in the schools; but the remedy he proposes is a strange one, namely,

school teachers.

duced into the school curriculum.

The rev. gentlemen who have made the above sad complaint will find that religious teaching is given in the hundreds of Catholic parochial schools which exist throughout the New England States, and this is the reason why the Catholic religion is in a flourishing condition there: so much so, tha already there are more Catholic communicants there than there are communicants of all the Protestant denomin ations together.

THE POLES IN THE UNITED STATES.

It has been recently stated in some of the United States papers that a person named Kolkowzki, who professes to be the Bishop or Archbishop of the national Polish Church of the United States, has made proposals to the Protestant Episcopal Church of that coununder the condition that he shall be recognized as the Archbishop or Bishop of the whole body of Poles. 80,000 in Christain faith-are surrounded unduly number, who will thus become Protestant Episcopalians.

Some of the Presbyterian newspapers with the basest and most reprehensible have taken the hint, and are urging upon the authorities of their Church to send missionaries to the Poles to induce

> In connection with this matter the statement has been made that the Poles are abandoning the Catholic Church in large numbers in order to become members either of the Schismatical " National Church" or of some of the many Protestant denominations of the coun-

It is barely possible that there are to be found here and there a few isolated instances in which Poles have joined some of the sects, for we must admit that worldly influences have an effect upon some people to induce them to abandon the faith of their fathers, and such influences may have weight sometimes with persons of any or every nationality; but we are able to say positively that there is no movement of the Poles or any other section of the Catholies of the United States towards Protestantism of any form.

The eighty thousand adherents of the so - called Bishop or Archbishop the most sublime mysteries of the Kolkowzki are a mere myth. There are, we understand, three small congregations in Chicago and a few in some other cities which recognize him as their head; but, all told, we understand these do not number eight thousand souls throughout the whole country. These consist for the most part of deluded persons who through pride or obstinacy refused to obey their Bishops, and thus instituted congregations of their own under the pretence of forming a national Polish Church, which afterwards recognized some authority in the pseudo-bishop who assumed to be their head. But the authority he assumes to exercise is of the slenderest character, and it is very dubious that the congregations which recognize him | though generally favoring the repression now will follow him into the Protestant Episcopal, or any other Church which ously favorable to legislative enacthe may think it proper to join.

Catholic Polish churches in the cities interfere with the internal adminstraof the United States with very large congregations attending them, and there is no tendency on the part of of worship and conscience in a manner these congregations to become Protest- which they would not tolerate in reants. In fact within the last two years, two new churches were dedicated for the use of the Poles of the city of all probability the Church discipline Detroit alone, and similar progress is Bill will meet the fate of other attempts reported from other quarters on the part of the Catholic Poles, who have no time to modify the practices of the thought of being anything else than Established Church by legislative enactgood Catholics. The Polish congrega- ments. tions are prosperous and contented, and are well supplied with priests of possible.

ago, a priest who revolted against his adopted. Bishop built a church on his own responsibility, and was followed into schism by most of his congregation, but that schism was ended years ago, and there is no trace of it left but the remembrance thereof, and there is now no more devotedly Catholic congregation in that city than the one which worships in the church to which we here refer.

THE ANTI-RITUALISTIC WAR.

The question of Ritualism in the Church of England is still exciting much discussion. A Church discipthat better salaries be paid to the line Bill has been introduced into the House of Commons the purpose But how is this remedy to be effica- of which is to legislate out of exist cious? It is because the teachers have ence the advanced Ritualism which ceased to have faith; or at least be- has found a foothold in the Church. country. Besides, the annual overtax- cause they do not teach religion or but it embarasses very much the modermorality in the schools that the condi- ate Unionists who feel on the one hand | monstration, which was entirely spon- for the revealed word of God than for than the demand which need be made on tions complained of exist; and the that they must yield something to the taneous on the part of the people themthan the demand which need behade on the the treasury for the carrying out of the matter will not be remedied by giving clamors of their extreme Low Church them increased salaries to continue the constituents, while on the other hand These considerations are independ- same method of godless teaching. A they have no inclination to take out of ent of the other consideration that the more radical change must be made than the hands of the Bishops the power of matter on; persuading these people to ent of the other constitution at land grievance was created by the this. The teaching in the schools must dealing with the discipline of the show in this way their indignation at we are to judge from the profuse thanks

based upon the truths of religion, it is to be dealt with by lay judges in the law the Bishop; but Canon Fleming, the necessary that there should be a dis- courts. This is what the Low Church pastor of St. Mary's Church, declares tinctively Christian teaching intro- party aims at, but those who believe in an interview with a representative the Church to be a divine institution of the Catholic Times that this statesee the incongruity of submitting the ment is grossly untrue; but as a matter liturgy to a lay court which will be of course, if the seceders from St. guided in its decisions only by Acts of Parliament, without reference to Epis- sire to become Catholics there is no copal decrees, Canon Law or Liturgical decorum.

The Church discipline Bill pro to put an end to the use of all liturgical usages which do not conform to the Low Church ideal, and no discretionary power in regard to the matter is to be given to the Bishops should the Bill pass as it stands. This state of affairs the moderate supporters of the Government do not desire, and an influential deputation waited upon the Archbishop of Canterbury a few days ago to appeal to him to repress the objectionable practices without such a law. The Archbishop appears to have fallen in with the demands of the de putation, and on the 11th inst. he spoke on the subject in the House of Lords. He declared that the liturgical practices objected to are not so widely in use as has been represented, and that, therefore, the repressive legislation sought is not required. Nevertheless he admitted that the practices had been tolerated too long in some Churches, and promised that the Bishops would adopt drastic measures to put an end to The Archbishop's promise seems to

have had the desired effect with the Unionists, who now feel that they can safely vote against the Discipline Bill. which they could not do if they had not the Archbishop's assurance. In spite of all this there is a widespread feeling to the effect that any action which may be taken by the Bishops in the matter will have as little effect as their past pronouncements, as the Ritualists are both zealous and determined in the course they have laid out for themselves; while on the other hand, the Bishops are very much divided as to the expediency of putting an end by severity, to the practices complained of. Even those who are sincerely de sirous of putting an end to them feel that the task is so gigantic that it can hardly be grappled with successfully, as fully one-half of the Anglican Churches of England make use of these practices to a greater or less extent, while more than one-half of the clergy are now ranked as inclined to Ritualism Of the remainder, many are inclined towards moderation, as violently re pressive measures might easily result in a serious schism. It is understood, however, that the Government is in clined to favor some action in the direction of repression, and that the Archbishop of Canterbury spoke with the full approbation of Premier Balfour, whom he consulted before making his speech in the House of Lords. This being the case, the Bishops will probably be obliged to take immediate action; but no outsider can foresee what will be the result.

The non-Conformists in Parliament of Ritualism, are far from being unanimments on the subjects, as many of them There are many large and beautiful feel that it is not their business to tion of the Established Church, as this would be an infringement upon liberty gard to their own Churches for which they demand the fullest liberty. In which have been made from time to

An incident which has taken place at St. Michael's Church, Shoreditch, their own nationality, so far as this is shows in a strong light what is to be expected if the "drastic measures" It is true that in Detroit, a few years promised by the Archbishop are

> This Church is one of those Ritualistic Churches against which the repressive measures spoken of would be most likely to be taken, as it is Ritualistic to a very advanced degree, the Rector having introduced into it many Catholic practices, among which is " invocation of the Saints."

Recently the Bishop of the diocese forbade the practice in the Church, and the Episcopal prohibition was anfollowing Sunday, about one-half of St. Michael's usual worshippers went to That does not matter." St. Mary's Catholic church where they could practice their favorite devotion matic in his doctrinal decrees, assuming without hindrance, and they are said as he does the right to revise the to have been among the most devout of teaching of Scripture. No Pope has the worshippers at Mass.

The Rector, the Rev. Mr. Evans, had no hand in bringing about this de-

The local daily papers reported that the Catholic priests had brought the

Michael's church persevere in the de good reason why they should be rejected from the Church, which was established by Christ with the purpose that it should "teach all nations."

We have no doubt that the drastic measures" threatened by the Archbishop of Canterbury will produce many equally surprising results when an attempt is made to enforce them.

THE KAISER'S ORTHODOXY.

A considerable amount of enthusiasm has been displayed during the last few weeks over what has been called the Emperor William's recent profession of 'orthodox Christian faith"; but considering the character of the orthodoxy we should rather regard that enthusiasm as an extreme grade of flunkevism.

The Lutherans are especially jubilant over the matter, for the obvious reason that his imperial majesty is the official head of the Lutheran Church ; and he is not regarded merely as a lay head after the manner of King Edward VII.'s headship over the Church of England, or that of the Czar over the Russian Church, but rather after the pattern of the old Roman emperors Nero, Decius and Diocletian, who were truly the absolute high priests of the national idolatry, which moulded according to their whims.

Queen Elizabeth assumed, indeed the highest kind of supremacy over the Bishops who derived their whole authority from the Crown and Parliament, and even went so far as to threaten to unfrock" them unless they should prove themselves entirely subservient to her will in their government of the Church. Charles I. asserted his authority with almost equal force, but if we except Oliver Cromwell, no British Sovereign ever undertook to perform actually spiritual functions by virtue of their prerogative of supremacy. With the Emperor William, the case

is different. He has styled himself and has been styled by the Lutheran pastor, "the Bishop of Bishops," and in that capacity has from time to time as umed to perform spiritual functions of that office, as well as to rule the Lutheran Church.

It was, therefore, a severe shock to the Lutherans when in his presence Professor Delitzch attacked the truth of Holy Scripture in an lecture entitled "Bible and Babel," eliciting no protest from the Head of the Church. The professor's views on the matter were supposed to be founded upon his personal knowledge of the archeology of Assyria and Babylon, derived from investigations made on the spot.

The hostile comments made by the so-called orthodox press and clergy upon the Emperor's silence induced him to issue a letter defining his position in which he asserts his belief in the inspiration of the Bible, and it is this letter which has given such general satisfaction to Luther's religionists.

But after all, what is the character of the inspiration which the Emperor admits the Holy Scripture to possess? and safe one to follow." Is it that inspiration which makes it truly the infallible and undoubted word of God? Not at all. He asserts prac- into the catalogue of prophets. We tically that the historical narratives of may well wonder whether the Lutherthe Bible are to be received only in ans of Europe and America will conpart, and to such an extent as future form themselves to this ex-cathedra investigation will justify. In a sense, pronouncement. the Bible is the word of God, because it contains truths like many other books and writings, such as those of Hammurabi, Zoroaster, Moses, Homer, Shakespeare, Kant, Goethe, his grandfather "Emperor William the Great," and others, whether Pagans or Christians who have flourished in war or literature, or who have invented or contributed toward the invention of new religions, and Moses is jumbled in with all these !

The Emperor admits that Christ is God, but the Old Testament is asserted "to contain many parts which are of a purely human and historical nature, and are not God's revealed word. The form (under which we are assured of God's existence in the Old Testament) will be positively and substantially Catholic Barrister," of whose place of nounced to the congregation. On the modified under the influence of research and inscriptions and excavations.

His majesty is certainly very doggone thus far.

Has it come to this that Luther's followers are to have no more respect every writer who has once in a while written a word of truth which sparkles like a gem or a grain of gold dust from amid a mountain of rubbish ?

This seems to be the case, indeed, if

Kaiser for his so-called profession of orthodox Christian faith.

Surely Christianity must be badly of if it has to thank the Emperor thus profusely for his left-handed defence of it, or if it depends on such a defence for its future stability. But we must remember that it is Lutheran Christianity which has gone into ecstasies on the occasion, and not Christianity properly o called; and with this rethe wonder will cease,

It is proper we should here remark that a statement was cabled from Europe to the effect that the Pope, when he read the Emperor William's statement of his creed, remarked that he was highly pleased that himself and the Emperor stand on common ground in their regard for the Bible. We venture to say that if the Holy Father spoke on the subject at all, when his actual words will be properly made known, they will be found to be something very different from what has been reported by cable. From our point of view the Emperor's profession of faith is just such a profession as might have been made by Tom Paine or Colonel Ingersoll, and is to say the least, profane if not blasphemous in the mouth of a Christian. In fact, we read just such a defence of Christianity as that of the Kaiser in a work written by Bishop Colenso of Natal, many years ago. Bishop Colenso's books attributed to Moses and Joshua just the same kind of inspiration which is found in Hindoo writings, which are inspired by the god Ram! The Bishop was, of course. repudiated and condemned by his own Church, and he retained his bishopric, solely because the authorities of that Church had no authority to depose

In regard to Professor Delitzsch's lecture on Babel and the Bible, in which the veracity of the Bible was impugned on the strength of Babylonish and Assyrian monuments, it now turns out that the great professor is a mere tyro in these matters on which he leetured so learnedly. He is not regarded by archeologists as an authority of any weight in their science at all, and his practical knowledge of the archæology of Assyria and Babylon is actually nil, though he did visit transiently these localities and was there for a few months.

Professor Delitzsch has responded to the Emperor's declaration of faith, and he does not fail to see that the latter is as much an unbeliever in the Bible as he is himself. He says :

" His Majesty, like myself, is not an orthodox Christian. His views are almost the same as mine. To his statement that I should not have discussed religion before the laity, my reply that my audience consisted of intellect ual, highly cultured men. The educated people of the whole world are now fully prepared for new scientific knowledge, when it is presented to them in proper form.

It is interesting to observe that while some of the Protestant religious papers are shocked at the Emperor's jumble of Hammurabi's idolatry, the piety of Moses, the Pantheism and rationalism of Kant, and the light morality of Goethe, as various forms of revelation, others are in admiration at his bold teaching. Thus the Pittsburg Presbyterian Banner thinks the Emperor has "expressed himself admirably, and his line of thought is the true

It is amusing to notice that the Emperor's decree has put his grandfather

IRELAND'S SUFFERINGS.

The following letter was sent to the Presbyterian Record of Montreal by Mr. Jacob McGee, a respected Irish Protestant of Egmondville, Ont., in reply to a bitterly anti-Catholic document which appeared in that journal, from the pen of a pretended Catholic barrister, J. F. McCarthy, who appears to have no place of residence, inasmuch as the P. Record has given us no clue to such a locality, if it exists.

It was our intention to make some remarks upon this same document, at the very moment when we received Mr. McGee's communication. This gentleman deals so ably with Mr. McCarthy that we leave the hypothetical "Irish residence is not even indicated, in Mr. McGee's hands.

To the Editor of the Presbyterian Record.
Sir.—I noticed in your two last journals reference to be a Catholicand an Irishman, who says to a letter written by J. F. McCarthy claiming that he for a long time sought. The well cause of our unhappy condition that we can cause of our unhappy condition. That we Irish Reman Catholic people are mable to take advantage of our opportunities and to compete with or claim an quality with the other white races of Northern Europe. And after referring to the different countries of the world which possess no greater natural advantages than the Irish people in position, in climate, or in soil, he says, all can claim a partnership in the work of the world which is being done in North Europe and North America.

"How different it is with Roman Catholic rieland! Our educated priest-ded Irishmen are out of it all, etc., etc." The one practical thing which all those other countries have done and which we may do is what we never are invited to do, and that is to give up our subjection to our priests in social and secular affairs; and as soon as we achieve our mental freedom and assert our independence of the priest, then we Roman Catholics of Ireland shall stand on a To the Editor of the Presbyterian Record.

Scripture phrase others mockings and scourgings, bonds and imprisonment." sonds and imprisonment.
Now, the greatest test of sacrifice? Being persecute whether Catholicity be tru sincerity in professing their a priest is not sincere, he is this world—a recluse with We need not go back to tradition to know the cat What we have seen with no faith to believe. They to the nether milistone wo serfs; and we may thank i lington for their first Emsneipstion Bill, as Eggland's G. O. M., for furshould we be allowed to drophetic spirit to foretell Segland's, G. O. M., for fur mould we be silowed to do rophetic spirit to foretell ret come for the Governi unr to the expatriated. It slime under the sun to abuve country by indemo-for Irish lands; and the Ir-se seen hastening back Atlantic and Pacific ocean tathers once more to bre and lay their bones in gre-te blood of martyrs, and

Egmondville Feb. 17, 19 ST. JOSEPH, PAT UNIVERSAL One of the strikin

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comprehends that th has for her children We find a s power. this divine intuition regards St. Joseph, father. If we turn or reciting the divi brating Mass, we se there, not only Spo Virgin, and Confess the Catholic Church 19, is a duplex of th the third Sunday a apart in honor of th oseph. The explan that those of God's passed beyond the mind of the Church, ly existent, with re She has no idea the of the Holy Father o and toiled for Jesus has passed away int less, careless, and No, she believes th over the Church in graces for her by hi one reason why she the claims of certain to style themselves tical intercommunic God. For these me ook of Common P Mary of the Catho Archangel Gabriel St. Joseph, so dear in fact, the invocat to such men's minds a foolish thing, an

> An Abomins Mrs. Booth wa trains supplied leviate pain in on railroads. chloroforming patic

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Sacred Heart Revi

able, and should be d upon the dying both soul and b made that should are made that sh But, worst of worst of neg omitted: and grace is denied th requently called arrival the sick and unable even

Rumored It is reported chere intends reti to reside chiefly in nstructed for of Florence, Ital his wife and daug ing members of