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anything but the brilliant success pre-The account of the petition of the dicted for it by its adherents. Whilst Mayor of Ottawa to Mr. Carnegie for believing in the idea that Canadifunds to establish a public library is ans, irrespective of creed, are on not pleasant reading. We do not know an equal footing, we have no hesi what prompted the worthy official to tation in stating that a stiff go cap in hand to the millionaire, but attitude of protest, not after the we are quite certain that his action elections, nor at patriotic banquets, will incline the people across the bor- will do more to concrete that idea than der to imagine that O tawa must be a any other human agency. These of sort of hamlet inhabited by mendi- our "intelligent constituents" who cants. Not that their opinion mat- to all seeming like to be befooled by ters so much as the shame of being exploited abroad as dependents on the rise superior te partizan interests. do bounty of a United States citizan not of course see the need of any profor buildings that have without ex- test, courteous or otherwise. We can traneous aid been erected, we suppose, give no better evidence of this than a by every live town in Canada. We city having a large Catholic popula the boys should be given the first were always under the impression that tion which is without a Catholic reprethe denizens of the capital of the sentative in the Dominion Parliament. Dominion had spirit enough to build We do not pretend to know how the the advantages of a liberal education, their library, and as becometh a sturdy ignominious defeat of the Catholic can self respect to pay for it : but the piti. didate was manipulated ; but the fact ful appeal to the stranger for alms is, is that the Catholics there have been

however complimentary to the zeal of political orphans of long standing, and, we were but victims of an illusion. city in everything.

OUR CATHOLIC WRITERS.

VOLUME XXIII.

London. Saturday. March 30 1901.

MISGUIDED ZEAL.

day laments that he works harder and that after many moons, if they sojourn for less fame and pay than the aver. long enough in the planet, and if the age prize fighter. We think that the individuals who are allowed to pocket same plaint ought and with greater the Catholic candidate die without reason be voiced by our Catholic writers. There seems to be an impression representative.

that anything emanating from the THE FRIARS IN THE PHILIP. pen of one of our own must be viewed PINES. with suspicion or at best suffered with

a kind condescension. And this im-There is a seeming hypocrisy about pression obtains at times in places the individuals who are moving which of all others should be inclined heaven and earth to have the Friars expelled from the Philippines. They to give it no quarter.

We are told, of course, that every do not want to do aught inconsistent book of merit will make its way. with the most refined civilization-While quite agreeing that a they preen themselves on being exworthy production will eventu- ponents, despite the fact that the adreceive recognition, even vent of the white man has been a many. ally if too slowly to be of any benefit to the sided curse for the poor native. They writer, still we cannot dispute the simply desire the boodle-and are statement that a little timely encour never at a loss for some canting, lying

agement and support will enable it to pretext as justification. move along with greater celerity. We are certainly not prone to be unduly Friars have a monopoly of land, and enthusiastic over our brethren who are monopolies should, as subversive of writing, talking, rhyming, and some the common weal, be destroyed. Tais times the severest censure fails from is very edifying, coming from the in-our lips. We have heard an individ dividuals who live in the land of the ual declaiming, out of the treasures of "trust," and from preachers who are ual declaiming, out of the treasures of "trust," and from preachers who are educational system. an unadulterated and unpardonable apt to have a wholesome respect ignorance, against Brother Azarias and for the financial magnates who Maurice Francis Egan, on the ground corner wheat and steel and that, in his own expressive diction, sometimes legislatures. It does not "they were no good." This is un pay for the average Bible exponent doubtedly an extreme case : but the to denounce monoplies in the United samespirit many be observed in a lesser States. If he ventured to uplift his degree in too many of our people. voice in rebuke of any kind he would-Whilst not saying that a book written and he knows it-get a call to other by a Catholic must thereby come in for fields of labor. If Rockefeller or unqualified commendation, we do claim Belmont or some other multi-millionthat any production should be aire owned the land that is now in entitled to impartial consideration the possession of the Friars they would and not, as it often happens, to be models of discretion and silence, reckless condemnation. We can leave and if they speke at all it would be to enthuse over their business foresight that to outside critics. We remember how the Canadian Mag. or to laud their gifts of libraries-a azine assailed Dr. O'Hagan's poems of dole from the thousands of dollars that the Settlement. It was a brutal and have been heaped up, betimes, through unjustifiable attack-the work of a legalized robbery. literary thug, inspired, as we believed in the Philippines, however, condiat the time, by a malevolent antipathy tions are different. The Friars are to things Catholic. But still we should not elders of large-salaried churches, like to know what influence that criti. and we have as a result a motley cism had on the selling of the book, crowd of carpet-baggers, mercantile and amongst ourselves. We may be and ministerial, in a state of efferveswilling to tender our tribute of praise to cence. They have scattered broad-Dr.O'Hagan and other writers who have cast all sorts of calumnies-a tribute, done and are still doing good work in by the way, to putrid imaginations. the domain of literature, but the prac The ministerial pundit of high degree tical question is : how much does it has lent his voice to the chorus of vilification : and now the simple but im-

away and dissappear forever. But we think that the waiting policy has been tried, and we know that it has been about him is that his voice is keyed to such a high pitch that we are always in terror of being suspected as a participant in an undignified squable and of consequently being ejected by the proprietor as an undesirable tenant. Happily, however, this time he was, superinduced, we imagine, by reading of the deliberations of the Hague Peace Conference, subdued both in manner and voice. He declared there is altogether too much money expended for the education of females. Our old friend, we must say, is a bachelor, and does not indulge in perusal of dissertations on the higher education of the sex. In families of moderate means chance. Instead of moving heaven and earth to enable the girls to enjoy why not rather send the boys to college

for a few years, and start them fair in a race for a livelihood. We are certainly of the opinion that the mayor, calculated to convince us judging by their contented and placid all Catholics should, as far as possible, countenances, are still in love with the be given access to anything that may Ottawa is certainly not our capital novelty of the situation. At the be tend to make them efficient members ginning, indeed, we heard protesting of society. But where means are lim-

murmurs-low and soft as a passing ited, necessitating self-sacrifice to give zephyr-and that was all. But they any member of the family a few years One of the best known writers of the are waiting, and we confidently expect in an institution of learning, the boys should have the preference. We confess, indeed, that many parents derive unallayed happiness from their daughters' accomplishments, whether evinced alters astride horses, without a record, or in playing "Home Sweet Home" with varations on a piano. But even that might be sacrificed for the welfare of the masculine portion of the family. We do not imagine that the girls will thereby be incapacitated for good delving into all the "ologies" in order to prepare themselves to take a position in the world, and perchance some of us able truth. But still, much as we desire to have them past masters in the interpretation of Wagner and Chopin, or skilled in biological demonstrations. we do not consider these accomplish-

ments as essential to success. In our own simple way we are ready to back an old fashioned girl-that is, one who

CHURCH AND "CHURCHES" THE CHURCH is to be a compared by the second professor who knew less, instilled it into his gray matter. They and hearts that heaven is not to be phemous adhesion to Protestantism THE " CHURCHES " are big in their own minds, and they are walking about on a world which is W. F. P STOCKLEY IN CATHOLIC WORLD. much too small for them. They are men of brains, poor little helpless, idiotic beings. By no possibility, I think, can any non Catholic, whether believing all the Catholic doctrines, or denying them more or less, have any idea whatever, "The ministers of Chicago, your Gunsauluses, your Hillises, your Adam. of what, to a Catholic, is the speaking of God to him hic et nunc. There is ses and your Hirsches, in other words, your men of brains, your graduates no greater instance of how the same are the very men who are continually hacking at the real truth and real word may hide difference in ideas than Christianity. I intend to challenge their very motives and their sayings, in the word "Church" thus variously used. No wonder, 1 often and often think-no wonder pious Protestants talk of putting the Church instead of and if they do not like it let them mee me on this very platform in public de-bate. All they do is swing incense up Christ ; no wonder philanthropic Rit-ualists storm at "High Churchism ." to their hearers and make the world that is, as they mean, at giving shell look beautiful. for substance, stones for bread, histor ISSUES A CHALLENGE. "I say that the only real, true citi-zenship is in the Catholic Church. I ical inquisitions, antiquarian awe, reverence for mere edifices, theories about half understood men ot ages not only challenge any minister, but I past, the cut of our ancestors' clothes challenge any of the mammoth brains and vestments, discussions on their of the University of Chicago, any of the dilettante, whipper snapper stu-dents or professors of the University commentaries on Holy Scripture or on reeds, bits of mediaevalism, bits of primitivism, and all this dreadful of Chicago, to debate on any subject they want to choose, as it reverts back yeary talk to living or dying souls toto the Catholic Church, and I will talk day, in need of a present Saviour. But, if the Church is our Biessed them off their feet, so help me God. Saviour, so to speak ; if we go to Mass "We are told that we Christians cling to our faith because we are not because He tells us ; if we fall at His educated in the principles of modern sacred feet in the confessional, and science. Take any subject they want to name, and I will show them just as hear His merciful words melting our hearts ; if we make the holy sign, and great minds in each one of them as ise holy ceremonies, and accept devotions, not because we like them, the world ever saw, and all will be Roman Catholics. Take political not because we ourselves fully undereconomy, take jurisprudence, take science or anything else that they want, and I will call their bluff. Take stand them, or because we want to teach others, or to bring back a "Church"-oh, a plague on the "Church" then, says every natural poor soul : in the name of life and bacteriology. If modern science has outgrown the Church, it did not outgrow the faith of Pasteur, the greatest death, and of the sanctity of every bacteriologist the world has ever known. He lived and died a good soul, cannot you leave me alone with God? If you are the voice of God: if when with you I am in the Everlasting Arms, and if, then, I Catholic, and still scientists preach that their knowledge of science has placed the Chucrh in the background. It is not the science which has done it, am, and time ceases, or I tread be neath me the waves of time, and see into the life of things ; if I see things but their vast intelligence is pushed to the front to cover up something as they really are ; if the Mass is Calfor they abhor any appearance of vio lence. Their meek and confiding souls have an abiding faith in the goodness of humanity, and are there-fore quite certain that in the future— how mear they do not say—the little

rays of increasing tolerance, melt ordinary mortals. But he does not sway and disappear forever. But we mean any harm, dear old soul, with a mean any harm, dear old soul, with a leason, in the Control is this, it which have a selence has outgrown it. The heart as full of warmth as a summer meet Almighty God, my Judge yet my best argument to a man who says the wind. The one thing objectionable Redeemer; if I meet Him and not Church has outgrown science is to tell men's opinions about Him, then indeed him he lies, and then refer him to one this Church is heaven upon earth, and of the greatest scientists that ever man's great guide, where he studies lived as an example." yet grows, if he will, in the knowledge of all understood relations, where he can be sure that he knows God's will, and where conformity to her spirit will fit him to try the spirits whether

The Catholic Record.

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, MARCH 30, 1901.

they be of God. Let any exiled Protestant visit the nearest church-'after all, the only thing that can be called a church,' as Thackeray said, when passing one such home of the Blessed Sacramentlet him rest his soul, as in the dusk of these Saturday evenings he is one with the other laden souls by thousands meekly kneeling, as they are led by the lamp of the sanctuary, and prepare to open their souls, as that God of love commands, in His confessional. Kind Shepherd, turn his weary steps to Thee, Oh let him not go, till to him also Thou hast lent Thine ear.

INFIDEL UNIVERSITIES.

Henry Austin Adams, the Former Rector of St. Paul's, Buffalo.

Buffalo Catholic Union and Times. Henry Austin Adams, once the eloquent and zealous rector of St. Paul's Episcopal Church, this city, but who became a convert to the one true Church, has been lecturing in Chicago. His lectures drew large audiences and created something of a sensation. The Chicago Times-Herald gives this synopsis of one of them.

The Roman Catholic with intellect poised on truth, looks with con-temptuous pity to day upon universities and ministers of other churches who declare and who are teaching, that the Catholic Church is the enemy of science and that modern education is in direct opposition to the teachings of the Catholic faith. In other worde, Christianity viewed from the inside and from the outside form two totally

different matters. "I want to discuss this subject," continued Mr. Adams, "not in a life work. There is a good deal said spirit of controversy, but in one of asnowadays about the necessity of women surance. Since my conversion to the Catholic faith nothing has given me greater pleasure than the delicious adescension of those of my friends who have refrained from being bitter have come to regard it as an unassail-against me because they knew that I able truth But still, much as we de-was a Catholic.

ATTACK ON UNIVERSITIES "I declare to you that the position and the teachings of the modern uni versity of this world are war to the death against all of the truth which bears upon the incarnation of the Son of God. All of the universities are turning out each year great crowds of pagans, the moral characters of whom

The Catholic Record. things that now vex us will, under the of the self-constituted teacher of mere densome yet joyful exercise of under- works and thinks she is a pessimist. PROTEST.

HOW SHALL WE GET TO HEAVEN?

Do you ask how we shall get to "superstitious and idolatrous," and heaven? Truly, we hope to get there idolatry the invocation of the Blessed some day, somehow or other, but when we ask how. Ah! there's the rub.

Most of us act as if we expected to go there whether we take any particular pains about it or not. If the above question were asked of

each individual who reads these lines, what would he or she answer We fear many would be confused and give stammering and uncertain answers. Many, no doubt, would be able to give a correct account of what is expected of us as indispensable conditions, but

as to their being themselves in the way of fulfilment of those conditions, that is another and harder question. The conditions are plain, but the fulfilling of the conditions is another mat

Suppose, for a moment, that any large and very valuable estate had been left to him in a foreign country ; is it at all likely that he would deliber. ately fold his hands and trust to luck to secure the prize for him? Far from it. He would be wide awake to the importance of seeking, by every means in his power, to secure the estate. He would hunt up the record ; he would be careful to ascertain precisely the conditions on which the estate had been devised to him, and he would make sure not to fail in any particular in complying with those conditions, so as not to slip up on his title. He would think of it by day and by night. He would consult the most competent counsel and be careful to follow their advice strictly and to the letter, and never tire, nor shrink at the greatest sacrifices of time, labor and money to secure the coveted prize.

Alas, strange inconsistency of poor human nature ! What is the greatest, the richest, the most magnificent estate in all the world-nay, what is the whole world itself ?- compared to the bright mansions of eternal bliss in heaven ? That prize is offered to us by the great Lord of heaven and arth, but it is on certain fixed and in dispensable conditions. How do we receive the offer ? Do we appreciate the greatness-the infinite preciousness of the boon ? Are we wide awake about it? Do we consult the record and study the conditions carefully ? Do we take the utmost pains to assure ourselves that we are fulfilling the conditions on which the heavenly estate is offered to us? Are we care-ful to square our lives and conduct by the rules which the Lord of the estate has laid down ?

gained as a matter of course-without anxiety, without effort on our part. It is offered to us, as we have said, on conditions, and we have no right to cherish the faintest hope of securing it unless we fulfil the conditions " Strive to enter by the narrow gate," says our Lord Himself, "for many I say to you, shall seek to enter and shall not be able." The parable of the ten virgins-five wise and five foolish-is a striking illustration of the same truth. The Christian life is represented as a warfare, a race, suc-

CARDINAL VAUGHAN'S BRAVE His Eminence Cardinal Vaughan,

NO. 1.171.

would not transgress the laws of the Church by the celebration of a public Mass of Requiem for the Protestant Queen of England, has just issued an impressive protest against the cath-taken by King Edward VII. at his accesion to the Throne, in which he de-clared the Sacrifice of the Mass, Virgin

Cardinal Vaughan takes the highest ground in his protest, stigmatizing the royal oath as an injury to the Divine Msjesty; and directing that A general Communion of reparation be made in every Catholic church in his juris-diction the second Sunday of Lent, and that in future the words "in reparation " shall be prefixed and read before the divine praises recited after Benediction of the Bleesed Sacran

This faithful representative of the Church, fearless as a prophet of an-cient Israel, will have the king under no delusion as to how his act aff tets religious-minded men. The Catholic people are bidden by their penance and prayer, and extraordinary public demonstration of devotion to Christ in the Blessed Sacrament, to repair as far one of these careless, happy-go lucky Christians were to be informed that a

King of Kings. The doctrines selected for insult are held most sacred not only by the twelve million British subjects who profess the Catholic faith, but by the Russian and Greek Churches and all the churches of the Orient-to say nothing of the "Catholic Party" within the Anglican Communion, of which King Edward himself is the official head.

Indeed, our English Ritualistic namesake, the Pilot, of London, makes this manly protest against the blasphemous insult :

"We pick out the two doctrines that enter most intimately into the daily life of every devout Roman Cathchic-the Sacritice of the Mass and the Invocation of the Blessed Vir-gin, and call upon him to declare that they are "superstitions and idelatrons." And then we expect that these very subjects, whose religion he has outraged, should be as loyal as though he had been paying them the highest compliment that a Sovereign can offer to his people. It would be an unfortun-ate time to choose for abusing the belief even of his Mohammedan or Hindu subjects, but the Roman Catholics of Ireland and Canada, and his own Earl Marshal in England, are fair game." Cardinal Vaughan did not take the "We pick out the two doctrines that enter

Cardinal Vaughan did not take the action above recorded until he had first written to the king as conscience and loyalty alike dictated. If the king had answered this letter, the Cardinal would doubtless have made the fact known.

There is another aspect to the taking of this oath that has not yet been

noted. King Edward VII. assuredly does not believe that his Catholic subjects are idolaters. Several of those who claim to know his mind, declare that the oath is most repugnant to him. It

contains a further insult to Catho-lies in its implication that the

Archbishop of Westminster, who

NNUALS.

siger's Catholic Home stock, and should be stock, and should be mps. who have purchased tail are delighted with of all, as it costs only e interesting and in-nespecially for the ic book. The fluxtra-pretty. Londey, London, Ont. holic Home

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sale at the Cath-

cost us?_____ portant question as to whether the THE "WAITING " POLICY. Friars have a just title to the coveted

Now and then we hear statements land, is overlooked in their anxiety to the effect that Catholics are being to, as they would have us imagine,

may be a pleasant way of taking er- be another case of so far as practical results are con-

cerned, it has as yet had no influence upon the subject. There are some who would fain approach the matter with gentle and courteous demeanor,

cess depending upon the strenuous effert of the contestant.

"Know you not," says the apostle St. Paul, who was himself a spiritual athlete, "Know you not that they that

run in the race, all run, indeed, but one receiveth the prize? So run that you may obtain." In fact, the New Testament is full of the most solemn warnings, the most earnest exhortations all going to show the danger of failure and the absolute necessity of diligence, zeal, consideration, courage and self denial in order to be success ful in the great contest for eternal life

St. Paul says again : "I chastise my body and bring it into subjection lest, I have preached to perhaps, when I have preached to others I myself should become a cast-away." Truly, if St. Paul realized that he might possibly be a castaway we may well tremble for ourselves.

The spirit that is required of us is well indicated by that very serious declaration of Our Lord when, in answer to the somewhat ambitious question of his disciples as to who should be the greatest in the kingdom of heaven, He called a little child to Him and set him in the midst of them and said, "Amen, I say to you, that unless you be con-verted and become as little children, you shall not enter into the kingdom of heaven." That is very emphatic. There is no mistaking the terms. It is

humility, simplicity, sincerity, a tract-able disposition, and, to crown all, an entire reliance on the infinite meritsofOur

"with a mental reservation." Who gives a dispensation to a Protestant to swear to a known lie? and how do honest people of all religions characterize such oath ?

Let the bill for the repeal of this oath, which Mr. T. P. O'Connor save is ready for introduction into Parlia. ment, be put through promptiy ; else let England cease her constantly aserted devotion to truth-a devotion which she would have the world believe she monopolizes. -Boston Pilot.

LET ALL THINGS BE DONE DE-CENTLY."

Church Singers and Easter

"Priests should remember that the custom, still prevailing in some places [of Canada also] of alluring Catholics and non-Catholics to the Divine Office by advertisements, and by placards giving the names of the singers and musicians, as well as the kind of music and the pieces that are to be sung, is ex-ceedingly opposed to the glory and fov-erence of the Most Holy Sacrament of the Eacharist, and seriously unbecoming the worship of the Omnipotent God.

And :

And : "Rectors of churches should not them-selves publish in the papers, nor al-low anyone else to do so, accounts sav-oring of the theatre, and criticisms as to the ability and style of the singers, just as is the practice in con-nection with the stage." — Dacrees of the fourth Provincial Synd of Westminster; on Chirch music—Catholic Truth Society.

The Bishop of Newport in England adds :

adds: "A singer, therefore, in the Catholic Church, should be a devont Catholic, earnest and careful in behavior, striving to under-stand what is sung. and ready to take such pains in learning and preparation that the laws of the Church may be obeyed, full just-ice done to the music, and the faithful edi-fied and drawn to God. Singing should never be made an occasion for gratifying vanity or displaying vocal resources. All music which tends to bring some particular professor into prominent notice is better avoided."

Ale

God has ordained hardship to bring us face to face with our better natures We can "study geology the morning

good. Not for love of money, be it understood. But you row yourself to land With a Bible in your hand, And you pray for him, and rob him, for his good. If he hollers, then you shoot him—for his good."

discriminated against in Canada. It succor the oppressed native. It will ercise, or soothing to the conscience, bu; "Oh, you kindly stop and take it for his