A newspaper informs us that some Torontonians recently invaded the peaceful burg of Hamilton. They marched to the court-house, where "tables were laid and a most enjoyable banquet was held." From this we may infer that the civic authorities of Hamilton are very courteous to the stranger; and the citizens, who pay the taxes and are masters of these authorities, are not averse to having their court-house turned into a dinner-hall. It was very pleasing to the gentlemen from Toronto, who will cherish doubtless the memory of Hamiltonian hospitality. We chronicle this for the information of other strangers, and we advise them when bent on festivities to go to Hamilton.

reading. It is also very instructive because it serves to show how hope lessly out of date are our own Societies. To keep abreast of the times they should buy a goat and insist upon their serves to show how hope lessly out of date are our own Societies. To keep abreast of the times they should buy a goat and insist upon their man must embrace it; if God founds a Charce, man must embrace it; if God founds a Charce, man must embrace it; if God founds a Charce, man must embrace it; if God founds a Charce, man must embrace it; if God founds a charce of each of the charc members giving exhibitions of eccentricity. If enterprising enough they would buy two goats and so silence forever the charge that they are too
slow. Old fashioned folk may
look upon [gambolling with goats
as a pastime for lunatics, but they will
have no influence on professional
gentlemen, and our progressive young

The Hamilton paper says: the Toronto lodge, who conducted the initiation. No mercy was shown to John L. Counsell and John G. Gauld. They had to take every jump riding a goat that would make even a sailor sea-sick. Just what did happen to them is a dark secret, but judging by their tired and haggard appearance when it was all over and by the when it was all over, and by the strange noises, such as pistol shots, strange noises, such as pistol snots, which frequently came from the courtroom while the initiation was in progress, they got all that was coming to them. The other four candidates were Major Mewburn, D'Arcy Tait, Thomas H. Crerar and W. S. McBrayne, here in the threath force or favor they

think too long Confession of Faith. I can subscribe a short one. I do not despair of seeing the wise and good men in the churches draw up a basis of doctrine which can be subscribed by all and which at the same time would be adequate for union." People who still believe that God

has given a definite revelation to man will look askance at this statement. Surely Christ made poor provision for the continuance and efficiency of Christianity if it must be toned down or softened or rearranged so as to make for unity. Can this union if effected be a proof of Christ's mission? Can the good and wise men who draw up the creed prove that they have the right to teach it and command assent thereto? How can they make an act of faith in the Bible if they have no authority to assure them that it is the Word of God? How are they to know that the good and wise men who undertake to manufacture this common creed, are right in their choice or rejection of this or that point of doctrine. Of what avail is it to spend time and toil to formulate a creed which can be revised and changed two months hence? Eliminating this or that doctrine, which was formerly supposed to be based on the Bible, tends to create distrust in the Bible itself. Who is to decide between a Presbyterian and Methodist who do not agree in their interpretation of the Bible? Or, as a noted convert has said: "Of all absurd notions which ever claimed sway over the human mind perhaps the most singular is that of a Supreme Being Who communication, or by minister and prophets having a special gift of His

WHO WILL GET TO HEAVEN. Philadelphia Catholic Standard and Times. Question: A friend and myself had an argument concerning those who will get to heaven. She, though a Catholic, claims that Protestants will get there as well as Catholics, while I maintain—as I have always been taught—that no one will enter heaven who has not been baptized in the Catholic Church and died in the faith. Please say which is right. What would be the use of living up to such a strict religion as ours if Protestants were as near heaven

with scarcely any religion?

To the above a Jesuit Father replies The report of what the visitors did at the court-house is very entertaining To the above a Jesuit Father replies as follows in the Catholic Union and Times: Church, man must enter it. It is a historical fact that God has spoken, has revealed one religion, has founded and the duty of appropriating the fruits of redemption. This is the indispensible condition of salvation. Hence the undeniable maxim—outside of Christ no salvation. (2) But how has Jesus Christ provided for the The Hamilton paper says:

The court-room was prettily decorated with flags and bunting for the occasion, and W. H. Wardrope, K. C., exalted ruler of the local lodge, the other officers and the members were all in their places to welcome the visitors on their arrival. After a general handshaking, keys were turned in the doors and the lodge went into session. It was barristers' night, and six members of the legal profession waited anxiously in the law library for the time to come for them to be enlightened in the mysteries of the order. Finally their turns came, and they were turned over to the tender mercies of the officers of the Toronto lodge, who conducted the initiation. No mercy was shown to mitiation. No mercy was shown to mitiation. The second was a shown to middle should be consummated in unity. But the consummation was a shown to middle should be consummated in unity. But the consummation was a shown to middle should be consummated in unity. But the consummation was a shown to middle should be consummated in unity. But the consummation was a shown to middle should be consummated in unity. But the consummation was a shown to middle should be consummated in unity. But the consummation was a shown to middle should be consummated in the should be consummated in unity. But the consummation was a should be consummated in unity. But the consummation was a should be consummated in unity. But the consummation was a should be consummated in unity. But the consummation was a should be consummated in unity. But the consummation was all the should be consummated in unity. But the consummation was a should be consummated in unity. But the consummation was a should be consummated in unity. B s united. He calls it His fold; only those belonging to His fold are recognized by Him as His flock. He calls it His house, His city, His kingdom. Those who are not of His house, His city, His kingdom are strangers. He has prayed to His Father that all those who belong to Him should be consummated in unity. But the consummation of unity in Christ can be accomplished only in one society, one Church, the one personally founded by Himself. Christ's truth must be believed in His Church. Christ's sacraments—and He gave us seven—must be received in His Church. Hence the undeniable maxim: Outside of Christ's Church, that is to say, outside of the Catholic Church, there is no salvation. This truth is not a modno salvation. This truth is not a modern deduction from the principles of the Gospel; it is as old as the Church.
Three witnesses must suffice: "As
little as those who did not enter the

> allow no man to interfere with the divine foundation of His Church. One God, one Christ, one Church.
>
> It it quite natural that Protestants revolt against this "Catholic intolerrevoit against this Catholic intoler ance," as they call it, by which we pitilessly remand millions of souls to eternal damnation. Weak, indifferent or uninstructed Catholics join this protestation and ask as to soften the rigor of this desperate dogma, whose severe application unjustly strikes mil-lions of innocent souls. We can soften nothing of what Christ has established. But a correct explanation of the maxim, "Outside of the Church there is no salvation," will show that it remands nobody to eternal damnation, save such

ever remains outside cannot obtain silvation." (St. Gregory the Great.) These witnesses belong to the earliest

period of the Church ; they gave testi-

mony to Catholic doctrine more than sixteen hundred years ago, and twelve hundred years before the birth of Pro-

the Lateran sums up Catholic teaching

estantism. The General Council

s want to go there; that its application strikes not one innocent soul.

The Church founded by Christ is a social body, an external, visible and social body, an external, visible and perfect society. Who are its members? All those who are united (a) by the profession of one and the same faith:

(b) by participation of the same sacraments; (c) by the submission to the same pastors, the successors of St. Peter (the Pope) and of the rest of the apostles (Bishops and priests). This visible Church is divided into the eaching and ruling Church, the clergy and the believing and obeying Church, the whole body of the faithful. This visible Church is the ordinary and regu visible Church is the ordinary and regular way of salvation. But besides and within this visible Church, the body of the Church, there is also a soul of the Church. Who are those that belong to the soul of the Church? All those who are in the state of salvativing grace.

with a message, should when He recalled that Son have simply put the record of all those transactions in a book and given to none any authoritative power of interpretation."

QUESTION 30X.

REPLY TO A QUERY GROWING OUT OF AN ARGUMENT CONCERNING THOSE

AN ARGUMENT CONCERNING THOSE

sanctifying grace: For Christ Who died that Son have simply put the salvation of all has not surrendered His right of employing extraordinary means and extraordinary graces to increase the number of the just. But in order to be in a state of sanctifying grace a Protestant must be (a) bonafide, in good faith, that is to say, be must have no suspicion, no doubt of his not belonging to the Church founded by Christ.

As soon as a serious doubt arises he is bound, under the natural law, to investigate the Order. The first degree was given at 11 a. m. by the Officers of Peterborough Council, and the second at 3 p. m. by Officers of Ottawa and Montreal Councils. At 8 p. m. the third degree was played to the Order. The first degree was given at 11 a. m. by the Officers of Ottawa and Montreal Council, and the second at 3 p. m. by Officers of Ottawa and Montreal Council, and the second at 3 p. m. by Officers of Ottawa and Montreal Council, and the second at 3 p. m. by Officers of Ottawa and Montreal Council, and the second at 3 p. m. by Officers of Ottawa and Montreal Council, and the second at 3 p. m. by Officers of Ottawa and Montreal Council, and the second at 3 p. m. by Officers of Ottawa and Montreal Councils. At 8 p. m. the third degree was given at 11 a. m. by the Officers of Ottawa and Montreal Council, and the second at 3 p. m. by Officers of Ottawa and Montreal Councils. At 8 p. m. the third degree was given at 10 a. m. by the Officers of Ottawa and Montreal Council and the second at 3 p. m. by Officers of Ottawa and Montreal Council and the second at 3 p. m. by Officers of Ottawa and Montreal Council and the second at 3 p. m. by Officers of Ottawa and Montreal Council and the second at 3 p. m. by Officers of Ottawa and Montreal Counc own Spirit, Who at last sent His Son sanctifying grace: For Christ Who died utes, expressing his hearty approval of tigate and dispel his doubts. (b) He must be free from mortal sin, or if he has committed one, he must have can-celed, it by an act of perfect contri-tion, an act of the love of God. Thus, to sum up: A Catholic may belong to the body of the Church without belonging to its soul. If he dies in the state in height and 42x52 feet in dimensions, of mortal sin, he will go to hell. A Protestant may belong to the soul of the Church without belonging to the body, stories and measure 24x47 feet. The

Charch without belonging to the body, and if he dies in the state of sanctifying grace, he will go to heaven.

To return to your question: "My friend claims that Protestants will get there as well as Catholics." You maintain that no one will enter heaven who has not been baptized in the Catholic Church and died in the faith. Both are partially right and partially are partially right and partially wrong. Your friend is wrong in maintaining that Psotestants will get there cluding all Protestants from heaven.

And your error comes from a misapprehension of baptism, There is only one baptism in the world—Catholic baptism, the baptism instituted by Christ. Christ Himself has appointed they become Protestants by adhering to false doctrines. But what as to your pathetic complaint: "What would be

snatch even such a one from the jaws of hell by a final act of perfect contri-tion and love of God, is it for us to

complain of His infinite mercy?

I answer, secondly: "Look at the condition of a Catholic and a Protestant from a practical point of view. The one has besides baptism, the sacrament of confirmation, an infallible assurance Three witnesses who did not enter the but either through fear or favor they got off comparatively easy."

All this comes under the heading Festivities of the Local Elks.

CHURCH UNITY.

At Victoria University Convocation the Rev. Principal Caven spoke strongly in favor of Church Union. "I have subscribed." he said, "a long—some subscribed." (St. Gregory the Great.)

Three witnesses who did not enter the little as those who did not enter the lood, so having his sins forgiven in every worthy confession, the divine atia in his dying hours of extreme unction, the daying hours of extreme unction, the daying hours of extreme unction, the daying hours of extreme unction, the divine atia in his dying hours of extreme unction, the divine atia in little can those who are outside the Church escape perdition." (St. Cyprian.) "No one can reach salvation the divine atia in his dying hours of extreme unction, the divine atia in his dying hours of extreme unction, the divine atia in his dying hours of extreme unction, the divine atia in the little can those who are outside the Church has of holy Communion, the divine atia in his dying hours of extreme unction, the divine atia in the little can those who are outside the Church has of holy Communion, the divine atia in the little can those who are outside the Church has head unless he be averlacting if he has not the little can those who are outside the church are the little can those who are outside the church are the little can those who are outside the c The other has nothing of all Whose faith is safer, easier, straighter more assuring?

KNIGHTS OF COLUMBUS.

The Dominion of Canada, which had heretofore formed only one K. of C. jurisdiction, with one State Council, was divided, in April last, into three, the central consisting of the Province thus: "There is one universal Church of the faithful, outside of which no one Such is the law. It is not made by man. It emanates from the Divine Founder of the Church, Who can of Quebec, the eastern, of the Maritime Provinces, and the western, of the Province of Ontario. No councils have yet been formed in the North West Provinces or Territories, but it is ex-pected that the cities of Winnipeg, Vancouver and Victoria will be organized in the near future.

A State Council for Quebec was duly elected on May 3rd, but the Maritime

Provinces having only one Council as yet, a Territorial Deputy will be appointed there. Although Ontario has four Councils, it had not then the necessary number of members to entitle it to a State Council, so Mr. M. J. Gorman, Past Grand Knight of Ottawa Council, was appointed by Supreme Knight Hearn as Territorial Deputy. The numbers have now however sufficiently increased to entitle this Province to a State Council, and Mr. Gorman has called a convention for that purpose, to be held in Ottawa on July It is hoped that this will lead t the further extension of the Order in Western Canada; in fact it is already announced that a new Council is soon to be formed in Sault Ste. Marie, Ont

A very successful initiation took place in Peterboro on May 24th, when about 50 candidates, including Archideacon Casey, and four other priests, received the three degrees. The members of that Council, with visiting prothers and candidates, attended Solemn High Mass in the cathedral at 9 a. m., which was attended by His Lordship Bishop O'Connor in cappa magna. The sermon was preached by Rev. W. J. McCaul, rector of the Cathedral, and Chaplain of Peterbor-ough Council. At the end of Mass the Bishop also spoke for about ten min-

The new rectory for St. Mary's par-ish, San Antonio, Texas, will, we are pleased to know, be a handsome spacimen of modern domestic architecture, with a suggestion of the Mission style The main structure will be three stories in height and 42x52 feet in dimensions, The rear extension will be of two stories and measure 24x47 feet. The basement walls are of stone; they rise 5 feet above the ground, and afford sufficient space for the installation in the basement of a heating plant for the church as well as for the house. Stone steps lead to the front porch, with a balcony above. The vestibule has a tiled floor with the inscription "St. Mary's Rectory," while the lintel above the arched entrance bears the name "Oblate Fathers." On the north as well as Catholics, meaning Protestants in general, and as easily as Catholics. (See belew.) No Protestants can
go to heaven except he belongs to the
soul of the Church. Your friend is
right so far as she grants that there
are such Protestants. You are right
as the full length of the main buildare such Protestants. You are right
ame—Oblate Fathers. On the notations of the church—is another porch and entrance, giving immediate access to the Sunday School
On the south side a spacious piazza extends the full length of the main buildare such Protestants. You are right
and The integer, argument is exside-that next to the church-is anright so far as she grants that there are such Protestants. You are right in saying that Protestants cannot go to heaven as Protestants, but only as implicit Catholics belonging to the soul of the Church. You are wrong by excluding all Protestants from heaven. A moveable partition permits of these two rooms being thrown into one, thus forming a commodious hall for parish meetings and the like. On the right of the hall are three communicating par-Christ. Christ Himself has appointed everybody minister of this sacrament, as far as its validity is concerned, priest or layman, Catholic or Protestant, heathen or Jew, provided they use the correct form of words, whilst they pour the water, and have the intention of doing what Christ instituted. If any one of these conditions is wanting, it is no baptism at all, Therefore children validly baptized by Protestants belong both to the body and the soul of the Church, are strictly Catholic until, awakening to the use of reason, they become Protestants by adhering to false doctrines. But what as to your religion as ours if Protestants were as near heaven with scarcely any religion?"

I answer, first, Protestants that have scarcely any religion are not those, as a rule, who are in good faith and free from mortal sin. Still if God should snatch even such a one from the jaws of hell by a final act.

In Brittany, France, M. Combes will have no communication between priest and people in Breton, even though the people understand no other form of speech. The penalty for using the Breton language in the pulpit is immediate sequestration of the priest's salary. At the present moment, in the discrete of Outpurer ninety—eight diocese of Quimper, ninety, eight priets are robbed of their income for the mere crime of addressing their people in the only language they understand. The Bishop, who had appealed against this iniquitous penalty, has just received an answer from M. Combes, in which the Minister of Worship mantains the infliction of the penalty, and even imposes it on still other delinquents.

clared that Gregory was truly a saint, because he gave an admirable impetus to the sound education of clergy, understanding that if the people were to be holy, holiness must radiate from the pastors of the Church. The reforms pastors of the Church. The retorns initiated by Gregory were glorious, particularly in the matter of Plainsong, whatever some modern hypercritics might say to the contrary.

Mary Anderson Navarro, who has ust declined a most flattering offer of \$150,000 for a series of recitals in the United States, has consented to sing gain in the slums of London, for Rev. Bernard Vaughan, whose East End mission she aided in a similar manner ast winter. She will also go to Limerick soon to give a charity concert under the auspices of the Passionist Fathers.

A band of forty Cliff Dwelling Indians together with the governers of the Pueblos and Navajos, attended Mass at All Saints' Church, on Maple Avenue, St. Louis, Mo., recently. It was an interesting and picturesque sight to see the Indians, dressed in their gay colors, march in procession down the center aisles of the church to the seats reserved for them.

On Monday, May 9, His Lord-ship Bishop Pascal, O.M.I., dedicated the fine new Catholic Church at Ros-thern, Sask. The Right Rev. Prelate was assisted by Rev. Father Meyer, O.S.B., of Rosthern, and Rev. Father Paille, of Prince Albert. Baron Huyman Dedeftal read an address to the

Bishop. The church was crowded. The Grey Nuns of Montreal have a splendid hospital at Manchester, Ne Hampshire which is declared a credit to the French Canadian race in the United State.

Mr. Benson, son of the late Archbishop of Canterbury, who is now in Rome at St. Bede's college, will re-Rome at St. Bede's college, will receive the diaconate this month and be ordained before the end of the year.

Lady Constance de la Ware has been received into the Church at Lo She was the translator of "The Mirror of Perfection," the old work so dear to the lovers of St. Francis.

THE REFORMATION HISTORY.

Dr. James J. Fox writes a critical

trace, to borrow a happy phrase, of the man who writes history with a purpose, who 'starts with the object of whitewashing somebody or proving some theory of his own. It is a great deal to have a non-Catholic history of the Reformation in which nothing is in-tentionally extenuated nor aught set down in malice. Allowance can easily be made for the personal equation. The treatment of the English Reformation treatment of the English Reformation under Henry VIII. by Dr. Gardiner is conspicuously fair. In the affair of the divorse the Pope fares much better at his hands than he does in Father Taunton's Lifte of Welsey. Little fault is to be found with the manner in which the gentlemen to whom fell the reigns of Elizabeth and Edward VI., and the course of events in Scotland have fulfilled their task. The picture of the Christian Brothers' schools in this country than the references made to them at the Protestant Synod last week. Speaker after speaker bore witness to the noble work of the schools, and admitted their vast superiority over the schools under the management of Frotestants. Thus the Bishop of Killaloe remarked "that the monastic orders of the Catholic Church had schools everywhere. The filled their task. The picture of the English Reformation on this canvas differs in no essential feature from that which Lingard has left us. Anybody who can contemplate it steadily and yet continue to hold the Anglican theory that the English Church was, from the beginning, a national Church independ-ent of Rome, may congratulate himself upon having ascended from this material world into the Hegelian universe in which the principle of contradiction is unknown.

Those who never weary of recounting the immediate benefits conferred upon morality and intellectual progress in England by the establishment of Protestantism will find food for reflec-tion in the pages of Dr. Gardiner, Mr. Pollard, and Mr. Bass Mullinger. We can permit ourselves but one quotation, in which is summed up the moral results of Henry's achievements:
'The king's high-handed proceedings, alike as regards the Church, the mon-asteries, and the coinage, lowered the meral tone of the whole community. Men lost faith in their religion. Greedy courtiers sprang up eager for grants of abbey lands. A new nobility was raised out of the money getting middle-classes, and a host of placemen enriched themselves by continual peculation. Covetousness and fraud reigned in the highest places.

"Similar testimony is borne to the evil effects of Henry's policy on educations of the coverage of the coverage

tion. With regard to the respective merits of Catholic and Protestant services to the cause of learning and education there is one passage in the chapter on the Catholic Reform which is to be commended to the retire of is to be commended to the notice of some distinguished American educators and pedagogical specialists. The author, after referring to a letter of the saintly Canisius, of the Jesuit Order, says: 'A revival of Catholic Canisius, advontage of the saintly Canisius, advontage of Catholic Canisius, a scholarship, such as Canisius advo-cated, marked the close of the sixteenth cated, marked the close of the sixteenth century, a revival in which his own order played a prominent part. Rome became again a centre of Christian learning; and the Annals of Bartian learning; tian learning; and the Annais of Bar-onius were worthy to stand by the Cen-turies of Magdeburg. New editions of the Fathers were prepared. In 1587 appeared the Roman edition of the Septuagint, and both Sixtus V. and Clement VIII. endeavored to improve clement VIII. endeavored to improve the hardened glass; they ingrain their stand. The Bishop, who had appealed against this iniquitous penalty, has just received an answer from M. Combes, in which the Minister of Worship mantains the infliction of the penalty, and even imposes it on still other delinquents.

The Pope at the reception of the members of the Gregorian Congress declared that Gregory was truly a saint, and their educational system was sentence. The preceding lines sufficiently in the proposition to precedent vIII. endeavored to improve to improve the task of the Vulgate. Historical scholarship ceased to be the monopoly of one party. The Jesuits were the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they wrong, are they improve the equal in learning of their advertible to the touch. Are they improve the equal in learning of their advertible to the touch. A nently attest, in opposition to prevalent assertions, that if Rome to-day does not so strenuously maintain her pride of place in the front rank of intellectual activity, the reason is to be sought for elsewhere than in some essential antagonism between Catholicism and culture.'

" IT WILL DO THEM GOOD. "

A Catholic weekly of this country, alluding to the eventual abolition of the Concordat, in France, ventured to say: " . . . But the Bishops and say: "... But the Bishops and priests without their salaries may be in straitened circumstances. Suppose it is so. Let them suffer some as Bishops and priests in Ireland and other lands have suffered. It will do them good. It is unnecessary to mention other people's names—nomina odiosi — and impertinent to inquire about their income; but we must say that we are surprised, and also sorry for the author surprised, and also sorry for the author of the foregoing lines, that he has never visited the clergy of France, particularly the cures de campagne—and never been able to realize how their lives, their salary, the general aspect of their homes, compare with the very same things on this side of the Atlantic.

Be this assertion without affectation or exaggeration: it is hardly possible to picture to oneself a clerical life more deprived —as that of the French cure has always been-of all the decencies. the niceties, of every bit of the manifold comforts of life in which the American cleric not only believes, but is wont to indulge.

The writer is loth to find fault with

the manners and customs of other countries. Still, he cannot help saying that it is profoundly edifying, intensely soul-exalting to see a noble clergy content and happy, though very straitened in their circumstances, and giving away all that they can dispense with without actually starving. And that is the case with the French curé. Such a spectacle, indeed, is so rare, so affecting, so elevating that famous writers, even adverse to every kind of religion Voltaire, Victor Hugo, Balzac, Al. Dumas, etc., have always

felt constrained to render homage and bow respectfully to the wonderful disin-terestedness of the French priest. Dr. James J. Fox writes a critical aper on the Cambridge Modern History, the work outlined by Lord Acton, a the May Catholic World:

'In saying that the present work is mpartial, we mean that there is no marked the can depend on now, and on what score that would improve his lot and do him good.—Providence Visitor.

PROTESTANT SYNOD PRAISES THE CHRISTIAN BROTHERS.

NOTABLE ADMISSIONS OF THE VALUE OF

From the Irish Catholic, Dablin.

It would be impossible to imagine a tic orders of the Catholic Church had established schools everywhere. The Christian Brothers' schools in Cork last year earned considerably more than £1,000, and they were earning all this all over the country, because they had teachers thoroughly able to teach the young people the various subjects re-quired, and the result of that was that Protestant children went to the Christian Brothers schools for secondary education. In a parish in his own dicese, through the liberality of the late Count Moore, a monastic school had been established there, and some of the Protestant children of the district went to it. It was not in twos or threes, but in hundreds, that Protestant children were going to these schools." Mr. Moffat, referring to the Catholic teaching orders, said he did not see how any one who understood the meaning of selfsacrifice in human life could fail to admire the action of those who devoted the whole of their lives to promoting the good of others. Rev. Dr. Tristram added even more significantly still that what they wanted was something like teaching orders in the Protestant Church. "Let them look at the Christian Brothers, who were the most faithful, devoted men perhaps the world had ever seen." Coming from such a source, such testimony to the noble and self-sacrificing labors of the Christian Brothers has a special value of its own. It will perhaps enable Irish Catholics to realize more vividly even than before the immense debt of gratitude which

FUTURE OF THE CHURCH AS SEEN THROUGH EYES OF PROTESTANT.

In a New England Protestant journal, edited by George J. C. Colby, appears an interesting and significant ar-ticle entitled "The Religion of the Future," in the course of which the writer says:
" But there is one Church that dates

from St. Peter, and not Horace Mann, which makes religion an essential in education, and that is the Catholic Church, in which their mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the hardened glass; they ingrain their faith in human hearts when most plastic are right, then we are wrong; if our Pur-itan fathers were wise, then we are foelish. Looking upon it as a mere spec ulative question, with their policy they will decrease. Macaulay predicted the endurance of the Catholic Church till the civilized Australian should sketch the ruins of London from a broken arch of London bridge. We are no prophet, but it does seem to us that Catholics, retaining their religious teaching and we our heathen schools, will gaze upon cathedral crosses all over New England when the meeting houses will be turned into barns. Let them go on teaching their religion to the children and we go on educating our children in schools without a recognition of God and without the reading of the Bible, and they will plant corn and train grapevines on the unknown graves of Plymouth Pilgrims and of the Puritans of Massa-chusetts Bay, and none will dispute their right to possession. We say this without expressing our own he or fear, but as inevitable from fact that whatsoever a man soweth that shall he also reap.

In Honor of Mary.

Let us be more constant and fervent in our devotion to our Blessed Mother this year of her jubilee. Say daily some extra prayers in honor of her Im be the holy and Immaculate Conception of the Most Blessed Virgin Mary, Mother of God!" with three "Hail Marys" in thanksgiving to God for this inestimable privilege granted to one of our fallen race. St. Cyril saluted Mary as "The scepter and stay of the true faith." So shall we keep of the true faith." So shall we keep our faith in Christ and His Church intact and inviolable as long as we per-severe in our devotion and love to His holy Mother.

Parents who insist upon their children hearing Mass and receiving the Sacra-ments are doing well. Were they to accompany them in the performance of these duties they would do better. Ex-ample is far better than advice.—Church

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