Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, MAY 6, 1899:

NO. 1.072.

The Catholic Record. We know of one father who, having, through a turn of fortune's wheel, come London, Saturday, May 6, 1899.

pounds a question which some of our his offspring, and he gave it into the brethren may answer: "Can our wise men tell us why the Catholic missions were self supporting, rich and flourishing as pioneers of civilization and agriculture from which we even now reap benefits, while the Protestant and a fordness for Spencer and the mission stations are mere pauper establishments, without that permanence or that ability to be self-supporting."

INTOLERANCE SUBSIDING.

The Samoan excitement is another quarrel was due to the London Mis- altar of self and the world. sionary Society's antagonism to Mataafa as a Roman Catholic. It is but a should send their children to any inrepetition of the story that stains many stitution of learning that is not under an historic page. Their glowing pro Catholic auspices. Catholic educators, fessions of charity to all undergo a though not so heavily salaried as those strange transformation in far - off of other institutions, are fully comclimes, especially when they have war petent for the direction and developvessels and soldier's behind them.

DOM PEROSI.

The work of the celebrated Italian composer, Dom Perosi, has been banned by New York journals. Our cousins are evidently determined upon wiping the Latin races out of existence. Their brilliant victories on sea and land, especially the one gained by machine-guns over naked savages and tion." What it was about does not bow and arrows, have given them an unco guid conceit of themselves. The chroniclers of American prowess, inspired with the noble ambition of imitating their brothers in the fighting line, met and settled for all time the sortment of platitudes, more or less musical standing of Perosi. The composer has been given an enthusiastic dained by Providence to give us an reception by the inhabitants of a opportunity to air our eloquence before country that has produced nearly all our friends and relations ! the world music; but they have not, it seems, the keen and discriminating forgetting these wearying speeches, taste of the gentlemen who write so enthusiastically of the jingling music of the farce and extravaganza! Mascagni, a very reputable authority, has genius-but that was before the critics by an editor, have the august mission of teaching the rest of the world,) pronounced upon it.

CATHOLIC EDUCATION.

The Conference of representatives of opinion. Catholic Colleges will give an impetus to educational work all over the councustom: we read a book because they one that stands for the most money and acquirement of worldly position.

There is much theorizing to day upon the beauty and strength of ethical science. Ethical science may produce true, honorable, just men. Spiritual science alone can teach us not mere philosophers; "the motive all our actions."

ew ife ite-

he ses ves

on ted ict-ed, the vn.

M.

There are not a few amongst us who believe that Catholic colleges cannot impart what they term a practical of expensive millinery at their comagainst them. No average Catholic were bought and sold in public marts. lad can live long in an indifferent or The weak and pliant character is

We know of one father who, having, whence it comes, loves and reveres it. into a goodly portion of the world's goods, bent himself to the task of uplifting his family. The Catholic college seemed too insignificant a thing care of gentlemen who believe that the temple of knowledge bears the mystic word-science over its portals.

In course of time the lad came forth with his sheep skin others who "deal with people's insides from the point of view of men who have no stomachs." He troubles little about his faith until it appears before him in the shape of Church-authority, and then he becomes frantic, like all sign of the tolerance of our separated the so-called liberal Catholics who brethren. Mr. Lloyd Osborne says the sacrifice their eternal interests on the

> There is no reason why parents ment of our youth. The Catholic, therefore, who patronizes halls of learning outside his creed manifests a spirit of disloyalty and exposes himself to the penalty imposed upon the unjust steward.

NOTES BY THE WAY.

We attended, some time ago, a species of entertainment called a "celebraconcern our readers. We had songs from "rising" vocalists and speeches from representative citizens. There was talk and talk about our standing and progress and a miscellaneous astrue. But "celebrations" are or-

If the auditors had the facility of it would matter little; but many of them are accustomed to regard them seriously, and not as mere contributions to an evening's amusement. To been unsparing in his praise of Perosi's do this we should have to think, and thinking, especially in warm weather, of the country (which, as has been said is beyond the energies of the ordinary individual. And one accepts the ideas of others because we have never learned the dignity and responsibility of selfhood and because a weak and pliant character has made us but mere receptacles for every passing fad and

custom: we read a book because they stood for that which is distinctly at that the ultimate and the stood for that which is distinctly human. It released collisions Conaty's, that the ultimate purpose of frenzy of enthusiasm over the latest it stood up for the weak; it cared for education is to form citizens for the political shibboleth, but we never try the oppressed. Between the darkness city of God, will, trite as it is, arrest to find out if all this has a reason for us of despair, the crimes of avengers, the the attention of those who think that in it. And we pride curselves on our iniquity of the world, and the highest the best system of education is the freedom! We are free, indeed, from many things which contributed in times past to the forming of self-reliant tion the world has never before seen men and women; but we are intimate friends with all that can debase our manhood and beat out of us every semblance of individuality.

It is easier, doubtless, to go with the the truth, honor and justice that can crowd, to throw our hats into the air save. We must be spiritual men, and when the leader gives the signal, and to bow down before him serenely and of the love of God must be the soul of selfishly. You thus avoid trouble and may escape falling into the clutches of that dread hobgoblin-unpopularity.

We are not inclined to wax elequent ever the self-opinionated young man, education. It is useless to tell them but he is preferable to the one who has that the Catholic Church has ever been no opinions of his own, and who will in touch with everything that can in never own himself because he will terest and ennoble humanity, and that never learn to respect himself. We her educators of to-day do not, whilst should heed the opinions of others; but laying stress upon the development of we should not adapt them as our own the spiritual nature, neglect anything without sifting and examining them. that may enable their graduates to We must give no man the power to compete with those of other institu say what we shall believe, either socialtions. They seem to have the idea ly or politically; and yet we are driven that a few years in a secular college betimes to the ballot-boxes like cattle will give their children a social stand- to the trough. The "intelligent coning. There is such an air of refine- stituents," so often alluded to by the ment about them, and such a display politician, know little of current issues, and are content to exercise the franchmencements, and forthwith the deluded ise after the manner of their fathers, parents, despite all remonstrance, ex- or as blind, unreasoning prejudice pose their children to the risk of losing may dictate. They seem but to know their faith and of learning a great they are in prison. They will follow many things that are not down in the some self-constituted teacher, and prospectus. They may not, of course, never think they are no wise different lose their faith, but the chances are from those who, in the olden time,

anti-Catholic atmosphere with impun- always a menace to authority, but the truly independent man, knowing

We should advise those who aim at independence of character not to permit the lecturer or politician or newspaper to do their thinking for them or to ally themselves with any society or organ-Dr. Livingston in his Travels pro- to deal with the capacious intellect of | i zation that may curtail their freedom or interfere with the rights of others.

> "Cultivate," says an author, "a sense of personal dignity; have bounds to familiarity." Refined manners forbid excessive familiarity, not simply as good manners, but because they contribute to selfhood. No selfrespecting man will suffer his body, or mind, or soul, to be slapped on the back.

TALK WITH A PARSON.

Parson-" There has never been an hour when it (the Catholic Church) has not stood square across the pathway of this world's progress in science, in mor als in liberty, in education-in every and never an hour when it did not ally itself with wrong, stupidity, ignorance, tyranny and superstition.

In reply to this kind of stuff, Parson, we quoted last week from several well know Protestant and other non-Catho lie authorities, enough to show how as tonishingly ignorant you are of the history of the Catholic Church and of her mighty work and influence European civilization. Those authorities convicted you of being the unfortunate possessor of a very cheap kind of misinformation. We return to that part of your letter for the purpose of comparing your words with those of a venerable minister of your own Methodist Church, the Rev. F. J. Chase, who recently de-livered a lecture in Mount Morris, N. Y. His theme was the Roman Catholic Church. While Rev. Mr. Chase's Methodist orthodoxy is beyond ques tion, his lecture shows him to be a fairminded man and a careful student of Christianity. A large part of the lecture is so appropriate the lecture is so appropriate to the present occasion, so in-structive and improving to half-fed and misfed minds, that we reproduce

a large part of it. Having pointed out the fundamental difference between the Catholic Church and Protestantism, and holding to the latter, the Rev. Mr. Chase ceeds to state the historic work and influence of the Catholic Church. He

For centuries the Roman Church wielded almost unlimited power, spreading over France, Spain, Ger nany and England. At her altars kings and beggars knelt and felt the presence of Him who is rich toward all who call upon His name. It gave stimulus to thought and quickened energy when it was discovered that a peasant might aspire to the Papal See Brains and character came to the Art and poetry ministered to front. it. Hope, fear and worship found ut terance. It satisfied millions then as pinion.

We ride a bicycle because it is the the highest intelligence of the day.

stood during the monotony of on-roll ing time. In the shape of organiza Never has such an institution. Church been so minutely organized for power and dominion as this. It measured the wants of the world and could cry in the language of Jesus 'Come unto me all ye that are weary and heavy laden, and I will give you

rest.'
"When the Roman Empire tottered and fell, it was this imperishable factor that stepped in ahead of the barbarian of the north, who was leveling everything with the ground and wiping out all the results of civilization, and gathered up the fragments of literature, and deposited them in the ark of afety to await the dawn of the modern world. At that time she was the preserver of the world's learning and the hope of its future. In the dark and dismal monasteries, on the mountain tops, in the deserts of Asia, the forests of Europe, across the channel to England, these pious monks devoted their spare time to copying and caring for the priceless manuscripts of old, keeping them against the time when Europe should arouse herself and slake her thirst at the perennial fountains of literature

In Bulwer's Richelieu we have a picture of the power of the Church to come to the aid of the defenceless, even in the face of royalty itself. The aged Cardinal defends the virtue of Julia De Mortimer against the designs of the conscienceless king of France. Standing by the girl's side, he draws an imaginary line about her person and addresses these words to the king : Then awakes the power which in the age

Burst forth to curb the strong and defend Mark where she stands; around her form I draw the awful circle of our solemn

church,
Set but a foot within that holy ground,
And on thy head, though it wear a crown,
I hurl the curse of Rome.'

by the aged Cardinal weak in himself, but almost omnipotent in the majesty of his supernal office, king and court fall prostrate on their faces.

Rev. Mr. Chase is evidently familiar with the authors we quoted last week, and as eloquent as they in describing the beneficent influence of the Catholic Church in the formation of our present civilization. Men like him, who would not approve of misrepresentation under any circumstances, disapprove of it even on the grounds of prudence and common sense, for they know that in the long run misrepresentation only serves to discredit those who resort to Now, Parson, we commend to you the honorable example of your brother Methodist minister, here and assure you that by imitating it and assure you that by imitating it will grow in the esteem you will grow in the esteem not only of your own brethren, but in that of honest, fair-minded people of all denominations. A careful copying of the good example set before you will preserve you from degenerating to the low level of the ignorant and shallow fanatical ranter. If you follow our advice we are confident that a time will come when you will admit-at least to yourselfin giving it we served you a good turn.

If any one complains that we are getting on but slowly with your letter we must assure him that it is your fault. It is so full of errors and worse that when we eliminate them there will be but little left save sophisms and wind. The eliminating process is then necessarily tedious and calls for the exercise of patience. The harm your letter has done by lowering the public estimate of the scholarship of the ministerial class to which you belong is to a great extent redeemed by Brother Chase.—

ST. MARY'S MASS.

Marion Nesbitt, evidently an English lady, contributed this article to the Ave Maria:

"Many beautiful things have been said and written on every subject connected with the Blessed Mother of God; and yet, as year by year her month draws near, Mary's privileges and Mary's prerogatives, her joys and her sorrows, her watchful love for struggling, suffering humanity, and—if we worthy children of the Church—the urgent, personal desire of each and every one of us to increase, however, inadequately, her honor-these considerations are so constantly present to the mind that a brief account of what. in mediæval times, was known as the 'Mary Mass 'may prove acceptable to many readers.

"This votive Mass, it is scarcely necessary to state, was one in which Our Lady was especially commemorated, her intercession implored, and thanksgiving made for her singular graces and privileges. The familiar title 'Our Lady,' by the way, is much more ancient than some writers would have us believe. The Deed of Caen-wulf, A. D. 821, like other charters signed by kings and Bishops of the ninth century, speak; of the Blessed Virgin as Dei Genitrix, domina nostra. The Anglo-Normans called her Notre Dame Ste. Marie: the Anglo Saxons Ure Lavedi: the English, Our Lady St. Mary. Indeed, throughout all the writings of earlier times we meet constant references to 'our dear Lady St. Mary,' to 'our most sweet Lady St. Mary ;' as in the following quaint extract taken from a will in the churchwarden's accounts of Walberswick, Suffolk: 'I will that my executors do peynte and gylde the tabernacl Our Lady of Pity at my cost, according to the form of the image of St. Mary of Pity, of Southwold.' Or, again, there are the old hymns and carols. Here is verse from one of them:

"'As I lay upon a night My thought was on a Lady bright That men called Mary of might,— Redemptorist Mater!"

"Such examples might be multiplied almost indefinitely—but we must return to our subject, the 'Mary Mass. We find Alcuin, to whom the origina-tion of votive Masses for the Blessed Virgin is commonly attributed, writing thus: 'I send you a missal chart that you may be able on different days to direct your prayers to God according to your devotion,—sometimes in honor of the Holy Trinity-or should any one wish to pray for his own sins or for a loving friend, or for his brethren who are departing out of this world; or when any one wishes specially to im-plore the intercession of the Blessed Virgin Mary, Mother of God.'
"It is interesting also to note that this

votive Mass was said almost daily at the period when England yet merited the glorious title of Our Lady's Dowry and men's hearts, despite the blood shed, cruelty, and oppression of the times in which they lived, were still glowing with faith and piety, still unshaken in their allegiance to God and to His Church, still beating to another and a holier chime than that which too often moves the world now; for surely in these latter enlightened days not a few Christians deserve the soul-shaming reproach of the Apostle: 'All men seek their own, not the things that are Jesus Christ's. 'The familiar sound of the Mary

bell—this Mass was usually said at an "Hail be thou, Mary, glorious Mother early hour—echoing across the field hende (gentle!)

"Before the invisible power wielded and the forest, ringing out from village steeple, monastery tower, or stately cathedral, proclaimed the dawn of another new day-a day begun by nearly all the faithful before the there being few indeed at that time who failed to assist each morning at the Adorable Sacrifice, while many even attended the evening office when their work was done. Abbey churches, cathedrals, colleges, all vied with one another in the solemnity with which they celebrated this particular Mass. read of one Hugh de Pourte who left a certain sum yearly in order that a taper, of three pounds weight, should burn daily before Oar Lady's altar while her Mass was being said, and a

every procession before her altar.

At St. Albans, in the splendid abbey church, a bell of exquisite tone, called by Mary's name was ordered to be sung three times, to give notice to the faithful that they might come and be present during the Mass, at which six monks were appointed to minister daily

with all due ceremony.
"Again we find mention of a sum of money paid 'to the cleric and choristers who daily sang the Mass of Our Lady in the chapel called 'Salve' in the cathedral of Salisbury; this being done 'according to the ordinance and foundation ' of a former Bishop, Rich

ard Pore.
"At Glastonbury, in 1322, eight priests were chosen to sing the Blessed Virgin's Mass daily with 'melodiou chant.' And, according to the piou bequest of a certain B'shop of London Eustace de Fanconbrigge, six clerks and one Mass priest were selected to be present at the celebration of the same Mass in St. Paul's. Even a goodly number of the parochial churches possessed their Lady altar-standing. perchance, in a fair and spacious chapel, like that at present, called by a different name, to be found in the beautiful parish church of Louth, Lincolnshire-and a priest to say Mass

daily at the same.

chapels of the great and noble.
"Old wills and bequests mention sums for the support of the 'St. Mary priest;' and in by far the greater number of Masses left for the repose of the dead Our Lady's Mass is asked for at least on Saturday. Money, cattle queathed for the maintenance of lights to be burnt during the 'Lady Mass,' or to purchase vessels of silver and gold for her altar, or costly vestments In the private expenses of Henry VII. we notice among other items, August 1494: 'To my lady, the king's mother, for the wages of Sir John Bracy, singing before Our Lady of the pews, for a quarter's wages, £2.

was also offered daily in the private

Our Lady's Mass

"Richard Beauchamp, Earl of War-wick(1437), one of the bravest knights and greatest warriors in the age of chivalry,' desired that his body should be buried in the collegiate church of Our Lady of Warwick, 'where' he 'I will that there be made a chapel of OurLady, well, fair, and good-ly built'; and that 'there be said every day during the world, in the aforesaid chapel, three Masses whereof one every day of Our Lady, God's Mother with note, as the ordinal of Salisbury doth assign.

"Our great King Henry V. was noted for knightly devotion to the Blessed Virgin. 'This most Christian prince,' says the chronicler Fabyan, there (i. e., in the monastery of West minster) ordained for him to be sung three Masses every day in the week while the world lasteth.' It is an interesting proof of an earthly mon-arch's filial love for the Queen of Heaven that one of these three daily Masses was always said in honor of some mystery of Our Lady's life, such as the Assumption, Visitation, Purification, and the like. We read of one Robert Johnson, an alderman of York, that he desired his body to be buried before the Lady altar in the Church of St. Michael, in that city; and bequeathed 'to the exhibition of an honest priest to sing at the altar of our said Lady daily by the space of seven years, £35.

"With regard to the magnificent offerings made to such famous shrines as Walsingham, it is not our intention to speak here. It is the 'Lady Mass to which we wish to call special at ention; and such examples as those given above are more than sufficient evidence of the important place assigned to it by our Catholic forefathers.

"Shall it be said of us that we are less fervent than they? Surely not. We may not be able, perhaps, to give large sums of money, rich vestments, or costly altar vessels; but have we no humbler offerings to lay before Our Lady's shrines the coming May? To rise and hear Mass daily in her honor might cost us some slight effort; the little sacrifice of some amusement, or the amount spent on some trifling orna ment, might enable us to have Holy Mass said for the same intention. Shall we refuse these small tributes of devotion? A voice within us answers, No! England may have lost her once proud title, but our hearts can still be Mary's Dowry, -full of tender love for this tenderest of mothers; full of confidence in her power to intercede for us, 'poor banished children of Eve, mourning and weeping in this vale of tears'; full of the piety which exclaimed:

Meekness and honesty, with abstinence, me With chastity and charity into my life's end; And that through this prayer, Lady, I mote to heaven's bliss, wend.—'"

ORDINATION OF NEGRO PRIESTS

After Twenty Long Years of Training and Study Two African Natives Are Elevated to the Priesthood.

The Missions Catholiques of Lyons gives a very interesting account of the ordination to priesthood of two Blacks educated by the missionaries of the Society of the Holy Ghost. The Most Rev. Dr. Carrie, C. S. Sp., Vicar Apostolic of French Congo, the morrow of the ordination from Loango about this impressive, and at the same time most consoling ceremony, to say that two young priests were ordained on Saturday of the Ember week of December last. The happy elect of the Lord are Father Kambo and Father Massensa. formation of these two priests, says the venerable prelate, took twenty long years. No doubt this was a long ourse of training and of studies. When quite young they were adopted in the mission house, and being found alented and exceptionally pious, they were taught Latin and Greek, and by degrees they went through a complete classical course in the junior seminary attached to the mission. With patience and holy perseverance these two vocations were finally brought to mature perfection during a long course of theological studies. After having received the first tonsure they were gradually admitted at long intervals, to the minor orders and then To day the good misto holy orders. sionaries are amply compensated for their trouble and patience, and so are the young priests for their protracted novitiate. Two native priests! What a blessing for the mission! A great Pope once said that a native priest is more than the conversion to the faith of forty thousand infidels. That is, it would be easier to make Christians of forty thousand pagans than one priest out of that number of converts. The two young priests celebrated their first Mass on the following Sunday, the fourth of Advent, to the greatest edification of all present, for it is difficult to realize what a deep impression such a ceremony makes on the poor Blacks when they see those whom they knew boys ascending the altar, vested as the missionaries, in sacred vestments, and being now like one of them in dignity and power and sanctity, praying, blessing. This was not the first ordination of native priests in the Congo mission. Two others were ordained some years ago: one of them has since died at Landana; the other is still on the mission at Mayumba, doing admirable work as a most fervent and zealous priest.

The Bishop remarks that the education to priesthood of the poor Blacks is a very delicate work. It is trying for the aspirants, and it is a heavy expense on the poor missions, for the candidates are not able to pay their It is as costly as it is difficult, way. It is as costly as it is dimetit, but it is also a most useful work when brought to a happy conclusion. far, the Fathers of the Holy Ghost the only missionaries who have tried to form a native clergy in the Dark Continent, properly so called, and they have admirably succeeded. The six Bishops of their society in Africa have each now flourishing little seminaries and a nucleus of theological students, besides native Brothers for the schools and native nuns for the girls' orphanage. Fifty years ago the sons of the venerable Libermann were the first pioneers of the faith who discovered the interior of this land of fetichism and cannibalism; to day the galaxy of close on four hundred members of his society begin to reap the harvest. The sweat and tears and sufferings, privations and premature death of the sower are changed into a ripe harvest for the reapers. But even as in the days of Our Blessed Lord the harvest is ripe, but the reapers are few.

So far, it is consoling to know that the missionaries of the Society of the Holy Ghost stop at no sacrifice of men or means to carry on the tremendous work of their extensive missions-one hundred missionary districts in Africa.

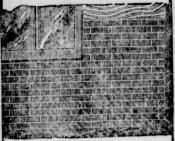
RITUALISTIC WAR.

The following, from the London Academy, shows how deep and how general is the interest in the Ritualistic broil: "There is a bookseller in Cannon-alley, close by St. Paul's, whose methods recall the grand old days when booksellers were partisans as well as doctrinaires. Attached to his shelves of books, ranged against a brick wall, are written statements of the book-seller's views on questions of politics and morality. Thus to one mass of harmless miscellaneous literature is pinned the declaration: 'I like a burglar and a Roman Catholic better than a High Churchman who takes pay for one thing and does another.' sult is a crowd, and no doubt purchases."—Ave Maria.

A convention of the Catholic Liberals of Ontario will take place at Toronto on the 23rd May.

Our Sheet Steel Pressed Brick

Can't be equalled as a durable, ecc mical, practical covering for buildings



It gives Fire and Lightning proof stection—keeps out winter's cold a nmer's heat—is uniformly handso in appearance—can be most easily applied and costs very little. You'll find it most desirable for use in either old or new buildings.

If you're interested, write us about it.

Metallic Roofing Co. Limited

TORONTO

WEBSTER'S DICTIONARY THE CATHOLIC RECORD

FOR FOUR DOLLARS. By special arrangement with the publishers we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The Dictionary is a necessity in every home, school and business house. It fills a vacancy

The Dictionary is a necessity in every home, school and business house. It fills a vacancy and furnishes knowledge which no one hundred other volumes of the content books could supply. Young and old, educated and ignorant, rich and poor, should have it within reach, and refer to its contents ed their within reach, and refer to its contents ed this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the about 40 of the best yealing, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and bound in cloth.

ound in cloth.

A whole library in itself. The regular selling rice of Webster's Dictionary has heretofore and \$12. price of Webster's Dictionary has been \$12.

Declination of the price of the price

INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Persons heeding this call may communicate with the Archishop of St. Botiface. or with the undersigned who has been specially charged with the promotion of this work.

Our Missions may be assisted in the following manner:

ner: Yearly subscriptions, ranging from \$5 to Legacies by testament (payable to the bishop of St. Boniface). 2. Legacies by testatest hypothesis.
3. Clothing, new or second-hand, material for clothing, for use in the Indian schools.
4. Promise to clothe a child, either by furnishing material, or by paying \$1 a month in case of a girl, \$1.50 in case of the education of Indian children by accepting the charge of May schools on Indian Reserves—a small salary attached.
6. Entering a Religious Order of men or before the charge of the charge of

6. Entering a Religious Order or men or women specially devoted to work among the Indians; e. g. (for North-Western Canada) the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Que bec), etc.
Donations either in money or clothing should be addressed to His Grace Archbishop Langevin, D. D., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., Rat Portage, Ont.
C. Cahill, O. M. I., Indian Missionary.

Preserve Your + Teeth And teach the children to do so by using

CALVERT'S CARBOLIC TOOTH POWDER

6d., 1/-, 1/6, & 1 lb. 5/- Tins, or CARBOLIC TOOTH PASTE

6d., 1/-, and 1/6 Pots. They have the largest sale of any Dentifrice AVOID IMITATIONS, which are NUMEROUS & UNRELIABLE.

F. C. CALVERT & CO., Manchester.

SCHOOLS

During the coming School Term of 1898.9 we respectfully solicit the favor of your orders for the supplying of Catholic Educational and other Text books, both in English and French also, school stationery and school requisites.

SADLIER'S DOMINION SERIES.

SADLIER'S DOMINION SERIES.
Sadlier's Dominion Reading Charts, 26 Reading Charts and one Chart of colors, mounted or 14 boards, size 23\(^1\) to 32\(^1\) inches.
Sadlier's Dominion Speller, complete.
Sadlier's Dominion First Reader. Part I.
Sadlier's Dominion First Reader. Part II.
Sadlier's Dominion First Reader. Part II.
Sadlier's Dominion Forth Reader.
Sadlier's Dominion Third Reader.
Sadlier's Dominion Third Reader.
Sadlier's Dominion Fourth Reader.
Sadlier's Coullines of Canadian History.
Sadlier's Grandes Lignes de l'Histoire du Canada.
Sadlier's Catolines of English History.
Sadlier's Catolines of English History.
Sadlier's Catolines of English History.
Sadlier's Ancient and Modern History, with d'Illustrations and 28 colored maps.

Sanier's School History of England, white colored maps. Sadiler's Ancient and Modern History, with flustrations and 23 colored maps. Sadiler's Edition of Butler's Catechism. Sadiler's Child's Catechism of Sacred His-tory, Old Testament, Part II. Sadiler's Catechism of Sacred His-tory, New Testament, Part II. Sadiler's Catechism of Sacred History, large addition.

edition. Sadlier's Bible History (Schuster) Illus-

trated. Sadlier's Elementary Grammar, Blackboard Exercises.
Sadlier's Edition of Grammaire Elementaire par E. Robert.
Sadlier's Edition of Nugent's French and

par E. Robert.
Sadlier's Edition of Nugent's French and
English, English and French Dictionary with pronunciation.
Sadlier's (P. D. & S.) Copy Books, A. and B.
with tracing.

D. & J. SADLIER & CO.

CATHOLIC PUBLISHERS. 123 Church St., 1669 Notre Dame St., TORONTO, ONT. MONTREAL, QUE.

Written for the CATHOLIC RECORD.

'JACK COLLINS, OR THE DIGNITY OF LABOR."

BY C. F. STREET, M. A.

(Continued.)

Brave and heroic deeds stir up in the hearts of all the deepest respect and highest admiration for those who have performed them. When those deeds concern ourselves, or one very dear to us, we cannot find words to express gratitude to our noble benefactors—when instrumental in saving the life of a beloved child, we feel under an obligation which can never be repaid. be repaid.

The religion of Jesus Christ inculcates The reugion of Jesus Christ inculcates true heroism. Our divine Lord heroically humbled Himself in order to elevate the wretched condition of mankind, voluntarily suffered in order to make a propitiation for our sins, laid down His life on the cross in order to save the lives of His heathran.

brethren.

This heroic spirit especially characterized the Apostles of our Lord when they began their mission to preach the gospel, and it has never ceased to exist from that day to the present, in the hearts of all true Christians.

Heroism implies upselfabrees an in-

Christians.

Heroism implies unselfishness, an intrepid defender of truth, an earnest devotion to principle: it requires a spirit within us which will risk any personal danger and endure hardships in order to do good, to perform duty and to save life.

Jack Collins manifested the spirit of a hero when he boldly dived down to the bottom of the lake to recover the body of his friend—when he risked his own life to save life. Had there been a moment's

save life. Had there been a moment's hesitation, a thought of self, the least fear, his friend was lost.

his friend was lost.

When Joseph returned home the exciting incidents of the day, in which Jack and he had played such an important part, having been narrated to the family, part, having been narrated to the family, the doctor and his wife were greatly affected. They could not rest quietly until they were prepared to go out with the intention of visiting the widow's cottage, to thank her son for his noble conduct in having saved the life of their beloved boy. Jack was not at home to receive in person the hearty thanks of the doctor and his wife, having been obliged to return that evening into the country, to be on hand to begin work on the followto return that evening into the country, to be on hand to begin work on the following morning. Mrs. Collins was deeply affected by the enlogy of her son, spoken by her visitors. Having once experienced the terrible shock which a fatal accident imparts, she thanked God that her son had been the means of saving the life of a fellow-being and warding off sorrow and

a lellow-peing and warding on sorrow and mourning from her neighbor's household. The steady advancement of Jack in his humble calling, and the staunch, in-fluential friends he had acquired as a

fluential friends he had acquired as a young man, brightened his prospects and stimulated him to greater efforts.

It is all-important that young men when they first enter upon secular duties should have a fixed object in view worth striving for and some prize in expectation to reward them for the labors, hardships and self-denial to which their vocation. to reward them for the labors, hardships and self-denial to which their vocation may subject them. But, it is too often the case that this encouragement is ignored, that a young man on obtaining employment has not only responsible duties to perform on a small salary but has to patiently submit to an inconsiderate and tyrannical employer, being in constant fear of dismissal, according to the whim of his superior. Hope is the great stimulant of mental activity and physical energy; it is a divine gift implanted in the soul of man. God the Father has given us a well-founded hope to stimulate us in the performance of to stimulate us in the performance of our duties to Him as His children. Nature inculcates in us a hopeful spirit: the causes which produce certain effects the causes which produce certain effects engender hope: as you sow, so shall you reap. How prettily is hope illustrated as we observe the habits of the birds of the forest how they build their nests, lay their eggs, providently cover and give warmth to them and hatch out the young, guided in all these acts by the instincts of hope—this hope of offspring. Thus, hope of reward enables us to bear the burden and heat of the day; hope of attaining wisdom, power and health quickens the intellect and excites the latent powers within us into action. The hope of ens the interiect and excises the interior powers within us into action. The hope of gaining eternal life fortifies us to take up the cross and follow after the Christ.

the cross and follow after the Christ.

The man who works day after day, month after month and year after year without any prospect of ameliorating his position in this world has a wretched and despondent life so far as his earthly sojourn is concerned. In former times, the laboring class and slaves, before the abolition of slavery, had nothing to cheer them but everything to sadden and demoralize them.

moralize them.

Thank God! there is a very different state of things now, in relation to the working-man and artisans than formerly. Manual labors have been greatly lightened and dignified by the invention of machin-ery. The science of hygiene has improved the sanitary conditions of the laborers and hanished the filth and miserable surroundings which characterized their humble abodes. The electrical power has exerted a great social influence on modern life, within the last few years. Its practi-cal introduction into the affairs of daily life has not only improved the sanitary

To undergo an operation for itching. Piles when Dr. A. W. Chase's Ointment

is a surer, cheaper, easier way to cure.

is a surer, cheaper, easier way to cure.

Cruel, barbarous methods belong to the dark ages of the past. There was a time when a surgical operation was considered the only possible cure for piles. Not so now. Occasionally there is still found a physician who adherest othis dangerous and expensive method, but to every one who still believes in using the knife, ninety and nine recommend the use of Dr. Chase's Ointment.

Dr. C. M. Harlan, writing in The American Journal of Health, said:

"We know that 'Dr. Chase's Ointment meets all the requisitions of the highest standard of worth, that it will be held in high esteem wherever it is used, and consequently we endorse it to every reader."

By force of merit alone Dr. Chase's Ointment has won its way into this wide, wide world, until it has made the name of Dr. Chase familiar in almost every home, and won for the venerable discoverer the title of "America's Greatest Physician."

Dr. Chase's Ointment has never been known to fail as a cure for piles. It matters not whether blind, itching, bleeding or protruding, Dr. Chase's Ointment is an absolute and perfect cure.

feet cure,
Dr. A. W. Chase's Ointment is the discovery of the author
of Dr. Chase's Recipe Book, whose portrait and signature is
on every box of the genuine. Sec. a box. All dealers, or
Edmanson, Bates & Co., Toronto.

condition of the large cities, but by the rapid transit with cheap fares which it has established, enables the wage-earner and artisan to remove their domiciles from crowded barracks and back slums and to live in healthy surroundings in the suburbs. Moreover, electrical mechanism has made the duties and operations in factories and mills so clearly and attractive that there are now positions in those establishments which are eagerly sought after by persons of both sexes who

those establishments which are eagerly sought after by persons of both sexes who are cultured and refined.

The bond of friendship which so faithfully united Jack Collins and Joseph Brooks, from the days of boyhood, had strengthened as they approached their maturity, not only by the similarity of their tastes and inclinations, but by eaveraging them the doctor, though their tastes and inclinations, but by several circumstances. The doctor, though at first inclined to discourage too great intimacy between the boys owing to their disparity in a social point of view, was now inclined to encourage it. He heartily promoted the object which the young men had in view, of becoming partners as railway contractors, especially as their training and experience had been qualifying them to undertake the responsibility of that business. Jack had completed the period of his apprenticeship with Mr. Force. Joseph had acquired a good practical knowledge of civil engineering during the few years he had been on the staff of Mr. Jones. The young men, therefore, were anxious to jointly undertake some small contraction their own responsibility. Having consulted the doctor, sibility. Having consulted the doctor, and explained their proposition to him, he generously consented to provide them with the capital necessary, in order that they might tender for the construction of a short line of railway which was to be undertaken in a few weeks. they might tender for the construction of a short line of railway which was to be undertaken in a few weeks. The respectability and integrity of the firm of Messrs. Collins & Brooks, having been endorsed by Mr. Force and other responsible men of business, attracted special attention to their tender, and the contract was awarded them. The proposed line was a section them. The proposed line was a section of the C. P. Railway, and in due time the of the C. F. Kaiway, and in due time the work was satisfactorily accomplished in accordance with the specifications. Other contracts followed in quick succession, so that in a short time, Messrs. Collins and Brooks were regarded as the most enter-prizing and progressive contractors of the

Success in business or any enterprise is the height of every man's ambition, and when it is attained, elevates the mind, raises the confidence of the agent employed and stimulates him to greater exertions. But success has also its temptations and daugers: it may engender conceit and pride and deteriorate character, it may change the inner man entirely so that the spirit of humility, self-denial, piety and temperance which had formerly distinguished the person, gives place to sensuality, intemperance and worldliness.

Jack Collins' religious habits from his Success in business or any enterprise

Jack Collins' religious habits from his boyhood to manhood, provided him with an armour which the wiles of satan, the lusts of the flesh and the pomps of the lusts of the flesh and the pomps of the world could not easily penetrate. He could not be led into temptations, unless, he relaxed his rules or habits of morality. This would not occur unless he morality. This would not occur unless he neglected his religious duties, which, forming part and parcel of his life, were not likely to be omitted. But in the case of Joseph omitted. But in the case of Joseph Brooks, his moral position was not so securely guarded. He had been educated as a Protestant. He had been accustomed to go to church when a boy, but he did not consider it a mortal sin to absent himself from divine service, occasionally on the Lord's Day. He was not a communicant. His morality and steady life were controlled more by his respectable were controlled more by his respectable associations, and the influence of his parents, than by a deep sense of piety, and the dread of committing a mortal sin. He acknowledged no spiritual adviser to whom it was his bounded duty to go every month and confess his sins and exevery month and confess his sins and ex pose the temptations which were beset-ting him. His social circumstances brought him often times into contact with a fashionable, and fast set of young men who were worldly and dissipated; who, though gentlemen in appearance and cul-ture, were sometimes immoral and profane. Joseph's position was a trying one, especially when success began to crown his labors. Those who had sneered at him, when he was engaged in manual labors, and ridiculed his vocation, now became his flatterers, when he was known to be a successful man of business.

successful man of business.

Jack had observed the difference in a moral and social aspect between himself and his friend, and that the temptations to which Joseph was subjected would be-come stronger as he increased in years and prosperity. He was, therefore, very anxious, for the continued success of the firm depended upon the respectability of the partners. Having observed Joseph on a certain evening surrounded by a fast set of young men, noted for their gambset of young men, noted for their gambling propensities, and debaucheries, Jack made up his mind to speak plainly to his friend and warn him of the dangers to which he was exposing himself. On the following day, Jack and Joseph having met at their office to discuss some matters of business, the former seized the opportunity to refer to this particular subject. tunity to refer to this particular subject in which he was so deeply concerned. "I know you will not be offended, Joseph, if know you will not be offended, Joseph, if I take the liberty of calling your attention to certain dangers to which our Firm is exposed, and against which we must carefully gnard ourseives. The dangers to which I refer, began as soon as our Firm showed signs of success, and temptations of various kinds are besetting us. A man of business requires to be as much on the alert to steer clear of shoals and rocks which threaten his ruin, as the pilot or captain of a ship sailing off the coast of this continent. You are, I believe, more this continent. You are, I believe, more exposed than myself, owing to the high position which your family holds in society and your attractive associations. As an instance, how easy it is for a good man to suddenly fall from a high position to which his energy and industry had raised him. I refer you to that poor old man McLaughlin. "Do you mean," said Joseph, "the poor fellow who lives alone in a shanty, about a mile from this city." 'Yes, that is the man." "Oh said Joseph, I often carried medicine to him from my father, who is very kind to him." "That man, continued Jack, "began life as a contractor, like ourselves. He this continent. You are, I believe, more companions, and his course of life attended with a careless and exorbitant expenditure of money and neglect of business, Finally his affairs ceased to prosper, his health was impaired and he quickly deteriorated physically, mentally, sociologically, sociologic

ally and financially. Now, Joseph, we can expose ourselves to similar temptations; and what will prevent us from meeting with a similar fate to that of poor McLaughlin? It is a true saying, 'He that loveth danger, shall fall there-by.''

Joseph having earnestly listened to his Joseph naving earnestly instened to his partner's warning and suggestions, replied: "Jack, you manfully saved my life once when I was at the point of death, and now I find you like my guardian angel watching me again, to save my life in another manner from a moral and spiritual death. I admit the fact of my being more exposed than you are in many respect a specially as your strict attention. more exposed than you are in many respects, especially as your strict attention to the duties of religion and your temperance principles are a safeguard to you which I do not possess. But I promise to join you in the pledge of temperance, which will keep me away from those places of resort where men of dissipated habits are sure to frequent."

It was about a mouth after this conver-

habits are sure to frequent."
It was about a month after this conversation between the partners had occurred, that business of the Firm required Collins to leave home and take the train to a to leave nome and take the train to a station about two hundred miles distant from the locality of his contract. He was absent about three days and when returning, on Saturday night, the train by which he was travelling was thrown off the track from some defective rail. The accident occurred about three miles from the town where Callins lived. Saveral

the track from some defective rail. The accident occurred about three miles from the town where Collins lived. Several passengers were injured, including Jack Collins. His shoulder was dislocated and the ankle of the right leg badly sprained. He was conveyed home as soon as the bone was replaced in the socket and then the injured joint was properly attended to.

Joseph only learned of the accident on Sanday afternoon, and hastened to call on his partner. He had never been inside of Mrs. Collins' cottage, nor had he met either the mother or sister of Jack. When he knocked at the door it was opened by Miss Bessie Collins, She did not know Joseph Brocks, but on learning his name, showed him into the parlor, and hastened to inform her brother of the visitor. Joseph was conducted up stairs and shown into Jack's bedroom. After listening to the account of the accident and Jack's narrow escape from fatal injuries, Joseph inquired who the young lady was who had opened the door for him. "Why! my dear fellow." Jack exclaimed, "she is my sister. She is a school teacher, but is home at present. enjoying the summy sister. She is a school teacher, but i home at present, enjoying the sum mer holidays." Before taking his depart ure, Joseph begged to be introduced to both the mother and sister of his friend Jack was confined to the house from

his injuries for over three weeks. Bein unable to attend to the business of the Firm, the responsibilities devolved en-tirely upon Joseph, who was kept con-stantly occupied from early morn till late at night. The afternoon of a Sunday was at high. The alternoon of a Santay was the orly time of leisure which he could seize, and that he spent at the cottage of his partner. But it was becoming apparent that Joseph was always anxious to meet Miss Bessie as well as her brother. She was a good pianist, had a west meledious voice and gladly had a sweet melodious voice and gladly entertained the partner of her brother who was very fond of music. Miss Bessi was a member of the choir of the Catholi was a member of the chord the canonic church and she was preparing to go to Vespers on a certain Sunday when Joseph requested to be allowed to accompany her to the church. He had never before this day thought of entering a Cathbefore this day thought of entering a Cath-olic place of worship, but was very de-sirous of witnessing the Benediction of the Blessed Sacrament and hearing Cath olic music. It gave Miss Bessie much pleasure to accept the chaperon of Mr. Brooks and to introduce him to the church which she so dearly loved. Joseph was very attentive and respectful during the service of Vespers, and when the congre-gation was dismissed he and his fair

been accepted.

The prosperity of the Firm was now well established. It had won the confidence and esteem of the employees by the sympathy and esteem of the contractor in their behalf. It had gained the respect of men of business by their integrity and

promptness.
On entering the office of Messrs. Collins & Brooks the first thing which attracted the eye was a quotation from Shakespeare, in large letters hung on the wall in a nice frame: "Things done well and with a core exempt themselves from and with a care, exempt themselves from fear." It contained the principle which governed the actions of the Firm, to do nothing slovenly, to carry out to the letter the terms of specification, to have

The friendship which had quietly spring up between Joseph Brooks and Bessie Collins was a natural consequence of the intimate relation between him and here brother especially as the sister's her brother, especially as the sister's character was very similar to that of her character was very similar to that of her brother. She was truthful, unaffected and affectionate. But Joseph was not satisfied that he and Miss Bessie should be merely two friends: his friendship developed into ardent love. He, therefore, spoke to the young lady on a certain occasion and told her how deeply her beauty, amiability, and accomplishments affected him. Although the modest maid was highly complimented and deeply affected by the proposal of marriage from her brother's dear friend, yet she felt obliged to tell him frankly that there were certain reasons which would prevent her accepting the honor he proffered her. First, she was a Catholic and he a Protestant, and a marriage where there was no union in creed, was very inauspicious. Second, considering the difference between his

life as a contractor, like ourselves. He been quietly studying the doctrines of the Church, that the Rev. Father Hogan allowed himself to be drawn into a sociwas at one time very allowed himself to be drawn into a society of men who were devoted to pleasure ety of men who were devoted to pleasure and vice, who flattered him, and professed great friendship for him. Mr. McLaughlin became gradually demoralized by his lin became gradually demoralized by his lin became gradually demoralized by his month. "Again," he added, "I will speak to my father, the doctor, to-day and when the learns of my true and earnest love for the learns of my true and earnest love for the learns of my true and earnest love for the learns of my true and earnest love for the learns of my true and earnest love for the learns of my true and earnest love for the learns of my true and earnest love for the learns of my true and earnest love for the learns of my true and earnest love for the learns of my true and earnest love for the learnest love for the le

acceptance of the proffered love of a man so faithful and noble as Joseph appeared to be, and they were duly betrothed.

Joseph lost no time in speaking to the doctor on the delicate subject affecting his heart and the prospective happiness of his life. He was agreeably surprised to perceive that his father was not unprepared for the news. He had been recently noticing how things were trending in relation to his son's domestic welfare. He was personally acquainted with his fiancee and admired her much. He was more than pleased that the life which Jack had so nobly saved would be devoted, in some degree, to advancing the happiness, of his sister. Moreover, he had been making some researches of the genealogy of the Collins' family, which was very satisfactory. "It is a strange coincidence," said the doctor, "that there had formerly existed a great friendship between the great-grandfather of Jack Collins and his own grandfather. Jack's father, who had died so heroically, was the son of Robert Collins and Robert's father was the Rev. Andrew Collins—a minister of the Presbyterian Church. the son of Robert Collins and Robert's father was the Rev. Andrew Collins—a minister of the Presbyterian Church, whose parish had been in Ayr, a county in Scotland. The Rev. James Brooks, the grandfather of Doctor Brooks, had also been a minister of the Sand Church, the grandfather of Doctor Brooks, had also been a minister of the Scotch Church at that time, and had a parish adjoining that of Mr. Collins. The two ministers had been intimately acquainted and much attached one to the other, as represented by letters which had been preserved by their posterity.

Robert, the son of the Rev. Mr. Collins, appears to have been a headstrong, reck-less lad. His father could not control him, and he left home when about nineteen years of age and emigrated to America then he finally settled down on a farm in the State of Vermont, and, married an Irish girl who was a Catholic, and, like Irish women generally, very true to her faith. Robert Collins died about two faith. Robert Collins died about two years after his marriage, leaving the widow with one child—a boy—who was called Joseph and baptized by a Catholic priest. This boy was religiously trained by his mother and educated in the Catholic faith. When he was old and strong enough faith. When he was old and strong enough to work he was very industrious and helped to support his good mother until her death. Joseph Collins removed from Vermont to Western Canada. He also married a respectable and intelligent Irish girl of the Catholic faith, who is the mother of Jack and Bessie Collins.

Joseph Brooks was very grateful to his father for the trouble he had taken in obtaining such interesting history of the Collins family, with whom he had so many pleasing associations and was to be

many pleasing associations and was to be so intimately connected. It was also joy ful news to Jack to learn of the friend ship which had formerly existed between the ancestors of Joseph and himself which friendship was about to be cement

ed by the approaching union between h sister and his partner.
Three months after the betrothal of Three months after the betrothal of Joseph Brooks and Bessie Collins had been duly confirmed by the consent of the parents, they were married in the Church of the Sacred Heart by Rev. Father Hogan. Dr. and Mrs. Brooks and the sisters and brothers of Joseph assisted at the nuptial service; also the widow— Mrs. Collins—was present and her face which for so many years had borne the mark of sorrow, was on this occasion radiant with an expression of happiness Her son Jack was also present as th Her son Jack was also present as the representative of his father, to present his sister to the priest to be united in holy wedlock to his partner and faithful friend. One of the wedding presents was a lovely cottage, handsomely furnished, from Dr. and Mrs. Brooks, which the bride and bridegroom would occupy on their return from their wedding tour.

from their wedding tour.

Mrs. Collins and her son Jack lived in
the cottage for two years after the marriage
of her daughter, but his duties required home. Joseph held quite an interesting conversation that night with his partner about religion and expressed an earnest desire to know more about the Catholic faith.

Jack was at last sufficiently well to resume his official duties which were most important at that particular time, as the tender of Collins & Brooks for a very important railway construction had just been accorded.

land in 1870.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years and made it more suitable to the high station in life to which he had raised himself by his labors. It was just two years and six months from the wedding day of Miss Bessie that Jack's own marriage took place and that Mrs. Collins was presented with a daughter-in-law well qualified to fill the place which had been vacated by

her daughter.

The gradual and steady advancement of the Firm of Collins & Brooks until it attained a strong foundation in the countries. try, is not an unusual illustration of the success which attends the labors of the industrious, enterprising and upright working man. The young men of Canada have several examples in the respectable firms and large establishments of the country and in the biography of some of the leading men in the commercial and political world, to greatly en-courage them and arouse in them energy and ambition. But the one great virtue which is forcibly set forth in a study of the rise and progress of some of our best men, is that no man need be ashamed of hard, manual labor; that a working man has as good prospects in life as men in other vocations, and that he who begins life at the first rung of the ladder has as good a chance of reaching the top as the young man who had been so favored that he found himself half way up the ladder, without any extra exertion on his own

Woman's Troubles Are usually the result of an exhausted nervous system which can be fully restored by the use of Dr. A. W. Chase's Nerve Food. Women made nervous and irritable by the wasting diseases which drain their system find new life, new vigor, new energy, in Dr. A. W. Chase's Nerve Food, the world's greatest blood and nerve builder.

greatest blood and nerve builder.

A CURE FOR COSTIVENESS.—Costiveness comes from the refusal of the excretory organs to perform their duties regularly from contributing causes usually disordered digestion. Parmelee's Vegetable Pills, prepared on scientific principles, are so compounded that certain ingredients in them pass through the stomach and act upon the bowels so as to remove their torpor and arouse them to proper action. Many thousands are prepared to bear testimony to their power in this respect.

EX-CONVICT "WIDDOWS."

London, Eng., Tablet, April 1, 1899, Truth this week has devoted another long article to the exposure of this notorious anti-Catholic lecturer.

"During the last year or two references have from time to time been made in this journal to the proceedings of the individual calling himself "Exmonk Widdows," in reality an ex convict whose ticket of leave expired only last year. On the latest occasion when I referred to him Widdows had received from the Acton School Board permissian to lecture in their school building. As I pointed out at the time, for a pub. lic body representing the ratepayers to lend a public building to a man of this stamp is a proceeding difficult to justify, and one must assume that such a thing could only have been done in complete ignorance of Widdows' true nistory. Lest similar ignorance should lead to similar mistakes elsewhere. I take the earliest opportunity of going into Widdows' history a little more fully than has hitherto been done, having previously fortified myself by certain inquiries which leave no doubt as to the actual facts."

From a letter of warning published in the Northern Ensign by a gentle-man who had been imposed upon, and who had entered upon an investiga-tion concerning Widdows, Truth then proceeds to give details. o these it would seem that "Widdows" was brought up in Norwich workhouse, apprenticed to a shoe-maker, and entered the choir of Father Ignatius. He next went lecturing, then set up in the grocery business in Marylebone, and having quarrelled with his partner went off to America, where he joined the Catholic Church, and was a convict in Toronto gaol in On his release he started as an anti-Catholic lecturer, describing himself as an ex-monk. We quote the rest of the story from Truth: "I may add to this that in the only

definite statement of Widdows which I can discover as to the order of monks which he belonged to, he alleges that he was admitted to the Franciscan Order at Peckham in 1867. As a matter of fact there was never such a monastery at Peckham, and the suggestion that a lad who had had little more than a workhouse education could have been admitted to any such order at the age of seventeen is on the face of it ridiculous-to say nothing of the fact that two years later Widdows was keeping a grocer's shop in Marylebone. These facts, coupled with the position which he is subsequently known to have occupied in the Roman Catholic Church in Canada, down to the time when he was prosecuted and convicted at Toronto, absolutely dispose of the impudent fiction that this "ex monk" ever was a monk in any Roman' Catholic order. In 1878 Widdows was back at Nor-

wich, where he gave out that he had been in France in the interval, and he

stated among other lies, that he had

peen to Palestine and Jerusalem with

the Marquis of Bute, having been sent

there by his religious superior. A

comparison of the dates would show he must have been at Jerusalem with the Marquis of Bute about the same time when he was being prosecuted by his partner in the Marylebone grocery business. I refer to this merely as one out of many samples of the gross falsehoods which this man has uttered over and over again respect ing his past career. to live, however, on the ex monk fic-tion and the credulity of fanatical Proing the humiliating exposure his career by Mr. Long in 1883. In 1888 occurred the event which might have been expected to finally extinguish him, namely, his indictment and conviction at the Old Bailey as a party to offences of the vilest character. On that occasion, as the public are aware, he was sentenced to ten years' penal servitude by Mr. Justice (now Lord Justice) A. L. Smith. The prosecution was commenced at the instance of the authorities of Christ's Hospital, boys in that school having been the victims of the scoundrel in company with whom Widdows was indicted. Shocking though this case was, and heavy as was the punishment imposed upon dows, it has not daunted his invincible impudence. Almost as soon as he came out on a ticket of leave he reappeared on the platform in the character of ex-monk. He is now the pastor of a religious community at Hackney, meeting in a hall which he styles the 'Martin Luther Church.' He has the brazen effrontery to maintain that the prosecution initiated by the Christ's Hospital authorities was really the work of the Church of Rome, and to suggest-I take this from his speech the other day at Acton—that Lord Justice A. L. S.nith—who he would apparently have the public believe is merely a disguised emissary of the Pope-resorted to flagrant judicial irregularity in order to ecure his conviction. He even goes the length of asserting that he was con-victed at the Old Bailey by a jury chiefly composed of Roman Catholics. After these monstrous fictions, his other suggestion that Truth is an organ in

"That this unmitigated scoundrel should have imposed for so long, and should still be able to impose upon the credulity of Protestants of the baser sort, says little indeed for the intelligence of that body. It is indeed a received into the Catholic Church in a month. "Again," he added, "I will speak to my father, the doctor, to-day and when he learns of my true and earnest love for you, he and my mother will, I assure you, gladly consent to receive you as their daughter."

Miss Collins could no longer delay the

the service of the Roman Catholic

Church becomes a mild and modest in-

of the lowest and most degraded type. So far as concerns the congregation of the Martin Luther Church, or the audi ence who assemble elsewhere to see Widdows ridicule the Mass, or listen to his obscene slander of the morals of the Catholic priesthood, no one need trouble very much whether they continue in their delusions or not. they continue in their decusions or not.
But the case is very different when a
public authority in a large and wealthy
London suburb allows such a man the
use of its premises for the purpose of
his vile trade. The Acton School Board, which recently committed this enormity, comprises among its mem-bers the rector of the Acton parish, the Vicar of one of the principal churches in the neighborhood, and the minister of an important non-Conformist chapel. In fairness to these gentlemen I assume that they did what they did in complete ignorance of the true history of Nobbs, alias Widdows. But whether done in ignorance or not, their patronage of the man reflects little credit upon either the Protestant or the Anglican denominations, whose cause presumably they supposed that they were serving. Every well-wisher to Protestantism must deplore its association with unscrupulous adventurers of the Widdows' type, and I think it is to the interest of Protestantism, far more than of Roman Catholicism, that the truth about this despicable black guard should be known.

THE DEVIL'S PLANS.

What Satan Would Do if He Could Have Things his Own Way.

The following letter from a retired

pastor recently appeared in the New York Freeman's Journal: I am a retired pastor, slowly dying in my brother's home, which overlook the city from a distant hill. Throug's life, I have gathered some experience from men and things; and, with joyful heart, I long for the coming daw of a more glorious day. In thes leisure hours, I often meditate upo the fierce struggle going on between the children of light and the spirit of darkness; and I pray that men ma rightly estimate the strength of Satan

and know full well his tactics. The question often arises in m mind, "What means would Satan us to destroy religion and morality, wer God to give him unlimited power? It seems to me that his plan of cam paign would be somewhat as follows A glance at the houses of ill reput

would convince him of the evil the produce; and I don't think that h ould make any improvement, excep perhaps, to spread them more wide through the city so as to reach more virtuous and retired portions. But even this would have its disadvan tages ; for it would lessen the facilit ith which men can now find the ope

door to corruption and ruin. What is said of these houses hole true of gambling dens.

Saloons, by day and night, do go and faithful work for Satan. would doubtless multiply them, an leave no corner without its drinking He would locate them ne resort. unto schools and churches; and i crease their attractions by the additiof wine rooms, buffets, parlors a

Politicians would need but little r adjustment. The bribes they are sa to receive, the deceptions they practiand the slanders they propagate, deb conscientious men from their ran Robbing the public they adore honest and, stealing much, make no resti

tutions are filled with politicians a their appointees; and hence, no provement would be called for.

Public schools, as now manag teach all things but religion. Now ligion is the only thing in educat to which the devil objects. Her while encouraging Public schools, would destroy, if possible, all denomational schools. In these private schools alone, pupils are trained to well, and are made defenders of Chu and State. To weaken the efficie of Catholic teaching, Satan would pose, with great force, those large efficient orders of women such as Sisters of St. Joseph, the Sis of Charity of the Blessed Virgin Me the Visitation Order, the Sis of Providence, and the Ladies the Sacred Heart.

Colleges of men would feel the force of Satan's wrath. In these s of learning, liberal education is parted, which fits men for the lear professions, and for honorable p tions among the diocesan and reg

The secular newspapers are fas coming a species of moral set carrying along, in the sight of all, hidden iniquities of many. The ter to familiarize the young and i cent with vice in all its forms, S would bribe the editors to illustrate papers the more vividly with gures, and with the desperate of of criminals.

The great city department notion stores cater enough to ve and luxury. Satan would place the counters large quanties of novels, lewd pictures, infide: litera

Our Protestant churches have ually degenerated into pleasant ce of social life, and the preachers amiable sensationists. The res entirely satisfactory to Satan. dren receive no religious instru in school, and parents hear no wo God. In consequence, 50,000,0 our American people have been

churched. The Catholic Church is S danger. By every means, fair or open and secret, he would assai He studies her most vulnerable p and essays to sow discord and jeal

So far as concerns the congregation of the Martin Luther Church, or the audigemble elsewhere to see ence who assemble eisewhere to see Widdows ridicule the Mass, or listen to his obscene slander of the morals of the Catholic priesthood, no one need trouble very much whether they continue in their delusions or not. But the case is very different when a public authority in a large and wealthy public authority in a large and wealthy London suburb allows such a man the use of its premises for the purpose of his vile trade. The Acton School Board, which recently committed this enormity, comprises among its mem-bers the rector of the Acton parish, the Vicar of one of the principal churches in the neighborhood, and the minis-ter of an important non-Conformist chapel. In fairness to these gentlemen I assume that they did what they did in complete ignorance of the true history of Nobbs, alias Widdows. But whether done in ignorance or not, their patronage of the man reflects little credit upon either the Protestant or the Anglican denominations, whose cause presumably they supposed that they were serving. Every well-wisher to Protestantism must deplore its association with unscrupulous adventurers of the Widdows' type, and I think it is to the interest of Protestantism, far more than of Roman Catholicism, that the truth about this despicable blackguard should be known.

THE DEVIL'S PLANS.

What Satan Would Do if He Could Have Things his Own Way.

The following letter from a retired

pastor recently appeared in the New York Freeman's Journal: I am a retired pastor, slowly dying in my brother's home, which overlooks the city from a distant hill. Through life, I have gathered some experiences from men and things; and, with joyful heart, I long for the coming dawn of a more glorious day. In these leisure hours, I often meditate upon the fierce struggle going on between the children of light and the spirit of darkness; and I pray that men may rightly estimate the strength of Satan, and know full well his tactics.

The question often arises in my mind, "What means would Satan use to destroy religion and morality, were God to give him unlimited power? It seems to me that his plan of campaign would be somewhat as follows

A glance at the houses of ill repute would convince him of the evil they produce; and I don't think that h ould make any improvement, except, perhaps, to spread them more widely through the city so as to reach more virtuous and retired portions. But even this would have its disadvan-tages; for it would lessen the facility with which men can now find the open

door to corruption and ruin. What is said of these houses holds

true of gambling dens. Saloons, by day and night, do good and faithful work for Satan. would doubtless multiply them, and leave no corner without its drinking He would locate them near unto schools and churches; and in crease their attractions by the addition of wine rooms, buffets, parlors and

Politicians would need but little re-adjustment. The bribes they are said to receive, the deceptions they practice, and the slanders they propagate, debar conscientious men from their ranks. Robbing the public they adore honesty and, stealing much, make no restitu-

State and public el tutions are filled with politicians and their appointees; and hence, no im-

nally

ailey

rilest

s the

hori-

of the

king

Wid-

now

hall

front.

auth-

er day

have

to fla-

der to

jury

sother

gan in

est in-

undrel

g, and on the

intelli deed a

st form

again

villain

provement would be called for. Public schools, as now managed, teach all things but religion. Now religion is the only thing in education to which the devil objects. Hence, while encouraging Public schools, he would destroy, if possible, all denominational schools. In these private schools alone, pupils are trained to live well, and are made defenders of Church and State. To weaken the efficiency of Catholic teaching, Satan would opor Catholic teaching, Satah would bypose, with great force, those large and
efficient orders of women such as the
Sisters of St. Joseph, the Sisters
of Charity of the Blessed Virgin Mary, the Visitation Order, the Sisters of Providence, and the Ladies of the Sacred Heart.

Colleges of men would feel the full force of Satan's wrath. In these seats of learning, liberal education is imparted, which fits men for the learned professions, and for honorable positions among the diocesan and regular

The secular newspapers are fast becoming a species of moral sewers carrying along, in the sight of all, the hidden iniquities of many. The bet ter to familiarize the young and inno-cent with vice in all its forms, Satan would bribe the editors to illustrate the papers the more vividly with nude figures, and with the desperate deeds

of criminals. The great city department and notion stores cater enough to vanity and luxury. Satan would place upon the counters large quanties of vile novels, lewd pictures, infide: literature.

Our Protestant churches have gradually degenerated into pleasant centers of social life, and the preachers into amiable sensationists. The result is entirely satisfactory to Satan. Children receive no religious instruction in school, and parents hear no word of God. In consequence, 50,000,000 of our American people have been un-

churched.
The Catholic Church is Satan's danger. By every means, fair or foul, open and secret, he would assail her. He studies her most vulnerable points, and essays to sow discord and jealousies is most worth. What would simply baptize your chil-

and people. He plays upon every pas-sion, and upon every prejudice of race and section. He would assign, if possible, to every parish an unworthy pastor—covetous, idle, incapable of preaching, fond of comfortable living.
Religious orders of men and women

strain toward perfection by an observanccofChrist's characteristics—poverty, chastity and obedience. Hence these orders have always been the pride of the Church, and the apple of her divine What with their incessant rounds of educational works, missions, novenas, special devotions and prayers, they keep Satan in perpetual alarm. In self defence, then, he would turn against them his heaviest engines. He would raise up against them, from above and below, in Church and State, powerful and bitter enemies; and so blind them that, in persecuting the religious, they would imagine them-selves doing the work of God. Prohibited secret societies are pro-

ductive of infinite evil, chiefly because, openly and by insinuations, they teach that nature, as opposed to divine grace, is all-powerful for man's elevation and perfection. The final object of worship and adoration in these societies in humanity and personal license. The fear of God, the observance of the commandments, the necessity of supernatural means and aids are made light of, if not entirely scorned. In the lodges of these socie ties are congregated business men of easy morals, with whom intimate association entails religious indifference and moral insensibility. Catholics who enter these societies are, apart from excommunication, gradually alienated from Christ; and learn to place their hope of happiness in the lodge rather than in the church. these many reasons, Satan would induce, if possible, all Catholics to join at least one of these societies, that of the Free Masons preferred.

"Women Clubs" and "Benefit Societies" offer an opportunity to Satan. These associations take women from home duties, instil boldness, lessen de-votion and develop criticism of Bishops and priests. Women's mutual benefit associations are inclined to follow dubious methods in forming new branches and in admitting members. In financial management they are apt to be reckless and extravagant, and when these associations fail, scandal shall follow and ecclesiastical advisers be impugned

A great danger for the Church, and for individual souls, lies in conformity with the world. "Be not conformed with the world." We can understand, then, the endeavor of Satan to dilute Catholic faith; to make it so broad, tolerant and popular that essential truths fade into hazy opinions. understand his endeavor to silence the watchmen on the tower, and to hide in the background all talk and discussion of the absolute necessity of membership in the Catholic Church. His partial success in this work is the real cause of the small number of converts. The plain truth must be told. Let it shock The reaction will bring spiritual conversion. It is unreasonable to suppose that Protestants will enter the church for any reason save that of necessity of salvation. With infinite gentleness, weetness, charity and God like love of salvation. let the shocking truth be told. If the truth be hidden, then Protestants will remain satisfied with their pleasant errors, and Catholics become dissatisfied with divine truths. The Catholic American is a man broad-minded and Christian truth and knowledge life and in social requirements; but, in matters of faith, like the Church, he knows no compromise. He views with scorn any misses. He views with scorn any life is the torch of the church and the laws of the Church consistence of the constant of the cons tolerant in public affairs, in business movement which can end only in weakening Catholic faith, in Protestantizing Catholics and dereligionizing Protestants. Only that which is human can be the object of the world's love, service and admiration. Church and her defenders cannot always be popular. The devil must and does use the world to destroy the strength of faith and religion. strength of fath and rengion. But, faith gone, all is lost; and the old heathen passions rule again—mammom, lust, ambition and revenge. The old saying has it "Forewarned is forearmed." May we Catholic Ameri-

cans arm ourselves with prayer, deep study, and sanctity of life.

Our beautiful and life giving Cath olic faith in America, trammeled by no kingly despot, weakened by no compromising applause-seekers may it spread, and grow and flourish in the hearts of our people, Catholic and non-Catholic, and bring forth in due season fruits of eternal justice and happines.

THE NUPTIAL MASS.

The Church has appointed a manner, form, in which all should receive this

See in what estimation she holds it. She would have the holy nuptials of her children with all religious pomp solemn Mass of Benediction and joy, clothed in his most precious robes. She would have the sanctuary adorned, as if for a high festival, and to honor and reverence this sacrament she interrupts the sacred ritual to bestow her fruitful and hallowing blessings. The only other occasion on which she does this is in the ordination of her priests. Then, and then only, does she grant the Nuptial Benediction to the married pair, and those who are not thus married never receive it. Custom to the contrary, so much to be lamented, does not make up the defici-

of the lowest and most degraded type. between prelates and prelates, priests dren with plain water, and omit all the prayers, exorcisms and holy unctions appointed for the solemn admistration of that sacrament? be scandalized, at the priest's want of obedience to the Church and his want of respect for so holy a rite. - Catholic

THE EVANGELICAL COUNSELS

We seem to hear in the Pope's letter Americanism the lament of the Psalmist : Dominutae sunt veritates a filiis hominum. ("Truths are decayed from among the sons of men.") The spirit of the age seems to be hostile o the Evangelical Counsels. Counsels, as their name implies, are not matters of law or precept, but are given by way of advice and counsel to those who wish to become perfect in the practice of virtue and in the following of Christ. The Christian virtues ar binding on all. To be poor in spirit, clean of heart, charitable to the needy, is necessary for all, men and women, young and old, rich and poor, clergy and laity. But it is not expected of all that they should sacrifice their whole store for the benefit of the poor; that they should of their own accord raise up a sacred barrier between themselves and the innocent joys of domestic life; that they should devote their whole being to the service and relief of desti-

tute or suffering humanity.

That is the privilege of a few chosen souls who aspire to something higher in the service of God than falls to the common mortals; who are prompted by divine impulse to raise above the beaten path, to lift themselves from our common earth and

These are they whose hearts give ready entrance to God's grace, and are effectually stirred by its gentle pleadings to receive with welcome and delight the invitation of the great Teacher, "Be you perfect, as also your Heavenly Father is perfect." In these words it is no longer Patriarch or Prophet, nor Saint of the Old or New Law, but the Holiness of the Divine Nature-a holiness without end or limit - that is given us as the standard for our imitation. And there never have been wanting in the world, from the first days of Christianity, those who heard and obeyed this Heavenly summons to perfection, or to the ceaseless striving after it. Some of them died in their quiet cell; others in the gloom of a dungeon; not a few of them by the ignominious hand of the executioner. But their memory is in blessing; and that glory before men, which they shunned during life, has become their portion after death. They wrought wonderful things in their zeal and charity, for the glory of God and the welfare of their fellow-men. They were benefactors of mankind; and the good they have done their race far exceeds all that can be claimed for Pagan and worldly heroes, for the sages and legislators of ancient and modern times. Their names will be remembered and cherished by faith loving hearts, long after of the Casars, Napoelons, Bismarcks and Gladstons faded away from the memshall have ory of man. Nor should it be forgotten that it was principally from this class that Divine Providence chose the holy and great men who under God called country out of the darkness of heathenism into the marvelous light of kept alive in their cells the torch of sci-they are His enemies. We have but

Europe and America. Men who make profession of Christanity, and ignore or deride the Evan-gelical Counsels, have either never read the Gospel, or have forgotten its teachings; or what is too often the case with those who are loudest in denounc ing "the traditions of men," learned their Christianity, not from God's holy, unadulterated Word, but from those very "traditions" of fallible men, which they affect to despise. It is impossible to peruse with the slightest degree of attention the Gospel narrative, or the Epistles of the Apostles, and not find there these Counsels clearly laid down, and not only praised but warmly recommended to Christians for practice. Perfect chastity, self denial, mortification, fasting, voluntary austerities; the taking up of our cross of our own accord, in-stead of waiting till Providence lay it on our unwilling shoulders; the renouncing of father, mother, brother, sister, and all wordly goods, the more readily to follow Christ-surely, these are all sayings with which every reader of the Gospel should be well acquainted, and even the and ceremony. It is so sacred in her unlettered who hear them read occaeyes that she bids her priest sing a solemn Mass of Benediction and joy, clothed in his most precious robes. Will flourish as long as the Church of God lives, and that will be till the end

all that is wise anc Christian in her laws and institutions; that were the

real founders of whatever there yet remains of good and valuable—in a

word, all that is yet undepraved and unheathenized—in the civilization of

of time. - American Herald. They Speak for Themselves They Speak for Themselves.

PICTON, Feb. 17.—This is to certify that
I have used Polson's Nerviline for rheumatism, and have found it a valuable remedy
for all internal pain, and would greatly recommend it to the public.—N. T. KINGSLEY. commend it to the public.—N. T. KINGSLEY.

LEEDS COUNTY, Jan 9.—We are not in the habit of puffing patent medicines, but we cannot withhold our testimony as to the great value of Nerviline as a remedy for pain.

We have pleasure in recommending it as a never failing remedy.—REV. H. J. ALLEN, BENJ. DILLON, and many others. Sold by druggists.

SERVING GOD FROM THE

On Palm Sunday we are reminded of that hour in the life of Our Lord on earth in which He was receiving from the people of His own nation all the honor they could render him. He then entered the chosen city of God in triumph over all who opposed Him. Thousands surrounded him, went before Him and followed Him. strewed the road before Him with their own clothing and with the branche of trees, that they might thus make His entry into Jerusalem as glorious

The as possible. In a few days, when He had been arrested by His enemies, where was this great crowd? Where were those who had cried out so fervently, "Hosanna to the Son of David?" But few could there be found. The rest had either deserted Him or joined in with the crowd that mocked Him even while He was dying on the Cross. Nearly all had abandoned Him in the day of His adversity. The first test of their faith in Him, the first trial that proved the strength of their love for Hlm, found them entirely wanting in that characteristic of true love, fidelity

> Is it impossible for us to do as they did? No; it is not impossible, for many who are Catholics born and bred

do the same thing now.
But who are these? They are those who fail to keep the Ten Commandments of God and the precepts and laws of the Church. Every Catholic who breaks the Commandments of God and refuses to obey the laws of the Church does worse than those did who deserted Oar Lord when He was condemned and crucified. With their lips they declare they are Catholics, and in this way cry out "Hosanna to the Son of David," but in their hearts and lives they live and associate with the enemies of Christ.

These men are worse than the others simply because they received the graces of Christ in their baptism, in their Confirmatian, in their first Communion as well as in their many Communions thereafter. In Communion they receive Our Lord Himself, the Lord of eternal glory Who is eternal life itself. These have been, in truth, members of the King-dom, of heaven, but have cast themselves out by not keeping the Com-mandments of God, by not obeying the laws of the Church. Truly does the Scripture say of many of them "He that wandereth out of the way of understanding shall remain in congregation of the dead." For dead many of them are apparently—dead eternally. They seem to be in the spiritual slumber of eternal death. They appear to be eternally judged

their eternal fate already sealed. Nothing can move their hearts to re turn to God. Missions, sermons, exhortations, threatenings, warnings, counsels, the prayers and entreaties of fathers, mothers, kindred, and friends are all unheeded by them, are all in vain. Even the tears of their fathers and mothers, and the blushes of shame whenever they are alluded to by friends, have no effect upon them, none whatever. They will not return

Poor souls! Remember that what ever excuse you make to yourself, this is true, that those who keep the Comnandments and the laws of the Church show they are the true friends of Our Lord; those who do not keep them show to all in heaven and earth that stitute that test. All who really love Him keep this faithfully. "If you love Me," said Our Lord, "keep My commandments." All who do not love Him break them and disregard them. God Himself is not their friend. have no part in the triumphs of Our Lord on that day. It is true they cry out with us, "Hosanna to the Son of David." but in their lives they side with His enemies and crucify Our Lord. -Sacred Heart Review.

BEHAVIOR AT MASS.

We gather from the gospels that our Divine Saviour frequented the Jewish Temple. Whenever He came to Jeru-Temple. His first visit was to the Temple, and while He remained in the City of Sion most of His time was passed in the Temple. This, the great sanctuary of the Old Dispensation, was, without doubt, the true Temple of God, and our Blessed Lord loved its courts; for here alone was His Heavenly Father truly known and glorified among men. And, although the Old Law was soon to be superseded by the New, and the Temple and its sacrifices were to pass away forever, yet the Divine Redeemer jealously guarded its honor to the last. He could not tolerate the least irreverence or profanation within its sacred pre-

If you recollect, the only time that our meek and gentle Lord gave way to angry indignation, and acted with downright severity, was when He found the buyers and sellers in the Temple. Inflamed with holy zeal at the sight of such profanation, He at once turned upon the sacrilegious traffickers and drove them and their wares out of the Temple, using a scourge and saying: "Take these things hence, and make not the house of My Father a house of traffic." Nor did they stand on the order of their going, for they recognized in the indignant counten-ance and commanding presence of Jesus Christ the manifestation of divine

-first, to love the House of God and to frequent it; and, secondly, to behave with the greatest reverence within its walls. Surely the Lord of the Temple did not need to honor it. Yet behold His attachment for it, how often He against all who profaned it! And if the sanctuary of the Old Law was so sacred in the eyes of our Lord Jesus Christ, how much more so the sanctu aries of the New Law? Was it not said of Him that "zeal for God's house hath consumed Him?" And do we not find that those amongst us who have most of the Spirit of Christ imi tate Him in this also? Good Christians love the House of God; they visit it often, and they are full of reverence for it. While on the other hand, there is no more infallible sign of a coarse and tepid Christian spirit than irreverence in the Temple of God. whom you see enter the church laughing and talking, have little or no sense of worship they come rather for ap-pearance's sake, like the Sadducees of

People whom you find neglecting church, Sunday after Sunday, have nothing of the Spirit of Christ; they are merely baptized heathens. is no truer test of our religious spirit

What is our attitude towards the house of God? Do we love to frequent Do we act with due reverence in it? If we are indifferent or irreverent, our religion is a mere sentiment, and our worship worse than a pre-Let those who talk in church, tence. the slothful Christians who straggle in ate to church, the negligent Christians who seldom enter the church at all, ask themselves how Our Lord Jesus Christ must regard their conduct. Surely He would use the lash upon them, or He would withdraw rom them as He did from the sacrileg ious Jews in the Temple! fear Our Blessed Saviour would find much to displease Him in our

Let us imitate the Blessed Saviour in His love and reverence for the Temple of God ; let us frequent its sacred pre cincts, and never, by word or act, be guilty of the slightest irreverence cincts, and never, within its walls. Let us teach our children to behave with the utmost decorum before the altar; let them un-derstand that no word should there be spoken that is not addressed to the throne of God.—Sacred Heart Review.

Pious Remarks.

Humility is the hall-mark of wis-

Caution is often wasted, but it is a very good risk to take.

He is a fool who cannot be angry; ut he is a wise man who will not.

It may be wicked, and it certainly is weak, to groan over the inevitable. Every joy which comes to us is only to strengthen us for some greater labor that is to succeed.

The true reward of a workman is

not his wages, but the consciousness of having done a good job.

Imagination is the stairway which the mind uses when taking the meas-

ure of some lofty projection. Get the Best.

Get the Best.

The public are too intelligent to purchase a worthless article a second time, on the centrary they want the best! Physicians are virtually unanimous in saying Scott's Emulsion is the best form of Cod Liver Oil.

"Like Diamonds Raindrops Glisten."

Drops of Hood's Sarsapa rilla are precious jewels for the blood which glisten in their use, and, like the rain, disappear for the good of humanity. Each dose when taken is in a very short time thoroughly mixed with the blood and actively getting in its work of purification. Hood's never disappoints.

Running Sore - "My mother was troubled with rheumatism in her knee for troubled with rheumatism in her knee for a number of years, and it broke out into a running sore. She took three bottles of Hood's Sarsaparilla and is now well. Hood's Olive Ointment helped to heal the eruption." Mrs. John Farr, Cloverlawns, Ancaster, Ont.

Dyspepsia-" My wife suffered from Dyspepsia—" My wife suffered from rheumatism, dyspepsia and pains in her stomach. She had medical attendance but did not get relief. She read about Hood's Sarsaparilla and tried it. Three bottles entirely cured her. She is now a well and hearty woman." T. W. COVERT, Cape Sable Island, N. S.

Eczema—"I was run down with com-plaints peculiar to my sex. Large sores broke out on my body head and limbs. I could not do any work on account of the itching. My trouble was termed eczema and I dectored for it for a long time. I then tried Hood's Sarsaparilla and several bottles effected a cure." Mgs. J. G. Brown, Brantford, Ont.

Swellings-"I had a swelling on my chest. It caused me great pain and many sleepless nights. Physicians advised an operation but my daughter urged that I take Hood's Sarsaparilla instead. I did so and after using six bottles, the swelling went away and I have not had any more pains." Mrs. J. W. C. Cronkwhight, 432 Front St., Belleville, Ont.

Organs Affected-"I was run down Organs Affected—"I was run down in health and had spells of coughing which left me prostrate. My lungs, heart and kidneys were affected. Took Hood's Sarsaparilla upon advice and soon felt better. I continued the treatment and now feel like a new woman." Mrs. Summerville, 217 Ossington Avenue, Toronto, Ont.

Hood's Sarsaparilla



Keep in mind that Scott's Emulsion contains the hypophosphites.

These alone make it of great value for all affections of the nervous system.

It also contains glycerine, a most valuable, soothing and healing agent. Then there is the cod-liver oil, acknowledged by all physicians as the best remedy for poor blood and loss in weight.

These three great remedial agents blended into a creamy Emulsion, make a remarkable tissue builder.

50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

Dr. Hard's Blood & Nerve Fills CURE DYSPEPSIA

O'KEEFE'S Liquid Extract of Malt



O'Keefe's Liquid Ex-tract of Malt was not manufactured at the

time of the World's Fair there. We have, how-ever, submitted samples ever, submitted samples to leading medical men and chemists in nearly every city and town in Canada, and all who have looked into the matter carefully, say O'Keefe's is the best Liquid Extract of Malt made.

W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO

Dinancial.

MERCHANTS BANK OF CANADA. PAID-UP CAPITAL, \$6,000,000. REST, \$3,000,000.
Ageneral banking business transacted Loans
material to farmers on easy terms. Cor, Richmond
St. and Queen's Ave. (Directly opp. Custom

D. WAUGH, 537 TALBOT ST., LONDON, Ont. Specialty-Nervous Diseases.

DR. WOODRUFF, No. 185 Queen's Avenue. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes test-ed. Glasses'adjusted. Hours: 12 to 4. LOVE & DIGNAN, BARRISTERS, ETC., 418 Talbot St., London. Private funds to

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES PEALS IN the World PUREST BELL METAL (COPPER AND TIM).

Send for Price and Catalogue.

COSHANE BELL FOUNDRY, BALTIMORE, MD. MANG FURNISHED 25000 1020 HELLING MENERLY & CO. POREST BLANCH OF MENERLY & CO. POREST BLANCH & C

JOHN FERGUSON & SONS,

180 King Street,

The Leading Undertakers and Embalmers
Open Night and Day.
Talephone—House 373: Factory 543.

PLAIN FACTS FOR FAIR MINDS THIS HAS A LARGER SAIE THAN
I any book of the kind now in the market.
It is not a controversial work, but simply a
statement of Catholic Dectrine. The author
is Rev. George M. Searle. The price is exceedingly low, only 15c. Free by mail to any
address. The book contains 360 pages. Address Thos. Coffey, Catholic Becord office,
London. Ont.

GOOD BOOKS FOR SALE.

We should be pleased to supply any of the following books at prices given: The Christian Father, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh, (cloth), 40 cents; Catholic Belief (paper), 25 cents, cloth (strongly bound) 50 cents, Address: Thos. Coffey, CATHOLIC RECORD office, London, Ontario. ONTARIO MUTUAL LIFE

#20,000,000
IN FORCE
This Company holds its Reserve on the Actuar 4 per cent. Tab

IN FORCE

BOARd of Directors:

ROBERT MELVIN, PRESIDENT,
O. M. Taylor, ist Vice-Pres.
Alfred Hoskin, Q.C., 2nd Vice-Pres.
Alfred Hoskin, Q.C., 2nd Vice-Pres.
Alfred Hoskin, Q.C., 2nd Vice-Pres.
Bight Hon Sw. Willfird La.
Constant Constan

PLUMBING WORK IN OPERATION Can be Seen at our Warerooms. DUNDAS STREET. SMITH BROTHERS

Sanitary Plumbers and Heating Engineers,
LONDON, - ONTARIO.
Sole Agents for Peerless Water Heaters Telephone 538.

CLARKE & SMITH, Undertakers and Embalmers 113 Dundas Street, Open Night and Day. Telephone 586.

The Catholic Record. Published Weekly at 484 and 486 Richmond street, London. Ontario. Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey. Mesers. Luke King, John Nigh, P. J. Neven and Joseph S. King, are fully authorized to receive authoriptions and transact all other business for the Carnollo Record.

Rates of Advertising—Ten cents per line each Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Inroughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stonned.

can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, May 6, 1899.

YELLOW JOURNALISM.

The statement recently sent as a despatch from London to the effect that Cardinal Vaughan, Archbishop of Westminster had, secured the requisite number of suffrages (two-thirds) of the Cardinals to make certain his election to the Papacy in the event of Leo XIII.'s death was first published by the London Morning Post, which professed to have authentic information on the subject. The whole story is a fabrication without any foundation in fact, and has been privately so pronounced by the Cardinal, who, however, does not deem it necessary or proper to make any public denial or statement of any kind regarding the matter. The absurdity of such a statement is too glaring to be treated seriously, inasmuch as the Morning Post is not the private confidant of the College of Cardinals.

DR. PARKER'S STRONG WORDS.

The Rev. Joseph Parker, of London, Eng., who, after the death of Henry Ward Beecher, officiated for a long while in Brooklyn Temple, and was at one time expected to become Mr. Beecher's successor, has once more made himself ridiculously conspicuous by his irreverent oddities. The three hundredth anniversary of Oliver Cromwell's birth was the occasion last week of the celebration of festivities in many Non-conformist Churches throughout England, among others in Dr. Parker's City Temple, a Congregational place of worship. The doctor, after lauding the regicide of England, and the Caligula of Ireland, attacked the Prince of Wales and Lord Salisbury for being present sometimes on a race course and the congregation loudly cheered his remarks. The fault of these dignitaries consists in this, that they do not take their moral code from the doctor.

Next, he spoke of the Sultan of Turkey thus: "The Emperor William may call him his friend : but in the name of -.... here he invoked the three Divine Persons, and added: "I say G-d- the Sultan."

He next said that the refusal of the Anglican minister to bury his wife anywhere but in unconsecrated ground was "a Popish device," "a detestable blasphemy" which made him more faithful than ever to Non-conformity. He did not explain how Popery is responsible for the conduct of the Anglican clergy, nor did he tell how he was justified in uttering blasphemies in the name of the adorable Trinity, or in desecrating what is supposed to be the House of God by breaking the second commandment.

LYNCH LAW.

On Sunday and Monday, April 23rd and 24th, occurred one of those brutal scenes called lynchings which have for years disgraced by their frequency most of the Southern, and some of the Western States. But this last occurrence has, if possible, excelled in its disgusting atrocity anything which has preceded it in this line. It took place at Newman, Georgia, and the victims were, as has been generally the case, negroes, though in some instances white men have been subjected to the penalties of lynch law.

Alfred Crawford, a negro who had committed the double crime of murdering a white man and assaulting his wife, was awaiting his trial in jail, from which he was taken by a mob, and forced to go to the head of a procession which was then formed to lead him to execution.

When the public square of the town was reached, Mr. Atkinson, formerly Governor of Georgia, who lives in Newman, appeared upon the scene, and standing up in a buggy harangued the crowd begging of them to let the law take its course. Judge Freeman seconded ably the efforts of the ex-Governor, beseeching them to restore the prisoner to the custody of the sher-

to these speakers, but were not moved were ended, cries were raised: and the mob proceeded as before to look for a suitable place for the carrying out of their intention.

The unfortunate negro, Samuel Hose by name, was identified by some neighbors who had often seen him, and then a place was selected for his execution about a mile and a half from Newman. He was placed with his back to a large pine tree, and allowed to speak. Thereupon he acknowledged having committed the murder, but innegro preacher, who, he said, had given him twelve dollars to commit the deed. The assault on Mrs. Crawford he denied entirely.

The mob had reached a state of fury. Their victim was chained to the tree, and many knives were drawn, at the sight of which he yelled so that his cries could be heard to a great distance. His ears and fingers were then cut off one by one, a pile of brush and firewood was placed under his feet, a can of kerosene was poured over him and on the wood, and a match applied, and he was immediately enveloped in flames, and after a short time he was relieved by death from further sufferings.

Horrible it is to add that pieces were cut from the charred body, and brands were snatched from the fire to be preerved as souvenirs.

Guilty though Hose was of a fearful crime, there is no justification for the one committed by the mob with so much barbarity. The result of Lynch law is inevitably to reduce the people of a civilized community to a state of savagery, and experience has proved that any community desirous to remain in a civilized state must abide by the regular course of law. Much as we regret to have to say it, we must add that Georgia and several other States appear to have fallen into a condition of barbarity from which they will not arise until they learn to respect the

The horror did not end here. The negro preacher already named was afterward seized and subjected to a mock trial and executed in a manner somewhat similar to Hose, though there was not a particle of evidence to criminate him further than that accusation which Hose made against him when under fear of death. Another negro was also similarly treated for saving that every negro killed should be avenged, and it is said the mob are engaged in a hunt for two or more negroes to be subjected to similiar

We are seldom able to speak approv ngly of what Colonel Ingersoll says in his public utterances, but we heartily endorse his sentiments expressed a few days ago in New York in regard to these lynchings. He said:

to these lynchings. He said:

"I suppose these outrages—these frightful crimes—make the same impression on my mind that they do on the minds of all civilized people. I know of no words strong enough to express my indignation and horror. "These horrors were perpetrated in the name of justice. The savages who did these things belong to the superior race. They are citizens of the great republic. And yet it does not seem possible that such fiends are human beings. They are a disgrace to our country, our century and the human race.

"Let me say that what I said is flattery compared with what I teel. When I think of the other lynching—of the poor man mutilated and hanged without the slightest evidence; of the negro who said that these murders would be avenged and who was brutally murdered for the utterance of a natural feeling—I am utterly at a loss for words.

"Are the white records inspace has process."

"Are the white people insane—has mercy fled to beasts? Has the United States no power to protect a citizen? A nation that cannot or will not protect its citizens in time f peace has no right to ask its citizens to protect it in time of war.

THE TRUTH REGARDING RITU-ALISM.

The Daily Witness of Montreal, though certainly far from being at any time favorable to the Catholic religion, and being frequently anti-Catholic in the expression of its views, has often letters in its columns which are peculiarly interesting reading to Catholics.

The issue of the 22nd ult. is an instance of this. A correspondent of that journal, writing over the nom de plume " Valley," makes some decided hits at the vitals of Anglicanism, in reference to the vigorous discussion at present going on between Ritualists and Evangelicals, which threatens the very existence of the Church of Eugland, and to which, therefore, the designation of the "crisis" in that Church is commonly given.

" Valley " remarks that another cor_ respondent, a Mr. Hill, who like himself is violently opposed to Ritualism, expresses the wish that the Ritualists, including the whole organization of the English Church Union, would leave the Church in peace by going out from work its way into your heart and you yet discovered it, so as to become out-

sect." This, however, the Ritualists by them, and as soon as the harangues | do not seem disposed to do. The fact is, so wonderful has been the progress "Burn him;" "Think of his crime;" of Ritualism, that they are disposed to believe that they will succeed by their zeal in bringing over the whole Church to their views, though there is little likelihood of this occurring, at all events, for many years to come. They are, probably, also influenced by the fact that their connection with the State ensures to them a share of the loaves and fishes which the State bestows so lavishly upon the establishment; and the only way whereby this share in the good things can be secured criminated one Lige Strickland, a permanently is by "holding the fort."

" Valley " retorts on Mr. Hill with a good deal of force, virtually to the effect that the present disorganized condition of the Church arises out of the essential character of the Church itself, which is so constituted as to catch within its net fishes of every kind, however incompatible may be their habits. He quotes the Rev. Dr Parker of London as asserting that 'the Church of England uses a Prayer Book saturated with priestcraft," and he asks. "why under the sun "does Mr. Hill and others who think like him remain in such a Church? He

"What does he gain in her that he would not obtain, say in the Reformed Episcopal Church, or the Methodist? Why keep one body or sect more in existence, if it teaches nothing essential to vital religion more than the Methodists, Presbyterians, and such? It is, certainly, not the most prosperous or progressive body in Canada. It is not the most learned. It is not the most Protagnesite, and certainly not the most Protestant: Why, then, stay in her? Why not join bodies that show more experienced religionists, and withal, more Protestantism, and are anti-ritualistic and anti-sacerdotal to the hilt? I would not stay a day longer in the Church of England if I considered that she was a mere department of the government was a mere department of the governmen in England, or an organization of human contrivance, and with no message to give no gifts to offer, no special benefits to con-fer beyond what any one of the Protestant bodies (say the Salvation Army, for example, around can offer or proclaim."

"Valley" certainly presses th point with force, as far as the Church of England is concerned, but he evidently does not realize the fact that his argument, which is frequently urged by Evanglicals (so called) presses with equal force against the other sects as against the Church of England.

They are all, equally with that Church, mere organizations of human contrivance, even though they are not backed by the power of the State. The fact of State support being extended to a Church does not affect its status either as being the Church of God, or of the powers of darkness.

Much as has been said from time to time by the advocates of Free Churchism against all connection between Church and State, the matter of a union between the two does not of itself constitute any valid argument against the Church as being of God's institution, unless the Church so united to the State be evidently either the creation or the slave of the State, as is the on with the Churches of England Germany, Russia, Servia, etc. There is this difference between Protestant Churches and the Catholic Church, when established by law, that the former receive from the State the doctrines they are to teach, and are ready to accept the code of morals which the State may impose upon them, whereas the doctrines and morality of the Catholic Church remain unchanged under all circumstances, acknowledging only the supreme headship of the divinely appointed Vicar of Christ. The office of the State in this case is merely to protect and assist the Church in her work of saving souls, but not to rule her, by imposing upon her the teaching of another gospel than that which has been handed down from the Apostles, as it was received by them from Christ.

From these considerations, which are evidenced by innumerable facts of history, it follows that we may appeal to the Ritualists in the following terms, more forcibly than "Valley appeals to the Evangelicals of the Church of Eng-

land:

"You have by sincerely seeking the truth, arrived at last at the knowledge that many of the doctrines which Protestantism rejected from its beginning, are those which have been taught in the Church of Christ from the time of the Apostles, and are, therefore, the very truths which Christ revealed, commanding His Apostles to teach them to all nations. Why, then, stay in a Church which is so subject to the human authority of the State, that you are forbidden to teach those sacred truths, and are persecuted because you cling to them with laudable tenacity? You have become convinced that the very name Protestantism is subversive of the essence of Christianity, why cling to a Church which by law imposes upon you such a name? Such a Church cannot be the pillar and ground of truth, as the Church of the living God' is declared by the Apostle of Christ to be. Your only safety lies in returning to that Church which alone has preserved and constantly taught without change and mutilation, 'the faith once delivered to the Saints.'"

Welcome the dawning of day with a cheery smile, and even though your heart be sad and troubled, the day will seem all the brighter. Your smile will

CHRISTIAN UNITY.

The Rev. Dean Carmichael of Montreal preached a sermon on Sunday, April 23, on Christian Unity, in St. George's church of that city, founded on the prayer of Jesus recorded in St. John xvii. 21: "That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me."

The sermon, judging from its drift, was the prompting of a heart full of benevolence, though within the scope of that benevolence he names only the "Anglican, Presbyterian, Congregationalist, Baptist, and Moravian camping grounds" of Christians, to the exclusion of Catholics, as being within the limits of the Christianity which it would be desirable to see united into one fold. "Any humiliation," he continues, "might be the greatest blessing, if it only served to open our eyes to our most unhappy divisions."

The omission of Catholics and the Schismatical Churches of the East, which together comprise three-fourths of the Christian world, from being participators in the union of Christendom to which the dean's aspirations tend. shows how far he is still from realizing the fact that the union he proposes would not be the reunion of Christendom, but only the union of a few sects which taken together amount to only a fraction of the remaining one-fourth of the Christians of the world.

The Rev. Dean admits that the prayer of Christ denotes that it was His will that the Church of Christ should be one. "The world," he says, "mus be inseparably joined in belief and faith, 'that the world may believe that Thou didst send Me.' This was the strong ground of our Lord's appeal By perfect unity in faith and thought, belief, word, and action, among the Christian tollowers: this was the one great fact which would overwhelmingly impress the godless, or the thought less infidel." This is an admission that the want

of unity in faith between Protestants is a great drawback to the conversion of the heathen, and from numerous other sources the same fact is evidenced. Thus among the Japanese there are Presbyterian, Anglican, Methodist, and some other sectarian missionaries who proclaim loudly enough that they are the ambassadors of the same God, and that they are bringing to the Japanese the true Christian faith as Christ revealed it. But the astute dwellers in the Flowery Empire have discovered the diversities of doctrine taught by all these missionaries, and have drawn the conclusion that they have the same right as their Western teachers to make a form of Christianity to suit themselves, and this they have actually done, having formed so called independent Churches, approximating to Methodism and Presbyterianism, but which, denying the divinity of Christ, are in reality rather Unitarians than either Methodists or Presbyterians. In this country and on this continent the so-called Evangelical sects deny that the Unitarians are to be included under the name of Christians, because they reject so fundamental a doctrine of Christianity. It is difficult to see why they should claim to have made Christians of these Japanese who are unbelievers to the same extent.

We see, then, the result of the spirit of dissension and division which Protestantism has introduced into that Christianity which it pretended to reform. Outside of the Oriental schisms, which date back for a thousand years, Christendom was one in fact when Luther raised the standard of revolt. The Orientals had not the missionary spirit to carry their gospel to all the nations of the earth, so that as far as the conversion of the heathen was concerned, there was really but one Christianity; but during the last half century Protestantism has worked itself up to be also of an intensely missionary spirit, and the consequence is that a divided Christianity is now offered to those whom it is desirable to convert to abundance of ordinary fruit, but also the Christian faith. The work of Christ thus remains undone, because in His prayers He declares that the world will believe that "the Father hath sent me," only on condition that His ambassadors shall be one as the Father and Son are one God. No other proof than this is needed to show that only such unity as exists in the Catholic Church is consistent with the unity which Christ requires to be in His Church. He declares elsewhere that He has other sheep which are not yet of this fold-of the one Church which He established on His Apostles. These are the sincere souls who are truly seeking the truth but have not The mob listened patiently enough her and forming a "half and half will be more happy. - Aloyse F. Thiele. | wardly, as well as in desire, members | counsels practised; it is there we see | ized.

of the one visible Church. Of these He declares that them also He must bring, that there may be (of His Church) one fold and one shepherd. These sheep shall thus hear His voice. (St. John x,

It is clear, then, from these passage that it is not a humanly devised unity that must characterize the Church o Christ, and which we may term a distinctive mark of the true Church. It must be such a unity as that which Christ Himself describes. There must be unity of faith, as is admitted by Dean Carmichael; unity of discipline and rule under one shepherd and in one fold, as is made clear by our Blessed Lord in the passage of Scripture last referred to; and there must be a bond of visible unity, a centre of authority, as otherwise the unity of faith, discipline and Church government would not be perpetuated. It is perfectly clear that this threefold unity exists only in the Catholic Church in communion with and subjection to the See

of Rome and the successor of St. Peter. Here we may remark that the Rev. Dean in a work issued a few years ago endeavored to prove that a union is possible between, at least, Anglicans, Presbyterians and Methodists, without in the least degree interfering with the respective beliefs of these bodies. It will be evident to all at a glance that an agreement based upon these lines would not constitute the unity of faith which we have shown, and which the Rev. Dean now admits to be necessary to the Church of Christ.

Neither can this necessity for unity be reconciled with the theory so often put forward by Protestant divines, that it was Christ's intention that there should be a diversity of faiths and folds, all of which together constitute the one Church of Christ. This is a theory evidently put forward merely to evade the difficulty of Protestantism to account for the diversity which it created. It is, perhaps, a sign of returning faith that the conviction of the necessity of a real unity of doctrine. which is so vigorously maintained by Dean Carmichael in his sermon, is gaining ground. We hope that the the one fold and the one Church which Christ commands all to hear under

and the publican. (St. Matt. xviii, 17 To these considerations we cannot omit to add that the diversity so much prospect of reducing the discordant elements therein to even an appearance, to say nothing of the reality, of | not devote it to a better object. union. This is only one illustration of the result of the primary principle port of the Separate School Board of the and foundation stone on which Protest- distributed to the people. antism is built, which is individual | the treasurer's statement would show judgment. Christian unity can never that the total receipts up to the 1st of e attained unless this principle be last January were \$6761 64.

Another matter to which he referred discarded, and that of the authority of an infallible Church substituted for it : and it is needless to say that the only Church which can claim infallibility as its characteristic is the Catholic

THE IMPORTANCE OF RELIGIOUS ORDERS.

Recent controversy has led some unthinking people to question the importance of religious orders in the work of God's Church. The Church in her heaven-given wisdom knows that it greatly concerns her welfare to have to himself but with God's grace he had at her command an army of well-disciplined troops, such as the religious orders furnish her with. It is in the religious orders that the most exquisite fruits of our Lord's teaching are found. If there were no religious many of the most beautiful passages of the Gospel would lose their full force, for scarcely are the counsels of perfection kept with sufficient exactitude by those servants of our Lord who, though they love Him much, yet live in the world, and are not bound by the three-fold vow to observe them to the letter. Indeed, their very position in the world does not admit of it. Yet our Divine Lord surely meant when He cleansed for Himself a perfect Church, without spot or wrinkle that she should bring forth not only an the choicest fruits which the grace of the Holy Spirit could form in human | diocesan work, and 9 priests have died And Holy Church knows that hearts. this could never be attained without

Hence the Church has ever shown a special love for religious. She loves them because she believes them to be the "bosom friends" of her Divine Master, and she loves them too, for she is aware of their usefulness. It is easy enough to theorise on the nobility of our Divine Lord's teaching, to describe elequently its winning charms, its matchless beauty; but if we wish men to live up to that teaching, even at some way off, it must be seen to exist actually full of live and vigor. In religious matters especially is it true that example is better than pre-

their wondrous fruits. Hence the mere knowledge of the eminently holy lives of the members of religious orders exert a strong influence upon the rest of the faithful; it suggests good thoughts and high aspirations and generous resolves ; it shames many a aggard into earnestness, who but for this would die of spiritual sloth. American Herald.

DIOCESE OF LONDON.

Farewell Sermon by His Grace, the

Last Sunday, April 80, his Grace Archbishop (elect) O'Connor preached his farewell sermon in the London Cathedral. Rev. M. J. Tiernan celebrated the High Mass, while Rev. Fathers Brennan, C. S. B., and L'Heureux were in attendance upon his Grace. He began by reading the announcements for he week and promised to celebrate a Mass at 8 o'clock on Monday for all the school children. On account of the press of work for the past few weeks he had not been able to visit, as he intended, the Separate schools of the city, before his departure for Toronto. would also celebrate a Mass on Tuesday at 7 o'clock for all the de eased members of the congregation of this city and throughout the diocese. He next read the epistle and gospel of the day. He said he had a great many things tosay tothem—things which concerned only himself and the members of the congregation, viz., the various receipts and expenditures in connection with the church during his term of office as Bishop of London, each item of which he then specified. He re gretted that such a large amount of money had to be expended in the payment of interest and urged upon the people the necessity of contribut-ing more generously towards of the church debt liquidation Continuing, he said that during the past year 118 children were baptized, marriages were solemnized, 62 deaths occurred, 122 persons received the sacrament of confirmation, and a debt of \$27,000 still remained on the church -not taking into account the \$1,000 bequeathed by the late Archbishop Walsh, which sum the executors of the estate had not as yet handed over to the church. When this sum was received the debt would be \$26,000. rangements had been made that no interest would have to be paid until the 1st of next December. past eight years \$7,803 were subblame the people, but felt it his duty spread of this conviction may result in to mention these facts before his dethe return of the wandering sheep to parture. When he assumed control of the diocese he felt that the debt of the Church was his as well as the people's, and in consequence he had tried by pain of being regarded as the heathen every means in his power to obtain money to defray the expense. From various sources he had obtaining \$58 362 in behalf of the church, thus considerably reducing the bewailed by Dean Carmichael is notori- debt. Besides this sum he himself conously rampant in his own Church of tributed \$15,000 towards the cathedral England, and there seems to be no fund. This amount he had intended to devote for other diocesan works had God willed him to remain here, but as such was not God's will he felt he could

> He next referred to the Annual Recity, copies of which were on that day

> was the cemetery, which still had a debt of \$856.00 on plots purchased by the people. Now this was not right, but he trusted those in arrears would require no further urging to pay this lawful debt but would at once attend o the matter.

His Grace remarked that whatever good had been accomplished throughout the diocese during all the years he had been Bishop of London was done with the hearty co-operation of priests and people. Whenever the priests were in harmony with their Bishop a great deal had been done, and for this he did not take any credit ever given encouragement to others to work earnestly and faithfully for the glory of God and the salvation of souls During those years 11 new churches had been built (4 of those in localities where heretofore there were no place of Catholic worship), very considerably repaired, 7 new marble altars erected, 15 altars were blessed, 13 residences for pastors built, 11 Separate schools erected (8 in places where there were none previously), 10 cemeteries were blessed for the faithful departed, 3 new hospitals and 3 convents were built. He was pleased to know that in most of these cases the debt was very trifling. During the past eight years he ordained 37 priests, 15 of whom were for the diocese of London: 6 others were received to assist in since. Priests, remarked his Grace, wear out more quickly than other people. He administered the sacra-ment of confirmation 309 times, confirmed 6555 females and 6553 malesof which number 359 were converts. He had reason to thank Almighty God for the work that he had been able to do, and attributed its accomplishment all to God's goodness and mercy. Ho had been blessed with good health and had been only once unable to fulfil his engagements. Before leaving, said he, there were

certain other remarks he would like to make. There were in the parish a certain number of societies some of whose object is purely religious. The League cept. And it is in the lives of religious of the Sacred Heart is doing good work men and women we see the Divine it is well directed and well patron of the Sacred Heart is doing good work; The St. Vincent de Paul

Society is an association for which he had the highest admiration. It does its allotted work in a quiet way an no one knows of the good it accom plishes but Almighty God. This societ is said by some to be "old fashioned, but we must remember that so is the Catholic Church "old fashioned," an if this society is always careful to kee its regulations, no matter how "old fashioned" they may be deemed, Go would surely reward the members This society has always had the bles of the Church on its work said he, the Children of Mary, the S Anne's Society, the Consolers of Mar and the Sodality of the Blessed Virgi The last named society ha supplied the altars with flowers an lights for this occasion, and, he con sidered, it was the best offering the could have made. Some of the members of these societies we not acting as he would like, but o the whole he had to thank th members for many acts of kindne There are, said he, st other societies which bear the name Catholic, and of these the best, to h mind, was the C. M. B. A. It had a entirely unselfish object. The bene to be derived from membership wou conferred only after the memb had himself gone to his thus referring to the C. M. B. A. did not wish his remarks to be con structed as finding fault with the other societies. With regard to the oth societies they are very good. Still se is not forgotten, as the benefit is co ferred upon the members while the are living. Certain people enter the societies with this thought more the any other in view. People, too, ofte complain that they cannot contribu towards the church because they mu pay their society assessment. This excuse. These cociety obligatio are of our own contracting. are not an obligation conferred up We are, however, under an ob gation of contributing towards t Church. He did not wish to find far with the societies:—on the contra all those which he approved in the b had his blessing - but urged the necessity of careful inqui before joining any society whatever Some people entered associations which the Church did not approv This was always dangerous. this seemed to him a want of prop confidence in Almighty God. do they enter these societies? Sol the advantages they co They may say they not see anything wrong in ther but when the Church does r approve of them this should be a suff ient reason why we should not jo ey have their ritual, and this the Catholic Church does not a prove. We say Mass for you, cannot one of us would think of offering not one of us would think of offering it a prayer of his composition. Church, which is the spouse of Chri always prepares the prayers that are be offered in public to Almighty G Some of the prayers of these societ have in fact nothing Christian ab them. A Catholic cannot conscier ously be a Chaplain in any socie No person in this country of ours wo be allowed to plead before an ordina court unless he were fully authorize and qualified so to do, as these courts surrounded with a certain dignity a honor which require a suitable tra Now, as the court of heaver infinitely superior to any earthly cou we can easily understand that any who is not prepared for the work sho not take part in it. Consequently Catholic should not act as Chaplain any of these societies.

Referring to amusements undertal by Catholic societies, his Grace adm ished the members to be careful. Be ing as they do the prefix "Catholic. anything unbecoming this name tra pires, outsiders will blame the Chur not the members which compose society. Personally he had an a pathy to anything bearing the nam Catholic being connected with nu amusement.

His Grace's next admonition in p ing from his congregation, was to parents in regard to the rearing their children. Take exceeding of your children, said he. They trusts given to you by Almighty Himself. He could hardly conceiv a father or mother entering hea without being able to say to Almig God that all those souls which He confided to their care, through t efforts, had also reached that heave abode. If through the parents' fa their children's souls are lost, t reckoning will be a terrible of Parents should teach their children word but above all by good exam the fulfilment of their duty. If y parents, lead good lives, your child will imitate you, and they will b you a source of joy and pride. M your homes such as will content all members of the family, and they wil a source of satisfaction. Then God not allow your children to forget t duties to you. His Grace further horted the parents to always send t children to Catholic schools. He gretted to say, there are some Ca lics who are always ready to find f with things Catholic. The object education should be heaven, not es For a Catholic to send his child where they do not receive religiou struction is therefore positively wro when he can do otherwise. Her this city, said he, Catholic education a higher order is not much patroni The parents seem to prefer to k to school where it were better should not go. Catholic life, Cath instinct will not be maintained in future as in the past. The par should send their children to

places where they will receive Cat

Society is an association for which he had the highest admiration. It does its allotted work in a quiet way and no one knows of the good it accomplishes but Almighty God. This society is said by some to be "old fashioned, but we must remember that so is the Catholic Church "old fashioned," and if this society is always careful to keep its regulations, no matter how "oldfashioned "they may be deemed, God would surely reward the members. This society has always had the blessthe Church on its work. Amongst the women's societies we have, said he, the Children of Mary, the St. Anne's Society, the Consolers of Mary and the Sodality of the Blessed Virgin The last named society had supplied the altars with flowers and lights for this occasion, and, he considered, it was the best offering they could have made. Some of the these societies members of were not acting as he would like, but on whole he had to thank the members for many acts of kindness received. There are, said he, still other societies which bear the name of Catholic, and of these the best, to his mind, was the C. M. B. A. It had an entirely unselfish object. The benefit to be derived from membership would conferred only after the member had himself gone to his reward. In thus referring to the C. M. B. A. he did not wish his remarks to be constructed as finding fault with the other societies. With regard to the other societies they are very good. Still self is not forgotten, as the benefit is conferred upon the members while they are living. Certain people enter these societies with this thought more than any other in view. People, too, often complain that they cannot contribute towards the church because they must pay their society assessment. This is excuse. These cociety obligations are of our own contracting. are not an obligation conferred upon We are, however, under an obli contributing towards the He did not wish to find fault Church. with the societies : - on the contrary all those which he approved in the be ginning had his blessing - but he urged the necessity of careful inquiry before joining any society whatever. Some people entered associations of which the Church did not approve. This was always dangerous. To do this seemed to him a want of proper confidence in Almighty God. do they enter these societies? Solethe advantages they confer. They may say they do not see anything wrong in them; but when the Church does not approve of them this should be a sufficient reason why we should not join They have their ritual, and of this the Catholic Church does not ap first bent the knee in prayer to prove. We say Mass for you, said he, but Almighty God. If a family is faithful not one of us would think of offering in it a prayer of his composition. The Church, which is the spouse of Christ, always prepares the prayers that are to be offered in public to Almighty God. Some of the prayers of these societies have in fact nothing Christian about them. A Catholic cannot conscienti ously be a Chaplain in any society No person in this country of ours would be allowed to plead before an ordinary court unless he were fully authorized and qualified so to do, as these courts are surrounded with a certain dignity and Now, as the court of heaven to infinitely superior to any earthly court, we can easily understand that any one who is not prepared for the work should not take part in it. Consequently, a

any of these societies. Referring to amusements undertaken by Catholic societies, his Grace admonished the members to be careful. Bearing as they do the prefix "Catholic," if anything unbecoming this name transpires, outsiders will blame the Church. not the members which compose th society. Personally he had an antipathy to anything bearing the name of Catholic being connected with public amusement.

Catholic should not act as Chaplain in

His Grace's next admonition in parting from his congregation, was to the parents in regard to the rearing of their children. . Take exceeding care of your children, said he. They are trusts given to you by Almighty God Himself. He could hardly conceive of a father or mother entering heaven without being able to say to Almighty God that all those souls which He had confided to their care, through their efforts, had also reached that heavenly abode. If through the parents' fault their children's souls are lost, their reckoning will be a terrible one.
Parents should teach their children by word but above all by good example the fulfilment of their duty. If you, parents, lead good lives, your children will imitate you, and they will be to you a source of joy and pride. Make your homes such as will content all the members of the family, and they will be a source of satisfaction. Then God will not allow your children to forget their duties to you. His Grace further ex horted the parents to always send their children to Catholic schools. He regretted to say, there are some Catholies who are always ready to find fault with things Catholic. The object of education should be heaven, not earth. For a Catholic to send his children where they do not receive religious instruction is therefore positively wrong, when he can do otherwise. Here in when he can do otherwise. this city, said he, Catholic education of a higher order is not much patronized. The parents seem to prefer to keep their children at home and send them to school where it were better they should not go. Catholic life, Catholic instinct will not be maintained in the future as in the past. The parents should send their children to such places where they will receive Catholic

training by word and good example. The Catholic teachers of this city come up to this high standard and you hould not hesitate to leave your children with them. The Catholic schools of this city are second to none.

As their Bishop he had always endeavored to make his people appreciate and value very highly the blessings of the Church. If we stand in need of a particular object it is always more easy to obtain it by united prayer. The devotion to St. Blase had taken well and had produced very good results. These blessings are the gifts of the Church, and no matter how unworthy the hand that dispenses them the prayers of the Church will produce a good effect.

Another point His Grace wished to impress upon the people was the neces sity of strict obedience to the laws of the Church. Faith, we know, is a gift of God, and should be maintained on our part by strict and full obedience to the regulations of God's Church. Whenever a person breaks a law of the Church that person injuries his faith to a certain extent. There another thing about it, too. All the regulations of the Church ll observed, obtain from Almighty God special blessings. When a person wishes to be set free, without good reason, from the Church's regulations he deprives himself of these graces, and were the Bishop to consent to the breaking of these laws he would be a consenting party to that person's loss of grace. He will have to render a strict account of how he fulfilled these things. Be careful, therefore, he urged, to fulfil completely the laws of God's Church.

Another thing His Grace wished to make mention of was the lack of oyalty, amongst certain people, to the Church. With too many, the Church akes second place. Too many are given to criticism of the Church and what takes place in it; but we should always remember that God did not ap point any of us judges of His Church. The harm done by criticism and faultfinding in this regard is simply enormous. It shows, too, a want of confidence in Jesus Christ Himself. Above all else, we should be united amongst ourselves. There is also, he was sorry to say, a lack of Catholic spirit amongst our people. The clergy, par ticularly, are in need of encouragement. They are all human. Critics ment. are not going to reform the Church, for their criticism will harm only themselves : it can have no effect upon the Church, as she is always pure and

Let me, said the Bishop, impress upon you very earnestly, to be always faithful to prayer. No Christian family should go to bed without having to prayer Gcd would surely bless its members. The public prayers of the Church bring a special blessing, and on that account he would like the people to attend if possible the daily

Referring to his appointment as Archbishop of Toronto, he confessed that he did not like the promotion, but as a loval churchman he had to obey. He left the people of London with the best of good-will. He had nothing against any one: on the contrary he had to thank the people for a great many acts of kindness. He also thanked the citizens of London of the different creeds for their good-will, and said such conduct was a great encouragement in the performance of his duty. He thanked the Press generally for treat ing him with kindness and considera-He did not wish to have his acts publicly recorded, and they respected his wishes as a general thing - for

which he felt very grateful. If, said he, I have done any good here, it was through God's grace and assistance; but if he did anything wrong he held it to be entirely his own fault and asked God to forgive him. And in conclusion he repeated the Collect for the fourth Sunday after

Easter, as follows: "O God, who makest the faithful to be of one mind: grant that Thy people may love what Thou commandest, and desire what Thou promisest: that amidst the uncertainties of this world, we may place our affections where there are true joys." After which he again congregation to remember asked the him in their prayers.

The High Mass was then proceeded with, and at its conclusion some twenty gentlemen of the congregation advanced to the altar rail, and one of their number, P. Mulkern, Esq., barrister, read, on behalf of the congregation, the following address-which was beautifully illuminated by Mr. Walter H. Morgan of this city. The Bishop, attended by Rev. Fathers Brennan, B., Tiernan and L'Heureux, remained standing while the address was being read. Accompanying the address was a purse containing \$700-

To the Most Reverend Denis O'Connor, D. D., Archbishop-Elect of Toronto, Ont.:

To the Most Reverend Denis O'Connor, D. D., Archbishop-Elect of Toronto, Ont.:
Your Grace—So rapid and unheeded is the flight of time that we scarce can realize that nine eventful years already separate us from the day when, on the part of the people of London, we were assembled to bid you hearty welcome, and to pledge you the loyal co-operation necessary to the fullest success of your efforts in their behalf.
Regrets are inseparable from most earthly relations, and to day, when for the last time we claim you as our pastor, we cannot but feel that were those nine years ours once more, we should make stronger efforts to smooth your rugged path, and conform in spirit and in letter to the responsibilities we then cheerfully and earnestly assumed. But, Your Grace, it is not for the purpose of dwelling on such thoughts as these we have called you from the cares and duties which fill to overflowing these closing days of your episcopate. There is another and a brighter page in the history of our intercourse, a page where the story of your labors and sacrifices shine out in golden text, and it is at this we fain would glance before the record is forever sealed, if only for the purpose of

assuring you that, howsoever great our de-ficiencies in other respects, we have not been lacking in grateful appreciation of your whole souled devotion to the highest interests

lacking in grateful appreciation of your shole souled devotion to the highest interests of your flock.
Heavy, indeed, were the responsibilities laid upon you on the day when you first ascended the episcopal throne, amid the pompand splendor with which Mother Church loves to adorn her ceremonies.

None realized more fully than you that the glittering mitre would conceal a thorny crown; that the jewelled crosier was but a splendid cross which the Master called on you to bear; yet from your first step in the stony path, undaunted by difficulties which would have crushed a lesser man, you never swerved in your appointed course, nor fell short in word or deed of the lofty standard to which all your actions were referred.

Permit us, Your Graze, to glance at but one, and perhaps the least important, of the herculean labors which confronted you at the

one, and pernaps the least important, or me herculean labors which confronted you at the outset of your career. You found us bowed down beneath a weight of debt so heavy that any prospect of liquidating it might, to the any prospect of liquidating it might, to the most sanguine, have seemed but the idle hope

most sangume, nave seemed but the late nope of a visionary.

To this task you at once addressed yourself, with what success the statement which year by year you saw fit to make us best can show. Thanks to your able administration and expected founding the properties of the properties. Thanks to your able administration and exceptional financial ability, the day is now in sight when there will rest upon our grand cathedral no claim save that of God, and of the people who raised it to the glory of His

cathedral no claim save that of God, and of the people who raised it to the glory of His name.

We had hoped that yours would be the hand to direct our further efforts in this respect to a happy termination; that yours would be the voice to intone the solemn Te Deum, which would celebrate the completion of our labors. God has willed otherwise, yet those of us who may live to greet the day will hold in grateful and prayerful remembrance the pastor without whose self sacrificing zeal all our struggles had been vain.

Of your unremitting efforts in the cause of the Faith we find it, Your Grace, more difficult to speak. Never until the secrets of hearts shall be revealed can we know how many, listening to your words of counsel, and encouraged by your no less elequent example, have taken heart to persever in the narrow, thorny way, and answered once and forever the world old question: —. What will it profit a a man, if gaining all else, he lose the one thing there is no retrieving?"

And, Your Grace, your life among us has been but an illustration of your doctrines. Did you plead the cause of the Sacred Dweller in the Tabernacle, bidding us manifest our faith and love by increased attendance at the Holy Sacritice and the other devotions in which the Church delights to honor Him, your own place was never vacant.

Did you urge us to sacrifice in behalf of our Church, you yourself set an example of Apostolic ismplicity. Did you advocate the admiration and esteem of your people, and bound them to you by ties of gratitude and affection which passing years but served to strengthen: such were the traits which, when the hand of death was laid upon our at the proper in the same one best qualified to take up his burden. The intimat and scheme relation uniting

late beloved Archbishop, marked you out as the one best qualified to take up his burden. The intimate and solemn relation uniting the pastor and the people of his prayers is, in a sense, eternal, so, Your Grace, we need not ask that you should hold us in remembrance, amid the new interests already pressing upon you. Even as the Good Shep herd prayed for His flock when His mission among them was all but ended, so shall you plead for us among whom you have labored so faithfully and long, "Heavenly Father, keep them in Thy name, whom Thou hast given me. Sanctify them in truth. Thy name is Truth."

For your part, like loyal children, we are proud of the honor conferred upon you. We rejoice that it has pleased God to raise you to a more extended sphere of usefulness, where the fruits of your judicious rule will be still more abundant. Yet it is not strange that undertones of sadness should mingle with our hymns of praise, for the loss, lamented by the entire diocese, comes more nearly home to us, the people of your cathedral parish, who, during the past nine years, have been associated with you in terms of closest union.

Upon us, in a more special manner, have you claims of undying gratitude, and it is late beloved Archbishop, marked you out as the one best qualified to take up his burden.

sociated with you in terms of closest union. Upon us, in a more special manner, have you claims of undying gratitude, and it is yours while the benefits of your administration shall linger, while the echo of your words shall linger, while the memory of your blameless life shall encourage us also to turn from the fleeting and the vain, and seek the things which are above.

On behalf of the congregation of the episcopal city of London.

April 30, 1899.

His. Crange in graphy thanked

of the congregation generally for their kind address and generous gift and said that such a manifestation of generosity on their part he at the firs moment thought of forbidding, until it was represented to him that to do so might be construed as a want of sympa thy between Bishop and people. regard to the gift of money he claimed the right to use it in the manner which he considered best. Thank God, he never wanted money, but the gift which they presented would be spent in works of charity, and of these the people of London would have a large share. To the kind words contained in the address he said he hardly knew what to say. To say that he felt he deserved them was not true, but he knew that they thought he deserved them or they would not have uttered However, their kind words them. would bean incentive to him in the to attain the high ideal

future

a good Bishop should be. The address laid stress upon his frequent attendance at the services in the hurch. This he did for the sake of his own immortal soul. He referred to the answer of a celebrated author--forty volumes of whose writings he came across the other day-who was compli mented on his work of writing so much for the glory of God and the Church, and he replied that he would willingly give all he had ever written, for the value of one "Hail Mary" well said. Such was the high value this great and good man placed upon prayer! God would judge us for everything which we do for Him, particularly in the Church, whether we have or have not given a good example to others. In his frequent attendance at the devo tions of the Church, he did this also as an example for the children. He urged them to bring their children to church, for God loves to have them in His house. There was not one amongst us who was early brought to the Church, but recalls the fact with satisfaction and thank-

fulness. In the moments of our life when God is forgotten, or overlooked, we notice that everything goes wrong with us. We should therefore always

he would be appointed. Who he is he did not know. In fact he fancied no one knew but God. Whoever he would be, he should be judged on his own merits. The speaker would not wish his successor's standard to be judged by his, but he would wish the people of London to do all they can in the interest of God's holy Church and His relig on, and whatever Bishop they might have they would find in him all that they had a right to expect. Bishops and priests, said he, are much what the people make them. If the people do their duty loyally by them, their Bishops and priests would lead them by the path of virtue to God's heavenly kingdom. In conclusion, he said he did not like to say farewell, but that was likely the last occasion upon which he would meet all his people together in life, but there would be one other meeting — the final one — and he hoped it would take place at the Throne of God. May God grant us this, said the In parting from his people Bishop. he wished to place them in a to day special manner under God's protection, and asked them to pray for him that he may do his duty honestly and fearessly and above all that in the end he might save his own immortal soul so that in the words of St. Paul, having preached to others he himself might

THE CHILDREN'S MASS.

not become a castaway.

It was an edifying sight to witness so many children thronging the cathedral on last Monday morning when, according to promise, the Bishop celebrated Mass for all the children of the congregation. Rev. Father L'Heureux acted as deacon, and towards the close of the Mass Rev. M. J. Tiernan recited the [rosary. The Bishop spoke a few words to the children and to their parents. He stated that before leaving he would like to give the children his bless ing-or rather the blessing of the Church, because the blessing of God's holy Church is always beneficial to those who receive it and a great help to us to do our duty faithfully. Of the children Jesus had said that "Of such is the kingdom of heaven: " and as in heaven there is not one but who is innocent and pure, the children should always keep free from sin of every kind. To the school children his advice was to be always agreeable and submissive to their teachers, for, after their parents, the teachers are their very best friends. If the children are bedient, respectful and ready to oblige their teachers on every occasion, Almighty God would surely bless them and would consider their good acts as being done for Himself. To the parents he said: Always take good care of your children, for they are treasures in the sight of God, just as they are treasures in your hearts. He urged the parents to bring their children frequently to church Particularly the mothers, when they are tempted to be fretful at home when things go wrong, let them bring their children out for a walk and visit the church and show them the different things in it—the altars, the statues, he stations — and explain to them the meaning of these various objects. They would find this practice an excellent instruction not only for the children, but for themselves, for by observation we know that children ask questions which even parents sometimes find it difficult to answer. He instanced the re-His Grace in reply thanked he learned much from his teacher, mark of a famous teacher who said more from his fellow teachers, and very much more from the children whom he The Bishop then imparted the blessing of the Church to the assembled congregation and said that he trusted this blessing would abide with

> Another evidence of the Bishop's attachment to the children was made manifest by his presentation to each of the Separate school pupils on Monday last of a souvenir in the shape of sacred pictures, thus delighting the hearts of the children, the teachers and the It is needless to say that this thoughtful and kindly act will long be remembered by each of the recipients.

them not only in this life but through-

out eternity.

The cathedral was again crowded on Tuesday morning at 7 o'clock when, as announced, His Grace celebrated Mass for the repose of the deceased members of the diocese, and very many of the congregation approached the holy table. This thought of celebrating a Requiem Mass was a beautiful one, and prayers without number were uttered by the people that Almighty God would bless and guard their Bishop for this last evidence of his thoughtful regard for the faithful departed.

At about 8: 15 his Grace left the palace, accompanied by the Adminis-trator of the diocese, Rev. Joseph Bayard, P. P., St. Thomas; Rev. M. J. Ferguson, C. S. B., Assumption College, Sandwich: Rev. L. Brennan, C. St. Michael's College, Toronto and Rev. J. V. Tobin of the Cathedral. A large number of the congregation remained in the grounds of the Cathe dral after Mass, and to these, as well as to the three hundred children who with their teachers, were assembled in front of St. Peter's school, he imparted his blessing. At the C. P. R. station a number of citizens assembled, and on these also his Grace bestowed his benediction as the train moved out from the station. In the private car with the Archbishop were the following priests: Revs. Joseph Bayard, administrator of the diocese; L. Brennan, C. S. B., Toronto; M. J. Ferguson, C. S. B., keep the thought of God in our minds.

With regard to his successor the Ryan, C. S. B., Amherstburg; P. Bren-Bishop remarked that of course in time nan, St. Marys; J. Kennedy, Sarnia;

T. West, Goderich: T. Noonan, Lucan;
T. J. Valentin, Zurich; M. J. Tiernan,
P. L'Heureux, and G. Cleary of the
cathedral. Adelegation of the laity also
accompanied the Bishop and priests.
Oa the way East, the distinguished
party will be joined by Rev. Dr. Kilroy, P. P., of Stratford; Rev. John
Connolly, P. P., of Ingersoll: Rev. M.
McCormack, P. P., Woodstock; P.
McKeon, P. P., St. Augustine, and
others whose names we could not ascertain.

Next week we will publish a full account of the Installation ceremonics.

DEATH OF VICAR GENERAL
ELENA.

It will be with profound feelings of sorrow,
that the Catholics of Canada and of Hamilton
dioces in particular, will learn of the depth of
the Rev. Father L. Elena, L.L. D., V. G.
which fool placed in the Refin. The ambies
priest had reached the advanced age of eightyone years and seven months, and hadeath was
mainly caused by old acc and infinity. Iblost a veteran worker and one whose name and
example will long be an inspiration to those
working in the vineyard of the Lord.
In the composition of the lords,
and comes of one of the deduct and most illustrious families of that district. While yet
on the vineyard with high honors, receiving the degree of Dector of Civil and Canon Law. He immediately entered to a the
distribution of the production the
distribution of the production of the
his practical with the honors, receiving the degree of Dector of Civil and Canon Law. He immediately entered to a the
distribution of the production the
distribution of the production the
distribution of the production of the
his gracial object was now to become an hundre
all in obdelicace to what he felt to be a higher
call. He therefore abandoned his civil career
and the hops which it held out before him,
life to the spiritual welfare of his fellownear the production of the production of the
his gracial course of studies, in order to fit
his self-denial in the old shanty that
suppling. In 186 he was contained in the
his gracial course of studies in order to fit
his sel

Landtag, a position which he held for sometime.

It was at this period when the prospects of further advancement in his chosen profession seemed brightest, that he decided to r. linquish all in obedience to what he felt to be a higher call. He therefore abandoned his civil career and the hopes which it held out before him, and resolved to devote the remainder of his life to the spiritual welfare of his fellow-men. All his earthly ambitions were cast aside, and his great object was now to become an humble priest of the Catholic Church. With this end in view, he went to Rome, where for a time he took a special course of studies, in order to fit himself for the new state to which he was aspiring. In 1865 he was ordained priest in the Congregation of the Resurrection, and shortly after was sent to Canada being stationed at St. Jerome's college, Berlin.

For a number of years, he was Professor and Vice-President of that institution and in his position ably seconded the efforts which its founder, the late Father L. Funcken, was making, to place it in the front rank of the church's educational institutions in Ontario. On account of the ability and administrative talents that he here displayed, he was, in 1871, transferred by his superiors to the presidency of St. Mary's College, Kentucky.

After successfully conducting the affairs of that institution, for two years, he returned to Scanada towards the close of 1873. He was then appointed to the rectorship of St. Dassenb's (German) church, Hamilton, but was there only a short time when he was transferred to the more extensive parish of Formosa, where a wider field for labor a waited him.

Shortly after taking charge of the parish he commenced to erect, around the old building which served as a church, the magnificent edit fice which is to day a credit to the diocese and the pride of the good people of Formosa. It was built without imposing any heavy burden on the people, and for a number of years has been entirely free from debt. It will long remain an enduring monument

the pride of the good people of Formosa. It was built without imposing any heavy burden on the people, and for a number of years has been entirely free from debt. It will long remain an enduring monument of the generosity of a failthful people, and to the zealous, and self-sacrificing labors of a saintiy and devoted Priest.

It is the property of the price property of a failthful people, and to the zealous, and self-sacrificing labors of a saintiy and devoted Priest.

It is the property of the price property of a failthful people, and to the zealous, and self-sacrificing labors of a saintiy and devoted Priest.

It is the property of the price property of the price property of the failth of the catholic laboration of passing the remainder of his life in retirement. He naturally turned to St. Jerome's College, the scene of his first labors.

About this time in acknowledgment of the distinguished services he had rendered to religion, he was raised to the dignity of Vicar General as a representative of the German people of the diocese.

Since his retirement in 1890, Father Elena has remained almost continuously at St. Jerome's College, where by his humility, kind ness, and gentleness of disposition, he endeared himself alike to professors and students. In the death of Father Elena, the diocese of Hamilton may well mourn its loss.

He was one of the few remaining links between the past and present, between the past and present when he had the content of the Catholic Liberal Electors of their riding for the efforts of such means father Elena, that this satisfactory condition of a flairs has been brought about. A notable trait of his character was the acute disceroment which enable that the self-section of the different ridings, and for the catholic laborate in the different ridings, and for the catholic laborate in the presentation of the m

efford.

Of him it may well be said, the grace of God was not given him in van. Its gentle and effective influence guided him through his long years of labor, and the shining example which remained behind will long have its influence on the numbers of those by whom he was honored and revered.

On Thursday morning his body, preceded by a procession composed of the students and faculty of St. Jerome's College, was removed to St. Mary's Church, Berlin, Before Mass Rev. Father Fennessy addressed a few impressive remarks to the congregation. He spoke of the holy life led by the deceased, and mentioned in particular his great devotion to the Blessed Sacrament—a devotion which led him in the latter years of his life to become a member of the Eucharistic League.

Solenn High Mass was then celebrated by Rev. Father Fennessy, assisted by Father A. Weller, deacon, Father I. Perius, sub-deacon, and Father J. Schweitzer, master of ceremonies. The pail-bearers were: Messrs, V. Zarek, V. Benarek, P. Walsh, J. Weis, Wim. Whearty and Jos. Eckert. A choir of students, under the direction of Rev. R. Lehman, furnished suitable music for the occasion. After Mass the large congregation filed past the bier to take a last look at the remains of the venerable priest. The procession was then reformed and accompanied the body to the station. From there the remains in change of Rev. Wim. Kleooffer, sr., and Rev. R. Lehman, were sent to Mildmay, the most convenient station to Formosa, where the last and most impressive ceremonies took place on Friday morning. Solemn Requiem Mass was chanted by Rev. Father Forester, assisted by Father Lehman, deacon, Rev. Fr. W. Gelt, sub deacon and Rev. Frather Kleoofer, C. R., master of ceremonies. After Mass Right Rev. Monsignor McEvay, representing the Bishop of Hamilton, read a letter from His Lordship expressing the regret he felt at being unable to be present. Speaking in English, Father McEvay paid a glowing tribute to the many virtues of the deceased priest. He referred in particular to the love of

LETTER FROM THE BISHOP, READ AT THE REQUIEM MASS, FORMOSA. Bishop's House, Hamilton, April 27, 1899. My Dear Monsignor McEvay—As I have just learned that the funeral of our dear departed

CATHOLIC LIBERAL CONVENTION

To the Editor of the CATHOLIC RECORD:

To the Editor of the CATHOLIC RECORD:

Dear Sir.—At a representative meeting of the
Catholic Liberals of Toronto, held on the 26th of Abril, the following resolutions were unanimously adopted:

Whereas it has been always recognized by the
Dominion and Provincial Governments that
the Catholic people of Ontario are entitled to
fair representation in their respective Cabinets
and Legislatures; and
Whereas it is desirable both in the interests
of Catholic people and of the Liberal Party
that such representation should be the besu
obtainable; and
Whereas the principal of representation hav-

causes, the affairs of the church were still in a comparatively undeveloped state—to the present when she can boast of her flourishing condition, and her splendid and weil equipped organization. It is owing in a great part to the efforts of such men as Father Elena, that this satisfactory condition of affairs has been brought about. A notable trait of his charcler was the acute discernment which enabled him to discover in young men any sign of your to-day doing great and noble work, how for the carbon of that him for first turning their thoughts in that direction and also for the meterial assistance he was ever willing to afford. wishes to attend may have full opportunity to do so, and also to forward upon enquiry from the undersigned any other information which may be desired. Yours truly, Hon. Secretaries, W. T. J. Lee and Thomas Matter.

KALAMAZOO HOSPITAL.

The tenth annual report of the Borgess Hospital, under the direction of the Sisters of St. Joseph, Kalamazoo, Mich., has been sent us. Joseph, Kalamazoo, Mich., has been sent us. This hospital was compared by Right Rev. Gasper Henry Borgess, D. L. the third Bishop of Detroit, who of the third Bishop of Detroit, who of the state of the third bishop of Detroit, who has the stablishment. It is, we know, in a fourishing condition, and is able to care for a number of charity putiats able to care for a number of charity putiats and in connection with the hospital, the commendation of the study for the nurses being through and extending over a period of three years. The report before us contains half-tone engravings of the late Right Rev. Bishop Borgess, the hospital operating room, the parlor, the menital ward, the diming room for convalescent patients a surgical operation in process, the chapel, the office, the upper corridor, a pretty view of a private room, a snap shot, "applying a plaster cast," another view of a private room, etc., Any of our readers who wish to see this nicely-gotten up pamphle maydo so by sending 10 cents to Borgess Hospital, Kalamazoo, Mich., U. S.

(For the CATHOLIC RECORD.) THE MAY TIME.

The early wild flower blooming lowly sweet.
The filly fair asleep upon the stream,
The fragrant rose, whose modest blushes
gleam
From leaves between, all anxiously compete
For place of honor at Our Lady's feet;
They fragrant incense offer, while they seem
To whisper in their glee, that life's young
dream

dream Is realized—their Virgin Queen to greet.

We pray thee, tenderest Mother, be our guide; Keep us thy children ever in thy care; And should we wayward wander from thy side, Misled by the baubles that our souls en-

snare, Thou it not forget us in that evil day— The boys and girls who loved to keep the May. -Brother Remigius, C. S C

NEW BOOK.

"A College Boy" by Anthony York, author of "Passing Shadows," etc., etc., will be eagerly welcomed by a very large class of our boys and girls. The book is published by Benziger Bros. Price 85 cents.

"The Sacred Heart. Anecdotes and Examples to Assist in Promoting the Dovotion to the Sacred Heart. From the original of Rev. Dr. Joseph Keller. With imprimatur of the Archbishop of New York. Red cloth binding. Handy volume. Price 75 cents. Published by Benziger Bros.

Our lives are what we make them, and the man who has the possibility to become great and does not, is ignoble ; while, on the other hand, he who acts up to his standard, who is honest, who is true to himself and true to his God, commands all praise and esteem. Mae Clairmont in Leaflets from Lor BY A PROTESTANT MINISTER.

XXXII. The most effective weapon in the armory of popular Protestant controversy is that Rome is inexorably bent on securing supreme political control throughout the world, and that in every country, through the Bishops and priests, she is laboring incessantly for this end

We will consider this more at length hereafter. It suffices here to say, that a Church which is not incessantly laboring to make the mind of Christ ef laboring to make the mind of Christ erfective, in public as well as in private
life, is not worthy of the name of a
Christian body. And how should it
labor to do this except according to
its own apprehensions of the mind of
Christ? It is this last thing, however,
which is the stone of stumbling and
the rock of offence. Let the Pope only
easy something, however distinctly y something, however distinctly olitical, which falls into line with Protestant opinions and wishes, and, except by an implacable minority, the supposed iniquity of his political striv-ings is suddenly forgotten. In other words, it is terrible in him to try to inwords, it is terrible in him to try to in-fluence politics if he really acts as Pope, but if he will only say "Pope" and mean "Archbishop of Canterbury," or "Pres-byterian Moderator," or "Methodist Bishop," or if he only does something that can be so interpreted for the mothat can be so interpreted for the moment, then he is the most charming old

man that the ages have seen.
Unbelievers go ahead of Protestants in their readiness to denounce the Pope unsparingly on principle and then to forgot all their denunciations as soon as he says something which they think they can turn to account. For instance, Gambetta was unwearied in denouncing clericalism as the great enemy. His school declared: "The priests must learn to give to Caesar the things which belong unto Caesar, and to understand that everything belongs to Caesar." Yet when Gambatta and Yet when Gambetta came to Caesar." to believe that Leo was really unfriendto monarchical plottings in France, his letters show that he begins to praise him as an enlightened and reasonable man, whose friendship republicans would do well to cultivate. When then a few years later, Leo XIII. publicly admonished French Catholics to give up all foolish identification of monarchy with Christianity, the prominent unbeliever Eugene Spuller hailed the Papal authority as something highly desirable to be enforced in France over all Catholics, and in his new born zeal attributed to Papal authority reach and compass far beyond all that Catholic theology, of any school, has ever ascribed to it, or would tolerate.

I shall revert again to this attitude of Eugene Spuller towards the Papacy. Now I wish to remark that Protestantism, which in these matters is substantially one body over against Roman Catholicism, is bound, as being Christian, to do all that in it lies to secure that legislation shall proceed along Christian lines. Moreover, if it would not be curiously inconsequent, it is bound to favor Christian legislation that shall rest in the main on Protestant assumptions. If I have to walk anywhere, how should I walk except after my own gait? What a goose I should make of myself it I were all the time trying to "neutralize" my gait, so that it should neither be mine nor anybody else's! In like manner, when Catholics are or become a majority, not. Yet there is a question inside of their obligation to act as Christians in this which demands distinct considerapublic life implies, not so much the ob-ligation as the necessity, of acting as Catholic Christians. How should they act? As Protestant Christians? That would mean that they are to carry out that which they hold true, Christianity, in the lines of that which they hold false, Protestantism. Are they to act as Christians, indeed, but neither Protestant nor Catholic Christians? That would be a simple impossibility. If it meant anything, it would mean that they are to be Christians in name, but unbelievers in fact. Therefore, when Protestants are in the ascendant in a country, they may be expected in the main to follow Protestant lines in legislation, and Catholics in like circumstances Catholic lines.

This does not mean that either Protestants or Catholics have the obligation, or indeed the right, ever to forget, that they are to be considerate to wards those of other ways of thinking. It is no explicit doctrine of the New Testament, or of Christian Tradition, that misbelievers and unbelievers should, or should not, be admitted to civil rights. It appertains to the State to determine this, not to the Church. In Spain, before Ferdinand and Isabella, the Jews were sometimes admitted to high office, sometimes shut out. It was not the Church that determined the one or the other; it was the Kings. When the Holy See, in 1648, entered a pro forma protest against the Peace of Westphalia, it was not that it supposed that the free exercise of the Protestant religion in Germany was to be restrained. It protested because the Treaty ratified enormous confiscations of Church pro perty without securing the consent of the Pope. Yet even this involved no excommunications or interdicts against the Catholic Princes and Bishops that accepted the Peace. In like manner had Belgium, on becoming a kingdom in 1830, provided in its constitution that Protestants and Jews should be disfranchised, the Bishops would doubtless have sworn to support it. When it provided that no religion should be disfranchised, the Bishops, under full sanction of Rome, swore to support it, and have kept their oath irreproachably to this day. When the Belgian Catholics lately, led by the Bishops,

reintroduced Catholic teaching in the

schools, they were careful to exempt the children of all objecting parents. In like manner, Catholics in Great Britain swear to support laws which, if the Prince of Wales, becoming a Catholic, should attempt, on his mother's death, to force his way into the throne, would require them to keep him out, even at the cost of his life. As Cardinal Newman remarks (evidently with the approbation of Rome, which thereafter raised him to the purple) it does not appertain to the Pope to decide who shall be king of England, but to the law. On the other hand, the Protestant subjects of Spain are sworn to carry out laws which, as I understand, would require them to bar from the throne, even to the shedding of blood, a Protestant Prince of the Asturias. Yet again, all Prussian subjects, of whatever religion, are bound, should the Protestant Hohenzollerns die out, to support, by word and work, the title which would then inure to the Catholic Hohenzol-In all these various countries lerns. the obligations are perfectly parallel. in all, moreover, they are equally in-dependent of Pope, Primate, Bishop or Presbytery. It is no article of Chris-tian faith that the adherents of all religions shall be civilly enfranchised. If any Church imposes it in its con-fession of faith, it does what it has no business to do. Yet in the providental evolution of Christendom, it has come

to be accepted in almost every country, as a permanent fact, that a man's re ligion shall not determine his civil rights. Catholics understand this just as well, and accommodate themselves to it just as ingenuously as anybody else. There are rude fanaticism and rude fanatics everywhere ; Anti Sem ites, A. P. A.'s, and in some of the ruder Catholic countries, sporadic out-bursts parallel to the latter, and even Yet (excepting barbarous Russia) these are little more than the dregs and dross of a Christendom which is coming to understand that the busi ness of the State lies mainly within the range of those interests which are common to all men, whatever may be their relations to the spiritual world, so long as they are willing to accommodate themselves to the general principles and institutions of Christian morality. Whether such a toleration covers the case of the Mormons is a question not

yet finally settled.

Yet surely this does not mean, as the Freeman's Journal has just been developing with admirable lucidity, that a religious man is not to act as one whole in every direction. He must, or he is worth nothing ; is the mere fragment of a man. As Newman remarks, it involves no lack of justice or benevolence in either Protestants or Catholics that, where they prevail respectively, the prevailing tone of legislation must of cessity, to a certain extent, cramp and restrain the religion of the minority. As the Cardinal says, Catholics often, naturally enough, but not altogether reasonably, overlook the necessity that a minority religion can never be quite as comfortable as a majority religion. The present writer flatters himself that he has a decent measure of justice and good will towards the Cath olics, yet he would be a strange kind of Protestant if he did not feel more at home among Protestants than in a

Catholic country. To complain, therefore, that Rome, or that Wittenburg, desires to prevail in a country, is very unreasonable. Neither would be worth much if it did Charles C. Starbuck,

Andover, Mass.

Good Reading.

From the [Pastoral] Letter of the New Zealand Hierarchy.

Every Catholic home ought to ban ish from it every allurement to evil; and among the incentives to vice and anbelief one of the strongest in our day is bad literature and bad read-Bad books and newspapers and periodicals and novels have been the cause of the ruin of religion in many of the continent of Europe They will do the same in this colony unless the antidote is availed of and that antidote is good Catholic lit erature and good reading. The strength and light and balm conveyed into a home or to an individual by a good book is incalculable. It is often better than the voice of the pastor. Its addresses are never inopportune; it never grows impatient with our stupidity nor wearied at our obstinacy; it waits calmly for our adhesion or rejection, and when it has done its good work with us, it passes on to another soul, to be there also a friend and counsellor. Catholic parents, see that your homes are supplied with good literature; and Catholic pastors, be careful to found good parish libraries. Our youth will and must read; supply them with the right lit-No work of zeal will be more

Quaint Sayings.

fruitful.

Quaint Sayings.

It is interesting and instructive to read bright and well constructed advertisements. Messrs. C. I. Hood & Co., of Sarsaparilla fame, must have been at a great feast and taken everything home with them. They are using a bright selection of quaint old sayings and proverbs as the starters in a series of clever advertisements, wherein the proverbs are neatly turned and paraphrased to fit the subject matter. The public like this breezy advertising, as it reminds of other proverbs and opens up discussion.

In Nature's Storrehouse There are

other proverbs and opens up discussion.

IN NATURE'S STOREHOUSE THERE ARE

CURES.—Medical experiments have shown
conclusively that there are medicinal virtues
in even ordinary plants growing up around
us which give them a value that cannot be
estimated. It is held by some that Nature
provides a cure for every disease which neglect and ignorance have visited upon man.
However, this may be, it is well known that
Parmelee's Vegetable Pills, distilled from
roots and herbs, are a sovereign remedy in

FIVE - MINUTES' SERMON.

Fifth Sunday After Easter. THE NECESSITY OF PRAYER.

Ask and you shall receive." (John 16, 24,) There is no admonition which occurs oftener and more emphatically in the

Old and New Testament, than that of prayer. In the gospel of to day, our Divine Saviour wishes again to incul-cate forcibly the most important of all Christian duties, and to induce us to fulful this duty. He promises that every prayer said in His Name will be infallibly granted. And truly, be loved Christians, if we love God and desire to save our souls, with what obedience and how readily should we not listen to the voice of our Redeemer and make prayer one of the most important and holy occupation of our

life!
Not wishing to pray any more what else is this, but high treason against God, and a crime against one's self! Heaven and earth praise and glorify God, all creatures, great and small, are in unison day and night, to offer their homage and adoration to the Creator. If man refuses to join in this chorus of joy, he denies God adoration and song of praise, he is a criminal against the Divine Majesty, not worthy that the earth should bear him, or that the sun should give him light.

But he is also a criminal against himself; for he deliberately deprives himself of those graces without which he can never attain his last end. To prayer, as our Lord Himself assures us, God has annexed most of those graces which are not necessary for our eternal salvation. "Ask and youshall receive, seek and you shall find, knock and it shall be opened unto you." If you therefore honor God no longer by asking, seeking or knocking, there is no race for your salvation, no assistance in doing good, no protection against evil, and then, like a blind man without a leader, a soldier without arms, you will perish and become a prey to eternal destruction.

Hence St. Chrysostom says so beau-tifully and truly: "To pray no longer and to lose your own soul, is one and the same thing; for without prayer it is impossible to lead a God-fearing And St. Thomas Aquinas, the Angelic Doctor of the Church, says: 'To be saved, we must struggle and conquer; but this we cannot do with out the grace of God. This grace, however, is granted us only by prayer." Listen also to the truly imressive words of the holy doctor St. Alphonse: "Our eternal salvation, says he, "is linked solely to prayer If we pray, our salvation is certain ; if we cease to pray, our damnation is equally certain. All the damned who equally certain. are now burning in hell were lost because they did not pray; for had they prayed, they would not have lived in sin, nor died in impenitence. On the other hand, all the saints were saved because they prayed; for by prayer they received the strength to walk in the path of holiness.

Behold, dear Christians, thus the saints judged of prayer, and how sincerely, they meant what they said, their lives have proved. Show me one of the great number, who did not day after day spend many hours in prayer, conversing with God! How many among them, after passing the hours of the day in the most laborious work for God and the salvation of others, even deprived themselves of their night's rest to refresh and strengthen their soul in prayer. Hence, wonder at their angelic life and the splendor of their glorious virtues, whereby they became spectacle for Heaven and earth. For it remains eternally true what St. Augustine says: "He that knows how o pray well, knows how to live well, Equally true is the assertion of St. Teresa: "He that ceases to pray, be-comes either a beast or a devil"—a peast by his indifference, a devil by

his hatred of God and divine things. Let us seriously ask ourselves to-day before God and our own conscience: How have we fulfilled this great duty of prayer? Has prayer always been for us a delight and desire, or must we be numbered among the many of our day, who know nothing of prayer, who never practice it or perform it only with the lips? Woe, woe, if in truth this must be said of us! How seriously ill must not the soul be, that is dis gusted with the heavenly food of prayer; truly not less ill than a body which can no longer bear food and must finally perish of complete exhaustion!

Dearly beloved Christians, it is in our power to cure this dangerous disease of the soul. Let us do so by all means; let us henceforth give to prayer its proper place in our Christian life. Let us pray daily with attention and devotion, especially in the morning and evening, before and after meals, and at the sound of the Angelus. Let us recommend ourselves most fervently to the Sacred Hearts of Jesus and Mary. In all temptations let us have recourse to God by pious ejaculations. Let us convert our daily labors and sufferings, even our pleasures and amusements into a beautiful prayer, by frequently elevating our minds and hearts to fulfill the great commandment of our Saviour : pray and not to faint." (Luke 18, 1.) what it has always been for the saints, -light in life, consolation in suffering strength in weakness, armor in combat, help in danger, salvation in death. Amen.

NERVES must be fed on pure, rich blood. Hood's Sarsaparilla is the best nerve tonic. By enriching the blood it makes the nerves

THE DRINK HABIT.

We wonder how many of the friends of the Visitor have read that most path-etic of the "Essays of Elia" entitled "Confessions of a Drunkard?" Lamb was a quaint genius and fully qualified to speak from experience if so disposed. Still it is hard to say whether he wants to be understood as lifting the veil of his own weakness or not.

Time out of mind moralists and

preachers have discoursed about the folly and misery of drunkeness and have administered wholesome counsel to the victims of the drink habit, "Abstain;" "Begin a reformation, and custom will make it easy," says the moralist. "Look not upon the wine when it is yellow," says the preacher. The remedy for so monstrous an evil is ridiculously simple. It is as easy not to drink as it is not to teal, nor to tell lies. Lamb undertakes to set forth the misery of drink from the drunkard's point of view. He pictures the bondage which, in spite of protesting friends, and a reprobating world, holds the drunkard's soul in thrall. He urges that compassion for the drunkard ought to be mingled with our disapprobation of his folly, and, to give point to his plea, discloses the hateful secrets of his Tartarus. He reveals the broken and dispirited drankard

nature conscious of its own degradation

and helpless to rise. He shows why

the sage, easy prescriptions of the moralist and the preacher are seldom of the benefit to the patient.

The drink-habit induces a constitutional tendency; it enslaves the whole victim, body and soul. The tremor of his hands, the dulness of his eyethese are bad enough—but they are as nothing to the desolation that reigns within. He is tormented with indecision, and the springs of moral action are deadened. The beginning of a reformation, theoretically easy enough, entails anguish unspeakable. Even when drink has long ceased to bring back its first enchantments, and the poor victim knows that it will deepen rather than alleviate his misery, the constitutional tendency demands grati fication regardless of consequences He feels himself going down a precipice with open eyes and a passive will. He sees the end and has no power to escape it. For him there is no middle way. Not to take all he wants is as bad as not to take any at all. The pain of self-denial is the same. And, at last, the stage come when the faculties of the soul, dis

evil, with utter imbecility to good, this is the condition of the drunkard. 'I am," he concludes, "a poor nameless egotist, who has no vanity to consult by these confessions. know not whether I shall be laughed at or heard seriously. Such as they are, commend them to the reader's attention, if we find his own case in any way touched. I have told him what I am come to. Let him stop in time. Verily, this strange performance is the best temperance sermon on record .-

turbed by repeated acts of intemper-

ance, depend for their faint activities

upon that which has devastated them. So, that, "the drinking man is never

less himself than during his sober in-

tervals."

Unwilling subjection

PHYSICIAN HEAL THYSELF,

Providence Visitor.

A copy of the Religious Intelligences of Fredericton, N. B., which has been sent to us, publishes what purports to be an extract from a "Roman-ist" journal of Paris, declaring that her arms fell with her, without, how-"Anglo-Saxon nations are foremost in matters of religious life, as well as in those of science and of commerce whilst the Latin races are growing weak in their sense of religion as well as in their political influence.

The supposed "Romanist" writer (he certainly is a very ignorant and disloyal Catholic, if a Catholic at all,) goes on to give the reason of the alleged decay of Catholic nations. He attributet it to "the habit of treating exeternal ceremonies as the main element in religion." He calls it superstitious, a "parade drill, unworthy the wor shippers and of the God they worship. To this the editor of the Intelligence adds the following comment, "Romanists, it is suggested, might do well to heed such words of warning from a friendly source." Now, it is a curious fact that in the

very same number of this paper occurs the following editorial paragraph:

"It is estimated that fifty millions of the people of the United States are non-churchgoers. It seems almost incredible that only two sevenths of the people give any attention to public worship. It is a condition which may well arouse Christians to more faithful

May we not well exclaim, "Physician, heal thyself!" Our esteemed con-temporary, who is so solicitous about "Romanists," will no doubt excuse us if we adopt his own suggestion, with the change of name, that it would be well for Protestants to heed such words from a friendly source. Certainly the observance of the forms and cere monies of religion is an indication of a far better condition of a people than the indifference and infidelity which keep them from going to church at all. Heaven. Oh, then, indeed, we shall The Intelligencer very properly remarks that such a condition may well "That we ought always to arouse Christians to more faithful serv ice. To us it is a very alarming fact Then, prayer will also become for us that Protestantism is losing its hold on the masses. It is a notorious fact that Protestants everywhere are rapidly tending to skepticism, disintegration and agnosticism. They had no authority, no ground or faith. They are cast loose upon a wild sea of doubt, uncertainty and unrest. They have

Lasts long lathers free-a pure hard soap-low in price-highest

in quality—the most economical for every use.

That Surprise way of washing—gives the sweetest, whitest, cleanest clothes

with easy quick work. Follow the directions. Saves weary work-much wear and tear. Surprise Soap is the name—don't forget,

These Brands are exclusively used in the House of Commons.

coming to the fore. She is shaking herself from the ashes of three cen-turies of persecution. With a bond of union which nothing can shake; inheriting the traditions of the Fathers embodying in her teaching the combined wisdom of the ages; with a worship which appeals to the deepest religious feelings of our nature, she speaks in most emphatic terms to every intelligent, disinterested, candid person, imparting a profound conviction that if there is Christianity at all it is in the Catholic Church and in the Catholic Church lone. - Sacred Heart Review.

DEVIL IN MISSIONARY LANDS.

Under date of December 22, 1898. the Abbe Archimaud, a missionary in Annam, communicates to the Revue du Mondu Invisible an account of what would be regarded as extraordinary occurrences where Christianity prevails, though by no means unusual in Pope Leo's beautiful letter, and that is, pagan lands. The strange events the Vicar of Christ spares the authors took place at Phan thiet, Annam. John L. Nevius, a Baptist missionary in China, relates many similar phe nomena in his learned work "Demon Possession and Allied Themes." The Revue publishes the Abbe's communication in its issue of the 15th of March

Quite recently—a month ago—I administered baptism to twenty seven adult catechumens. They stood in the middle of the church, arranged in two rows—the men on one side, the women on the other. When I had placed the blessed salt on the tongue of one person-a woman of twenty-four yearsshe was thrown down violently with her face to the ground. ever, suffering injury. In falling, he dealt me rather a fierce blow with her fist. She lay unconscious, moaning piteously, and seemingly enduring intense suffering.

I continued the ceremony without heed to the occurrence, when a girl, twenty years old, fell backward during the recitation of the exor-She appeared to suffer even cisms. more than her companion.
remained in that state Both twenty minutes. At length they regained consciousness by degrees and quietly arose. As the ceremony proceeded. I came to the first to ask her the question of the Ritual: "Do you renounce Satan?" She answered: "I renounce." Saying this, she fell again, backward this time, but with a rapidity which I can not comprehend for it seems to me that a body could not possibly fall to the ground with such velocity. Little by little she recovered consciousness.

The same thing happened five months ago to a native priest who was administering baptism. Four persons remained thus prostrated for over half an hour.

Such happenings are not infrequent in this country, but I cite only those which I witnessed. It should be noted that all these persons are sound in mind and body, and had never before experienced such falls. After the pouring of the water they were invariably relieved, and arose, unassisted without difficulty.—Ave Maria.

THE BEAM IN OUR OWN EYE.

Mobs, riots, murders, lynchings and burnings occur with sickening fre-quency in these United States of Amerca. Amongst us violence often takes its nost brutal and savage forms. Our civilization is supposed to be the fruit of Anglo Saxon influences. One of the striking characteristics of that civilization is an accute appreciation of the the faults of others and a blindness to our own. We talk of other people's with contempt and scorn, point out their failings with derisive finger and no use for priest or church.

On the other hand, the Catholic make an examination of conscience—

Church is everywhere reviving and by the way not an Angle-Saxon traitwhat are our sins? See the daily and disgusting record of them in our news-They are served up to us twice papers. a day with unflagging zeal, and yet we fail to understand that we are not a law-abiding people ; that the record of crime and sin to our score should make us hesitate for shame betore we make accusations against other peoples. amine impartially - will you find amongst the so much aspersed Latin peoples a larger and a more terrible list of crimes than foots up to our ac count; will you find the nature and character of those crimes more brutal and revolting than our own? Drop the veneer of puritanical pharasdism which which Anglo-Saxonism is wont to varnish its vices, and you will see as a race-type as hideous a moral leper as ever encumbered the face of the earth. - Church Progress

THE POPE'S LETTER.

One thing is clear to every reader of

Pope Leo's beautiful letter, and that is, of the errors he condemns. may be remarked that the Rev. Dr. that all could imitate him, and be content with his calm doctrinal statements of Catholic belief and practice, without indulging in personalities, either by striving to defend certain people from the taint of error, or by rejoicing in their condemnation! It is this respect for persons, and exaggerated regard for their utterances which have caused most of this controversy, and which threaten now in some quarters to distract people from a proper attention to the doctrines inculcated by His Holiness. Why should some of our Catholic weeklies be so quick to defend the Congregation founded by Father Hecker, when the Holy Father does not impute any blame to them? Why other times show little regard for the London Tablet, undertake to reprint its promised series of leaders on the question, which the writer has wisely brought to a close, we trust, after showing in the two articles already written that he was unacquainted with his subject? Even the conjectures made by certain newspaper correspondents as to the persons who induced the Pope to write this letter, as well as to those who wrote; or helped him to write it, are all amiss, and surely lessen the simplicity with which every Catholic, priest or layman, should accept the utterances of the Head of the Church.

Another thing made clear by the letter of Pope Leo, is the necessity of thorough theological training for prieste, and of full catechetical training for converts as well as for those who are baptized when children. Long and laborious study is only a part of such training; it embraces likewise the formation of habits of docility, patience and humility enough to accept as something far above our ordinary powers the knowledge of any Christian truth. If years of study are required for the mastery of any branch of knowledge, they are certainly needed for the most excellent and difficult of all sciences. Indeed, in theology, as in human sciences, the most that many can hope to learn is that the most cultivated mind cannot acquire the full knowledge of it, and that it is a great deal to know the limits of one's powers, and the value of silence on questions which one has not carefully examined. - Messenger of the Sacred Heart.

I offer to Thy Heart, O Jesus, all that I am by Thy grace, and all that I may be by Its help during the course of my life. I most humbly pray Thee to accept the entire gift which I make Thee of myself.

Check that Cough BRONGHIAL TROCHES. Fac-Simile Signature of John & Room Son box.

OUR BOYS AND G

MAY 6, .890

I saw a violet's face to day
Peep out from 'neath a ston
And close to it I knelt to lay
My cheek against its own,

And whisper: "Tell me, little With thy brave tender face, How could you struggle to the In this ungracious place?

"An exile from thy kin and kith
To bear so brave a part!
How could you live, my sweet.
This stone upon your heart?

Why doth the laughter in thin Bring sudden tears to mine? Is't that I see an anguish wise, Brave patience, dear, in thir "Thy sweetness—did the stone the Thy heart give this to thee Tell me the secret little one, I'll guard it lovingly."

The violet seemed to closer dra My cheek amid the moss; "The tenderest Face man ever Looked out from 'neath a cro

Longfellow and the Chi The great poet was alway of his own family, but all folk: and there were man who visited him often, an ways entertained by with great kindness. M Fields gives us an extrac husband's diary, which tel of the poet's small friends tri

his affection in a practical v I remember there was boy, of whom he was very who came often to see him. the child looked earnestly a rows of books in the librar length asked: 'Have you Giant-Killer?' Longfellow to confess that his library d tain that venerated volume. fellow looked very sorry, an slipped down from the poet's went away; but the nex Longfellow saw him comi walk with something tigh in his little fists. The brought two cents, with wi feilow was to buy a 'Jack Killer' of his own."

An Arab Legend There was once a rich me the Ave Maria, who was with a caravan of goods ov country. Night was comin brigands abounded; so great haste, wishing to rea tination before the light of But as he hurried his wea on he saw a boy sitting b

side.
"What is the matter?" "I have a thorn in my

swered the young pilgrim, go no farther." Then the merchant, for danger, stopped and ex thorn from the wounded for

the boy a piece of gold. Years went on, and the found himself in Paradise. "Why do I have so make asked an angel, "w more deserving have so fer

"Because," said the a grew and grew until it be tree, and the roses are you good deed done on earth sevenfold in Paradise."

Things Children Shoul The proper form for

people. That the gentleman is the lady, and never the gentleman. How to greet a hostess

ceiving at a reception o ment and how to take leav That it is not good for absent minded in company That one never cong bride at a wedding, but happiness. The bridegroo

be congratulated. Younger children shoul that it is not polite to take table before other member ily have done so, but to r ing beside the chair until

That it is necessary to rules of table etiquette str meal.

Do not forget to teach th say good night to each oth to older members of the they go to bed. It is seld do it of their own accord, radeship and equality thoughtless of little courte

Familiar use has robbe of its significance, but should know that God and from the same root, wi meaning. "Good-bye" with you," and the phrase, "Good night to y

guard the night to you. It may, perhaps, have meaning for the children this, and perhaps the h will come more readily for Perseverance

When I first went teacher would say, if a superplexed and used those "I can't"—"If at first ceed, try, try again." this little proverb is not Did not Robert Bruc

from the spider, and su insect proved the truth when he swung so ma beam to beam and su many attempts to comple We all know the valuation Atlantic cable. How m are sent from continen through mighty ocean ing joys and sorrows to h

wonders were accompli

OUR BOYS AND GIRLS.

A Becret I saw a violet's face to day
Peep out from 'neath a stone,
And close to it I knelt to lay
My cheek against its own,

And whisper: "Tell me, little one, With thy brave tender face, How could you struggle to the sun In this ungracious place?

"An exile from thy kin and kith
To bear so brave a part!
How could you live, my sweet one, with
This stone upon your heart?

"Why doth the laughter in thine eyes Bring sudden tears to mine?

Is't that I see an anguish wise,

Brave patience, dear, in thine?

"Thy sweetness—did the stone upon Thy heart give this to thee? Tell me the secret little one, I'll guard it lovingly."

The violet seemed to closer draw My cheek amid the moss;
The tenderest Face man ever saw
Looked out from 'neath a cross.'

Longfellow and the Children. The great poet was always fond of children. He loved not only those of his own family, but all the little folk : and there were many children who visited him often, and were always entertained by Longfellow with great kindness. Mrs. Annie Fields gives us an extract from her husband's diary, which tells how one of the poet's small friends tried to show

his affection in a practical way:
"I remember there was one little boy, of whom he was very fond, and who came often to see him. One day the child looked earnestly at the long rows of books in the library, and at length asked: 'Have you Jack, the Giant-Killer?' Longfellow was obliged to confess that his library did not contain that venerated volume. The little fellow looked very sorry, and presently slipped down from the poet's knee, and went away; but the next morning Longfellow saw him coming up the walk with something tightly clasped in his little fists. The child had brought two cents, with which Longfellow was to buy a 'Jack the Giant Killer ' of his own.'

There was once a rich merchant, says the Ave Maria, who was traveling with a caravan of goods over a desert country. Night was coming on, and brigands abounded; so he great haste, wishing to reach his des-But as he hurried his weary animals on he saw a boy sitting by the road-

side.
"What is the matter?" called the "I have a thorn in my foot," an-

swered the young pilgrim, "and can go no farther." Then the merchant, forgetting the

danger, stopped and extracted the thorn from the wounded foot, and gave the boy a piece of gold. Years went on, and the merchant found himself in Paradise.

"Why do I have so many roses," he asked an angel, "when others more deserving have so few?"

' said the angel, "the "Because," said the angel, "the grew and grew until it became a rose tree, and the roses are yours : for one good deed done on earth is returned sevenfold in Paradise.

Things Children Should Know.

The proper form for introducing

How to greet a hostess and those receiving at a reception or entertain-

ment and how to take leave. That it is not good form to appear absent minded in company.

That one never congratulates a bride at a wedding, but wishes her happiness. The bridegroom is the one e congratulated.

Younger children should be taught that it is not polite to take seats at the table before other members of the family have done so, but to remain standing beside the chair until all have as

That it is necessary to observe the rules of table etiquette strictly at every

Do not forget to teach the children to say good night to each other, as well as to older members of the family, when they go to bed. It is seldom they will do it of their own accord, because com radeship and equality render them thoughtless of little courtesies.

Familiar use has robbed the phrase of its significance, but every child should know that God and good spring from the same root, with the same meaning. "Good-bye" is "Good be with you," and the old-fashioned phrase, "Good night to you," is "God

guard the night to you. It may, perhaps, have a different for the children if they know this, and perhaps the homely phrase will come more readily for each other.

Perseverance.

When I first went to school my teacher would say, if a scholar became perplexed and used those ready words, "I can't"—"I fat first you don't succeed, try, try again." The virtue of this little proverb is not fully appreci-

Did not Robert Bruce take advice from the spider, and surely that tiny insect proved the truth of this saying when he swung so many times from beam to beam and succeeded after many attempts to complete his web.

We all know the value of the great Atlantic cable. How many messages are sent from continent to continent through mighty ocean depths, bringwonders were accomplished through at once.

the energy of the late Cyrus W. Field. Five times did he try without avail, but at last he succeeded, giving to the world his wonderful invention. Had he given up at his early attempts what would have been the results?

Many battles have been fought, such s the battles of Saratoga, Gettysburg and Chattanooga, which would have been lost but for untiring persever-

If at school a problem, quite difficult. to your lot, do not asy : do it "but remember the motto:

"I'll try, is a soldier, I will, is a king. I will, is a king.
Be sure they are near
When the school bells ring
When school days are over
And boys are men,
I'll try and I will,
Are good things then,"

Only a Cabin Boy.

A big battle was being fought between the English and Datch navies Sir John Narborough was the English admiral, and the masts of his ship had been shot away almost directly after the fighting began. In spite of the greatest care and the most splendid pravery, Sir John saw that the English must be beaten unless he could get help. There were a few ships some distance off to the right, but they were to act as a reserve, and would not enter into the battle without message from him.

Sir John stood a moment considering how the message could be sent. It was not possible to signal; there was only one way-the message must be

carried. The admiral wrote his order, telling the reserve to come and help him at once; then he called for any one who was willing to be the messenger.

Think of the scene a moment, and then you will understand what a brave heart was needed for the ser-Below was the sea; around, above, in it, there rained a heavy shower of bullets. The long swim would be trying enough, but to swim with the chance of being shot every minute was terrible. Yet many sailors came forward at their admiral's call ready to risk their lives for their country's good.

They were all grown-up men, and they must have stared in wonder as of the cabin boys, Cloudesley Shovel, said:

"I can swim, sir; and if I am shot I shall be missed less than any one

After a moment's hesitation the paper was handed to the boy, who put it between his teeth and sprang overoard. How the men watched him as long as he could be seen! He reached the reserve ships in safety, and, as they went into action at once, a victory was gained by the English

When the sun was setting Cloudesly Shovel stood once more upon the admiral's ship, and received his heartiest thanks. "I shall live to see you have a flag

ship of your own," he said. The admiral's words came true, for the brave cabin boy became Sir Cloudesley Shovel, one of the greatest British admirals.

Language Among Dogs.

The most remarkable evidence that animals can talk to each other was witnessed near Lawrence, Kansas, a few days ago on the farm of Wm. Seymour. Seymour has two dogs which are accustomed to remain in the barns and have become firm friends with the people.

That the gentleman is presented to the lady, and never the lady to a gentleman.

The double an extent has this dollar watch may lose or gain a couple of minutes, but the difference is not of importance to the average man. The one may last a couple of lifetimes, immediately on their return they rush together and rub noses and give other evidence of delight at meeting.

The dogs and horses go to the pasture together and return home at evening in company. This remarkable and close friendship has been noted by many and much commented upon, but the climax was reached when one of the dogs came rushing from a smal piece of timber about half a mile from the barn. He ran hurriedly up to the other dog and whined and barked in a queer manner and then ran to the

The second dog at once jumped to his feet and started off on a run to the woods as fast as he could go. The first dog hunted around the place until he found Mr. Seymour, and then by barks and strange antics attracted his attention and started back toward the tim-

Mr. Seymour paid little attention to him until he was told what had occurred at the barn, where the two dogs apparently held conversation, and then he followed to the woods. The dog went straight into the woods, and there Mr. Seymour found that one of his horses had fallen down in a small watercourse, which was so narrow and steep that it was impossible for the

animal to rise. The horse was lying perfectly still, while the second dog was sitting by its head licking its face and showing by its attentions that it intended to comfort the horse all that was in its power. The fact that the horse was lying in an out of the way place, with the additional fact that the second dog did not hesitate, but went directly to where it had fallen, was plain evidence of the fact that the first dog had told the story and given directions for finding the horse that was in trouble.

Babies Tortured

By flaming, itching eczema, find comfort and permanent cure in Dr. Chase's Ointment, a preparation which has a record of cures unparalleled in the history of medicine. Eczema, salt rheum, tetter, scald head, old people's rash, and all itching skin diseases, are absolutely cured by Dr. Chase's Ointment.

There are a number of varieties of corns. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle

CHATS WITH YOUNG MEN.

Each little star that twinkles every night has a work to perform, and as it burns, giving forth its rays of light, it offers its incense to the Great Creator. So, too, each man on earth has a work to complete, and according as he brings forth the fruit of it he offers it as a tri bute to his Maker. - Mae Clairmont in Leaflets from Loretto.

Ashamed of his Job.

The young man who is ashamed of his honorable business-even though his work may seem drudgery-may one day wake up to find his business ashamed of him. But he will probably have more sense when he begins to work in his new position-if he gets

Honest through Expediency.

"Honesty is the best policy" is too often quoted and followed by men who would as soon be dishonest if that were the best policy to get dollars or ease or standing in society. The honest man is honest because he is honest clear through and not for expediency.

It is impossible for one who never goes wrong nor makes a mistake, nor commits a blunder, to know just how to be sorry for an erring one. We must be sorry for an erring one. stumble ourselves before we can really judge of the hardships of a rough road and the frailty of weary feet. When I hear human paragons dilating upon the shocking behaviour of So and So, or the quite too dreadful scandal connected with another name, I want to say: "Who are you that you should constitute yourself judge? Wait until you have walked over the stones and bidden fruit to find it ashes and corroding flame upon your tougue, before you sit in judgement upon sinners, exhibition of the revised manual of your own excellent behavior is not going to do sinners good any more than the reading of a new time table is going to save victims who are ground all to pieces in a collision caused by a belated train." True character is first tender, train. then helpful, and afterwards reformatory.

Bicycles. While the makers of the best bicycles are keeping their prices about the hundred-dollar mark, a good bicycle can be bought this year for less money than ever before. In view of the enormous productive capacity of the actories, big and little, in this country, and of the constantly increasing competition, some dealers look for even lower prices this season, or at any rate next year. They expect that the standard price for a serviceable wheels will eventually be as low as \$20 or \$25. Even at the present time jobbers wil complete sets of bicycle parts all ready to be assembled for as low as \$15 or \$16, and it is asserted that there is no difficulty in the task of assembl ing the parts that is above the skill of an ordinary mechanic. In the opinion of these dealers, the bicycle trade is growing analogous to the watch business. You can buy a watch for business. You can buy a watch fo \$500, and it will be worth the money or you can buy one for \$5 which, for al practical purposes, will be just as good as the other. The five hundred dollar watch may vary only a few seconds in a month, while the fivewhile the other will be worn out in a couple of years, but the difference in price will enable the owner of the cheap watch to buy a new one when ever the old shows signs of breaking down. Dealers say that the same considerations apply to bicycles nowa days.

Had the Preparation,

Much surprise was once awakened in a quiet New England village by the appointment of a rather retiring young man to a position of great responsibility, which returned a large salary. The old village esquire, when he read of it, thought the matter out of order, and taking his cane went over to call on the student.

"Foreign bookkeeper are you? And to that great firm whose goods go to all the markets of the world? never seemed to amount to much be-fore. Was it luck? Or how did it

happen?" It came to me." "How? Such things do not fall from the sky. Did you not apply for

it, or scheme for it in any way?"

"No—I did nothing but study." "Had influential friends?" " No : my friends are simple people. "Then how did you of all persons

ret the position with such a salary and

opportunity?" 'An agent of the firm asked the principal of the Scientific School where I had been studying to give him the name of the student who he considered place. Then the agent came to me, and said, 'You have the preparation for a place that I am about to offer I suppose I was given the place, because he thought that I had the preparation for it. I have been a hard student for years, and have tried to

prepare myself for useful work."
"Had the preparation for it!" said the old gentleman, as he turned away. ' Well, it is about so, I guess, in most things in life. The best places come to those who have best preparation, and the world somehow finds those who are best prepared for any special thing. Such do not need to apply.

'Had the preparation for it! Just so;

There is great temptation in these days of impetuous execution of purposes to abandon a chosen pursuit as soon as obstacles project themselves across one's pathway. Many a young person, having aspirations for a liter ary career and fancying that with s fair amount of effort success would be achieved, has soon allowed unexpected difficulties to dampen his ardor and drive him from his purposed pursuit. The great lack in such ones is persist ence of application.

It is this supremely important qual ity, coupled with good mental furnishings, which has characterized the young men who have risen to eminence in various callings. With unabated persistence they applied themselves to the tasks of their chosen pursuits, allowing no obstacle to baffle their endeavor nor divert them from their purposes. Discouragements they had, but these served to make the workers more than ever determined to accomplish triumphantly the object to

their high ambition. Of the celebrated John Dalton of England, one of the greatest chemists in the world, it is said that "he would not allow that he had discovered any thing except through the power of con tinuous and patient industry which he had brought to bear upon the subject. At an anniversary meeting of the med ical school at Manchester he said:
"With regard to myself I shall only school at Manchester he said say, seeing so many gentlemen presen who are pursuing their studies, that if I have succeeded better than many who surround me, in the different walks of life, it has been chiefly-nay, I may say almost solely-from unwearied assuperior genius that one man possess over another, but more from attention to study and perseverance in the objects before them that some men rise to greater eminence than others. This it is, in my opinion, that makes one man succeed better than another.' Let every young person desirous of making the most of himself heed well

these words of a great man. Hints on Bathing for the Healthy

The best time to bathe is after exercise, and a bath of some kind, a sponge bath at least, should be taken each day Make it one of your regular habits to take enough exercise each day to cause the body to perspire freely, and then follow this exercise with the graded sponge bath. The feeling of health and strength gained by this one good habit alone will more than repay you for the trouble, if it is trouble for you to acquire the habit. The Greeks thought that exercise and bathing were inseparable, and we cannot improve any in this respect. creases the circulation of the blood. and the blood, while it feeds the tissues, at the same time drives the impurities of the body to the outside of the skin.

The bathing removes the impurities.

The graded sponge bath is the mos satisfactory for daily use, and is the most beneficial when taken immediately after exercise. Sponge the body for a few minutes with warm water and then let cold water run into your basin of warm water. Quickly spouge off with this cooling water until your system cries out enough. Then dry the body thoroughly with a coarse towel. Take the bath in a warm room and

where no draught of air will strike

When taking a sh allow the shower to fall directly upon the head. In the weekly tub bath use nothing

but the best of soap and do not soak in the warm water longer than five minutes. Long warm baths weaken the system. End the bath with a quick, cool-water bath and you won't take

Bathing will increase the activity of the pores of the skin, and a daily cool bath, not over a minute long, with lots of rubbing, will strengthen weak lungs.

Hand-shower douche and salt-water bathing will help varicose veins and also strengthen weak parts of the body 'Cleanliness is next to Godliness, and we have no good excuse for not keeping our bodies clean.

AN EMINENT FRENCHMAN ON ON THE CHURCH.

The article which follows is from the introduction to M. Brunetiere's article in the Revue des Deux Mondes entitled "Catholicism in the United States ":

'Among the phenomena characteristic of this closing century I know not one more interesting, more significant in every respect, or, indeed, more paradoxical, than the development Catholicism in the United States. How is it that a communion which one hundred and twenty five years ago was little more than one-hundredth of the population of the United States had the best preparation for such a thirty or forty thousand souls in about three millions of the inhabitants-has become the seventh of the whole number, nine or ten millions in a popula tion not yet reaching sixty-five milnominations constituting one of the most religious of nations this one has become the most numerous and very nearly the most opulent? How is it that upon this vast territory, where in 1789 but one episcopal see could be found, there are now eighty-eight; eight thousand priests, where then there were but thirty; six thousand churches, where in 1789 there were but ten? And to He turned back to his office under the resume the whole, how is it possible cool elms, saying as he went along, that a city founded by Protestant mer-

Labatt's India Pale Ale

NEW BREWINGS

At this time of the year everyone needs something to create and maintain strength for the daily round of duties. Try these pure Malt Beverages, made from specially-selected new grain and hops—the best obtainable for years-uniting the strength of the best Malt Extracts

Ask your Merchant for the New Brewing JOHN LABATT, BREWER, LONDON.

pride of Anglo-Saxon power—it is of New York that I speak—should be, after Paris and Vienna, the largest Catholic city in the world? Has lib erty, as it is called, accomplished this great work alone? Liberty, while the condition underlying everything, is neither the active agent nor the cause of anything. A profounder investigation must be made. If there are particular and local causes, truly "American" causes for this prodigious development, there are others on a larger scale resulting, perhaps, from

the very essence of Catholicism.
"'The men of our day are little disposed to belief,' wrote Tocqueville sixty years ago, 'but as soon as they Business Brightness Brings Success. have any religion they perceive in themselves a hidden instinct that pushes them toward Catholicism. added prophetically: 'If Catholicism should finally succeed in escaping from the political animosities it has aroused, I do not doubt that this same spirit of the century, seemingly so opposed to it, would become very favorable to it and that it would make new conquests.' This is what has been seen in the United States of America."

A PROTESTANT LADY REVIVES AN OLD CATHOLIC CUSTOM. -Miss Emily Vanderbilt Sloane, who will be married shortly after Easter, will distribute among the poor a sum equal to the expenses of her wedding, says the Columbian. In this she is following a good old Catholic custom, and, as she is to be married to a Catholic, it may EDUCATE FOR BUSINESS. be another claim on heaven for the gift of faith.

Those who work not for Christ, work against Him. The world's great want is men to live for Christ.

MR. BARBER'S ESCAPE.

A MONTREAL CITIZEN BAFFLES A DANGEROUS ENEMY. Severe Sufferer From Bladder Dis-

ease-Could Find No Relief Till He Tried Dodd's Kidney Pills-They Montreal, Apr. 24.-There are few in Montreal who have not eople

nown the agony of bladder trouble. This complaint attacks four out of every five persons, and unless it is checked in time, it leads to more serious, and dangerous conditions, such as inflammation of the bladder, stricture, Weak or defective kidneys are the

The one way to get rid of bladder troubles, to cure them for all time there fore, is to strengthen and heal the kid-

ause of bladder troubles.

This, like everything else, is easy to do, if you take the right way, for there is only one way to do it.

Use Dodd's Kidney Pills. Dodd's Kidney Pills are known remedy that can restore the kidneys to complete health. Thousands have proved this fact by

experience. All who have done so, speak in the same terms as Mr. John H. Barber, of this city, who says: "I suffered for two vears with bladder and kidney troubles and could get nothing to give me relief.

"I suffered more than I can tell, till I began using Dodd's Kidney Pills. I used only a few boxes, but they made me a strong and healthy man.

"Dodd's Kidney Pills are worth their weight in gold.

Dodd's Kidney Pills are sold by all druggists at fifty cents a box, six boxes \$2 50, or sent on receipt of price, by The Dodd's Medicine Co., Limited. Toronto.

There are so many cough medicines in the market that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folk like it as it is a pleasant as syrup

such complaints. The little folk like it as it is as pleasant as syrup

Do not delay in getting relief for the little folk. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

ECZEMA ON NOSE For Nine Years. Cured by CUTICURA After Five Doctors Failed.

After Five Doctors Failed.

I have suffered for nine years with sores in my nose. A first-class doctor told me it was fever sore that would soon pass away. I had four doctors treat me for nose trouble, without any good. My husband decided that I should go to N. Y. City and get treated. The best doctor in the city for nose, eye, and throat told me I had eczema in the worst form, and I must stay and get treated three times a week. I did not seem to get any relief, so my husband sent for me to core home. While I was home, I decided to try CUTICURA remedies. I got CUTICURA SOAP, CUTICURA continuent), and CUTICURA SOAP, CUTICURA (oithment), and CUTICURA SOAP, CUTICURA (oithment), and CUTICURA SOAP, CUTICURA NO. POSTRAND, Point o' Woods, Bay Shore, L. I.

CUTICURA RESOLVENT purifies the blood and circulating duids of HUSOR GRENS, and thus removes the cause, while warm boths with CUTICURA SOAP and gentle anothing with CUTICURA CONTRAINS, and inflammation, and thus soothe and heaviery form of humon. Sold throughout the world. Forree D. & CHEMA. CORP.

Sold throughout the world. POTTER D. & CHEM. CORP., Sole Props., Boston. "How to Cure Every Humor," free.

SAVE YOUR SKIN Hands and Hair by using CUTICUEA SOAP.

Educational.

BELLEVILLE BUSINESS COLLEGE Established 1889.

Students have a larger earning power who course the following lines of preparation under our efficient system of training. It as no superior:

1. Book keeping. 4. Telegraphing - Com-2. Shorthand. mercial & Railway
3. Typewriting. 5. Civil Service Options

J. FRITH JEFFERS, M. A.
Address: Belleville, Ont. PRINCIPAL

Business Pollege STRATFORD, ONT.

STRATFORD, ONT.

Properly prepares young men and women for business life. Forty-four of our recent students have accepted good positions. Business men appreciate our work and apply to us for our graduates.

Enter now if you can. Prospectus free.

W. J. Elliott, Principal.

EXAMINATIONS

Central Business College,

aere are no vacations to income a postal to if you wish particulars drop a postal to W. H. SRAW, Principal.

ON NORTHERN M Business offeger

Owen Sound, Ont., affords unexcelled facilities for those wishing to obtain an education which will be of use to them throughout life, Write for annual announcement to C. A. FLEMING, Principal. ST. JEROME'S COLLEGE.

BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting.

REV. THEO. SPETZ. President ASSUMPTION + COLLEGE.

For further particulars apply to-

THE STUDIES EMBRACE THE CLASS-ICAL and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particular apply to REV. D. CUSHING, C.S.B.

Steel Siding STONE.
BRICK.
CLAPBOARD

GRRUGATED

Erc.

For

Stores, Houses, Halls,

Barns, Sheds, Churches. Entirely water, wind, storm and fire proof. Will last years and always look well. Cheaper than matched lumber. Shipped from factory all ready to apply. Sold by leading dealers, or write direct

Pedlar Metal Roofing Co. OSHAWA, CANADA.

stating requirements.

Cobbett's "Reformation."

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. P. The book is printed in large, clear type. As it is published at a net price of 25 cents per copy in the United States, 30 cents will have to be charged in Canada. It will be sent to any address on receipt of that sum, in stamps.

Thos. Coffey,
CATHOLIC RECORD Office,
London, Ontario.

Third and Enlarged Edition.

FATHER DAMEN, S. J. One of the Most Instructive and Useful Pamphlets Extant

Useful Pamphlets Extant

Is the Lectures of Father Damen. They comprise five of the most celebrated ones delivered by that renowned Jesnit Father, namely: "The Private Interpretation of the Bible," "The Cathoic Church the Only True Church of God," "Confession," "The Real Fresence, "and "Popular Objections Against the Cathoile Church." The book will be sent to any address on receipt of 1s cts. in stamps.

Orders may be sent to

THOMAS COFFEY Catholic Record Office, - London, Ont. CONCORDIA VINEYARDS

SANDWICH, ONT.
ALTAR WINE A SPECIALTY. Our Alter Wine is extensively used and recommented by the Clergy, and our Claret will compare favorably with the best imported Bordeaun.

For prices and information address

ERNEST GIRARDOT & CO. SANDWICH, ONT,

that

ho

ces

he

ose en.

y a

ity

far the

the

ge,

nan

al to

hich Mes-

The Toronto Globe of the 26th uit, contained the following report of a very pleasant event which took place on the previous day at the Church of Our Lady of Lourdes;

The Church of Our Lady of Lourdes;

The Church of Our Lady of Lourdes was crowded last evening on the occasion of the presentation of an address to the Rev. Father Walsh, who will shortly remove to the parish of St. Helen's, at Brockton. Among those present were Messrs. J. J. Foy, M. P. P. Commander Law, J. J. Cosgrove, T. C. Thompson, Arthur Anglin, T. J. Lee, John Lee, Vincent Hughes, Bernard Hughes, J. J. Welsh, M. D. Ryan, Edmund Foy, Thomas Long, M. O'Connor, R. A. Aymong and Gorman.

The address, which had been prepared by a committee on behalf of the congregation, was read by Mr. Thomas Long. I Lexpressed deep regret at the severance of the ties which had for so many years existed between Father Walsh and the congregation, who had endeared himself to them by his devotion to their spiritual welfare; gratefully acknowledged the interest he had taken in their friendly and benevolent societies; accredited the establishment of the Separate school in the parish to to his administrative zeal and ability; and begged him to carry with him the heart it will be address.

Father Walsh, in responding, said that he felt grateful, indeed, for the very kind expression of esteem and affection which they had voiced in the address. Father Walsh, in responding, said that he felt grateful, indeed, for the very kind expression of esteem and affection which they had voiced in the address, the had desired that no presentation should accompany the address, because he knew that the congregation had always generously contributed towards the funds of the church, and he did not need anything extra. They had always been good ankind. However, as the money had been subscribed, there would always be found means of disposing of it in works of charity and merry and he should regard the gift as a general section. Father would have the following reference had a had not been su

the following reference to the exchange of parishes:

"From the first announcement of the exchange of parishes between Fathers Walsh and Cruise, it was expected that neither priest would wish to have any formal leave-taking from his congregation. Both are very much loved by the people among whom they have labored, and apart from the severing of the ties that bind priest and people, the change is very satisfactory, being within the city for one thing, and St. Heien's, to which Father Walsh goes, being an important and growing parish. It is interesting to recall the fact that the early associations of the late Archbishop Walsh with St. Helen's parish were always dear to his heart. Brockton was his first charge. It may be said that Father Walsh had therefore a bond of union with St. Helen's people before hand.

(Special to the CATHOLIC RECORD ARCHDIOCESE OF OTTAWA.

ARCHDIOCESE OF OTTAWA.

There was a grand demonstration at the church of Our Lady of Lourdes, on the Montreal road, on Friday evening of last week, the occasion being the festival of Blessed Guignon de Montford, the beatified Founder of the Company of Mary, the priests of which Order are in charge of the parish. The Court Montford Catholic Foresters, headed by the St. Anne's band, escorted His Grace the Arch bishop and, a number of clerkymen to the church. Sermons in English and French were preached by Rev. Father Sloan of Fallow Hed. Very Rev. Father Leonard, and Father Guardine of the Capuchin Friary, respective. The Benediction of the Blessed Sacrament was given by His Grace, the musical potition of the service being rendered, the musical potition of the parish priester, the musical potition of the service being rendered, the musical entertainment was given by the Foresters in their hall.

The Quarant' Ore or Forty Hours Devotion, which was a superior of the Litanies of the Saints in the Basilica, and Solemn Mass was celebrated. In the other churches and chapels where there was noprocession the Litanies of the Saints in the Basilica, and Solemn Mass was celebrated. In the other churches and chapels where there was noprocession the Litanies were recited after the principal Mass.

In the Chapel of Congregation des Hommes the serion on Sunday evening of last week was preached on Matrimony. Rev. Father Poli, O. M. I. preached on last Sunday.

The seating capacity of St. Jean Baptist church (Dominican) is being largely increased. The Reverend Mother Foundress of the Siters of the Pricious Blood has gone on a visit to the community at St. Hyacinth.

Rev. Brother Rioux O. M. I., who came to Canada with the first Fathers Oblates of Mary Immaculate, in Istl, died suddenly at the house of the order in Hull, with which he had been connected for the past Jeanter of the Pricedor Blood on so content of the order in Hull, with which he had been connected for the past Jeanter's connected for the past Jeanter's connected for

Canada with the first Fathers Oblates of Mary Immaculate, in 1841, died suddenly at the house of the order in Hull, with which he had been connected for the past twenty-six years, on Thursday last. Deceased was eighty-flyeyears of meany assers highly esteemed for his picty and was very highly esteemed for his picty and good works. His funeral service was cited on Saturday morning, and he was interested in the new Oblate cemetery. The despends and on the discharge embraced the religious life. His Grace officiated at the Requent Mass. His Grace officiated at the Requent Mass.

quiem Mass.

Rev. Father Pilon, of Curran, Ont., was in the cily last week.

The St. Jerome Sewing Society of St. Briend's parish has taken place Very Rev. Canon McCarthy took occasion to thank the officers for the amount of good they had done. The financial statement showee a balance on hand of \$20. A statement was also given of the amount of clothes distributed. The officers for the New Year: Mrs. Ryan, Vice-President; Miss Wade, Secretary Treasurer.

The choir of the Basilica are practising Perosi's Mass for Ascension Day. This will probably be the first time that the celebrated young priest-composer's production will have been sung in Canada.

A novenalo St. Catherine of Sienna closed at the Precious Blood Monastery on the 30th inst. Enclosed in the St. Patrick's Church Calendar for May was a leaflet of four pages issued by the Catholic Truth Society: "A quarter of an hour before the Blessed Sacrament," a timely suggestion in connection with the Devotion of the Forty Hours.

On Thursday, the 4th inst., the feast of St. Monica, patroness of Christian mothers, Mass was offered at 7:30 oclock in St. Patrick's for the members of the Parish Sewing Society.

The annual Retreat for the community of Grey Nuns commenced at the Mother House, Water street on Thursday last. The Rev. Father Lacoste, of the Diocessan, Seminary, was the preacher.

Father Fallon, O. M. I., rector of St. 's, was in Paris. Ont., last week. the preacher.

Rev. Father Fallon, O. M. I., rector of St.
Joseph's, was in Paris. Ont., last week.

Rev. Father Cote, Dominican, has gone to
Cleveland, Ohio, to help preaching a retreat.

The meeting of the St. Mary's Total Abstinence and Debating Society on Friday night was
well attended. The subject of debate was:
Country Life is Preferable to City Life. The
question was decided in the affirmative.

Music, instrumental and vocal, added interest
to bbe evenior's precedings.

question was decided in the affirmative. Music, instrumental and vocal, added interest to the evening's proceedings.

The Rev. Father Bedard of Lefebvre, Ont., was in Ottawa last week.

Very Rev. Canon Bouillon has returned from Rimouski, whither he went to inspect the progress in the building of a church there for which he had drawn the plans.

A detachment of about forty boys sent out from the Southwark Catholic Immigration Society, England, is expected to arrive at the New Orpington Lodge, Hintonburg, Ont., in about two weeks.

The Honorable Senator Armand, of Riviere des Prairies, Que., and Mr. Fauteux, contractor, of this city, have each presented an elaborately-finished lateral altar to the Sisters Adorers of the Precious Blood, Elmbank, Both are now being creeted in the chapel of the monastery; they will be dedicated in honor of the Blessed Virgin and St. Joseph. Sunday of last week, the feast of the Patronage of St. Joseph was a gala day with l'Union St. Joseph of the city and vicinity. Seven hundred members comprising those from the city as well as those from Rockland, Orleans, Clarence Creek and Hull, formed at the Society's hall and marched to St. Anne's church, accompanied by two bands of music.

Solenn High Mass was celebrated by Monsignor Canon Routhier, assisted by Rev. Fathers Peruset and Herault. The paster, Rev. Father Berusoleil, welcomed them, and a sermon appropriate to the festival was preached by Rev. Fathers Portelance.

After Mass the procession re-formed and

marched to Orphelinat de St. Joseph, across the Rideau, where a banquet was served for the benefit of the institution, and some three hundred participated. His Grace and a number of the clergy were also present.

The great feast was also observed with becoming solemnity in St. Joseph's church. His Grace the Archbishop pontificated, assisted by Rev. Dr. Constantineau as arch-priest, Rev. Fathers Duffy and Howe as deacons of honor, and Rev. Fathers Gagnon and Chartrand as deacon and sub-deacon of the office respectively. His Grace also preached on the festival of the day, pointing out the larger part that St. Joseph was privileged to piay in the life of our Saviour. His Grace, attended by the members of the college clergy, proceeded from the college to the church, processionally, through double lines formed by the university and college students, while the band of the institution played appropriate music.

The Sodalities of the Children of Mary and of St. Anne, of the parish of Notre Dame (Basilica), are preparing to cerebrate the golden jubilee of their establishment in the coming menth of June.

Copies of the documents treating of the Comation Oath have been sent to every Senator and member of the Commons: and the various Catholic organizations are following the matter up by passing resolutions praying for its abolishment.

DIOCESE OF LONDON.

SILVER JUBILEE.

Stra'ford, April 24.—A ten-days' mission was concluded at St. Joseph's Church, in this city, to-day. The mission was conducted by two Redemptorist priests from Toronto, Rev. Father Miller and Rev, Father Grogan, at the instance of Rev. E. B. Kilroy, D. D., who has just completed his twenty-five years as pastor of this church. The mission was very successful, and on Sunday evening the members of the congregation testified their appreciation of their pastor's work for the past quarter of a century by presenting him with an address and a purse containing \$500 in gold. Rev. Dr. Kilroy took charge of St. Joseph's Church on the consecration of Rev. Father Crinnon as Bishop of Hamilton on April 19, 1374. Progress, steady and permanent, has been the key-note of Rev. Dr. Kilroy's pastorate here, Under his skilful management the debt of the church was wiped out, and on June 6, 1886, the church was consecrated. In every part of the church history-Dr. Kilroy's handiwork may be found. An enduring monument to his energy and devotion is Loretto Convent, the property on which it stands being purchased in 1874 for \$10,500, and so created under his charge, and this has since been enlarged, having accommodation now for over four hundred pupils. Dr. Kilroy

was also erected under his charge, and this has since been enlarged, having accommodation now for over four hundred pupis. Dr. Kilroy made the suggestion, which finally resulted in the union of the Protestant and Catholic portions of the cemetery of the city—a union which is found in but few places in Ontario.

Rev. Dr. Kilroy enjoys the esteem and respect not only of his own congregation but of the city at large, and it is the earnest hope of all that he may long be spared to carry on the good work with which he has been connected for so many years. In five years, if he is spared, the doctor will celebrate his golden jubilee.—Toronto Globe.

A VIGOROUS PROTEST

Against "Malcolm's" Remarks in Regard to "Boss" Croker.

To the Editor of the St. Thomas Journal Sir—Your correspondent, "Malcolm," in the "Ingle-Nook" in your issue of Saturday, after describing the landing in New York of an Irish immigrant Catholic family, uses the following words:

describing the tatum, and the discribing the tatum in the control of the control

with murder."
The Catholic Truth Society of St, Thomas protests in the name of all your Catholic—yes and of multitudes of your fair-minded Protest-ant—readers against "Malcolin's" ridiculous implication that people leading lives such as he describes can by any possibility be "devout Catholics," and also against his insinuation that the influences of a pious and devout Catholic family, and faithful attendance at public services of their church, are such as to fit the children for a career of embezziement and crime.

children for a career of embezziement and crime.

The whole tenor of his article, indeed, is well calculated to leave the impression that the New York political organization known as "Tammany" is solely composed of, and controlled by "devout" Irish Catholics, and towards the end he remarks as follows:

"The question naturally arises, how long will the people of this city—the nation's gateway and commercial metropolis—how long will they tolerate this gang of adventurers to hold possession of their civic government. Scarcely a representative American among them, neverthe less they have seized on the finest American city, and are exploiting it for their own selfish end."

can city, and are exploiting it for their own selfish end."
Everybody who knows anything about Tammany is aware that it is composed of all the different elements of New York—Americans, Canadians, Germans, Irish, English, Scotch, etc. In fact, our well known townsman, Mr. Canadians, Wr. etc. In fact, in the fact, in the fact, and the

machine!

machine!

This is "Malcolm's" second offence. Not long since he asserted that Catholies were driven to church by their clergy like dumb sheep, but afterwards excused himself by saying he only quoted what some one else had said.

ing he only quoted what some one else had suid.

Does "Malcolm" scriously mean your readers to infer that Sir Wilfrid Laurier, for instance, is unfitted for his high office on account of having been nurtured under Catholic influences, or that he should deny office to Irish Catholics as having a racial and religious propensity for those condemned political practices, and social crimes?

There are wicked men who have been born in every faith. We could describe men of that character who were brought up as non-Catholics, but we would be ashamed to calmly and unjustly designate them in the same article as, say, "devout" Presbyterians, or Methodists, or what not.

unjustly designate them in the same article as, asy, "devout" Presbyterians, or Methodists, or what not,
Regretting the occasion and the length of this communication. Yours, etc.,
The Catholic Truth Society of St. Thomas. St. Thomas, April 21, 1899.
"Freedom of the Press" is well enough with proper safeguards. There are occasions, however, when it is grossly abused; and we believe the publication of "Malcolm's" letters in the St. Thomas Times furnishes an example. We are surprised that the editor does not con-We are surprised that the editor does not con-sign them to the waste-basket, as they bear abundant evidence of being the emanation of a mind well stored with the yellow literature and penny-dreadfuls published about the Cath-olic Church by graceless scamps who care not for God or for truth or for the promotion

of peace and good will amongst men.

We may say that while these letters are no doubt read and appreciated by certain readers, they are not the most worthy class, and it is bad editorial management to give them space

in a newspaper. As to "Tammany" we beg to remind "Malcolm" that the men-Boss Tweed, as an instance—who have brought the reatest discredit on that political organization were not Catholics. We would likewise re were not Catholics. We would likewise re-mark that Ontario people who live in glass houses should not be too ready to cast stones at New Yorkers. There is a "Tammany" in every city in Ontario, and a glance at the published proceedings of our municipal bodies furnishes abundant proof that such is the case.

C. M. B. A.

The Good Work Continues.

The Good Work Continues.

On Tuesday evening, 25th April, Branch No. 308 of the Catholic Mutual Benefit Association of Canada was instituted at Kingston Mills, Frontenac county, Ontario, by Organizer Killackey, when the following officers were elected and installed:

Spiritual Adviser, Rev. J. P. Keogh, P. P.; Chancellor pro-tem, James Mulvena; President, Alex. J., Martin; First Vice-President, Joseph Fowler; Second Vice-President, Joseph Fowler; Second Vice-President, Jones Quinn; Recording Secretary, John Ahern; Assistant Secretary, James Moran; Treasurer, Edward Bradden; Marshal, Bernard Moran; Guard, Robert Sargent; Trustees, James Mulvena, Alex. Martin, Thos. J. Larkin, Thos. Doyle, and Robert Sargent.

This Branch promises to become a vary line.

Thos. J. Larkin, Thos. Dovie, and Robert Sargent.
This Branch promises to become a very live and successful one, being composed of earnest workers and having the active co-operation of Father Keogh, who has been most kind and helpful in its organization.
The members also feel greatly indebted to Bros. Behan, Ryan, Leahy, Norris, Daly and Phelan of Branch 9, as well as to Doctors Sultivan and Morrison of Kingston.

The Banner Branch.

Branch No. 85, C. M. B. A., of Deseronto, Ont., again takes its place as the Banner Branch of Canada, having broken all previous records in C. M. B. A. working, by initiating thirty-five applicants, on Wednesday evening 19th April—all received during April—whica, with other initiations during the month, will give this branch the enviable record of having not only initiated the largest number at any one meeting, but also in any one month wholly obtained in that month.

Grand Deputy Bro. E. J. Edwards seems determined to keep in the lead and set an example for all other Grand Deputies throughout Canada.

anada. Who will beat this work in any month this

Who will beat this work in any monta this year?
Organizer Killackey, who was present at the meeting, highly commended the work of the members, especially Bros. Edwards, McNeili, Gaulin, Hynes, Hart and Meagher, and urged them to make it fifty before the end of the month. He also delivered a strring address on C. M. B. A. fraternity as manifested in Deseronto.

The Coronation Oath.

The Coronation Oath.

The following is a report of the special committee appointed to consider the communication received from the Catholic Truth Society of Chancellor Purcell, seconded by Chancellor Purcell, seconded by Mover by Chancellor Purcell, seconded by Chancellor By Chancellor

Chancellor Purcell,
That copies of this resolution be placed in
the hands of Christian Kloepfer, M. P., and be
sent for publication to the Catholic Register of
Toronto, and CATHOLIC RECORD of London nt. Carried. Denis Nunan, M. D., President,

Resolution of Condolence.

At a regular meeting of Branch No. 8 of the C. M. B. A. of the city of Chatham, Ont., held on Tuesday evening. April 11th, 1899, the fol-lowing preamble and resolution of condolence was unanimously adopted: Whereas, it has pleased Almighty God to re-move from our midst by death, after a very

move from our midst by death, after a very brief illness, our esteemed brother William Delahunty, and whereas our said brother for many years occupied in civic affairs a prominent position, having faithfully and honorably filled the important office of Street Inspector, therefore be it

Resolved that while bowing to the Divine will in all things, we feel deeply the loss of our deceased brother, and do hereby tender to the widow, children and relatives our sincer and most heartfelt sympathy in this their hour of bereavement. And be it further

Resolved, that a copy of the foregoing resolution be suitably engrossed and forwarded to Mrs. Delahunty and also published in our official journal. The Canadian, and the CATH-OLIC RECORD of London, Ont.

Resolved, that our charter be draped for thirty days and that this resolution be duly recorded.

Loun Welsh

Edward Beardon

orded, John Welsh, Edward Reardon, Recording-Secretary. President.

Recording-Secretary.

At the regular meeting of Branch No. 8 of the M. B. A. of the city of Chatham, Ont., held on Tuesday evoning. April 11, 1899, the following preamble and resolution of condolence was unanimously adopted:

Whereas, the members of this Branch having learned with deep regret of the death of the mother of our esteemed brother trustee, Joseph T.O'Keefe, and mother-in-law of our worthy brother, James Taff Resolved that the family in this hour of trial accept the sympathy and condolence of this Branch. Further
Resolved that a copy of this resolution be sent to Brothers O'Keefe and Taff and entered on our Minute-Book and that a copy be sent to our official journal, The Caradian, and the CATHOLIC RECORD of London, Ont., for publication.

John Welsh, Edward Reardon, Recording Secretary. President

At a regular meeting of Branch No. 8 of the C. M. B. A. of the city of Chatham, Ont., held on Tuesday evening, April 25th, 1859, the foilowing preamble and resolution of condolence was unanimously adopted:
Whereas, the members of this Branch having learned with sincere sorrow of the sudden death of the beloved wife of our esteemed brother trustee, Joseph T. O'Keefe, Resolved that the Brother in this hour of this Branch. Further
Resolved, that a copy of this resolution be

this Branch. Further
Resolved, that a copy of this resolution be
sent Brother O'Keefe and entered on our Minute-Book, and that a copy be sent to our official
journal, The Canadian, and the CATHOLIC RECORD of London, Ont., for publication.

John Welsh,
Edward Reardon,
Recording, Secretary.

President.

to the Imperial Government stating our dis-satisfaction on account of certain insulting declarations required of each new sovereign at the time of taking the coronation oath, and re-questing that such insulting declarations be removed from the statute books of the realm;

questing that such insulting declarations be removed from the statute books of the realm; and.

Whereas we believe it to be our duty as Catholics and Forresters to join in all such movements, since they are strictly in accord with our duties as members of this order and good citizens of this realm and conducive to the welfare, peace and harmony of all loyal children of this Empire; be it, therefore,

Resolved that we express our unanimous and hearty approval of the movement in augurated by the above mentioned Branch of the Catholic Truth Society of Ottawa, and assure those who have taken this matter in hand that they will ever receive our loyal support; and, furthermore, be it—

send copies of this reserved be instructed to send copies of this reserved by the Catholic Record for publication, to the secretary of St. Joseph's Branch of the Catholic Truth Seciety of Ottawa's response to his communition, and to our federal member of Parliament to make known to him what we desire of him in this movement for justice and fair treatment for ourseives and co-religionists throughout the Empire.

Signed on behalf of the Court by the C. R.,

A. O. H

At a meeting of Elgin Division No. 1 of the Ancient Order of Hibernians, held in their Hall here on the 18th day of April. A D. 1899, the following resolution was unanimously adopted:
That the members of this Division of the Ancient Order of Hibernians, as loyal subjects of Her Most Gracious Majesty and of the British empire, desire to express their regret that the sovereign of the empire should at coronation, or at any other time, be required to take a declaration against Transubstantiation, and by which the sacrifice of the Mass and other doctrines of the Catholic Chuch are stigmatized as superstitious and idolatrous;
That they sincerely hope and trust that the spirit of broad toleration and simple justice which within the reign of Her Most Gracious Majesty and the two preceding sovereigns removed this declaration from the statute books so far as members of Parliament, peers of the realm and officials are concerned, will, at the humble request of loyal and dutiful subjects of the empire, cause it to be repealed in so far as it relates to the supreme head of the State;
That they believe that the removal of this to them obnoxious and objectionable declaration would enable the Catholics of the empire to enter with more profound feelings of loyal affection into the spirit of a ceremony which should be the occasion of nothing but mutual esteem and good will, but which as the declaration now stands unhapply causes to several millions of Her Majesty's most loyal and dutiful subjects, much pain, as doctrines that they hold dear and sacred are therein designated as idolatrous and superstitious.

That this resolution be entered on the minutes, a copy, thereof given to the Press, and a copy forwarded to our representative in the Dominion Parliament.

Signed on behalf of the Division,
Jas McManus, Pres.
Jas P. Butler Sec. Rec.,

C. Y. L. L. A., TORONTO.

The Catholic Young Ladies' Literary Asso-The Catholic Young Ladies' Literary Association met this week at the home of Miss O'Donoghue.D'Arcy street. Under the guidance of Miss Rose Ferguson the study of Tennyson's Idylls of the King was begtin, "Enid" being the subject for the first evening. Thome's "Simple Aven" for violin was excellently rendered by Miss Annie McMahon who also played the violin obligate to Mascagnis" "Ave Maria" sung by Miss Kate O'Donoghue, A reading by Miss M. I. Harton "How to Listen to a Sermon" (Ian Maclaren) completed the programme for the evening. The Association meets next week at the residence of Miss Alice Walsh, 63 Bellevue Place.

OBITUARY.

MR. JOHN PATRICK DOOLEY, MONTREAL. MR JOHN PATRICK DOLEY, MONTREAL.
On the Sist of March last there passed away
to his final reward one of Montreal's most
popular young Irishmen, in the person of John
Patrick Dooley, son of Mr. James Dooley, the
well-known milk dealer of St. Louis de Mile
End.

Patrick Dooley, son of Mr. James Dooley, the well-known milk dealer of St. Louis de Mile Bud.
Young John was a bright and clever student of St. Mary's College, where he was dearly loved and esteemed by both professors and students. Later, wishing to make a commercial course, he entered Mount St. Louis College, where his virtues and his talents soon became apparent to all.
The funeral, which was a very large one, took place from his father's residence, 1379 St. Lawrence street, on Monday morning, April 3rd, to the Church of the Infant Jesus, where a solemn Requiem Mass was chanted by the rev. pastor.
The Mayor and the Aldermen of St. Louis de Mile End turned out in a body to the funeral; the Mount St. Louis students also took part, and six of the dead boy's class-mates acted as pall bearers.
Branch No.41 of the C. M. B. A. attended the funeral, as also did a large number of Montreal's cluzens. Great sympathy is felt for the

tuneral, as also did a large number of Montreal's cidzens. Great sympathy is felt for the bereaved father and mother in their sad loss. John has been called by God, and may his soul rest in peace. P. J.D.

rest in peace. P. J.D.

Mrs. Catherine Spratt, Lindsay.
The subject of this sketch, who died in Lindsay on the 13th April last, was born in the county of Wexford, Ireland, eighty-eight years ago. Her maidenname was Catherine Fowers, She was married to the late Thomas Spratt, and, with, him came to this country and settled in Lindsay. Her huband predeceased her twenty-four years ago. Two of her sons and, with, him came to this country and settled in Lindsay. Her husband predeceased her twenty-four years ago. Two of her sons are in the priesthood, namely, Rev. Thomas Spratt, of Wolfe Island, and Rev. Michael Spratt, of Toledo, Ont., and Mr. Richard Spratt of Lindsay is head of the firm of Spratt & Killen. Her daughter is Mrs. Wm. Duffus, also of Lindsay. Mrs. Spratt, although far advanced in year, was in good health until last fall, but since that time she has been gradually failing. Possessed of great energy and a very active temperament, she was a beautiful type of noble womanhood. Her generous heart and kindly nature were felt among the friends whose memory will hold her dear. As a mother, she possessed the true spirit of her calling, and devoted her life to the welfare of her husband and children, and her gentle teaching and religious example have gone forth as a beacon to guide her to that brightness of Heaven, where her crown awaits her. Few mothers have left behind nobler fruits—a well spent life. She gave to God in the first fervor of their youth two sons, who became through her pious teaching consecrated to the service of the altar. In her dying moments she had the consolation of their blessing, and when she had closed her eyest to this world she knew their prayers and ministrations would follow her even to the throne of the most high God, in whose keeping, let us hope, she will abi d forever. Re. I.P.

A MEMORABLE ANNIVERSARY, Rev. L. Brennan, C. S. B., who for the past few days had been in London attending His Grace Archishop (elect) O'Connor before hisdepartunifor Toronto, was ordained to the present month. He to the present month. He observed the anniversary by celebrating Mass in the convent chapel of the Sisters of St. Joseph. He also preached in the cathedral at Vespers last Sunday, on devotion to the Blessed Virgin Mary, to whom from thousands of Catholic homes, hearts are during this month turning with love, devotion and reverence.

When Dr. O'Connor became Bishop of London, Rev. Father Brennan accompanied him this city and remained here for a considerable period of time, winning the confidence and love of the people, more especially the poer of the city and those connected with the various charitable organizations of the church, notably the St. Vincent de Paul society, in which he took a deep and abding interest. He returned to Toronto in company with his Grace on Tuesday morning last.

"THE BEE," ST. JEROME'S COLLEGE.

C. O. F.

THE CORONATION OATH.

On Saturday evening, April 22, at a meeting of St. Catherine's Court of the Catholic Order Question at issue by the Chief Ranger, and a few remarks from the Rev. Chaplain, was unanimously adopted;
Whereas St. Joseph's Branch of the Catholic Truth Society of Ottawa have sett this, St. Catherie's Court of the Catholic Order of Forresters, No. 709, Metcalfe, Ont., the following resolution was proposed by Mr. Patrick Savet, P. C. R., and seconded by Mr., William Casserly, and after a brief explanation of the question at issue by the Chief Ranger, and a few remarks from the Rev. Chaplain, was unanimously adopted;
Whereas St. Joseph's Branch of the Catholic Truth Society of Ottawa have sett this, St. Catherine's Court of the Catholic order of Forresters, No. 709, a formal request to join with them and other Catholic organizations in a petition to the Federal Parliament of our country to have that body present a memorial

Alumni Notes we find a complimentary reference to Rev. Father Cleary, of this city, an old student of St. Jerome's Coilego. The Societies Department, Athletic Notes and Newslets complete the magazine, and will be read with much satisfaction by those who are interested in the doings of the students, past and present, of St. Jerome's.

BRANTFORD.

Complimentary Concert to Mr. James McQuinn.

From the Expositor.

One of the most enjoyable musical events of the season took place last evening, in Wickliffe Hall, when a charming complimentary concert was tendered to Mr. James H. McQuinn, organist of St. Basil's Church. The programme included most of the leading local talent, and the large audience which turned out to hear it were well repaid. The programme presented a pleasing variety of vocal and instrumental selections, which were rendered with a taste and finish that was delightful to the ear. Mr. McQuinn, to whom the concert was given, is totally blind. He is a planist of great ability, and the ease with which he overcomes the technical difficulties, and the taste and expression which characterize his playing, is a marvel. He was given a splendid reception, and his beautiful rendering of Gottschalk's "Last Hope," well-deserved the hearty applause which it received. Mr. McQuinn responded to an encore. From the Expositor.

Hope," well-deserved the hearty applause which it received. Mr. McQuinn responded to an encore.

The opening number by the Messrs. Jordan gave a splendid start to the concert, their playing of Liszt's rhapsodie being full of artistic phrasing and polished technique, but perhaps its most pleasing feature was the bird-like sweetness of the pianissimo passages.

Mr. Frank Burt is well known in the city as a baritone soloist, and his selections last evening fully upheld the splendid reputation which he enjoys. His skilful handlinglof the difficult passages in Handel's "Honor and Arms," was quite a treat.

The violin playing of Mr. I. G. Heth was much enjoyed. Mr. Heth is a new-comer to the city, and judging from his work last evening, will be a valuable addition to the musical talent of the city. His rendering of Mascagni's Intermezzy to Cavalleria Rusticana was marked by an ease and brillancy of expression that quite captivated his listeners.

Fairclough's "O, to Possess Thee," was sung with much feeling by Mrs. A. J. Wilkes, and loudly encored. Mrs. Wilkes also took Mrs. R. J. Smith's place in the second part of the programme, singing "Ye Banks and Braes" very sweetly.

R. J. Smith's place in the second part of the programme, singing "Ye Banks and Braes" very sweetly.

A Serentaa and a Mazurka were given by Miss Gertrude Truss, who is known to music lovers in the city as a pianiste of great ability. Her selections were full of expression and feeling, and the encore which she received was well deserved.

One of the richest treats of the evening wa that singing of Miss Nolan. She possesses a

One of the richest treats of the evening was the singing of Miss Nolan. She possesses a mezzo-soprano voice of much swetchess and beauty of tone, which she controls with admirable skill. Her numbers were especially pleasing, and were rapturously encored. In the second part of the programme she responded with a beautiful rendering of "Will He Come." Dr. Hart, who is a great favorite, was in splendid voice, and sang "The Bandalero" in the style. He had to respond to an encore.

MARKET REPORTS.

LONDON.

London, May 4.—Grain, per cental — Red winter, \$1.17 to \$1.29; white winter, \$1.17 to \$1.29; white winter, \$1.17 to \$1.20; sould star \$1.17 to \$1.20; sould star \$1.17 to \$1.20; sould star \$1.10 \$1.00; sould star \$1.00; peas, 90 to \$1.01; barley, 90 to \$1.05; corn, 75 to \$5.00; barley Produce—Eggs, fresh laid, per dozen, 10 to 11c, eggs, basket lots, 91 to 10c; butter, best rolls, 12½ to 15c; butter, best crock, 11½ to 12c; butter, best crock, 11½ to 12c; butter, store lots, 10½ to 11c; butter, cream; retail, 17 to 19c; cheese, pound, wholesaie, 7½ to 9c.

retail, 17 to 18c; cheese, pound, wholesale, 72 to 9c.

Farm Produce—Hay, per ton, \$9.00 to \$9.50; straw, per load, \$2.50 to \$3.00; cabbages, per doz., 50 to 75c.; onions, per bag, \$1.50 to \$2.00.;

Poultry — Fowls, per pair, (undressed) 55 to 80c; turkeys, per lb., 12 to 13c.

Meat—Pork per cwt, \$5.25 to \$5.35; beef, forequarters, \$4.00 to \$5.00; beef, hindquarters, \$6.00 to \$5.00; beef, button, by carcass, \$6.00 to \$7.00; veal, by carcass, \$5.00 to \$6.50; beef, sides, \$5.00 to \$6.50; beef, subton, by carcass, \$6.00 to \$7.00; veal, by carcass, \$5.00 to \$5.00; to \$6.50; beef, sides, \$5.00 to \$5.50; the carcass, 7 to 8c.

Seeds—Clover seed, red, \$3.35 to \$3.50; alsike per bag, \$3.00 to \$4.00; timothy seed, per bushel, \$1.25 to \$1.75.

Live Stock—Live hogs, \$1.00 to \$4.10; stags, per lb., 2 to 25c; sows, per lb., 2c; pigs, pair, \$3.00 to \$5.00; fat bevers, \$4.25 to \$4.75.

MONTREAL

per 10., 2 to 2½c; sows, per 10., 2c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$4.25 to \$4.75.

MONTREAL.

Montreal, May 4.—The grain market is fairly active and strong; No. 1 hard Manitoba was quoted at 73c. afloat, Fort William, spot and No. 1 northern was 3 cents less. Sales of oats have taken place afloat at Montreal at 36jc, but sales were reported at 36c to day; the market is strong for oats, and some merchants are holding for 37c. Peas are also firm, and offers of 74jc afloat have been refused in anticipation of a rise. Flour quiet and steady we quote Manitoba patents at \$3.70 to \$4.80; winter patents at \$3.75 to \$4. straight rollers at \$3.50 to \$5.60 straight rollers in bugs, at \$1.65 to \$1.75; extras, at \$1.40 to \$1.50. Feed and meal steady and unchanged. The Liverpool cheese cable has declined another 6d on both white and colored cheese, to 51s 6d, and in consequence the small stocks of fall make held here have declined in value about \$c. Butter is weak, and selling at 16j to 17c, for finest; choice Eastern Townships dairy is worth 14 to 15c, while fresh rolls are slow at 12c. Eggs sold down to Ulic teday, and the market is very while fresh rolls are slow at 12c. Eggs sold down to 11½ to-day, and the market is very weak, the supply being considerably in excess of the demand.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

Wheat easier; offerings of red wheat west, at 67 and 68c bid; white, 69c west; Manitoba steady, at 82 to 82c for No. 1 hard, North Bay, and 84 to 82c grinding in transit. Flour quiet; cars of straight rollers, \$3.15 to \$3.25 per barrel. Mill-feed—Not much offering; firm, at 814 to \$16 for shorts, and 812 to \$12.56 for bran, west. Barley dull and nominal, 412c. Buckwheat nominal, at 54c west. Re, steady, at 36c for Canada yellow, west, 44c for old American, east, and 45c west. Oats, firm, at 32½ to 33c, white, west. Oatmeal steady, at \$3.80 for cars of bags, and \$3.90 for 'olds Peas, in demand for export, at 64 to 65c, north and west. TORONTO.

Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

Toronto, May 4.—Trade was brisk to-day, prices firmer, and in some cases higher. Shipping cattle was selling readily at from 4 to 4½c, per lb. for light shippers, and from 4½ to 5c² per lb. for the best, with a shade more than 5c, for any very choice stuff.

Butcher's cattle was from 15 to 25c, per cwt. higher to-day. Good butcher cattle was firm from 4 to 4½c, per lb., and for extra choice stuff 10 to 15c, more was paid. Loads of inferior cattle mixed with cows, sold at from 3½ to 4c, per lb.; but for picked lots \$4.62½ was repeatedly paid. Fair to good stuff fetched 4½ to 4½c, per lb.

Stockers are firm, and wanted at from 4c, to 4½c, per lb.

Feeders are steady at from 4 to 4½c, per lb.

A few good cows are wanted, and will fetch around \$50 cach.

Good to choice export bulls are worth from

around \$50 each.

Stod to choice export bulls are worth from to 1/2, but 1/

od sheep are worth from \$3.50 to \$3.75 and for very choice \$4 was paid.

Calves were in short supply, but only good grades appear to be in demand. Prices are

EAST BUFFALO.

East Buffalo, N. Y., May 4.— Cattle — The offerings were 15 loads of Canadian stockers, and stock calves; the demand was fairly active, and prices on stock calves were located by active, and prices on stock calves were located by active, and prices on stock calves were for east higher; calves were in light supply, good demand and higher; choice to extra, 86 to 86.25; good to choice, \$5.75 to \$6,00 Sheep and lambs—28 loads on sale; market dull, but prices fairly steady; clip lambs, choice to extra, \$4.75 to \$5.55; good to choice, \$5.50 to \$5.75; fair to good, \$5.00 to \$5.25; sheep, choice to extra, \$4.75 to \$5.50 good to choice, \$4.50 to \$4.75; wool lambs, light demand; choice to extra, \$4.54 to \$6.60; good to choice, \$6.50 \$6.60; wool sheep, choice to extra, \$5.25 to \$5.60. Hogs —30 loads on sale market easy; heavy, \$4.05 to \$4.02; prigs, \$3.75 to \$3.80; roughs, \$3.50 to \$4.02; prigs, \$3.75 to \$3.80; roughs, \$3.50 to \$3.45; stags, \$2.50 to \$2.75; the market weakened later and closed 5 cents lower.

WEDDING BELLS.

MCLAUGHLIN-CRUICKSHANK

McLaughlin-Cruickshank,
A very happy event took place at St. Pecathedral, London, on Saturday,
gen April, being the marriage of Mrning,
Miss Maud, daughter of Mrn. Cruickshank
organist of the cathedral, and the ken
daughter of the late-W. F. Harper, for
daughter of the late-W. F. Harper, for
daughter of the late-W. F. Harper, for
dividence by Rev. M. J. Tiennan's Bank of
city. The Nuptial Mass was celebrated
o'clock by Rev. M. J. Tiennan,
Dorothy Harper, cousin of the bride,
attired in pale blue silk overlaid with or
die, and carrying a basket of roses, act
maid of honor; while Miss Blanche Cr shank gracefully assisted her sisted
bride's maid. The bride, prettily der
in cadet blue ladies' cloth — with the
picture hat — was given away by
uncle, Mr. Charles Harper. The groom
attended by Mr. Frederick Harper. The horidal trip, which will embrace some op
principal cities of Ontario and Quebec,
which they will take up their residen
Montreal, in which city the groom is eng
as traveler for the firm of Lawrence, Wils
Co. As the bride, a former pupil of the St.
Heart convent in this city (and also in Hail
has hosts of friends, and the groom is
popular amongst all classes, good wishes
out number are expressed that their vo
through life may be fraught with God's cho
blessings—and in this feeling the Carl

RECORD most heartily joins.

On Wednesday, the 26th ult., an inte wedding took place at 8t, Mary's Simcoe, the contracting parties beit Sabina O'Connor, niece of Mrs. J. C. Simcoe, and Mr. A. M. Powell of Lynec The nuptial Mass was celebrated at by Rev, Father Forster. The choir went in full force, and Rev. Father Superior of the Carmelite Monastery, Noresided at the organ. Owing to the est which the contracting parties are hehurch was filled with people, young to witness the ceremony. The groom tended by his brother, Mr. J. E. Powell, bridesmaids were the Misses Mary Lor. Annie Delphine Kearney of Brantford, of the bride. The important function ing away the bride was performed by 30 Neil. After Mass a reception was the residence of the bride's uncle an The numerous presents were both v and useful. Amongst the guests were, Mrs. Kearney, Brantford', Mr. and Mrs. Burgesville; Miss Hallan, Port Rowan; Mrs. D. O'Mahoney, Renton; Mr. and Mrs. Said, Mr. and Mrs. Said, Mr. and Mrs. Said, Mr. and Mrs. Said, Mr. and Mrs. Kaid, Mr. and Wrs. Kaid, Mr. and Wrs. Eadly, Paris; Mr. and Woed, Mr. and Mrs. Buther, Sime.

ing of th all (

rise to (cou

writers, other interesting articles, and fit tone illustrations is what you get by sing to "Our Boys' and Girls' Own," the lustrated Catholic monthly. 75 cents tage stamps, sent to Benziger Bros., 2 clay St., New York, is the easiest way for a year's subscription. Write for cony.

The best stories by the foremost

A SECTION FOREMAN.

His Life one of Exposure and Much Hardship.

RHEUMATISM AND KINDRED TROUBLES THE FREQUENT RESULT—ONE WHO HAS BEEN & GREAT SUFFERER SPEAKS FOR THE BENEFIT OF OTHERS.

From the Watchman, Lindsay, Ont.

Wm. McKendry, a gentleman of fiftyyears of age, has for twenty-eight years be
respected resident of Fenelon Falls, Ont.
twenty-two years he has held the posi
of section foreman for the G. T.
which position he fills to-day, and judfrom his present robust appearance will
capable of doing so for many years to ci
During his residence at Fenelon Falls
McKendry has taken an active part in edtional matters, being an efficient memothe school board on different occasions. Methods the second of the composition of the first own the second of the composition of the first own the second of the composition felt it his duty to withdraw
though much against the wishes of the resentative ratepayers. As the public wellthe duties devolving on a railway section
man expose him to all kinds of incle
weather, and it takes ajman with a strong
sitution to successfully fill the position.
McKendry had no illness until about
years ago, when, to use his own word
says: "I was taken down with se
rheumatic pains in the right knee
the muscles of the leg. I red of a cupit to day. I could no
gin to tell you what I suffered. I took i
remedies, both internal and external, presc
by doctors and friends, but instead of iming I was steadily going from bad to w
One day while reading the Presby teria
view i read of a cure through the use;
Williams' Pink Pills, in the case of a mat
had not been expected to recover, and
prompted me to give this medical and From the Watchman, Lindsay, Ont

prompted me to give this medicine a trial. The action in my case did not seem to generally a speed, and my case did not seem to generally a may be active the seed of the seem to generally a may be active to the seem to generally a may be active to the seem to generally a may be active to the seem to generally well man. Since that time my general health has been the very best and I have no signs of the old trouble. I make this statement voluntarily, because I think it the duty of those cured to put others in the possession of the means of obtaining renewed health and I am satisfied Dr. Williams' Pink Pills will do all that is biaimed for them if given a trial.

These pills cure not by purging the system as do ordinary medicines, but by enriching the blood and strengthening the nerves. They cure rheumatism, sciatica, locomoter ataxia, parallysis, heart troubles, erysipelas and alforms of weakness. Ladies will find them an unrivalled medicine for all alments peculiar to the sex, restoring health and vigor, and bringing a rosy glow to pale and sallow cheeks. There is no other medicine "just as good." See that the full name, Dr. Williams' Mille Pills for Pale People is on every package you buy. If your dealer does not have them, they will be sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. or Schenetady, New. York.

ALLAN LINE

Royal Mail Steamship Company. Established 1852.
Thirty two Steamers, aggregating 130,600 tons. Building — Tunisian, 10000 tens: Bavarian, 10,000 tons.

Montreal, Onebec and Liverpool.

1	Royal Mail Service.	
9	Calling at Londonderr	y
ı	Numidian6th May 10th at	ı
1	Californian 18th May 17th 3th	
- 1		
1	Tainui. 27th May 1st July	y
4	Laurentian	
		н
	Bavarian16th Aug. 7th Sep	70
	RATES OF PASSAGE. CABIN-\$50 and upwards. A reduction of 10 per cent- allowed on return tickets, except on the lowest rate. SHCOND CABIN-TO LIVEPPOOL [London or Londonderry, isingle; \$60,50 return.] STREMARGE—Liverpool, London, Giasgow, Bellast, or Le	01
	donderry, including every requisite for the voyage, \$22	
1	By Parisian and Californian, \$23.50. Cape Town, Son	EÁ!

By Parisian and Californian, \$283.50. Cape 10024
Africa, \$56.50.

New York to Glassow, calling at Lendenderry.

New York to Mongolian and Californian and Samuel May May Mongolian and Samuel Mongolia

HOUSEKEEPER.

Any of the rev. clergy who may desire the services of a competent housekeeper, will recrive address of same by writing to the CATHOLIC RECORD Office, London. INFORMATION WANTED.

INFORMATION OF THE CHILDREN OF Dennis Cauli (deceased), or of his sister, will be thankfully received by Rev. Thos. J. Purcell, Coeur D'Alene, Idaho, U. S. 1070 5. C: M. B. A .- Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their nail Albion Blook, Richmond Street, James P. Murray, President; P. F. Boyle, Secretary.