

# The Catholic Record.

"Christianus mihi 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.

London, Saturday, May 6, 1899.

### WHY?

Dr. Livingston in his Travels pro- pounds a question which some of our 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 mission stations are mere pauper establishments, without that permanence or that ability to be self supporting."

### INTOLERANCE SUBSIDING.

The Samoan excitement is another sign of the tolerance of our separated brethren. Mr. Lloyd Osborne says the quarrel was due to the London Missionary Society's antagonism to Matafafa as a Roman Catholic. It is but a repetition of the story that stains many an historic page. Their glowing professions of charity to all undergo a strange transformation in far-off climes, especially when they have war vessels 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 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 musical standing of Perosi. The composer has been given an enthusiastic reception by the inhabitants of a country that has produced nearly all the world music; but they have not, it seems, the keen and discriminating taste of the gentlemen who write so enthusiastically of the jingling music of the farce and extravaganza. Mascagni, a very reputable authority, has been unsparing in his praise of Perosi's genius—but that was before the critics of the country (which, as has been said by an editor, have the august mission of teaching the rest of the world,) pronounced upon it.

### CATHOLIC EDUCATION.

The Conference of representatives of Catholic Colleges will give an impetus to educational work all over the country. The statement of Monsignor Conaty's, that the ultimate purpose of education is to form citizens for the city of God, will, trite as it is, arrest the attention of those who think that the best system of education is the 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 the truth, honor and justice that can save. We must be spiritual men, and not mere philosophers; "the motive of the love of God must be the soul of all our actions."

There are not a few amongst us who believe that Catholic colleges cannot impart what they term a practical education. It is useless to tell them that the Catholic Church has ever been in touch with everything that can interest and ennoble humanity, and that her educators of to-day do not, whilst laying stress upon the development of the spiritual nature, neglect anything that may enable their graduates to compete with those of other institutions. They seem to have the idea that a few years in a secular college will give their children a social standing. There is such an air of refinement about them, and such a display of expensive millinery at their commencements, and forthwith the deluded parents, despite all remonstrance, expose their children to the risk of losing their faith and of learning a great many things that are not down in the prospectus. They may not, of course, lose their faith, but the chances are against them. No average Catholic lad can live long in an indifferent or anti-Catholic atmosphere with impunity.

We know of one father who, having, through a turn of fortune's wheel, come 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 to deal with the capacious intellect of his offspring, and he gave it into the 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 and a fondness for Spencer and the 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 the so-called liberal Catholics who sacrifice their eternal interests on the altar of self and the world.

There is no reason why parents should send their children to any institution of learning that is not under Catholic auspices. Catholic educators, though not so heavily salaried as those of other institutions, are fully competent for the direction and development 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 "celebration." What it was about does not concern 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 assortment of platitudes, more or less true. But "celebrations" are ordained by Providence to give us an opportunity to air our eloquence before our friends and relations!

If the auditors had the facility of forgetting these wearying speeches, 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 do this we should have to think, and thinking, especially in warm weather, 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 opinion.

We ride a bicycle because it is the custom: we read a book because they all do it: we work ourselves into a frenzy of enthusiasm over the latest political shibboleth, but we never try to find out if all this has a reason for us in it. And we pride ourselves on our freedom! We are free, indeed, from many things which contributed in times past to the forming of self-reliant 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 crowd, to throw our hats into the air when the leader gives the signal, and to bow down before him serenely and selfishly. You thus avoid trouble and may escape falling into the clutches of that dread hobgoblin—unpopularity.

We are not inclined to wax eloquent over the self-opinionated young man, but he is preferable to the one who has no opinions of his own, and who will never learn to respect himself. We should heed the opinions of others; but we should not adapt them as our own without sifting and examining them. We must give no man the power to say what we shall believe, either socially or politically; and yet we are driven betimes to the ballot-boxes like cattle to the trough. The "intelligent constituents," so often alluded to by the politician, know little of current issues, and are content to exercise the franchise after the manner of their fathers, or as blind, unreasoning prejudice may dictate. They seem but to know they are in prison. They will follow some self-constituted teacher, and never think they are no wise different from those who, in the olden time, were bought and sold in public marts.

The weak and pliant character is always a menace to authority, but the truly independent man, knowing

whence it comes, loves and reveres it. 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 organization 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 self-respecting 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 morals in liberty, in education—in everything that proposes to bless mankind; 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-known Protestant and other non-Catholic authorities, enough to show how astonishingly ignorant you are of the history of the Catholic Church and of her mighty work and influence on 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 delivered a lecture in Mount Morris, N. Y. His theme was the Roman Catholic Church. While Rev. Mr. Chase's Methodist orthodoxy is beyond question, his lecture shows him to be a fair-minded man and a careful student of Christianity. A large part of the lecture is so appropriate to the present occasion, so instructive and improving to half-fledged and misled 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 proceeds to state the historic work and influence of the Catholic Church. He said:

"For centuries the Roman Church wielded almost unlimited power, spreading over France, Spain, Germany 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 front. Art and poetry ministered to it. Hope, fear and worship found utterance. It satisfied millions then as it does to-day. It reflected the light of the highest intelligence of the day."

"The Church during these ages stood for that which is distinctly human. It relegated political tyrants; it stood up for the weak; it cared for the oppressed. Between the darkness of despair, the crimes of avengers, the iniquity of the world, and the highest interests of man, the Church grandly stood during the monotony of on-ruling time. In the shape of organization the world has never before seen such an institution. Never has a 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 safety 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 of iron burst forth to curb the strong and defend the weak. 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.'"

"Before the invisible power wielded 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 it. Now, Parson, we commend to you the honorable example of your brother Methodist minister, Rev. Mr. Chase, and assure you that by imitating it 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 ranters. If you follow our advice we are confident that a time will come when you will admit—at least to yourself—that in 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 than 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.—Freeman's Journal.

### 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 medieval 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 Caenwulf, 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 paye and gyde the tabernacle of 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 a 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 origination of votive Masses for the Blessed Virgin is commonly attributed, writing thus: 'I send you a missal tract 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 implore 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 bloodshed, 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 early hour—echoing across the field

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 altar; 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. We 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 Our Lady's altar while her Mass was being said, and at 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 rung 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, Richard Fore."

"At Glastonbury, in 1322, eight priests were chosen to sing the Blessed Virgin's Mass daily with 'melodious chant.' And, according to the pious bequest of a certain Bishop of London Eustace de Fauconbrige, six clerics 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. Our Lady's Mass was also offered daily in the private 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, land—each and all of these are bequeathed 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.'"

"Richard Beauchamp, Earl of Warwick (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 says, 'I will that there be made a chapel of Our Lady, well, fair, and goodly 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 Fabian, 'there (i. e., in the monastery of Westminster) 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 monarch'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 attention; 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 ornament, 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:

"Hail be thou, Mary, glorious Mother  
hence (gentle!)"

Meekness and honesty, with abstinence, me send.  
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. S. P., Vicar Apostolic of French Congo, writes on 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. The formation of these two priests, says the venerable prelate, took twenty long years. No doubt this was a long course of training and of studies. When quite young they were adopted in the mission house, and being found talented 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 holy orders. To-day the good missionaries 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 as little 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 way. It is as costly as it is difficult, but it is also a most useful work when brought to a happy conclusion. So far, the Fathers of the Holy Ghost are 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 fetishism 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.

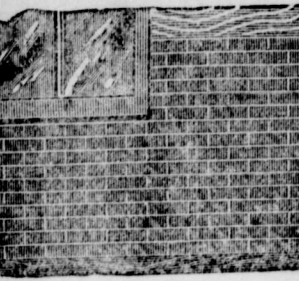
The following, from the London Academy, shows how deep and how general is the interest in the Ritualistic broil: "There is a bookseller in Cannon-alley, close by St. Paul's, whose methods recall the grand old days when booksellers were partisans as well as doctrinaires. Attached to his shelves of books, ranged against a brick wall, are written statements of the bookseller'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.' The result 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 equaled as a durable, economical, practical covering for buildings



It gives Fire and Lightning proof protection—keeps a building cool and summer's heat—uniformly handsome 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 ONE YEAR) 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.

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

N. B.—Dictionaries will be delivered free of all charges for carriage.

THE CATHOLIC RECORD, LONDON, ONT.

INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE MAN.

IT HAS BECOME A NECESSITY TO appeal to the Catholics throughout Canada for the maintenance and development of our Indian Mission.

1. Yearly subscriptions, ranging from \$5 to \$100.

2. Legacies by testament (payable to the Archbishop of St. Boniface).

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, \$2 in case of a boy.

5. Entering a Religious Order of men or women specially devoted to work among the Indians.

6. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

7. Entering a Religious Order of men or women specially devoted to work among the Indians.

8. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

9. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

10. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

11. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

12. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

13. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

14. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

15. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

16. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

17. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

18. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

19. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

20. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

21. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

22. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

23. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

24. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

25. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

26. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

27. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

28. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

29. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

30. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

31. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

32. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

33. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

34. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

35. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

36. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

37. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

38. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

39. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

40. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

41. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

42. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

43. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

44. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

45. Donations of money or clothing should be addressed to His Grace Archbishop Langevin, D. O. M., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., 221 St. James St., Indian Missionary.

Written for THE CATHOLIC RECORD. "JACK COLLINS, OR THE DIGNITY OF LABOR."

BY G. 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.

The religion of Jesus Christ inculcates true heroism. Our divine Lord heroically humbled Himself in order to elevate the wretched condition of mankind.

This heroic spirit especially characterized the Apostles of our Lord when they began their mission to preach the gospel.

Heroism implies unselfishness, an intrepid defender of truth, an earnest devotion to principle.

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.

The steady advancement of Jack in his profession, the respectability and integrity of the firm of Messrs. Collins & Brooks, having been endorsed by Mr. Force.

It is all-important that young men when they first enter upon secular duties should have a fixed object in view.

The man who works day after day, month after month and year after year without any prospect of ameliorating his position in this world.

Thank God! there is a very different state of things now, in relation to the working-man and his means than formerly.

Crude, 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.

Dr. C. M. Harlan, writing in 'The American Journal of Homeopathy,' said 'Dr. Chase's Ointment' meets all the requisitions of the highest standard of worth.

By force of merit alone Dr. Chase's Ointment has won its way into the hearts of the world.

Dr. Chase's Ointment has never been known to fail as a cure for piles.

Dr. A. W. Chase's Ointment is the discovery of the author of the 'Cure for Piles,' who put forth his signature on every box of the medicine.

Dr. A. W. Chase's Ointment is an absolute and perfect cure.

Dr. A. W. Chase's Ointment is an absolute and perfect cure.

Dr. A. W. Chase's Ointment is an absolute and perfect cure.

Dr. A. W. Chase's Ointment is an absolute and perfect cure.

Dr. A. W. Chase's Ointment is an absolute and perfect cure.

Dr. A. W. Chase's Ointment is an absolute and perfect cure.

Dr. A. W. Chase's Ointment is an absolute and perfect cure.

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 dwellings from crowded barracks and back slums.

The bond of friendship which so faithfully united Jack Collins and Joseph Brooks, from the days of boyhood.

Joseph having earnestly listened to his partner's warning and suggestions, replied: "Jack, you manfully saved my life once when I was at the point of death."

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 station about two hundred miles distant.

Jack Collins's 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 world could not easily penetrate.

Jack was at last sufficiently well to resume his official duties which were most important at that particular time.

On entering the office of Messrs. Collins & Brooks the first thing which attracted his attention was a quotation from Shakespeare, in large letters hung on the wall in a nice frame.

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 no deception in their work.

The friendship which had quietly sprung up between Joseph Brooks and Bessie Collins was a natural consequence of the intimate relation between the two.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

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

Joseph having earnestly listened to his partner's warning and suggestions, replied: "Jack, you manfully saved my life once when I was at the point of death."

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 station about two hundred miles distant.

Jack Collins's 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 world could not easily penetrate.

Jack was at last sufficiently well to resume his official duties which were most important at that particular time.

On entering the office of Messrs. Collins & Brooks the first thing which attracted his attention was a quotation from Shakespeare, in large letters hung on the wall in a nice frame.

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 no deception in their work.

The friendship which had quietly sprung up between Joseph Brooks and Bessie Collins was a natural consequence of the intimate relation between the two.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

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.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

Joseph quickly removed those barriers which obstructed his happiness by informing her whom he adored, that so far as religion was concerned, he intended to embrace the Catholic faith.

EX-CONVICT "WIDDOWS."

London, [Eng., Tablet, April 1, 1920.

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 'Ex-monk Widdows,' in reality an ex-convict whose ticket of leave expired only last year.

From a letter of warning published in the Northern Echo by a gentleman who had entered upon an investigation concerning Widdows, Truth proceeds to give details.

Robert, the son of the Rev. Mr. Collins, appears to have been a headstrong, reckless lad. His father could not find him, and he left home when about nineteen years of age and emigrated to America.

Three months after the betrothal of Joseph Brooks and Bessie Collins had been definitely confirmed by the consent of the parents, they were married in the Church of the Sacred Heart by Rev. Father Hogan.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

of the lowest and most degraded type. So far as concerns the congregation of the Martin Luther Church, or the audience 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.

From a letter of warning published in the Northern Echo by a gentleman who had entered upon an investigation concerning Widdows, Truth proceeds to give details.

Robert, the son of the Rev. Mr. Collins, appears to have been a headstrong, reckless lad. His father could not find him, and he left home when about nineteen years of age and emigrated to America.

Three months after the betrothal of Joseph Brooks and Bessie Collins had been definitely confirmed by the consent of the parents, they were married in the Church of the Sacred Heart by Rev. Father Hogan.

Before his marriage Jack renovated and enlarged the cottage in which his mother had spent so many years.

Before his marriage Jack renovated and enlarged the cottage in which his



of the lowest and most degraded type. So far as concerns the congregation of the Martin Luther Church, or the audience who assemble elsewhere to see Widows 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 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 members 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 Widows. 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 Widows' 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 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 he could 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 disadvantages; 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. He would doubtless multiply them, and leave no corner without its drinking resort. He would locate them near to schools and churches; and in increase their attractions by the addition of wine rooms, buffets, parlors and dance halls.

Politicians would need but little readjustment. 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 restitution.

State and public eleemosynary institutions are filled with politicians and their appointees; and hence, no improvement 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 oppose, 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 clergy.

The secular newspapers are fast becoming a species of moral sewers carrying along, in the sight of all, the hidden iniquities of many. The better to familiarize the young and innocent 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 quantities of vile novels, lewd pictures, infidel 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

between prelates and prelates, priests and people. He plays upon every passion, 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 observance of Christ's characteristics—poverty, chastity and obedience. Hence these orders have always been the pride of the Church, and the apple of her divine eye. 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 themselves doing the work of God.

Prohibited secret societies are productive 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 is humanity and personal license. The honor 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 societies 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. For 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 devotion 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. We 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, sweetness, charity and God-like love, 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 tolerant in public affairs, in business life and in social requirements; but, in matters of faith, like the Church, he knows no compromise. He views with scorn any 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. The Church and her defenders cannot always be popular. The devil must and does use the world to destroy the strength of faith and religion. But, faith gone, all is lost; and the old heathen passions rule again—mammon, lust, ambition and revenge. The old saying has it: "Forewarned, arm ourselves with prayer, deep study, and sanctity of life."

Our beautiful and life-giving Catholic faith in America, trampled 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 happiness.

THE NUPITAL MASS.

The Church has appointed a manner, a form, in which all should receive this sacrament of matrimony.

See in what estimation she holds it. She would have the holy nuptials of her children with all religious pomp and ceremony. It is so sacred in her eyes that she bids her priest sing a 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 deficiency, and heavenly graces are simply rejected as if they were of little or no worth. What would you think if the priest would simply baptize your chil-

dren with plain water, and omit all the prayers, exorcisms and holy unctions appointed for the solemn administration of that sacrament? You would not be content, and you would be scandalized, at the priest's want of obedience to the Church and his want of respect for so holy a rite.—Catholic Columbian.

THE EVANGELICAL COUNSELS

We seem to hear in the Pope's letter on Americanism the lament of the Psalmist: *Dominatæ sunt veritates a filii hominum.* ("Truths are decayed from among the sons of men.") The spirit of the age seems to be hostile to the Evangelical Counsels. These 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 are 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 destitute 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 lot of common mortals; who are prompted by divine impulse to raise above the beaten path, to lift themselves from our common earth and soar aloft.

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; they exceeded 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 faithful, loving hearts, long after those of the Cæsars, Napoleons, shall Bismarcks and Gladstones have faded away from the memory 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 this country out of the darkness of heathenism into the marvelous light of Christian truth and knowledge; that kept alive in their cells the torch of science during the ages of darkness; that reclaimed the waste spots and deserts of a great part of Europe; that gave her all that is wise and Christian in her laws and institutions; that were the real founders of whatever there yet remains of good and valuable—in a world, all that is yet undepraved and unheathenized—in the civilization of Europe and America.

Men who make profession of Christianity, and ignore or deride the Evangelical 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 denouncing "the traditions of men," have 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, instead of waiting till Providence lay it on our unwilling shoulders; the renouncing of father, mother, brother, sister, and all worldly 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 unlettered who hear them read occasionally. The Evangelical Counsels will flourish as long as the Church of God lives, and that will be till the end of time.—American Herald.

They Speak for Themselves. PICTON, Feb. 17.—This is to certify that I have used Pilsen'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. 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.

TAKE ONLY the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get Hood's.

SERVING GOD FROM THE HEART.

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. They strewed the road before Him with their own clothing and with the branches of trees, that they might thus make His entry into Jerusalem as glorious 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 Him, found them entirely wanting in that characteristic of true love, fidelity to the end.

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 Our 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 Confirmation, in their first Communion as well as in their many Communion 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 Kingdom, of heaven, but have cast themselves out by not keeping the Commandments 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 the 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 return 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 to God. Poor souls! Remember that whatever excuse you make to yourself, this is true, that those who keep the Commandments 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 they are His enemies. We have but one sure and positive test of our love for Our Lord. The Ten Commandments and the laws of the Church constitute 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. They 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 Jerusalem, 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 precincts.

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 countenance and commanding presence of Jesus Christ the manifestation of divine displeasure.

The attitude of our Lord Jesus Christ towards the old Jewish Temple teaches us two very important lessons

—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 visited it, and how incensed He was 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 sanctuaries 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 imitate 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. People whom you see enter the church laughing and talking, have little or no sense of worship they come rather for appearance's sake, like the Sadducees of old.

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

What is our attitude towards the house of God? Do we love to frequent it? 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 pretence. Let those who talk in church, the slothful Christians who struggle in late 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 from them as He did from the sacrilegious Jews in the Temple! We greatly fear Our Blessed Saviour would find much to displease Him in our churches.

Let us imitate the Blessed Saviour in His love and reverence for the Temple of God; let us frequent its sacred precincts, and never, by word or act, be guilty of the slightest irreverence within its walls. Let us teach our children to behave with the utmost decorum before the altar; let them understand 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 wisdom. Caution is often wasted, but it is a very good risk to take. He is a fool who cannot be angry; but 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 measure of some lofty projection.

Get the Best.

The public are too intelligent to purchase a worthless article a second time, on the contrary 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 Sarsaparilla 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 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 Ointment helped to heal the eruption." Mrs. JOHN FARR, Cloverlawn, Ancaster, Ont.

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. GOVERN, Cape Sable Island, N. S.

Eczema—"I was run down with complaints 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 doctored for it for a long time. I then tried Hood's Sarsaparilla and several bottles effected a cure." Mrs. 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 argued 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. CROCKWRIGHT, 452 Front St., Belleville, Ont.

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. SHERBROOK, 217 Ossington Avenue, Toronto, Ont.

Hood's Sarsaparilla. Hood's Pills cure liver bile, the non-irritating and only cathartic to take with 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. Ward's Blood & Nerve Pills CURE DYSPEPSIA

MEMORIAL WINDOWS High-Class Church & Cathedral Windows. We make a Specialty of. HOEBS MFG. CO. MFG., London, Ont.

O'KEEFE'S Liquid Extract of Malt

O'Keefe's Liquid Extract of Malt. A diploma from an Exhibition is not a guarantee of quality, diplomas being awarded to only such articles as the proprietors choose to exhibit as a means of advertising their goods. O'Keefe's Liquid Extract of Malt was not manufactured at the time of the World's Fair and so was not exhibited there. We have, however, 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.

Financial. MERCHANTS BANK OF CANADA. PAID-UP CAPITAL, \$6,000,000. RESERVE, \$3,000,000. A general banking business transacted. Loans made to farmers on easy terms. Cor. Richmond St. and Queen's Ave. Directly opp. Custom House.

PROFESSIONAL. DR. WAUGH, 57 TALBOT ST., LONDON, Ont. Specialist—Nervous Diseases. DR. WOODRUFF, No. 15 Queen's Avenue, E. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested. Glasses adjusted. Hours: 12 to 4.

JOHN FERGUSON & SONS, 150 King Street, The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 373; Factory 548.

PLAIN FACTS FOR FAIR MINDS. THIS HAS A LARGER SALE THAN any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Doctrine. The author is Rev. George M. Searle. The price is exceedingly low, only 10c. Free by mail to any address. The book contains 360 pages. Address: THOS. COFFEY, Catholic Record office, London, Ontario.

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. This Company holds the largest amount of assets in the world. Board of Directors: ROBERT MELVIN, President; G. M. Taylor, Vice-President; Right Hon. Sir Wilfrid Laurier, G. M. G. O., Premier of Canada; J. G. B. A.; W. J. Kidd, B. A.; George A. Somerville; James Fair; William Hendry; W. F. Clement, Secretary.

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 538.



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 India," THOMAS COFFEY.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshesburgh, N. Y., and the clergy throughout 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.

Advertisements must be paid in full before the paper 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.

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.

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."

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.

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.

to these speakers, but were not moved by them, and as soon as the harangues were ended, cries were raised: "Burn him!" "Think of his crime!" 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.

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

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.

We are seldom able to speak approvingly 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:

"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."

THE TRUTH REGARDING RITUALISM.

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 non-descript name "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 England, and to which, therefore, the designation of the "crisis" in that Church is commonly given.

"Valley" remarks that another correspondent, 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 of her and forming a "half and half

sect." This, however, the Ritualists do not seem disposed to do. The fact is, so wonderful has been the progress 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 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 continues:

"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 Evangelistic, 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 in England, or an organization of human contrivance, and with no message to give, no gifts to offer, no special benefits to confer beyond what any one of the Protestant bodies (say the Salvation Army, for example,) around can offer or proclaim."

"Valley" certainly presses the 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 Evangelicals (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 case 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 England:

"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. You only safely lies in returning to that Church which alone has preserved and constantly taught, without change and mutilation, 'the faith once delivered to the Saints.'"

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 participants 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, "must 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 followers: this was the one great fact which would overwhelmingly impress the godless, or the thoughtless 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 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 yet discovered it, so as to become outwardly, as well as in desire, members

of the one visible Church. Of these He declares that they also are true, that there may be (of His Church) one fold and one shepherd. These sheep shall thus hear His voice. (St. John x, 16.)

It is clear, then, from these passages that it is not a humanly devised unity that must characterize the Church of 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 spread of this conviction may result in the return of the wandering sheep to the one fold and the one Church which Christ commands all to hear under pain of being regarded as the heathen and the publican. (St. Matt. xviii, 17.)

To these considerations we cannot omit to add that the diversity so much bewailed by Dean Carmichael is notoriously rampant in his own Church of England, and there seems to be no prospect of reducing the discordant elements therein to even an appearance, to say nothing of the reality, of union. This is only one illustration of the result of the primary principle and foundation stone on which Protestantism is built, which is individual judgment. Christian unity can never be attained unless this principle be 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 Church.

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 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 abundance of ordinary fruit, but also the choicest fruits which the grace of the Holy Spirit could form in human hearts. And Holy Church knows that this could never be attained without religious orders.

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 theorize on the nobility of our Divine Lord's teaching, to describe eloquently 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 life and vigor. In religious matters especially is it true that example is better than precept. And it is in the lives of religious men and women we see the Divine counsels practised; it is there we see

their wondrous fruits. Hence the more 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 laggard into earnestness, who but for this would drift of spiritual sloth.—American Herald.

DIocese of London.

Farewell Sermon by His Grace, the Archbishop of Toronto.

Last Sunday, April 30, His Grace Archbishop (elect) O'Connor, preached his farewell sermon in the London Cathedral. Rev. M. J. Tierney, 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 the 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. He would also celebrate a Mass on Tuesday at 7 o'clock for all the deceased 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 to say to them—things which concerned only himself and the members of the congregation, viz., the various receipts and expenditures in connection with the confirmation, his term of office as Bishop of London, each item of which he then specified. He regretted that such a large amount of money had to be expended in the payment of interest and urged upon the people the necessity of contributing more generously towards the liquidation of the church debt. Continuing, he said that during the past year 118 children were baptized, 19 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. Arrangements had been made that no interest would have to be paid until the 1st of next December. During the past eight years \$7,500 were subscribed. He did not feel inclined to blame the people, but felt it his duty to mention these facts before his departure. 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 every means in his power to obtain money to defray the expense. From various sources he had succeeded in obtaining \$58,802 in behalf of the church, thus considerably reducing the debt. Besides this sum he himself contributed \$15,000 towards the cathedral 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 not devote it to a better object.

He next referred to the Annual Report of the Separate School Board of the city, copies of which were on that day distributed to the people. A glance at the treasurer's statement would show that the total receipts up to the 1st of last January were \$6761 64.

Another matter to which he referred 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 to 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 to himself but with God's grace he had 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). 10 were 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; 8 others were received to assist in diocesan work, and 9 priests have died since. Priests, remarked his Grace, wear out more quickly than other people. He administered the sacrament of confirmation 309 times, confirmed 6555 females and 6553 males—of 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. He had been blessed with good health and had been only once unable to fulfill 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 of the Sacred Heart is doing good work; it is well directed and well patronized. 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 and no one knows of the good it accomplishes but Almighty God. This society, said he, is "old fashioned," and we must remember that so is the Catholic Church "old fashioned," and if this society is always careful to keep its members in the matter of its regulations, no matter how "old-fashioned" they may be deemed, God would surely reward the members. This society has always had the blessing of the Church on its work. Amongst the children's societies we have the Children of Mary, the St. Anne's Society, the Consolators of Mary, and the Sodality of the Blessed Virgin Mary. The last named society has supplied the altars with flowers and lights for this occasion, and he considered, it was the best offering that could have these societies were members of the whole he would like, but of 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 be conferred only after the member had himself gone to the reward of St. Peter, which he wished his remarks to be construed as finding fault with the other societies. With regard to the other societies they are very good. Still society 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 no excuse. These society obligations are of our own contracting. They are not an obligation conferred upon us. We are, however, under an obligation of contributing towards the Church. He did not wish to find fault with the societies—on the contrary, all those which he approved in the beginning had his blessing—but he urged the necessity of careful inquiry before joining any society whatever. Some people entered associations which the Church did not approve. This was always dangerous. To this seemed to him a want of proper confidence in Almighty God. Why do they enter these societies? Sold for the 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 them. They have their ritual, and this the Catholic Church does not approve. We say Mass for you, said he, but not one of us would think of offering it a prayer of his composition. The Church, which is the spouse of Christ, always prepares the prayers that are offered in public to Almighty God. Some of the prayers of these societies have in fact nothing Christian about them. A Catholic cannot conscientiously be a Chaplain in any society. No person in the country can now 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 honor which require a suitable training. Now, as the court of heaven is 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 Catholic should not act as Chaplain in any of these societies.

Referring to amusements undertaken by Catholic societies, his Grace admitted the members to be careful. Being as they do the prefix "Catholic," anything unbecoming in name, attire, outsiders will blame the Church not the members which compose society. Personally he had an antipathy to anything bearing the name Catholic being connected with amusement. His Grace's next admonition in praying from his congregation, was to parents in regard to the rearing of their children. Take exceeding care of your children, said he. They are given to you by Almighty God Himself. He could hardly conceive a father or mother entering heaven without being able to say to Almighty God that all those souls which He 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 word but above all by good example the fulfillment of their duty. If your parents, lead good lives, your children will imitate you, and they will be you a source of joy and pride. My own homes such will content all members of the family, and they will be a source of satisfaction. Then God not allow your children to forget their duties to you. His Grace further exhorted the parents to always send their children to Catholic schools. He grieved to say, there are some Catholics 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 this city, said he, Catholic education is a higher order is not much patronized. The parents seem to prefer to let their children at home and send them to school where it were better that 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 the places where they will receive Cath-







Sacred Heart Review. PROTESTANT CONTROVERSY.

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 effective, 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 say something, however distinctly political, which falls into line with Protestant opinions and wishes, and, except by an implacable minority, the supposed infamy of his political strivings is suddenly forgotten. In other words, it is terrible in him to try to influence politics if he really acts as Pope, but if he will only say "Pope" and mean "Archbishop of Canterbury," or "Presbyterian Moderator," or "Methodist Bishop," or if he only does something that 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 unparingly on principle and then to forget 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 priest must learn to give to Caesar the things which belong to Caesar, and to understand that everything belongs to Caesar." Yet when Gambetta came to believe that Leo was really unfriendly to 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 he attributed to Papal authority a 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 if I were all the time trying to "neutralize" my gait, so that it would neither be mine nor anybody else's! In like manner, when Catholics are to become a majority, their obligation to act as Christians in public life implies, not so much the obligation 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 towards 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 property 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 irrevocably 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, the 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 of the Asturias. Yet again, all Prussian subjects, of whatever religion, are bound, should the Protestant Hohenzollerns die out, to support, by word and deed, the title which would then inure to the Catholic Hohenzollerns. In all these various countries the obligations are perfectly parallel. In all, moreover, they are equally independent of Pope, Primate, Bishop or Presbytery. It is no article of Christian faith that the adherents of all religions shall be civilly enfranchised. If any Church imposes it in its confession of faith, it does what it has no business to do. Yet in the providential evolution of Christendom, it has come to be accepted in almost every country, as a permanent fact, that a man's religion shall not determine his civil rights. Catholics understand this just as well, and accommodate themselves to it just as ingeniously as anybody else. There are rude fanaticisms and rude fanaticisms everywhere: Anti Semites, A. P. A.'s, and in some of the ruder Catholic countries, sporadic outbreaks parallel to the latter, and even fiercer. Yet (excepting barbarous Russia) these are little more than the rage and dross of Christendom which is coming to understand that the business 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, they should prevail in the matter of legislation, 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 Catholics, 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 not. Yet there is a question inside of this which demands distinct consideration.

Charles C. Starbuck. Andover, Mass.

Good Reading.

From the Pastoral Letter of the New Zealand Hierarchy.

Every Catholic home ought to banish from it every allurement to evil; and among the incentives to vice and unbelief one of the strongest in our day is bad literature and bad reading. Bad books and newspapers and periodicals and novels have been the cause of the ruin of religion in many parts 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 literature 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 attention 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 literature. No work of zeal will be more fruitful.

Quaint Sayings.

It is interesting and instructive to read here and there constructed advertisements. Messrs. C. I. Hood & Co., of Sarasparilla 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 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 Parometo's Vegetable Pills, distilled from roots and herbs, are a sovereign remedy in curing all disorders of the digestion.

FIVE-MINUTE SERMON.

Fifth Sunday After Easter. THE NECESSITY OF PRAYER.

"Ask and you shall receive." (John 16, 24.) There is no admission 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 inculcate forcibly the most important of all Christian duties, and to induce us to fulfil this duty. He promises that every prayer said in His Name will be infallibly granted. And truly, beloved 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 occupations 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 you shall 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 grace 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 beautifully 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 life." And St. Thomas Aquinas, the Angelic Doctor of the Church, says: "To be saved, we must struggle and conquer; but this we cannot do without the grace of God. This grace, however, is granted us only by prayer." Listen also to the truly impressive words of the holy doctor St. Alphonsus: "Our eternal salvation, says he, 'is linked solely to prayer. If we cease to pray, our damnation is equally certain. All the damned who 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 pray 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 not at their angelic life on earth, and the splendor of their glorious virtues, whereby they became a spectacle for Heaven and earth. For it remains eternally true what St. Augustine says: "He that knows how to pray well, knows how to live well. Equally true is the assertion of St. Teresa: "He that ceases to pray, becomes either a beast or a devil"—a beast 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 the soul be, that is disgusted 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!

Dear 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 Heaven. Oh, then, indeed, we shall fulfill the great commandment of our Saviour: "That we ought always to pray and not to faint." (Luke 18, 1.) Then, prayer will also become for us 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 strong.

THE DRINK HABIT.

We wonder how many of the friends of the Visitor have read that pathetic 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 drunkenness 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 steal, 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 disappointment of his folly, and, to give point to his plea, discloses the hateful secrets of his Tartarus. He reveals the broken and dispirited drunkard 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 eyes—these 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, on the 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 gratification 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 comes when the faculties of the soul, disturbed by repeated acts of intemperance, depend for their faint activities upon that which has devastated them. So, that, "the drinking man is never less himself than during his sober intervals." Unwilling submission to evil, with utter inability 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. I know not whether I shall be laughed at, or heard seriously. Such as they are, I commend them to the reader's attention, if we find his own case in any way touched." I have told him what I can come to. Let him stop in time. Verily, this strange performance is the best temperance sermon on record.—Providence Visitor.

PHYSICIAN HEAL THYSELF.

A copy of the Religious Intelligencer of Fredericton, N. B., which has been sent to us, publishes what purports to be an extract from a "Romanist" journal of Paris, declaring that "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 diabolical Catholic, if a Catholic at all,) goes on to give the reason of the alleged decay of Catholic nations. He attributes it to "the habit of treating eternal ceremonies as the main element in religion." He calls it superstitious, a "parade" of the God they worship.

To this the editor of the Intelligencer 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 henceforth Christians to more faithful service."

May we not well exclaim, "Physician, heal thyself!" Our esteemed contemporary, 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 ceremonies 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. The Intelligencer very properly remarks that such a condition may well arouse Christians to more faithful service. To us it is a very alarming fact 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 no use for priest or church.

On the other hand, the Catholic



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.

CARLING'S GOLD MEDAL ALE, PORTER & LAGER. These Brands are exclusively used in the House of Commons.

Church is everywhere reviving and coming to the fore. She is shaking herself from the ashes of three centuries 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 any truth in Christianity at all it is in the Catholic Church and in the Catholic Church alone.—Sacred Heart Review.

THE DEVIL IN MISSIONARY LANDS.

Under date of December 22, 1898, the Abbe Archimand, 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 pagan lands. The strange events took place at Phan thit, Annam. It may be remarked that the Rev. Dr. John L. Nevins, a Baptist missionary in China, relates many similar phenomena 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 years—she was thrown down violently with her face to the ground. An infant that she held in her arms fell with her, without, however, suffering injury. In falling, she 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 exorcisms. She appeared to suffer even more than her companion. Both remained in that state about 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; 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 frequency in these United States of America. Amongst us violence often takes its most 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 accurate appreciation of the faults of others and a blindness to the faults of our own. We talk of other people's with contempt and scorn, point out their failings with derisive finger and then boast of our own virtues. Let us make an examination of conscience—

OUR BOYS AND G. A Secret. 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.

Longfellow and the Child. The great poet was always a child. He loved not only of his own family, but all folk; and there were many who visited him often, and ways entertained by him with great kindness. M. Fields gives us an extract from the poet's small friends' tributes to his affection in a practical way.

An Arab Legend. There was once a rich man with the Ave Maria, who was with a caravan of goods over a country. Night was coming brightly; and he was in great haste, wishing to reach a town before the light of day. But as he hurried his way, on he saw a boy sitting by the side.

THE POPE'S LETTER.

One thing is clear to every reader of Pope Leo's beautiful letter, and that is, the Vicar of Christ spares the authors of the errors he condemns. Would 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 in 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 should so many Catholic editors, who at 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 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 priests, 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, with you, and the phrase, "Good-bye" to you, and the phrase, "Good night to you," guard the night to you.

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.

When I first went to teacher would say, if a so perplexed and used those "I can't"—"If at first you don't succeed, try, try again." This little proverb is not at all.

Did not Robert Bruce from the spider, and sun insect proved the truth when he swung so many beams to beam and sun many attempts to complete. We all know the value of the Atlantic cable. How many are sent from continent through mighty oceaning joys and sorrows to h' wonders were accomplish

Check that Gough with BROWN'S BRONCHIAL TROCHES. on every box. Signature of Wm. D. Brown.



OUR BOYS AND GIRLS.

A Secret. I saw a violet's face to day Peep out from 'neath a stone...

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...

An Arab Legend.

There was once a rich merchant, says the Ave Maria, who was traveling with a caravan of goods over a desert country...

Things Children Should Know.

The proper form for introducing people. That the gentleman is presented to the lady, and never the lady to a gentleman...

Perseverance.

When I first went to school my teacher would say, if a scholar became perplexed and used those ready words, 'I can't'...

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...

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?

Only a Cabin Boy.

A big battle was being fought between the English and Dutch navies: Sir John Narborough was the English admiral, and the masts of his ship had been shot away almost directly after the fighting began...

True Character.

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 stumble ourselves before we can really judge of the hardships of a rough road and the frailty of weary feet.

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.

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 horses...

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.

AN EMINENT FRENCHMAN 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'...

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.

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 one.

Honesty 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.

Hints on Bathing for the Healthy Man.

The best time to bathe is after exercise, and a bath of some kind, a sponge bath at least, should be taken each day.

MR. BARBER'S ESCAPE.

A MONTREAL CITIZEN Baffles A DANGEROUS ENEMY. A Severe Sufferer From Bladder Disease—Could Find No Relief Till He Tried Dodd's Kidney Pills—They Cured Him.

ST. JEROME'S COLLEGE, BERLIN, ONT.

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

ASSUMPTION COLLEGE, SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Terms, including all ordinary expenses, \$10 per annum.

STEEL SIDING

STONE, BRICK, CLAPBOARD, CORRUGATED, ETC.

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.

Cobbett's 'Reformation.'

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Alden Gasquet, D. D., O. S. B. The book is printed in large, clear type.

EGZEMA ON NOSE

For Nine Years, Cured by CUTICURA After Five Doctors Failed.

I have suffered for nine years with sores in my nose. A first-class doctor told me it was never cured but would soon pass away, without any good.

'Had the preparation for it! Just so; 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.

Stick at it.

It is this supremely important quality, coupled with good mental furnishings, which has characterized the young men who have risen to eminence in various callings.

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 anything except through the power of continuous and patient industry which he had brought to bear upon the subject.'

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 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. A Severe Sufferer From Bladder Disease—Could Find No Relief Till He Tried Dodd's Kidney Pills—They Cured Him.

ST. JEROME'S COLLEGE, BERLIN, ONT.

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

ASSUMPTION COLLEGE, SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Terms, including all ordinary expenses, \$10 per annum.

STEEL SIDING

STONE, BRICK, CLAPBOARD, CORRUGATED, ETC.

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.

Cobbett's 'Reformation.'

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Alden Gasquet, D. D., O. S. B. The book is printed in large, clear type.

EGZEMA ON NOSE

For Nine Years, Cured by CUTICURA After Five Doctors Failed.

I have suffered for nine years with sores in my nose. A first-class doctor told me it was never cured but would soon pass away, without any good.

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 with the palatableness of a fine ale.

JOHN LABATT, BREWER, LONDON.

Educational.

BELLEVILLE BUSINESS COLLEGE

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

Business Brightness Brings Success.

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.

EXAMINATIONS.

If properly conducted, test the proficiency of a student reasonably well. The graduates of the

Central Business College,

Toronto, pass a strong independent examination, conducted by the Business Education Association of Canada. No whitewashing or granting Diplomas to incompetent candidates.

EDUCATE FOR BUSINESS.

Owen Sound, Ont., affords unexcelled facilities for those wishing to obtain an education which will be of use to them throughout life.

MR. BARBER'S ESCAPE.

A MONTREAL CITIZEN Baffles A DANGEROUS ENEMY. A Severe Sufferer From Bladder Disease—Could Find No Relief Till He Tried Dodd's Kidney Pills—They Cured Him.

ST. JEROME'S COLLEGE, BERLIN, ONT.

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

ASSUMPTION COLLEGE, SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Terms, including all ordinary expenses, \$10 per annum.

STEEL SIDING

STONE, BRICK, CLAPBOARD, CORRUGATED, ETC.

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.

Cobbett's 'Reformation.'

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Alden Gasquet, D. D., O. S. B. The book is printed in large, clear type.

EGZEMA ON NOSE

For Nine Years, Cured by CUTICURA After Five Doctors Failed.

I have suffered for nine years with sores in my nose. A first-class doctor told me it was never cured but would soon pass away, without any good.

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 with the palatableness of a fine ale.

JOHN LABATT, BREWER, LONDON.

Educational.

BELLEVILLE BUSINESS COLLEGE

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

Business Brightness Brings Success.

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.

EXAMINATIONS.

If properly conducted, test the proficiency of a student reasonably well. The graduates of the

Central Business College,

Toronto, pass a strong independent examination, conducted by the Business Education Association of Canada. No whitewashing or granting Diplomas to incompetent candidates.

EDUCATE FOR BUSINESS.

Owen Sound, Ont., affords unexcelled facilities for those wishing to obtain an education which will be of use to them throughout life.

MR. BARBER'S ESCAPE.

A MONTREAL CITIZEN Baffles A DANGEROUS ENEMY. A Severe Sufferer From Bladder Disease—Could Find No Relief Till He Tried Dodd's Kidney Pills—They Cured Him.

ST. JEROME'S COLLEGE, BERLIN, ONT.

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

ASSUMPTION COLLEGE, SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Terms, including all ordinary expenses, \$10 per annum.

STEEL SIDING

STONE, BRICK, CLAPBOARD, CORRUGATED, ETC.

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.

Cobbett's 'Reformation.'

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Alden Gasquet, D. D., O. S. B. The book is printed in large, clear type.

EGZEMA ON NOSE

For Nine Years, Cured by CUTICURA After Five Doctors Failed.

I have suffered for nine years with sores in my nose. A first-class doctor told me it was never cured but would soon pass away, without any good.



