





JUNE 20, 1891.

THE CATHOLIC RECORD.

intelligent young person who would love and attend her... Dr. Regnault had lauded Theresa's fine disposition...

"Bravo! I don't care for a virtuoso. You are a musician; that's all I ask..." said Mme. de Rouvre...

"How do you manage, being a Tourangelle, not to draw your words in a singsong way?"

Theresa, touched to the depth of her heart, reproached herself for having believed what evil-disposed persons had reported at the advanced years...

"Madam, be assured I will do everything to satisfy you. From to-day I'm at your disposal."

"These words were uttered with animation, as Mme. de Rouvre escorted her out through a long corridor..."

"I have undertaken simply to relieve my father from embarrassment..." she returned with her frank smile...

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Children of Mary's chapel, and in the course of the morning visited the assembled members of the community...

Then Mother Sage played her last card. She represented that she had found a treasure for a daughter-in-law...

But Theresa congratulated her on her choice in a manner so cordial and unaffected as to put an end to all hope...

The old owner of Marie Fleurie sought satisfaction with her tongue. She hinted that Theresa could find but one man in the country who was worthy of her...

The epithet "original" in the mouths of the humbler classes is regarded as an insult, but, after all, the words of Mme. Sage were not a calumny...

Dr. Regnault had long foreseen the possibility of a union. Convinced that the man was too timid and the maiden too reserved, he smoothed the way for the visits of M. Rameau...

The marriage of Theresa must have astonished her father, who had learned to take philosophically his lot in having a boy when he thought he had a girl...

"To the Angelus Bell." WRITTEN AT ALEXANDRIA, MAY 25, 1891. For the CATHOLIC RECORD.

When morning light, The shades of night, Back to their fold has driven, Thy cheerful sound...

At noonday's hour From thy high tower Agitate thy notes loud pealing, Doth everywhere...

Thou, from His throne descending, Became a child, Mock, humble, mild, In one two natures blending...

Thou, when thy last ray And steals from our horizon, Not ere thy tongue, Thrice sweetly rang...

Thou, when thy first orison, With tunceful art To tell each part Wrought in the Incarnation, When first began...

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Cardinal Lavigne acknowledges the receipt of \$100,000 from the Catholics of England for the promotion of his crusade of civilization in Africa...

A cable despatch gives currency to the rumor that Archbishop Ireland, of St. Paul, Minn., will be made a Cardinal at the next consistory...

The oldest priest in the world is said to be Rev. Peter Klein, pastor of Dieblich, near Coblenz, who will celebrate, on the 24th inst., the seventieth anniversary of his ordination...

USEFUL PRACTICES FOR SANCTIFYING THE MONTH OF JUNE. 1. Before reading the exercise for each day, implore the assistance of the Holy Ghost...

2. Endeavor to enkindle within yourself, from the commencement of this month of June, an ardent desire to obtain of the Sacred Heart of Jesus the grace of which you stand most in need...

3. Assist every day, if possible, or at least every Friday, at the Holy Sacrifice of the Mass, for this intention; also in a spirit of gratitude for the ineffable love of Jesus and in reparation for the ingratitude of men...

4. Perform all these pious exercises in order to become worthy of communicating often than usual. Do not permit the month to pass without at least once procuring the happiness of uniting yourself to the divine Heart of Jesus in the sacrament of His love...

5. Place in your room, or carry on your person, a figure of the Sacred Heart, kiss it reverently, look upon it with affection...

6. Repeat frequently, during the day, the beautiful ejaculatory prayer: "May the Sacred Heart of Jesus be loved everywhere..."

7. Apply the indulgences you may gain, during this month, to those souls in Purgatory who, while on earth, were most devoted to the Sacred Heart...

8. Contribute, as far as in you lies, to the propagation of this touching devotion...

9. Make often, during this month, especially on Fridays, a visit to the Sacred Heart...

10. Make a resolution, on the last day of these pious exercises, to continue to honor the Sacred Heart during the entire year, to recommend to that Divine Heart your dearest interest, to consecrate to It your family, your friends, all those to whom you are united by the bonds of charity...

The Wealth of the American Church. Dr. R. H. Clark says in a recent letter to Archbishop Corrigan: "In 1850 the total property valuation in the United States, according to the census report of that year, was \$7,135,780,228; in 1860 it was \$16,159,616,068; in 1870 it was \$30,668,518,567..."

"THE FRASER HOUSE" PORT STANLEY. THIS FAVORITE SUMMER HOTEL has not passed out of the hands of Mr. William Fraser...

HACVARD'S PECTORAL BALSAM CURES COUGHS, COLDS, BRONCHITIS, ETC.

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SHARPLESS' GLASS SILVERED, BENT, PLATE, ETC.

Dyspepsia Intense Suffering 8 Years. Few people have suffered more severely from dyspepsia than Mr. E. A. McMahon...

Hood's Sarsaparilla. 100 Doses One Dollar. Suffering from dyspepsia and other ailments...

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ST. MICHAEL'S COLLEGE, TORONTO. Under the patronage of His Grace the Archbishop of Toronto...

PROFESSIONAL. CHARLES J. MCCABE, B.A., BARRISTER-AT-LAW, Solicitor, Conveyancer, etc., 69 Adelaide street east, Toronto.

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INSURANCE. PHOENIX FIRE INS. CO'Y. ESTABLISHED 1854. Cash Assets \$5,590,042.30.

BENNET FURNISHING COMPANY LONDON, ONTARIO. Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE.

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Royal Canadian Ins. Co'y. FIRE AND MARINE. HENRY TAYLOR, AGENT. Taylor's Bank Richmond St.

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McCOLL BROS. & CO. TORONTO. Invalids, Dyspeptics and the Debilitated - WILL GAIN Strength, Nourishment, Stimulus, BY TAKING JOHNSTON'S FLUID BEEF The Great Strength-Giver.

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE. Bi-Monthly Drawings in 1891. 3rd and 17th June, 1st and 15th July, 5th and 19th August, 2nd and 16th December.

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HOLLOWAY'S PILLS & OINTMENT. THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gonorrhoea, Rheumatism, For Disorders of the Chest it has no equal.

**The Catholic Record.**

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**EDITORS:**  
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Persons writing for a change of address should invariably send the name of their former post office.

London, Saturday, June 20, 1891.

**THEOLOGICAL CONFUSION.**

From the numerous heresy trials which have taken place recently in the various Protestant Churches, the anomalous condition of Protestantism may readily be seen. From the beginning, Protestantism proclaimed the right of private judgment, and without this claim it could have no justification for its revolt against the Catholic Church in the sixteenth century.

If the Church of Christ has really authority from God to settle controversies of faith, all who presume to set aside her authority must be condemned. There was certainly a Church in existence when Luther raised the standard of revolt; and there is no doubt that the Church then existing possessed a real and unbroken continuity with the Church which Christ established. Altogether independently of the divine right of the Pope to be considered as the successor of St. Peter, and head of Christ's Church on earth, there was only one organization which could claim to be the Church of Christ on earth, and that organization was the Catholic Church.

If the Church had from Christ any judicial rights whatsoever it was certainly her right to try the teachers of new doctrines and to pronounce upon their agreement or disagreement with the "faith once delivered to the saints," and all who were condemned under this judgment fell under the anathema pronounced twice by St. Paul in his epistle to the Galatians (1. 8.) "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema."

That such an authority was instituted by Christ is evident. Christ himself declares: (St. Matt. xviii.) "If he (an offending brother) shall hear thee, thou shalt gain thy brother; and if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church; and if he will not hear the Church, let him be to thee as the heathen and the publican."

The reason for this is then given, for "Whatsoever you shall bind on earth shall be bound also in heaven; and whatsoever you shall loose on earth shall be loosed also in heaven."

There is in this no setting up of private authority against the Church. Private correction is to be tried before complaint be made, but when the authority of the Church is invoked the decision is final.

We find the Apostles exercising the authority thus committed to them. (Acts xv.) They render their decisions in the name of the Holy Ghost: "For it hath seemed good to the Holy Ghost and to us." Their decisions are, therefore, binding. St. Paul himself went to Jerusalem to confer with the other Apostles regarding the gospel he preached, and apart "with them who seemed to be something," that is with those highest in authority, "lest perhaps, I should run, or had run in vain;" and he relied on the decision he received. (Verse 3.)

It is clear, therefore, that Christ appointed a supreme legislative and doctrinal authority in the Church; but the first Protestants, and, professedly, the Protestants of to-day, found it convenient and necessary, so as to vindicate their own position, to reject such an authority, and to set up individual judgment in its stead. But with strange inconsistency, when among themselves a minister teaches some doctrine which is evidently contrary to the first principles of Christianity, they claim that their Churches, which have certainly no mission derived from Apostolic succession, have, nevertheless, authority to settle questions of doctrine. Such has been the case in the dealings of the Protestant Episcopalians with the Rev. Mr. MacQueary

and of the Presbyterians with Rev. Dr. Briggs. Dr. Heber Newton, of New York, is also threatened with an ecclesiastical overhauling; but he has said very truly concerning the situation, that "the Protestant Church is in a panic."

A recent issue of the New York *Sun* says, while describing the situation: "The Presbyterians are not able to determine what heresy is, because they have not yet determined what their own belief is." This perfectly describes the present position. Important changes are even now proposed to be made in the Westminster Confession of Faith, though the Assembly tries to make the world believe that the proposed changes are slight and unimportant; merely verbal changes indeed. But every one knows that the making of merely verbal changes would not have agitated that body to the extent to which the question of revision has moved them.

In fact, in dealing with Dr. Briggs, the General Assembly seemed to be actually dismayed to have the question of the Dr.'s orthodoxy touched on at all, and though his appointment to the position of teacher of Biblical Theology in the Union Seminary was vetoed his doctrinal teachings were left untouched by the decision. Most of the speakers on the subject were careful to explain that they objected to the appointment because Dr. Briggs contradicted himself, or because he did not make himself understood, which is a bad quality in a Seminary Professor, or because he was insulting and defiant in his tone towards those who differed from him, and thus excited the ire of his opponents.

But it matters little to these clergymen, even if their denunciations expel them from their ranks. They can always find a phase of Protestantism to receive them, whatever may be their teaching. Thus Rev. Mr. MacQueary was received with open arms by the Unitarians; and, indeed, just as seven cities claimed the honor of being Homer's birthplace, as many Unitarian congregations offered their churches to the same gentleman when the Protestant Episcopal Church rejected him. Dr. Bridgman, too, a prominent Baptist clergyman, rejected the doctrine of everlasting punishment, to which Baptists adhere with great tenacity; yet, on his resigning his pastorate, many of his ministerial brethren openly or secretly avow their sympathy with him; and it is somewhat strange that he has been received into the Protestant Episcopal Church without any difficulty, and without being asked to change his views he is to become a clergyman in that denomination.

It is no wonder, indeed, that the New York *Sun* should say, "It is true, undoubtedly, that there is much confusion in the minds of theologians. Apparently, too, instead of approaching a solution of their difficulties, they are getting more inextricably entangled in them." "So complete is the confusion that, even now," the *Sun* says, "the American Missionary Board is embarrassed by the tendency of candidates for its commissions to accept the theory that the heathen will be saved without the Gospel."

**THE ST. BARTHOLOMEW MASSACRE.**

Our attention has been called to an article which appeared in the *Montreal Witness* of April 26, in reference to the massacre of St. Bartholomew's day which took place at Paris on the night of the 24th August, 1572, by order of King Charles IX.

Unfair Protestant writers have constantly made it their aim to connect the Catholic Church with this bloody occurrence, and to throw the responsibility of it upon Pope Gregory XIII., who was the reigning Pontiff at the time; and it is the aim of the article in question to do this.

The massacre of St. Bartholomew was purely a political action to which King Charles assented, being persuaded thereto by his unscrupulous mother, Catharine de Medecis. During the decade preceding the massacre no fewer than four wars had broken out between the Catholics and Protestants of France, chiefly because the latter, though forming but a small proportion of the population of the country, desired, with the assistance of German allies, to seize upon the Government of the country, and to bring the Protestant house of Navarre to the throne. It was their hope also to establish the Protestant religion in the country. Encouraged by Calvin and Theodore de Beza, they sacked and pillaged the churches, demolished crosses and images wherever they were found, and plundered the houses of the Catholics, especially

in those provinces or localities where they were numerous. Calvin declared that these scenes of blood were "his consolation, joy and happiness."

M. Guizot in his history of France, Protestant as he was, acknowledges that Theodore de Beza advised and pleaded for the war of 1562, saying to the King of Navarre: "It is true that the Church of God should endure blows and not inflict them; but remember, I pray you, that it is an anvil which has used up a great many hammers."

We have no disposition to palliate the atrocities which were committed during that unhappy period by Catholics as well as Protestants; but it must be borne in mind that in a civil war raging on account of religion, between people of the same race, and dwelling side by side, such atrocities are sure to occur. Guizot tells us that "where they happened to be the stronger, and where they had either vengeance to satisfy or measures of security to take, the Protestants were not more patient or more humane than the Catholics." As a matter of fact they were by far more aggressive. "At Nîmes, in 1567, they projected and carried out in the town and the neighboring country a massacre in which one hundred and ninety-two Catholics perished; and several churches and religious houses were damaged or completely destroyed. This massacre, perpetrated on St. Michael's day, was called the *Michaelade*. The barbarities committed against the Catholics in Dauphiny and in Provence by Francis de Beaumont, Baron of Adrets, have remained as historical as the Massacre of Vassy, and he justified them on the same grounds as Moutine had given for his in Guienne. 'Nobody commits cruelty in repaying it,' said he, 'the first are called cruelties, the second justice. The only way to stop the enemies' barbarities is to meet them with retaliation.'"

It is to be remarked that the massacre of Vassy of which this historian speaks was an encounter between a Protestant congregation and the suite of the Duke of Guise, who was passing through the town; but M. Guizot himself acknowledges that it is difficult to arrive at the truth concerning the details of its origin. Forty-nine persons were killed and about two hundred severely wounded during this affray, the blame of which most Protestant polemists throw upon the Catholics. We may suppose that there was culpability on both sides, but historians give very opposite accounts of how it originated. It is certain, however, that the Protestant party suffered more severely than the Catholics, but Conde, the brother of the King of Navarre, made it a pretext for offering to raise fifty thousand men towards conducting the war which broke out immediately afterwards for the establishment of Protestant ascendancy.

In the wars which followed during the decade the Protestants were invariably defeated; yet most favorable terms were always accorded them, with which, however, they were not satisfied, so that peace was always soon followed by another outbreak; and it is not surprising that the assassination of the Duke of Guise, the Catholic leader, and the traitorous negotiations with foreign powers which were carried on by the Protestant party for the overthrow of the Government, filled Catharine de Medecis and the Guise family with anger and alarm; though certainly it was not through love of religion that Catharine persuaded the young king to consent to the murder of Admiral Coligny and his adherents. M. Guizot tells the reasons by which she prevailed. She told the king that "the Huguenots had sent despatches to Germany to procure a levy of 10,000 troops, and to Switzerland for 10,000 more," and that "it would be better to fight the battle in Paris, where we hold the chiefs in our clutches, than to hazard it in the field."

To these representations the king yielded, though he had all along been anxious to favor the Protestants, and even his mother had been favorable to them also, until she found that the dynasty of her family was in imminent danger. But it is certain that the outrage was perpetrated purely for worldly motives, and without even the consent of the Catholic clergy. On the contrary, it is certain that in many places the clergy interfered to prevent the example set in Paris from being imitated, and thus aided in diminishing the number of victims.

The number killed has been very variously estimated. The Protestant historian de Thore says that all over France there were thirty thousand victims. Some fancifully put the number at 100,000; but the Calvinistic author of the *Huguenot Martyrology*,

after estimating the number at 30,000, afterwards, having examined the matter in detail, acknowledged that the whole number must have been 786 in all France. (See American Cyclopaedia, Bartholomew, St.) Dr. Lingard computes the total at 1500.

But we are informed by the writer in the *Witness* that a medal was struck by Gregory XIII. to commemorate the massacre, and thus it is held that this Pope approved of it. For the purpose of sustaining this view a French historian is quoted who says: "Gregory seems by this medal to have approved and praised (the massacre), which can be explained by his ardent zeal for the Christian religion, the fact being that he entertained the hope that the leaders and promoters of that sect and plague which infested France . . . would disappear and be thoroughly eradicated."

The historian quoted does not pretend to assert positively that Gregory approved. It only "seems" so—to him. He was mistaken. But though the medal was struck, as according to the custom of the time, it was usual to strike a medal in order to mark important events which occurred during the reign of each Pontiff, it by no means follows that these events were approved by the Popes in their details. In fact the designs of the medals were left to the officials, and the Pope seldom knew what the design was until he saw the medal itself. In the present case the design represented the destroying angel pursuing the Huguenots, by comparison with the destruction of Sennacherib's army, as recorded in Holy Writ. But Smile's History of the Huguenots admits that probably the Pope had nothing to do with the making of the medal. At all events, it is certain that Catharine and King Charles represented to the Pope that there was a conspiracy against them for their destruction and the destruction of their Councillors, and that there was an actual insurrection on the part of the Huguenots which was defeated by the energy and bravery of the king's officers and soldiers. It was represented that this was the whole transaction; and if such had been really the case it would have been quite right for the Pope or any good Christian to rejoice at the occurrence. There is no article of faith in the matter, and it is not surprising that with the deceitful account given of the occurrence by the king, the Pope should give thanks for his delivery from a supposed band of assassins and conspirators, even if he supposed that the Pope knew the exact character of the medal which was struck.

The American Cyclopaedia recognizes that this was the case, and completely exonerates the Pope from having approved of the atrocious deed; for atrocious it was, notwithstanding the great provocation under which it was perpetrated.

Another medal is mentioned by the writer in the *Witness*, which was intended by the same Pope to represent the true worship of God. The same French historian who refers to the previous medal states that Gregory XIII. aided Henry III. in repressing and crushing the attempts and efforts of the heretics. This needs no words of defence from us. The persistent treasonable attempts of the French heretics to establish in France a kingdom of their own deserved repression.

**"CUMBERLAND PRESBYTERIANS."**

The Rev. A. B. Milligan, one of the six ministers suspended and excommunicated by the Reformed Presbyterian Assembly of Pittsburgh, for exercising the rights of American citizenship by voting at an election, has declared that he will not submit to such a tyranny, but that he will continue to preach and, as his congregation sustain him, he will draw his salary as before. As the majority in the Church firmly insist on abstention from all politics as a condition of membership there will in all probability be a schism, comprising at least the six excommunicated ministers and their congregations, together with twenty-one additional ministers who regard the oppressive course of the synod as most un-Christian. The final sentence of excommunication was carried last week by a vote of 95 to 37. Among the clergy present, Rev. J. F. Carson refused to vote, saying, "In view of the result of this vote just taken, and in view of the fact that as soon as the result of your libel is settled, I am going to leave the Covenanter Church, I refuse to vote. I will never again vote in this synod."

Mr. Carson was not one of the accused, but he openly sympathizes with them. Rev. Mr. Logan, of Rochester, then declared that he would vote against everything which might come before the synod hereafter. Another minister, Rev. J. L. MacElmurray, declared "I would rather stand with the Lord than the Reformed Presbyterian Church. I vote no." Several other ministers declared their intention to secede, and one of them, Rev. J. R. Thompson, said: "This sentence against the young men is too severe. The vote of this synod does not represent the sentiment of the people, and you will hear from the people later."

This strange conduct of the Reformed, otherwise called the Cumberland, Presbyterians, has caused great commotion among the people generally of the United States, who wonder how a Church which professes to have given the world liberty, civil and religious, and the free exercise of their private judgment, can presume to deprive its ministers and members of their liberty to act as free American citizens. A tyranny so gross has never been attempted in any civilized community, except perhaps Russia, if we can call the latter a civilized country.

As the suspended ministers left the Church in which the synod was held a number of ministers of the United Presbyterian Church greeted them sympathetically and expressed the public sentiment that the persecution to which they have been subjected will raise them in the public estimation. In the opinion of Rev. Dr. Thompson, of New York, there will be no positive result as a result of the trial, as that would cause a quarrel in regard to the division of Church property, but he acknowledges that numbers will slip away into other congregations, and the Church will lose a large proportion of the younger element and of those upon whom reliance is placed as the prop and support of the Church in future years.

of American patriotism. This sheet is the organ of the Orangemen of the United States, and it rivals the *Toronto Orange Sentinel* and *Mail* and the *Montreal Witness* in mendacity and intolerance. But it languishes for want of support from any considerable portion of the people.

The resolutions of the Orange delegates which met in Detroit are just what might be expected from the intolerant element from which the society is recruited, and they remind us of the resolutions which were passed by Canadian lodges when in 1889 the fanatical parsons were engaged in the fruitless occupation of endeavoring to ostracise the Catholic body in this country. Of course, a prominent plank in the Detroit programme is opposition to Catholic schools. It protests against "diverting public funds or public property to the furtherance of any Popish, Mormon or other religious designs, hostile to American liberty, whether through educational, reformatory, penal, or charitable institutions, under any pretext whatever."

The hypocrisy of this is readily seen, when it is understood that, under pretence of maintaining American liberty, they wish to deprive Catholic parents of all liberty of educating their children in religion, and they desire to oblige them to send their children to schools in which, theoretically, no religion is taught, while in reality proselytism to Protestantism will be practiced. And though they propose still to tax Catholics for the maintenance of Public schools of this proselytizing character, they coolly insert in their programme this proposition which they promise to advocate:

"The exclusion of Roman Catholics from the Public schools to which they are hostile, whether as officers or teachers." It is almost needless to add that the resolutions of this Grand Lodge have been received by the American press with contempt and ridicule, all the more so as they have shown their want of ordinary common sense and judgment by coupling with their intolerant proposals the exploded proposition of a now defunct American party, to substitute an irredeemable paper currency for the present currency of the country, founded upon the principle of being redeemable in gold at its face value.

An amusing feature of the programme of these Orangemen is that one of the planks is "Reservation of the public lands for American citizens; and that neither foreign nor domestic syndicates be permitted to usurp them."

It is well known that a number of British syndicates have bought up large tracts of territory in many localities in the West, so that unwittingly the Orangemen have proclaimed their purpose to weaken their own influence by making an attack upon the proprietary rights of those who may be supposed to be for the most part their own friends. Of course it was not their intention to do this, but their falling into so glaring a blunder shows the weakness of an association, which cannot muster brains enough to issue a programme which will tend to carry their own objects towards a successful issue.

It is evident that Orangeism is as weak in intellect as it is strong in iniquity of purpose. WHAT a remarkable difference is to be found in the characters of most of those who join and those who leave or are expelled from the Catholic communion. A most striking illustration may be found by a glance at the life of Sir John Thompson as a sample of the Catholic convert. It may be said that he occupies a foremost place in the councils of the country. He was at one time a Methodist. He is now a Catholic. He does not go roaming around the country saying unpleasant and uncharitable things about the Methodist belief. He attends to his own business, lives a good Christian life, and is honored for his honesty, his integrity and his sincerity of purpose. In contrast with such a man how does such characters as Chiniquy, Widdows, the escaped nun, etc., compare. It is indeed out of place to mention their names in the same paragraph. The lives of these unfortunate people are devoted to the horrible purpose of sowing discord by delivering villainous lectures from town to town, always taking up collections, and growing fat in pursuance of the crudity of simple and ignorant Protestants.

**KIND WORDS.**

That sterling Catholic paper, the *Catholic Record*, of London, Ont., came to us last week in an entire new dress. The *RECORD* is one among our most valued exchanges, and we are pleased at this evidence of a prosperity which we feel assured has been well deserved.—*Pittsburg Catholic*.



The Land of Used-to-be.

Beyond the purple, hazy trees
Of summer's utmost boundaries;
Beyond the sands—beyond the seas—
Beyond the range of eyes like these—
And only in the reach of the
Entraptured gaze of Memory.

and this comfort does not only extend
to material things,

IT EXTENDS TO RELIGION.
for those that are comfortable in this
life do not wish to be uncomfortable
about the next.

THE MATERIAL PROSPERITY
that we are enjoying. Each year the
London season is described in the
papers and talked about as being
greater and more splendid than the
year before.

THE CONVERSION OF ENGLAND.

Cardinal Newman and the Hon. and
Rev. Father Ignatius Spencer.

London Universe May 9.

On Sunday last, in the new and
beautiful church of the Passionist
Fathers on Highgate Hill, there was a
large congregation and grand High
Mass, when the music of the magnifi-

The following is the tenor of the
sermon preached from the words of
Galatians vi. 14, "God forbid that I
should glory save in the cross of
Christ."

My dearly beloved in Jesus Christ,
suffering is necessary to salvation.
There is not a saint who has lived that
has not been noted for some kind of
suffering.

SENT MESSENGERS TO THE HOLY LAND
to try and discover, if possible, the
cross upon which our Lord had been
crucified.

THE VIRTUE OF HUMILITY
was kept alive within him by his
brother, a hard and stern man.

THE LARGE FORTUNES GRADUALLY
DIMINISH
in proportion to the population. We
learn from the Registrar-General's
returns that the number that live in
comfort with incomes of £300 and £400
to £1500 a year have greatly in-

cross was because he found in it a
remedy for everything. The love of
the cross alone affords us real happi-
ness, for there are

TWO KINDS OF HAPPINESS
—the so-called happiness of this earth
and the happiness of hope. The hap-
piness of earth is the enjoyment of all
the pleasures of this world, which does
not last long, but for a limited time.

THE LATE CARDINAL NEWMAN.
He was received into the Church by
Father Dominic, a Passionist Father,
who also received the Rev. Father
Ignatius Spencer.

LACORDAIRE'S PROBLEM.
Father Lacordaire was dining one
day at a hotel in some country town in
France.

THE PUREST AND BEST
Articles known to medical science are used in
preparing Hood's Sarsaparilla.

ST. JACOBS OIL
THE GREAT REMEDY
FOR PAIN.

RHEUMATISM,
Neuralgia, Sciatica,
Lumbago, Backache,
Headache,

BELLS! BELLS!
PEALS & CHIMES
FOR CHURCHES.

agitate by this a little air, which enters
into your ear and strikes a skin which
we call the tympanum, and then your
mind grasps my thought.

What is light? You see me when
I stand before you; can you under-
stand why you see me, or explain why
your eyes, which are two little balls,
black and dark within, can make

READING THE WRINKLE.
These sensible girls, hearing so
much about the wonderful advantages
of using "Sunlight" Soap, have
resolved to use it next wash-day, and
are reading the directions on the
wrapper, in order that they may know
how to do a "wash" without hard

Mothers and Daughters.
Our readers will appreciate this bit
of wisdom from "At Home with the
Editor" in the Ladies Home Journal:

Books for the Month of June.
A Flower for Each Day of the Month of
June. Cloth flexible, 15c.

D. & J. SADDLER & CO.
Catholic Publishers, Church Ornaments and
Religious Articles.

PISO'S CURE FOR
THE BEST COUGH MEDICINE.

LADIES, ATTENTION!
Unshrinkable Ceylon Flannel Shirtings
Stripes, Checks and Silk Stripes.

AGENTS, ATTENTION!
Unshrinkable Ceylon Flannel Shirtings
Stripes, Checks and Silk Stripes.

"Bells."
Grave historical writers are occa-
sionally guilty of what are called
"Hibernicisms." The following pas-
sage occurs in a popular history of
France:

Elsewhere in this issue we republish an
article from the Hamilton Herald relating to
the wonderful cure of a gentleman in that
city, who had been pronounced by physicians
incurable, and who had been paid the \$1,000
total disability insurance granted members
of the Royal Templars.

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MOTHERS AND DAUGHTERS.
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COOKS FRIEND
BAKING POWDER

McShane Bell Foundry
Flames Grade of Bells.

MENELY & COMPANY
WEST TROY, N. Y.

THE DOMINION
Savings and Investment Society

To Farmers, Mechanics and others wishing
to borrow money upon the Security of
Real Estate.

WIVES
& DAUGHTERS
WEAR THE
IMPROVED ALL
LEATHERBONE
CORSETS.

BURDOCK
Regulates the Stomach,
Liver and Bowels, unlocks
the Secretions, Purifies the
Blood and removes all im-
purities from a Pimple to
the worst Scrofulous Sore.

BLOOD
DYSPEPSIA, BILIOUSNESS,
CONSTIPATION, HEADACHE,
SALT RHEUM, SCARFULA,
HEART BURN, SOUR STOMACH,
DIZZINESS, DROPSY,
RHEUMATISM, SKIN DISEASES.

BITTERS
HARTSHORN'S
SELF-ACTING
SHADE PILLERS

BUILDERS' HARDWARE.
GLASS, PAINTS, OILS, ETC.
AT BOTTOM PRICES.

WILSON BROS.
Wholesale and Retail Dealers in
GROCERIES, PROVISIONS, WINES
AND LIQUORS.

HAGYARD'S
YELLOW OIL
CURES RHEUMATISM
FREEMAN'S
WORM POWDERS

ONTARIO STAINED GLASS WORKS.
STAINED GLASS FOR CHURCHES,
PUBLIC AND PRIVATE BUILDINGS
Furnished in the best style and at prices low
enough to bring it within the reach of all.

JUNE 20, 1911.

A Song.

"Oh, come," said Care, and stretched a long, firm hand...

SHORT SERMONS FOR BUSY PEOPLE.

Preached in St. Patrick's Cathedral, New York.

The League of the Sacred Heart.

Unselfishness the characteristic of the League's devotion to the Sacred Heart.

seeks not itself or its interests but strives to further the interests of the object of its love.

A NOBLE TRIBUTE TO SIR JOHN.

The following beautiful speech was delivered in the House of Commons on Monday last by Hon. Wilfred Laurier.

Mr. Speaker, I fully appreciate the motion which the hon. gentleman has just proposed to the House...

BACK FROM THE GRAVE.

A WELL KNOWN HAMILTONIAN SNATCHED FROM THE GRAVE.

Had Been Given up by the Doctors and His Case was Considered Hopeless. But he Recovered in a Miraculous Manner and is Now as Well and Strong as Ever.

Hamilton Herald, May 27, 1911. Although the age of miracles is generally supposed to be past...

One of the Herald's young men heard of the case and hunted up Mr. Marshall to get his story...

On a Picture of St. Agnes.

It is but a simple picture, just above my table resting.

Childlike face captured in longing to the promise of the skies.

With a something near to sadness the sweet lips and forehead resting.

And a look of heaven dwelling in the beautiful dark eyes.

It is but a simple picture, yet it tells a hallowed story.

Brighter, purer for the record sin's revolving cycles show.

Speaking to my thoughts—'all human—with its own unshadable glory.

Of a heart that loved and suffered fifteen hundred years ago.

Not as we love, mildly stretching forth our hands in weak endeavor.

To hold fast what God has branded with the brittle stamp of clay.

Not as we, unwilling, suffer, moaning buried in the shadow of a day.

That of an ambition born and cherished in a day.

But as they love whom His brightness has encompassed with its shining.

Who have waited through the moonlight in the shadow of the Cross.

Sharing in His crucifixion, with prophetic gift dividing the short-lived compensations Heaven's irreparable loss.

Daughter of a race of heroes, stranger to the touch of sorrow.

Free as snowflakes, in their falling from the faintest breath of air.

Her young life had reached its fulness, each day promise of tomorrow.

If the golden gates of Heaven had not yearned to take her in.

If the dove had not descended where the black wings above the threshold of her proud, patrician home.

Those pale lips had never spoken, clear, defiant and undaunted.

Their own doom of death and torture in the halls of pagan Rome.

"Tear that white robe from her shoulders!" Tyrant mandates know not pity.

She drops, clothed in her own clothes—could her garments be more fair?

Lo! downfall from its fastenings, before all that mighty city.

She stands mantled and enshrouded in the glory of her hair.

Then, as swift in death the sword-flash streams the life-blood hotly gushing.

The red current overflowing bathes her white dress in its sea.

Not as we love, mildly stretching forth our hands in weak endeavor.

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PHILTS.

In my experience the coquette was the woman who had already gained admirers and enjoyed tantalizing them by capricious favor and unwarrantable coolness...

BEST ON EARTH. SURPRISE SOAP. Takes out the dirt, makes "the wash" sweet, clean, white...

W. W. MURPHY, UNDERTAKER. FUNERALS FURNISHED AT MODERATE PRICES. 47 Queen Street West, Toronto.

JAMES KILGOUR, Undertaker and Importer of Fine Furniture, Furnishings, etc. 35 RICHMOND STREET, Toronto.

TENDERS FOR COAL. The undersigned will receive tenders to be addressed to them at their office in the Parliament Buildings, Toronto...

Dr. Williams' Pink Pills. Yes, I spent hundreds of dollars in medical advice and in the purchase of all sorts of quack remedies...

MONEY. Can be earned at our NEW line of work. Quality and honestly, by those of any age and sex...

Advertisement for dental services and other medical treatments, including 'Dentist' and 'LASS WORKS'.

Advertisement for 'Minard's Lintment' and other medicinal products, describing their benefits for various ailments.

Advertisement for 'Blood Purifier' and other health products, detailing their effectiveness in treating various conditions.

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month...

C. M. B. A. Letter from the Supreme President. To the Officers and Members of the Catholic Mutual Benefit Association...

Resolution of Condolence. Moved by Brother Wilfred Mathew and Second Vice-President Eugene...

THE ENCICLYCAL. CONTINUED FROM FIRST PAGE. Our requirements in daily life. It is gratifying to know that there are actually in existence not a few societies of this nature...

Letter from the Grand President. To the Members of the Catholic Mutual Benefit Association in Canada. DEAR BROTHERS—Averse as I am to enter on a newspaper discussion of matters now pending between the Supreme Council and the Grand Council of Canada...

which is the fulfilling of the whole gospel law, which is always ready to sacrifice itself for others' sake...

JUNE AND ITS DEVOTION. Catholic Columbian. Dear Mary, our Mother, your month is gone, but your heart still turns to you while we struggle in this vale of tears...

THE ENCICLYCAL. In the hands of invisible leaders, and are managed on principles far from compatible with Christianity and the public well-being...

While we were under the shadow of the Sacred Heart of your Son we listened to your heart speaking to us from heaven, and we knelt and prayed and loved and obeyed...

THE MOST DIFFICULT QUESTION must be solved. Every one must put his hand to the work which falls to his share, and that at once and immediately...

purpose can be easily supplied; the question of supply of men is harder to meet. The Death of Sir John Macdonald. The Catholic Archbishops and Bishops have forwarded the following resolutions of sympathy to Lady Macdonald...

Mrs. McGee, Ottawa. The "Angel of Death," on his never-ending mission from on high until time shall be no more, visited one happy hour...

Mrs. Gleason, London. This highly esteemed Catholic lady passed away in this city on the 17th inst. of the residence of her son-in-law, Mr. W. James...

Mrs. E. Doyle, South Yarmouth. Died at St. Thomas, on the 8th of June, Elizabeth, wife of Lawrence Doyle...

DIocese of London. PARISH OF ST. THOMAS. Rev. Father Prendergast and Devlin, of the Jesuit Order, preached a very successful mission last week in St. Thomas...

DIocese of Hamilton. A POPULAR CLERGYMAN. Rev. Father Craven, the popular incumbent at St. Patrick's Church, is gradually recovering from an illness which lasted for over three months...

Rejecting the Light of the Holy Ghost. Clever men give themselves no end of trouble in writing books, preachers cry out from the pulpit on Sundays...

Prominent Converts to Catholicity. London, May 28.—The number of converts to Roman Catholicism among the members of the higher classes continues to increase...

knows nothing about them, he understands as little of them as a blind man does of color. He will say that they are great and sublime spiritual thoughts, fit for the saints, but not for men like him...

OBITUARY. Mrs. McGee, Ottawa. The "Angel of Death," on his never-ending mission from on high until time shall be no more, visited one happy hour...

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For the Orphans. The Sisters of St. Joseph will hold the usual picnic on Dominion Day on their grounds at Mount Hope in this city...

Entrance Examinations. Peterborough, June 8, 1891. To the Editor of the Catholic Record: SIR—I read your editorial article on the "Amendment to the School Act"...

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VOLUME The Catholic Record London, Saturday, June 20, 1891. EDITORIAL. We again call attention to the title of Doct. Curran, Q. C. In another address delivered on the occasion of the Irish Catholic...

THE Public School Board of this town have been notified by the Principal of their school that the teacher who prepares the entrance pupils, a number of teachers holding first class certificates...

MARKET REPORTS. LONDON, June 18.—WHEAT:—Red winter, 13s 1d; white, 13s 1d; spring, 13s 1d...

Buffalo, N. Y., June 18.—CATTLE:—There were no fresh sale cattle in the late arrivals, and only 12 to 15 cars of Texas steers...

LONDON CATTLE MARKET. Saturday, June 18, 1891.—There was a fair representation of buyers and sellers today at the cattle market...

WIVES AND DAUGHTERS for June. The number of this excellent publication for women grows a pleasant surprise...

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