

# The Catholic Record.

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

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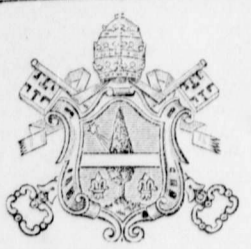
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## THE ENCYCLICAL "DIVINUM ILLUD MUNUS"

The Saviour's Invitation - Indivisible Unity of God - The Holy Spirit's Work in Jesus, the Church, and the Soul - Divine Love - A Call to Prayer.

To Our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops and Other Ordinaries in Peace and Communion with the Apostolic See.

Leo XIII, Pope.

Venerable Brothers, health and apostolic benediction.

The Divine mission which Jesus Christ received from His Father, and which in all holiness He fulfilled toward the human race, has for its ultimate end the happiness of mankind in the bosom of eternal glory; but its immediate end in this life is the possession and use by men of that Divine grace which is destined to blossom in Heaven to eternal life. Hence, the Redeemer Himself ceases not, with the utmost kindness, to invite men of all tongues and nations to unite in the bosom of His Church. "Come to me, all: I am the Life; I am the Good Shepherd." And yet the Redeemer, in the depth of His wisdom, did not wish to complete and accomplish Himself this mission in all parts of the earth; but that which He had received from the Father He delivered to the Holy Spirit to be brought to perfection.

### THE HOLY GHOST IN THE WORK OF REDEMPTION

It is sweet to recall the words which Christ, on the point of leaving the world, spoke in the midst of His disciples: "It is good for you that I go: for if I go not, the Paraclete will not come to you; but if I go I will send him to you." (John xvi, 7.) In saying this, Christ gave the best possible reason for His departure and His return to His Father—the advantages which were to result for His disciples from the descent of the Holy Ghost. He showed, at the same time, that the Holy Spirit was sent by Him, as well as by the Father, and as He would finish, as advocate, consolator, teacher, the work accomplished by the Son during His mortal life. For it is the most complete virtue of the Holy Spirit, which from the creation of the world "has adorned the heavens" (Job xxvi, 13) and "filled all the world" (Wisdom i, 7); that the completion of the work of redemption was providentially reserved.

### THE TWO AIDS OF LEO'S LIFE.

We have continually striven, with the help of Christ, the preserver of mankind, the prince of pastors and the guardian of our souls, to imitate the example He has given us. We have religiously clung to the function which He confided to Peter, "whose dignity does not fall even in an unworthy successor." (Leo M, ser. II, in anniv, ad sup.) Penetrated with this design, we have been anxious that all the works undertaken and carried out by us during the already long course of our Pontificate, should tend to two main ends: First, the restoration of Christian life in civil and domestic society, among princes as well as peoples, because there is no true life among men except that which flows from Christ; and, second, the reconciliation of all those who, in faith or obedience, are separated from the Church; since it was most assuredly the true intention of Christ to reunite them under one shepherd.

To-day, seeing, as we do, the end of our life approach, we feel more keenly than ever the desire to recommend to the Holy Spirit, who is vivifying Love, the work of our Apostolate as we have hitherto conducted it, in order that the Spirit may render it fruitful and ripe in good works. That these fruits may be the better and the more abundant, we have resolved to address you, during the feast of Pentecost, on the wonderful presence and virtue of the Holy Spirit, and to remind you how, thanks to the admirable abundance of His heavenly gifts, He works and exercises His blessed influence on the Church in general and on every soul. Through Him it is—and we fervently desire that it may ever be so—that faith in the mystery of the august Trinity is felt and kindled in men's minds, and especially that devotion grows and extends to the Divine Spirit, to whom we should all refer as the chief to whom we should all refer to us to follow the ways of truth and justice. For, as St. Basil says, "Who will deny that the gifts bestowed on man by God and by our Saviour, Jesus Christ, through the goodness of God, produce their fruits by the grace of the Spirit?" (De Spiritu Sancto, c. xvi, n. 39.)

### THE MYSTERY OF THE TRINITY.

Before entering on our subject we deem it good and useful to say something about the Holy Trinity. For this mystery is called by the sacred doctors "the substance of the New Testa-

ment," that is, the greatest of all mysteries, the source and foundation of all others. To know it and contemplate it, the angels in heaven and men on earth have been created. In the Old Testament this mystery was veiled, and it was to manifest it more clearly that God Himself descended among men. "No man hath seen God at any time; the Only Begotten Son, who is in the bosom of the Father, He hath revealed Him" (John i, 18). Every one, therefore, who speaks or writes of the Trinity should have before his eyes the prudent counsel of the Angelic Doctor: "When we speak of the Trinity it behooves us to be prudent and wise, because, as St. Augustine says: 'There is no subject in which error is more dangerous, none in which investigation is more laborious or the truths discovered more fruitful.'" (Summa Th., Ia, q. xxxi, a. 2—De Trin., l. i, c. 3.)

WHENCE ERROR MAY ARISE.

The danger is that in faith or worship separation should be made between the Divine Persons and variety introduced into their single nature; for "the Catholic faith is this, that we worship one God in Trinity and Trinity in Unity." Hence, our predecessor, Innocent XII, refused to authorize certain ceremonies in special honor of the Father, when permission to institute them was requested. And if on certain feasts celebration is made of the particular mysteries of the Word Incarnate, yet the Word is not celebrated by any special feast solely by reason of His Divine nature; and the feast of Pentecost itself was not founded in primitive times to honor the Holy Spirit alone in Himself, but in commemoration of His descent, that is, of His external mission. All this has been determined with wisdom, that no one, in distinguishing the three Persons from one another, should be led to ascribe to them several divine natures. Moreover, in order to maintain her children in the integrity of the faith the Church has instituted the feast of the Most Holy Trinity, which John XXII, ordered later on to be celebrated universally. She permits altars and temples to be dedicated to the Trinity, and she has regularly approved, not without a certain celestial impulse, a religious order entirely devoted to the Trinity, whose name it bears, and founded for the redemption of captives.

FROM HIM, BY HIM, IN HIM.

Much might be added in confirmation of what has been said above: Devotion to the inhabitants of heaven, the angels, the Virgin Mother of God, to Christ, is directed ultimately to the Trinity itself. In the prayers addressed to one of the Three Persons mention is made of the others. In the supplications in which only one of them is expressly invoked an invocation is introduced common to all Three. To all the psalms and hymns a doxology is added in honor of the Father, of the Son and of the Holy Ghost. Benedictions, ritual ceremonies and the sacraments are accompanied or followed by a prayer to the Holy Trinity. These practices, too, were long contained in germ in the words of the Apostle (Rom. xi, 36): "For from Him, by Him, and in Him are all things: glory to Him forever," signifying at once the Trinity of Persons and affirming the unity of nature. And it is because this nature is the same in each Person that we owe to each, as to one and the same God, the eternal homage due to the majesty of God. St. Augustine, quoting the passage, adds: "These words of the Apostle: 'From Him, by Him and in Him,' are to be taken in no vague sense; he says 'from Him' by reason of the Father, 'by Him' by reason of the Son, 'in Him' by reason of the Holy Ghost" (De Trin. l. vi, c. 10; l. i, c. 6).

"APPROPRIATION" OF ATTRIBUTES.

The Church has felicitously adopted the custom of attributing to the Father works characterized by power, to the Son by wisdom, and to the Holy Ghost by love. Not that all perfections and works of the Trinity are not common to all exterior works, for "the works of the Trinity are indivisible, as the essence of the Trinity is indivisible" (St. Aug., De Trin. l. i, c. 4 et 5); since as the three Divine Persons "are inseparable, so, too, their work is inseparable" (St. Aug., ib.); but because, in virtue of a certain comparison, and, as it were, affinity observable between different kinds of works and the properties of the Persons, those may be applied, or, as we say, "appropriated" to one Person rather than to another. Just as we use similitudes of impressions and images furnished by creatures, so do we distribute their essential attributes; and this manifestation of the Persons by their essential attributes is called "appropriation" (Sum. Th., Ia, q. xxxiv, a. 7).

In this way the Father who is "the principle of all Divinity," is at the same time the effective cause of the totality of beings, of the incarnation of the Word, and the sanctification of souls. "From Him are all things," (St. Basil), the Son, the Word, the Image of God, is at the same time the exemplary cause whence all beings derive their form, beauty, order and harmony. He is, for us, the way, the truth and the life, the reconciler of man with God. "By Him are all

things." By Him, by reason of the Son. And the Holy Ghost is the final cause of all beings, because, as the will and everything in general reposes in the accomplishment of its end, so, too, does the Holy Ghost, who is the divine goodness and the mutual love of the Father and the Son, in operating the mysterious acts which accomplish the eternal salvation of man, perfect and finish them by a series of impulse strong and sweet. "In Him are all things." In Him, by reason of the Holy Ghost.

It is, therefore, with due heed to the inviolable cultus which religion owes to the whole Blessed Trinity, and which should be made to penetrate more and more deeply into the Christian people, that we apply ourselves in this discourse to explain the power of the Holy Ghost.

THE HOLY GHOST IN THE INCARNATION.

At the very outset we must look to Christ, the founder of the Church and Redeemer of the human race. Among the external works of God the mystery of the Word Incarnate stands apart from all others. In it the splendor of divinity revealed that nothing greater can be even imagined, nor could anything be more salutary for humanity. This great work, although belonging to the entire Trinity, is attributed to the Holy Ghost, as proper to Him, so that the Gospels, speaking of the Virgin, say: "She conceived of the Holy Ghost," and "that which is born of her is of the Holy Ghost" (Matt. i, 18, 20). And rightly is this work attributed to Him who is the love of the Father and the Son, for this "great mystery of Godhead" (I Tim. iii, 16) proceeds from the great love of God for men, as St. John teaches us: "God so loved the world as to give His Only Son" (iii, 16).

It was, moreover, through the Incarnation that our human nature was elevated to personal union with the Word—a dignity not accorded to it by any merit of its own, but solely by an effect of grace; that is, by a spontaneous gift of the Holy Ghost. St. Augustine comments on this as follows: "Christ's incarnation by the power of the Holy Ghost shows us that the grace for man, without any merit on his part, became united, from the very moment in which the human being began to exist, in so close a unity of person to the Word of God, that the Son of God became the same being as the Son of Man, and the Son of Man the same being as the Son of God" (Euchir., cxxx, S. Th.—84 q. xxxii, a. 1).

Now, not only the conception of Christ, but the sanctification, or, as it is called in the Holy Book, "the washing of his soul" (Ps. cxviii), was affected by the power of the Holy Ghost. Hence Christ "never acted but under the influence of the Spirit" (St. Basil, De Sp. S. c. xvi), and especially when He offered Himself in sacrifice. "He offered Himself an immaculate victim to God by the Holy Ghost" (Hebr. ix, 14). Bearing all this in mind, it is nothing surprising that all the gifts of the Holy Spirit should have flowed into the soul of Christ. In Him resides another special abundance of grace—the greatest, the most efficacious possible; in Him were all the treasures of wisdom and of knowledge, the graces *gratis datae*, the virtues; in a word, all the gifts announced long before by the prophecies of Isaiah (lv, i; xl, 2, 3), and later signified by the wondrous dove of the Jordan, when Christ, desiring to create a new sacrament, sanctified that river by His baptism.

To this fact refer those other words of St. Augustine: "It is absurd to say that Christ, at the age of thirty years, received the Holy Ghost. He came to baptism with the Holy Ghost as He came to it without sin. At that occasion, therefore—that is, at His baptism—He desired to represent His body the Church itself, in which principally those who are baptized receive the Holy Ghost" (De Trin., l. xv, c. 26). Hence the visible apparition of the Holy Ghost above Christ and His inward power in Christ's soul represent the double mission of the Spirit—that which is visibly manifested in the Church and that which works in secret in the souls of the just.

THE FIRST PENTECOST.

The Church, already conceived, then born as it were from the side of the new Adam sleeping on the cross, was strikingly manifested to men for the first time on the famous day of Pentecost. On that day the Holy Spirit began to show forth His gifts in the mystical body of Christ, by that wonderful effusion which the prophet Joel had long ago foreseen, for the Paraclete "sits upon the apostles that, under the form of tongues of fire, new spiritual crowns may be placed on their heads." (Cyr. Hierosol., Catech. 17.)

THE SPIRIT OF TRUTH GIVES TRUTH TO THE CHURCH.

After that the Apostles, as Chrysostom writes, "went down from the mountain, not with tables of stone in their hands, like Moses, but bearing the Spirit in their souls and diffusing around them, as it were, a rich stream of truths and graces" (In Matt. Hom. i; II Cor. iii, 3). Christ's last speech to His Apostles referred most oppor-

tunately to this when He promised to send them the Holy Ghost, who was to give them the fulness of doctrine and in a manner to put the seal on His teaching: "I have many things to say to you, but you cannot bear them now. But when He, the Spirit of Truth, is come, He will teach you all truth" (John xvi, 12, 13).

For He who is the Spirit of Truth, inasmuch as He proceeds from the Father, who is Truth Eternal, and from the Son, who is Truth Substantial, derives from both, in one sole essence, the entirety of truth; this truth He gives to the Church, and by His ever present assistance insures that she be not exposed to any error, and that she nourish more and more generously every day the seeds of Divine doctrine and fructify them unto the salvation of the people.

And since the people's salvation, which is the mission of the Church, imperatively demands that it fulfill its aim to the end of time, the Holy Ghost will forever give life and strength to the Church that she may grow and endure. "I will ask the Father and He will give you another Paraclete to dwell always with you, the Spirit of Truth." Through Him it is that Bishops are constituted, whose ministry begets not only children, but fathers; that is, priests to rule the Church and nourish it with that same blood of Christ by which it was redeemed. "The Holy Ghost hath placed Bishops to rule the Church of God, which He hath purchased with His blood" (Acts xx, 28).

By a signal grace of the Holy Ghost both Bishops and priests have the power to blot out sin, according to the word of Christ to the Apostles: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained" (John xx, 22, 23).

### THE HOLY GHOST THE SOUL OF THE CHURCH.

The necessity of the divinity of the Church is demonstrated by no proof more clearly than by the brightness and glory wherewith she is clothed, and which she owes to the Holy Ghost. Suffice it to say that if Christ is the head, the Holy Ghost is the soul of the Church. "What the soul is in our body, the Holy Ghost is in the body of Christ, which is the Church" (St. Aug., Sermon clxxxvii, de Temp.).

All this being so, no manifestation of the Divine Spirit more vast or more fruitful could be asked; for such as we see it to-day in the Church, it is the greatest that can be seen, and it will endure until the Church, accomplishing her course on earth, rejoices with the joy of triumph in heaven.

The manner and degree in which the Holy Ghost works in our souls is no less wonderful, though somewhat more difficult to understand, because our eyes cannot see it. This effusion of the Holy Ghost is so abundant that Christ likens it to a rushing river, by reason of the grace which flows from it, as we see in St. John: "He that believeth in Me, as the Scripture saith, out of His belly shall flow rivers of living water." The same evangelist has explained this testimony. "Now this, he said of the Spirit, which they should receive who believed in Him" (John vii, 38, 39).

THE JUST BEFORE CHRIST.

Moreover, it is certain that the Holy Ghost was given by grace to the just who lived before Christ, as we know was the case with regard to the prophet Zacharias, John the Baptist, Simeon and Anna. For, on Pentecost "the Holy Ghost did not come to commence His indwelling in the souls of the saints, but to penetrate more deeply into them, not beginning to bestow His gifts at that time, but pouring out a greater abundance of His grace. He did not new work, but continued that which He had begun" (St. Leo M., Hom. iii, De Pentec.). Yet, although men have reckoned the son of God, their condition made them like to servants, for the son "differeth in nothing from the servant while he is under tutors and governors" (Gal. iv, 1, 2). In addition to the fact that there was in them no justice except what was derived from the merits of Christ who was to come, the Holy Ghost, after the coming of Christ, was communicated so much more abundantly that the harvest was almost too rich for the barn that was to receive it, and that the realization surpassed the hope.

This it was which made St. John assert: "The Holy Ghost has not yet been glorified, because Jesus had not been glorified" (viii, 39).

As soon, therefore, as Christ, after ascending to heaven, had taken possession of the glory of His kingdom, which He had so dearly bought, He poured generously forth the riches of the Holy Ghost, and "He gave gifts to men" (Eph. iv, 8). For "this gift, this sending of the Holy Ghost after the glorification of Christ, was to be such as had never been given before; not that it had never been given before, but that it had never been given before the same degree" (St. Aug., De Trin. l. iv, c. 20).

GIFTS OF THE HOLY SPIRIT.

Assuredly, human nature is of necessity the servant of God. "The creature is a servant, we are by nature the servants of God" (St. Cyr. Alex., Mesuratus, v, c. 6). And by reason of the common fault our nature felt so

far into the abyss of sin and shame that we were actually the enemies of God: "We were by nature the children of wrath." No power was capable of delivering us from such a state of ruin and of saving us from eternal loss. This task, God, the Creator of human nature, in His sovereign mercy accomplished by His only Son, thanks to whom man has been re-established in the dignity whence he had fallen, and re-established with a greater abundance of gifts. No tongue can describe this work of Divine grace in the souls of men, who, by reason of this regeneration, are frequently called in the sacred writings and by the Fathers of the Church, creatures reborn new, sharing in the Divine nature, children of God created anew by Him.

These rich gifts are rightly regarded as proper to the Holy Ghost. He is, in truth, the "Spirit of Adoption," the "Spirit of Liberty," the "Father's Love." He it is who penetrates men's hearts with the sweetness of the Paternal love: "The Spirit Himself giveth testimony that we are the sons of God" (Rom. viii, 15, 16). No better explanation of this could be given than the similitude expressed by the Angel of the Schools between the two works of the Holy Ghost: by Him "Christ was conceived in sanctity to be the natural Son of God, and the rest are sanctified that they may be adopted sons of God." Thus love, uncreated Love, produces a spiritual regeneration far superior to that which is the powers of nature. (S. Th. Ia, q. xxxii, a. 1.)

IN BAPTISM AND CONFIRMATION.

The first fruits of this regeneration and renovation are given to man in baptism; in this sacrament the impure spirit being expelled from the soul, the Holy Spirit penetrates it for the first time and renders it like to Himself: "That which is born of the Spirit is spirit" (John iii, 6). The same spirit is given more fruitfully in confirmation to insure constancy and strength in the Christian life; to Him the martyrs and virgins owed their triumph over the seductions of evil. The Holy Ghost, we say, gave Himself. "The charity of God is poured out in to our hearts by the Holy Ghost, who is given to us" (Rom. v, 5). In deed, not only does He bring to us His divine graces, but He is the Author of them, and is Himself the Supreme Gift; proceeding as He does from eternal love, the Father and the Son, He is justly styled "Attissimum donum Dei" (God's highest gift).

GOD'S OMNIPRESENCE.

To bring into clearer light the nature and efficacy of this Gift it will be to remember the teaching of the holy doctors given in the Sacred Writings, viz.: that God is present in all things—*per potentiam*, by presence, since everything lies open before His eyes; *per essentiam*, by essence, since He is the cause of existence in everything. (S. Thom., viii, 3.)

### HIS UNION WITH MAN.

But God is not in man merely as He is in inanimate beings; by man He is also known and loved, our very nature makes us love, desire to possess, and invoke this Spirit. Further still, God, by what is good, dwells in the soul of the just as in a temple, intimately and specially. Hence spring those bonds of love whereby the soul is more closely united to God than a friend with his dearest friend, and enjoys Him in a manner at once absolute and full of sweetness.

This wonderful union—inhabitation as it is called, differing only according to the condition or state of the recipient from that which makes blessed the inhabitants of heaven—is, in reality, produced by the presence of Him and made our abode with Him. Yet is it regarded as proper to the Holy Ghost.

Traces of the power of Divine wisdom are indeed manifested in a corrupt man, but none but the just share in the love which is the mark of the Holy Ghost. Wherefore, the Spirit is called Holy, because being the first and supreme love, He guides the soul toward holiness, which is no other than the love of God.

Thus, when the Apostle calls the just the Temple of God, he does not name them expressly as the temple of the Father and of the Son, but of the Holy Ghost: "Know you not that your members are the temple of the Holy Ghost who is in you, whom you have from God" (I Cor. vi, 19)?

The abundance of heavenly grace resulting from the presence of the Holy Ghost in pious souls manifests itself in divers ways. Such is the teaching of St. Thomas Aquinas: "Since the Holy Ghost proceeds by love, He proceeds as the first gift; and this is what St. Augustine means when he says that by the gift of the Holy Ghost many particular gifts are given to the members of Christ" (S. Th., Ia, q. xxxviii, a. 2—S. Aug., de Trin., l. xv, c. 19). Among them are those inner calls, those mysterious invitations which are bestowed on our souls and minds by a movement of the Holy Spirit, and without which we can neither enter upon the path of virtue nor advance in it, nor reach the happy goal of eternal salvation.

And since these words and impulses become secretly manifest to our souls,

they are sometimes justly compared in the Holy Books to the breathing of the wind. The Angelic Doctor, too, rightly likens them to the movements of the heart, whose whole power resides in the principle which animates it: "The heart obeys a hidden force, and this is why the Holy Spirit is compared with it, because He invisibly vivifies and unifies the Church" (S. Th. Ia, q. viii, a. 1 ad 3°).

Such, too, is the work of the seven gifts which are called in a particular sense the gifts of the Holy Ghost to the just man who lives the life of grace and acts in conformity with the virtues which correspond with each of his faculties. Thanks to the gifts of which we speak, the mind is strengthened and made apt to follow with more ease and promptness the words and impulses of the Holy Ghost; so efficacious are they that they lead man to the highest degree of holiness, and so excellent that they will abide, but more perfectly, in the kingdom of heaven. Through them the soul is invited and led to desire and to attain those evanescible beatitudes which, like the flowers that bloom forth in the springtime, are the emblems and the messengers of eternal happiness. Such, too, in fine, are those fruits which the Apostle enumerates (Gal. v, 22, 23) and which the Holy Ghost brings to the just, even during this perishable life. Full of sweetness and of joy are they, and necessarily so, since they come from the Spirit "who is in the Trinity the sweetness of the Father and the Son, and who graciously fills all creatures with fruitful gifts" (St. Aug., de Trin., l. vi, c. 9).

Thus, the Divine Spirit, who proceeds in eternal light and holiness from the Father and the Word, and who is at once love and blessing, after having in the Old Testament shown, as it were, a veiled image of Himself, became fully manifest in Christ and in Christ's mystical body, the Church. By His presence and His grace He has so savingly transformed men once plunged in corruption and vice that, earthly no longer, though remaining on earth, their thoughts and desires reach out beyond this world, and they become, as it were, inhabitants of heaven.

OUR DUTY OF GRATITUDE.

Since these gifts are so precious, and since they show so abundantly the immense bounty of the Holy Spirit toward us, they urge us on our part to show to Him all obedience and devotion. Christians will perfectly fulfill this end by applying themselves with an ever-increasing zeal to know, love and invoke this Spirit. Would that this exhortation which proceeds from our paternal heart might animate them to this!

Perhaps even to-day there are Christians who, were they interrogated like those of whom the Apostle Paul once asked if they had received the Holy Ghost, would answer like them: "But we have not even heard if there be a Holy Ghost." And if there be none such, there are at least many who do not know this Spirit—many who frequently call on His name during their devotions, but whose faith is shrouded in darkness.

MAKE THE HOLY SPIRIT KNOWN AND LOVED.

Wherefore, all who speak from the holy pulpit, and all those charged with the direction of souls, will bear in mind that it is theirs to distribute to the people with more zeal and efficacy the teachings relative to the Holy Ghost, careful, however, that in doing so they abstain from fruitless and subtle controversies, and avoid the vain attempts of those who foolishly strive to scrutinize all the divine mysteries.

Rather is it well to discuss and explain in general terms the many great benefits which have always flowed, and still unceasingly may flow, upon us from this Divine source, so that all error and ignorance concerning these graces—error and ignorance unbefitting the children of light—may be entirely dissipated. We are urgent upon this matter, not only because it concerns a mystery which directly leads to life eternal, and which we must, therefore, firmly believe, but still more because man's love of the good is proportioned to the clearness and fullness of their knowledge of it. Wherefore we decided that we would treat this subject.

The Holy Ghost is to be loved because He is God. "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole strength" (Deut. vi, 5). He is to be loved, too, because He is Love, and He is to be loved all the more that He has showered upon us great benefits, which bespeak His generosity and demand our gratitude.

This love presents a twofold gift, the value of which we can easily appreciate. It will animate us to know the Holy Ghost all the better: "For one who loves," as the Angelic Doctor says, "does not content himself with a merely superficial perception of the beloved object, but strives to know everything that intimately concerns it, and so penetrates into its being that we say the Holy Ghost, who is the Love of God, that He scrutinizes him."

CONTINUED ON PAGE FIVE.







REFORMATION. It is Told Plainly in the Book of Salford.

The Rev. Robert F. Clarke, continuing his course of sermons on the Sacraments, in the Church of St. John of Jerusalem, Great Ormond-street, on Sunday, having recapitulated his previous discourse, in which he traced the denial of the Real Presence in the Blessed Eucharist back to the Manicheans, said: The looking down upon, the despising, the regarding as alien from religion, all material things, was likely enough to come forward at times when the community is suffering from great distress, great bodily affliction, because matter is certainly the lowest part of creation; and sickness, death, hunger, thirst, wounds, pain, and disease, and the need of medicines for the preservation of human life, all came to us from the side of matter. Sickness, famine, and pestilence made the mind turn against the material world; and they were the days of the decay of the Roman Empire when those ancient heresies rose. For the same reason, in the middle ages, at the time of the black death, there was a sort of reaction against what is material. There was another reason, and that was the prevalence in the East, more particularly amongst heathens, of the practice of hypnotism, which was known in Egypt, where a sort of monastic society, who called themselves servants of Philip, spent their time in hypnotizing themselves and one another. They intoxicated themselves with dreams and visions, fancying by the straining of the eyes that they saw regions of light, which seemed to them something greater, something more valuable, more divine, than the actual world by which they were surrounded. The same thing was known in India, where at a certain time they were accustomed to give up their possessions to some god and go into the woods, to live clothed with matting or bark of trees, to eat only what they could find of veg, and to spend their time in hypnotizing. These wild fancies led to a kind of savage life, without clothes or almost any covering, daubing themselves with red ochre, hypnotizing themselves, rendering themselves insensible to pain, suspended by hook driven into their flesh, spending their lives in the most contorted positions they could in order to excite sympathy and to acquire a reputation for sanctity and virtue. In Arabia, before the time of Mohammed, there was a sect of fanatics called Poor Men, who renounced everything in the world, and gained a reputation among the ignorant population. In Persia they were known as Saphis, which means pure. From all this dreamy tendency exhibited by the Gnostics, Manicheans, and these Eastern Pagan fanatics grew up the later heresies descended directly from the Manicheans. One of these was the heresy of the Euchites, who appeared in the reign of Constantine the Great. They came from the direction of India and made their appearance in Mesopotamia. They were in troops, and in summer time they lay down on the roads; they called themselves poor, said they had renounced the world and would not work, but lived by begging. Later on they became partly Christianized, but they disbelieved in baptism and the Eucharist, and said there was only one remedy for all evils—assiduous prayer. They appeared to have been self-hypnotizers. They are connected, moreover, with the Manicheans. When asked about their opinions, they would deny that they held such; they did not desire to separate themselves from the Church, but would introduce themselves among the faithful and endeavor to gain their good-will by passing as Christians. Many of them were baptized, and in Asia Minor were reinforced by the Paulicians, who also descended from the Manicheans. Instead of baptism and confession, they had what they called "Consolamentum," which comes from consoler, comforter, or Paraclete. Mani, the originator of the Manichean heresy, had given out that he was the Paraclete. They rejected the whole ecclesiastical system, and were not unwilling to give a certain honor or veneration to the devil. They were so much in the habit of that they were timid about doing what might offend him. They had Communism, too, the archetype of what we find in our own day. Remember, these people were utterly ignorant and were persecuted, and one does not so much wonder when one considers that their theories could take either of two turns. A person who declared the body to be the work of the evil spirit might renounce bodily comfort and marriage, and that was what the Manicheans were expected to do; they were investigated to lead a life of severe renunciation, approaching that of the fakirs and ascetics. The other turn was that, as the body did not come from the same origin as the soul, what did it matter what one did with the body? That would lead to all manner of excesses. Some of the Manicheans, Gnostics, Paulicians, and Euchites took the ascetical turn; others took the licentious. Historical evidence had lately been found which entirely substantiated the accusations made against them. They all laid great stress on faith, and repudiated the works of the body. The earliest known Communist was a Manichean named Lesabac, in Persia, who flourished in the latter part of the fifth century. He denied not only rent, but property, said marriage was a mere human convention, and that sedition, theft, and adultery were not real sins, because they did not grow naturally out of the divine organization of the world, and were

DEMON OF DRINK.

A Masterly Address on Intemperance, by James Bennett, of Notre Dame University.

When I look around me and see the ravages of intemperance upon young men, I feel that it is my duty as a Christian to offer up my vacation for the cause of temperance and the good of humanity. I have come to your town with the intention, or rather with the hope, of organizing a temperance society. If I succeed in convincing only two or three young men to take the pledge of total abstinence, I will feel more than rewarded for my humble endeavors. If, on the contrary, I fail to gain any of you, I will pray that on some future occasion you may be aroused to a sense of your duty in pledging against the demon of intemperance.

Now some of you may ask: "Why do you come here to speak about temperance or intemperance? Does there exist in our country a cause sufficiently grave to make it a matter of duty or necessity for people to go about as you do, speaking against the evils of drinking?" If there be any of you who have this evening doubted the necessity of temperance, I will beg you to reflect for a few moments upon the facts which I am about to give you. Let us first look at this evil from a financial point of view. Did you ever, my friends, calculate the cost of the liquor traffic in the United States? If not, please listen to the statistics for the year 1891.

The best estimates place the drink bills for 1891 at \$1,200,000,000. The total expense of the United States government for the same year, including War, Navy, Post Office, Agricultural, Indian and Pension Bureau, interest on public debts, salaries of officials at home and abroad, congress, public building, etc., was \$1,113,333,441. So that the drink bill for the year 1891, cost over \$700,000,000 more than the entire expense of our government. Commenting on the above, the New York Tribune remarks: "The liquor traffic costs more every year than our whole civil service. In fact, the country pays more for liquor than for every function of every kind of government. If this money were turned into legitimate business, it would make us the happiest and wealthiest race of people on the face of the earth. The total consumption of beer for the year 1895 was 945,928,904 gallons. This would be about fifteen gallons for every man, woman and child in the land. There are now over 205,000 saloons in the United States. It would be a very low estimate to place to the credit of each saloon, at least four or five drunkards,—this would give at least 1,000,000 drunkards. What a mighty army of unfortunates to make desolate the land! Think of 1,000,000 of our men being ruined each year by drink, and consider the disgrace these men have inflicted upon their relatives and friends! Last year there were 31,897 arrests for drunkenness in the city of New York, and among the culprits were 8,414 women. The number of arrests for violation of the excise law was 9,256; the total number of arrests due to the liquor traffic in New York city for the year 1895 was 41,153. The year's army of unfortunates which liquor had led to law breaking would, if placed in single file allowing two feet for each to walk in, stretch twenty miles. In that line you would see 25,000 men whom alcohol has ruined, and 8,000 women from whom liquor had stolen all that was high and honorable. Even that would not tell half the horrid tale. A still greater army would be recruited, if those who had suffered from the intemperance of others were gathered. Wives bleeding from their husbands' drunken blows would be there, children left alone to starve by their drunk fathers, mothers wailing weakly into their ranks. It is a weary story of misery, of wretchedness and social death. No temperance lecture delivered was half so powerful as that lecture which strong drink's own work is continually presenting to all those who would listen. Whoever by his own free will injures his health or exposes it to danger violates a law of nature, and thereby renders himself guilty in the sight of Almighty God. This is what a man does who even uses alcoholic drinks moderately. To prove that even moderate drinking is injurious to the health I must rely, of course, on the testimony of able physicians. I shall, therefore, quote two declarations drawn out and signed by some of the most eminent physicians in Great Britain, and endorsed by thousands of physicians in the United States and other countries. The first is as follows: "An opinion handed down from rude and ignorant times has become very general, that the habitual use of some alcoholic drink, such as wine or beer, is beneficial and even necessary to those subjected to habitual labor. Anatomy, physiology, and the experience of all ages and nations, when properly examined, must satisfy every mind well informed in medical science, erroneous. Man in ordinary health, like any other animal, requires no such stimulant." The second declaration was signed by more than two thousand physicians and surgeons. It reads as follows: "That perfect health is compatible with total abstinence from all intoxicating beverages, that all such drinks can, with perfect safety, be discontinued either suddenly or gradually, and that total and universal abstinence from all intoxicating drinks would greatly contribute to the health, the

THE HOLY COMMUNION OF THE SICK.

Lord I am not worthy that Thou shouldst enter under my roof.

So spoke the humble centurion, when the Blessed Jesus made offer to visit his home, there to heal the servant who lay ill. In turn, the Church finds no words which better express than these the sentiments of the Christian, when this same Divine Visitor is at the door of his soul. The visit proposed by Our Lord to the centurion's home, but not paid, is sometimes actually made to the homes in which we dwell, and while, in the full light of Faith which discloses to us the astounding condescension of Jesus in blessing with His presence the dwellings of sinners, we can but repeat the protest, "Lord, I am not worthy that Thou shouldst enter under my roof," our love should prompt us to prepare as best we may a place whereon is to rest our Sacred Mental God.

In the sick room an oratory, with lights, flowers, the crucifix or pious picture or image of the Blessed Mother or a saint, should be arranged. If facilities for preparing an oratory be wanting, a table, over which a white cloth has been spread, may be substituted, and upon it placed a lighted candle, a small glass vessel with fresh water, a small spoon, a napkin or piece of fine linen for a Communion cloth, and a vial of holy water. It is a mark of respect to the Divine Presence, which should not be omitted, to have the priest met at the door by some member of the family, carrying in hand a lighted candle, thence to escort Our Lord to the room of the sick person. We recall the edification with which we have seen Our Divine Lord met in this manner by a devout Christian gentleman, who at this moment, as captain of his ship, walks the deck of one of the finest vessels of our new navy. It is fitting and commendable to train the children of the household thus reverently to escort to His temporary resting-place the Divine Visitor, whose presence for ever one time ought to consecrate for ever after a Christian home.

Catholic faith and Catholic piety will be ingenious in devising means of honoring Our Blessed Lord when He comes under our roof. In this connection we cannot refrain from relating a beautiful instance of such holy love for Our Dear Lord in the Blessed Sacrament. A devout child, who had not lost her baptismal innocence, was nearing the end of a long and distressing illness. The frequent visits of Our Lord to her in Holy Communion gave her ever increasing joy, and renewed, at each coming, her spiritual strength, which sustained her in her suffering. One day as Our Lord entered her house, His priest was met by a messenger from the sick room with this request. "If he, the priest would not deem it irreverence, would he not place upon her breast the sacred pax, containing the Blessed Sacrament, and allow it to remain there a few minutes while she would talk to her Jesus. Because of the novelty of the request, the priest hesitated and declined; but on the part of the dying child the wish gave proof of deepest reverence and tender love for her Saviour; nor is it easy to see how this God of all consolation and love would not have been content for a brief moment so holy a resting place.—Boston Pilot.

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London, Saturday, June 19, 1897. MGR. MERRY DEL VAL AND HIS MISSION.

A correspondent of the Mail, whose letter appears in the issue of that journal of June 5, writing of the mission of Mgr. Merry del Val, quotes a letter of the late Bishop Coxe, of the Protestant Episcopal diocese of Western New York, to prove that the Pope had no right to appoint an Apostolic Delegate to Canada, or any other place; and if Bishop Coxe were an infallible authority on ecclesiastical matters, the point is settled, for that pompous authority decides the matter very dogmatically.

In a public letter addressed to His Eminence Cardinal Satolli in 1894 Bishop Coxe takes the peculiarly Anglican view that no foreigner can have any ecclesiastical jurisdiction in the United States, or any other country! He says:

"The Father of his country dwelt on the effect of foreign influence as perilous. Yours, however, is a deliberate invasion of our capital, and a practical intermeddling with our most delicate domestic affairs, which you threaten to make permanent. As Americans, it is the right of your co-religionists to settle their relations with their fellow-citizens without any alien interference."

It is almost needless to refute such absurdities as these pronouncements of Bishop Coxe, though they are endorsed by the Mail's correspondent. It is not a principle laid down in scripture that ecclesiastical authority is limited, or ought to be limited, by national boundaries, and though the British Parliament did pass laws to the effect that "no foreign prince, prelate or potentate, hath or ought to have jurisdiction, spiritual or temporal, within this realm," there is not even among the sectaries a single Church which has approved, or would approve, of an Act of Parliament defining the boundaries within which ecclesiastical jurisdiction is to be confined.

The Church of England is the creature of the State indeed, but it chafes under the absurd laws whereby the State dictates to it its course in ecclesiastical matters. We had an example of this only a few days ago, when the Ottawa synod pronounced against the right of the State to dictate to clergymen that they should re-marry divorced persons, in opposition to the laws of God. In England the Anglican clergy are forced to obey this law, but the Canadian Anglicans have virtually declared that such laws have no force with them; and in England itself the theory which restricts the action of the Church to be exercised only within certain national boundaries has been frequently transgressed, as when the Church of England agreed in former years with the national Church of Prussia that each should send in turn a Bishop to Jerusalem to exercise Episcopal authority under the flag of Turkey. The principle that no foreigner can exercise ecclesiastical jurisdiction outside of his own country has thus been openly set at naught by Protestantism itself, both British and continental, and it is appealed to once in a while only for the sake of having an ad captandum argument against the authority of the Pope over the universal Church. It will suffice to add here that if such a principle were good in theology or political science, there should be no foreign missions sent out by any Church, and the Apostles themselves would have gone beyond their jurisdiction when they obeyed the command of Christ to preach and teach His Gospel to all nations.

But it is only beating the air to prove that the Mail's correspondent and Bishop Coxe were merely actuated by spleen in setting forth their national theory of Church authority. It is evident to all that Christ in instituting His Church made its authority universal, and as the Pope is to this day the head of the universal Church, his authority is the same in Canada as in every part of the globe.

Bishop Coxe is also quoted by the Mail's correspondent as saying that "the French Consul," that is Napoleon I., established a law that "no nuncio, legate, vicar or commissary apostolic shall, without the authorization of the Government, exercise any function relative to the affairs of the Gallican Church upon the soil of France, or anywhere else." This law, Bishop Coxe asserts, was accepted by the Pope. It is too absurd to refute seriously such a statement. Even Napoleon I., with all his power, never pretended to exercise a universal sovereignty, so that he would not presume to dictate what authority should be exercised "everywhere else" than on the soil of France, and certainly the Pope never accepted from Napoleon, or any one else, such restrictions to his authority.

We have before us the concordat agreed to between Pope Pius VII. and the first Consul, in 1801, and there is no such clause in it as the Mail correspondent pretends on Bishop Coxe's authority. Article I declares that the Catholic Apostolic and Roman religion shall be freely exercised in France, in conformity with what the government shall deem necessary for the public tranquility, and article 16 declares that "the Pope recognizes in the first consul all the prerogatives and rights which belonged to the former French Government."

After the fall of Napoleon this concordat was replaced by another in 1817, between Pius VII. and Louis XVIII., which restored the agreement made between Leo X. and Francis I., and this is still the law of France, but there is nothing therein resembling in the most remote degree what Bishop Coxe asserts.

We need only add that Mgr. Merry del Val is in Canada for purposes which the Holy Father regards as sufficient reasons for his presence, and he will be honored and welcomed by the hundreds of thousands of loyal Catholics who do not need the permission of P. P. A. or Orange lodges, in whose name, we presume, the Mail's correspondent speaks, when demanding that the Canadian Government or people should send him back to Rome. The impudent ravings of such writers have not now that weight which they once had, even with the Protestants of Canada.

THE RESULTS OF THE GRECO-TURKISH WAR.

At last the news comes from the seat of the Greco-Turkish war that the Sultan will surely consent to the demands of the European Great Powers restricting the war indemnity to be paid by Greece to a more reasonable sum than has been demanded by the victorious Moslems, though the amount of indemnity to be paid which has been agreed upon is still enormous, and far beyond what the financial condition of Greece will permit it pay without immense sacrifices on the part of the people, already impoverished by the exigencies of an unsuccessful war.

It is said that £5,000,000 will be the war indemnity, and this amount will be guaranteed by Russia, France and Great Britain, or the Greek fleet may be handed over to Turkey in lieu of a cash payment. Thessaly will also be evacuated by Turkey, but the boundaries between the two countries will be readjusted so as to give Turkey some strategic points which will enable it to repress more easily any future raids which the Greeks might organize against Turkish territory; but no territory having a Christian population is to be included in the cession.

The demands of Turkey far exceeded all this, as it was insisted on hitherto that she should retain the whole of the conquered province, and should have the Greek fleet together with £10,000,000 Turkish for indemnity. The Sheik Ul Islam, who is the supreme religious authority in Moslemism, had declared that it is the will of Allah that Thessaly should be reunited to Turkey, and insisted that Turkey should retain it, so that the Sultan was pouring in troops and preparing for the permanent occupation; but the remonstrances of the powers, and the threatening attitude of Great Britain, Russia and France, appear to have brought the victors to more moderate terms, and there is now a prospect that the war is definitely ended with quite sufficient humiliation for Greece for having begun a war in which there was not even a remote prospect for success, while all the powers of Europe were ranged against her.

The Greeks fought bravely, and had they not been crippled by the interference of Europe, the result might easily have been different. Turkey would have been greatly embarrassed by the Greek operations in Crete, and by

the Greek fleet, which is greatly superior to that of Turkey, which is absolutely worthless, being unseaworthy and poorly manned. Besides, Greece relied upon assistance from Bulgaria, and the other Balkan provinces which were made autonomous after the Russo-Turkish war; and the numerous Greeks in Macedonia and Epirus might have been relied on to give substantial aid to Greece if the European powers, and especially Russia, had left them free to act. But Russia's influence, which is paramount there, balked these prospects, and so Greece was overpowered by numbers from the very beginning of hostilities. But now that the interference of the powers has brought about the complete humiliation of the weak nation which undertook single handed to put an end to Turkish misrule and atrocity, it is the very least reparation they could make, to prevent Turkey from adding to its territory another European Christian province, to be ruled after the same manner as Armenia and Crete have been, and also Bulgaria and the other Balkan provinces, until they were relieved from Turkish misgovernment through the treaty of Berlin.

It is believed that the cession of the Greek fleet to Turkey will press less heavily upon Greece than would a money indemnity, as, in any event, the result of the war has been to cripple the latter country to such an extent that it will be incapacitated from undertaking another war for many years to come, and in the meantime the present flotilla would become antiquated and useless for warlike operations. The present arrangement, which it is said the Sultan has agreed to, may therefore be the best which it was possible to make for Greece under existing circumstances.

We have here set forth the situation as it is supposed will be agreed to on all hands, but it would be premature to say that matters will be precisely as here foreshadowed, for the Sultan is wily to an extreme, and there is no foretelling what course he will follow until the terms be definitely accepted and acted upon. He has already managed to have his own way in regard to Armenia, by playing upon the susceptibilities and mutual jealousies of the powers, while pretending to be very anxious to grant good government to Armenia, and he may succeed better than we anticipate in his wiles in the present instance; yet one thing at least appears certain as an outcome of the embroglio, that the Island of Crete will be permanently delivered from Turkish rule, though the Cretans are not to obtain that union with Greece which they so ardently desired. They will have autonomy, however, which is the next best thing, and Europe may be congratulated on the fact that Turkey shall have been deprived at all events of one Christian European province as the result of Moslem barbarities.

THE CATHOLICITY OF THE CHURCH OF CHRIST.

The Catholicity of the Church of Christ is one of its distinguishing characteristics whereby it may be recognized and known from all denominations and sects which falsely lay claim to be the Church instituted by our Divine Saviour. It is one of the four qualities which are commonly known as the marks or signs of the true Church, because though the Church has other characteristics beside these four, they are readily shown from Holy Scripture to be distinctive qualities of the Church which Christ instituted and commissioned His Apostles to propagate throughout the world.

This quality of Catholicity is threefold. It is specially indicated by the words of Christ to His Apostles, uttered just before His Ascension into heaven: "Going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." (St. Matt. xxviii. 19, 20.)

From this and other passages of Holy Writ it is clear that in three ways the Church (of Christ) must be Catholic—in doctrine, in time, and in place; that is, it must teach all things which He commanded, it must not cease to exist to the end of time, and it must be spread throughout all nations teaching everywhere the same doctrine of Christ.

Within a few years after Christ established His Church, St. Paul wrote in his Epistle to the Romans that by Him (Christ) "we have received grace and apostleship for obedience to the faith in all nations for His name. . . and I give thanks to my God through

Jesus Christ for you all; because your faith is spoken of in the whole world (1, 5, 8)

From that time Catholic missionaries spread the faith throughout all the nations, and fulfilled the prophecy made in the first place to Abraham: "In thy seed shall all the nations of the earth be blessed because thou hast obeyed my voice," and afterward repeated in many forms, such as in Psalm ii: "Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession."

It is no wonder that various Protestant sects have been desirous of making it appear that they too possess the characteristics of Catholicity, though they have no claim to the name of "the Catholic Church." The Catholic Church now comprises about two hundred and fifty millions of souls with the prospect of rapid increase in all countries, an increase which will be still greater if within any brief period the Oriental or other schismatic return to the unity of faith, of which there are fair expectations; but even at the present moment, the Catholics of the world greatly exceed in numbers all other Christian denominations, Protestants and Greek schismatics being taken together.

It is difficult to conceive how any Protestant denomination can have the hardihood to compare itself with the Catholic Church, or to claim the title of Catholic in the face of these indisputable facts. Yet we have heard much of late from Methodist orators, and have read much in the journalistic organs of the same denomination of "World-wide Methodism," and under this heading there were several articles in the Christian Guardian of the 2nd inst. One writer in that journal thus speaks of the progress of Methodism:

"Methodism does not stand still. Its eager face is toward the light; its ambition covets the round globe for its triumphant Master. An English Church historian, Teymer, compares the growth of the Roman empire with that of Methodism, to the advantage of the latter. The former extended three thousand miles in length, and two thousand miles in breadth, and comprised the most fertile and best cultivated part of the known world. Its boundaries were 'the Atlantic on the west; the Rhine and Danube on the north; the Euphrates on the east, and the deserts of Arabia and Africa on the south.' Yet, in comparison with the progress of Methodism, its spread was 'insignificantly small.' The church has a larger heritage. 'Passing to other regions which the Romans never trod, it has long since entered India and Ceylon; it has already won its triumphs in the flowery land of the Chinese; it has a vast multitude of adherents in Australia and the islands of the Pacific Ocean; in the West Indies its converts are numbered by tens of thousands; while in America it has diffused its blessings from the most remote settlement of Canada in the north to the Gulf of Mexico in the south, and from Nova Scotia in the east to California in the west.'"

This grandiloquent language becomes somewhat ridiculous when it is remembered that though there are a few Methodist missions with a small number of adherents in India, Ceylon, China, and Japan, it is still the truth that Methodism is almost entirely confined to the English-speaking countries, and we might almost say, to the United States, inasmuch as its adherents even in Great Britain amount to comparatively but a small number, and these are divided into so many sects, that the number belonging to any one of them is but insignificant in comparison with the total number of Christians throughout the world.

In the same issue of the Guardian to which we have referred there is a statistical Summary of the Status of World-wide Methodism which fully bears out our statement of the case. Methodism has existed as a distinct body since 1739, the year when John Wesley began to build meeting-houses in London, Bristol, and elsewhere, because the Anglican Churches were closed against him on account of his peculiar teachings and methods as an itinerant preacher.

In the Guardian's summary the total number of United States Methodist communicants is stated to be 5,653,289, divided among 17 different sects, but the Episcopal Methodists are the most numerous, being nearly one-half of this number. In Canada the entire membership of all the sects claimed as Methodists, amounts to 272,392, and in the whole world beside, the total membership is 1,132,894, of whom 965,717 appear to belong to the different Methodist sects of Great Britain, Ireland and Australia, leaving only 167,177 Methodists outside of the English-speaking world—and even this number is to be greatly diminished, since it includes all the Methodist Churches of South Africa and the West Indies,

which, being mostly British possessions, must be largely composed of Englishmen and their families. The only foreign nation specifically mentioned as having a well-organized Methodist Church is France, where, it is claimed, there are 1,942 members.

It must be said that the United States statistics indicate only the number of communicants. Possibly the total number, including children and adherents, may be double the number above given, but, even allowing this, it will appear that all the sects of Methodism, taken together, do not number more than 13,000,000, adherents, and that no single Methodist sect has 6,000,000 adherents. This showing is very far from justifying the claim that it is the world's Christian religion which possesses that mark of universality or Catholicity which is characteristic of Christ's Church.

EDITORIAL NOTES.

We shall be most happy to receive, and acknowledge through the columns of the CATHOLIC RECORD, contributions toward the testimonial to be presented to Mrs. Sadlier. Now is the time for our Irish Catholic people to remember with gratitude the one who did valiant work in their behalf in the olden days. Let the contributions be generous.

On Sunday, June 27, Right Rev. N. Z. Lorrain, Vicar Apostolic of Pontiac, will dedicate the new St. James church, Eganville, Ont. The sermon will be preached by his Grace the Most Rev. J. T. Duhamel, Archbishop of Ottawa. The energetic pastor, Rev. Father Dowdall, has secured cheap railway rates on the O., A. and P. S. for the conveyance of friends and well-wishers. Tickets good to return on the same day, or Monday. Dinner and refreshments will be served in the church grove. We congratulate the Rev. P. S. Dowdall and his parishioners and sincerely trust that the Sacred Heart of our Divine Redeemer will abundantly bless their united efforts.

The month of June is always made notable in Ontario by the assembling of representatives of the various Protestant bodies in the different cities, for the purpose of legislating upon subjects connected—and too frequently not connected—with their different bodies. The discussions which take place on these occasions give one a very good illustration of the fatal results of allowing full scope for private judgment in matters of religion. There seems to be an utter absence of oneness of thought. In some respects the different bodies are as far apart as the poles, while in each particular denomination we frequently find the bitterest contentions on subjects on which Christians should have but one opinion.

In a couple of cases we must, however, give them credit for unanimity of thought—namely, the observance of a quiet Sabbath, and the importance of preventing the spread of the faith of Catholics. As to Sabbath desecration, we are now told that bicycle riding should not be indulged in and that neighbors should not make friendly visits one to another on the Lord's day. When making reference to the Catholic faith and the authorities of the Catholic Church many of the ministers seem to ignore entirely their obligations towards the virtues of truth and charity. As long as this condition of affairs prevails, there is very little prospect of good-fellowship and good-feeling between the different classes of the community.

The Baptists make boast of their work in the province of Quebec, but truly there is for them very little cause for congratulation. Their so-called converts never leave the Church of their fathers through conviction. The methods adopted to secure "converts" is very far from being creditable. They take advantage of the poverty of a certain class and ply them with the goods of this world as a bribe to attend their services. They are, too, continually on the watch for cases of friction between the Catholic pastor and his flock. In such a contingency they immediately visit the affected district, for the purpose of proselytism.

Quite different from this is the condition of affairs in the Catholic Church. The noblest and most cultured minds are frequently seeking admission within its fold. And in this regard it might be worth while for our Baptist brethren to study carefully the recent cable despatch, which appeared in the daily

papers, wherein it is asserted that "a movement is steadily going forward inside the Established Church in England towards the assimilation of Roman forms," which will, no doubt, in a short time, lead to complete absorption by the Mother Church.

The most conspicuous feature of these Protestant synods is the fact that the different Protestant bodies seem to be utterly unable to enforce the observance of any law upon the members of their own sects, and they are constantly calling upon the civil power to enact certain rules which they deem necessary for the preservation of morality. There is still another very discreditable inconsistency in their conduct. While some of the members of these ministerial assemblies would go to the length of prosecuting a person for the most trivial violation of the sanctity of the Sabbath—as an instance we might mention the arrest of a little boy a few days ago in Ottawa for fishing, with a bent pin, on Sunday—they would not hesitate to marry a couple who already have a wife or a husband living, if a divorce were procured from the Senate of Canada, or even from a judge in some State of the neighboring republic.

It will be a relief to the Christian world to learn that at last one of the Great Powers has spoken in decisive tones informing the Sultan that Turkey will not be allowed to take Thessaly or any other Christian province under its dominion. The powers have been long trifling with the question of Turkish misrule, and there is little probability that they will come to any concerted agreement on the matter; but Sir Philip Currie, the British Ambassador, by instruction of his Government, told the Turkish Prime Minister in presence of Mr. Nelidoff, the Russian representative, that this is the determination of Great Britain, and the communication is regarded as Great Britain's ultimatum. England will withdraw from the European concert if the other powers object to the position she has taken, but there is scarcely a doubt that France and Italy will follow England's lead. The Turkish and Russian Ministers were dumb with astonishment when this announcement of British policy was made to them.

There was some trouble between the Public School Trustees of Toronto and the Civic Jubilee Committee on the question whether there should be separate programmes for athletic sports by the Public and the Separate School pupils at the Queen's Jubilee celebration. The Civic Committee desired that there should be a single programme in which the pupils of all the schools should participate, but the Public school trustees resolved that the pupils of their schools should have a separate programme. The Separate school trustees, and pupils, however, were willing and anxious to conform to the wishes of the Jubilee Committee, and to compete amicably with the Public school pupils. The matter occasioned considerable discussion between the respective bodies, but it was at last settled that there shall be one programme, the Public school trustees having at last withdrawn their objections. The city papers made some amusing remarks regarding the exclusiveness of the majority of the School Board, which they attributed to a fear lest the Public school pupils would come off second best in a union competition. We presume that the objection arose rather from religious animosity but as it has been peacefully settled, we congratulate the Board of Trustees that they did not keep up this animosity to the end.

A PARTY of Rumanian or Ruthenian peasants, numbering forty-four, of whom nine are men, ten women, and twenty-five children, left New York a week ago for Manitoba, where they are to receive a grant of land from the Government. The men are described as being of gigantic stature, and magnificent physique, and the women are both tall and handsome. All the men are over six feet tall, and two or three are above seven feet. They are from the south-eastern corner of the Austrian Empire, and are Catholics. The New York Herald, in giving a description of these settlers, makes the blundering remark that "their religion is a form of Roman Catholicism," as if there were several forms of the Catholic religion. The Herald should know that there is only one Catholic religion, with one supreme head and one doctrine everywhere, though there are differences of language and nationality, and even certain ceremonial dif-

ferences in The Ruther the celebra the Mass, th somewhat Western r gnauges and substance THE EN CONTD very depth Th. la 2ae. He will, more abund the more w if the cold the hand of gratitude E becom care that t knowledge ence, but t that it avo guilty in a Holy Ghost that we ar which is Holy Spirit beneficent gifts and day more THE SIN Moreove through fr haps, have God, he wa turns awa against th Spirit is th our days, developm though th dicted by when men judgment for the tru were the v "prince of and the s send their lieve a lie the last da faith, attac of error ar (I Tim. iv) But sinc the Holy temple, it the warni not the H you are se does it sub the Chri with the b that he m and benefi Foremo purity a character This is wh "Know temple of God dwell violate th God destr holy, with 17). A most ju Finally voked the no one w est need all witho whelmed to evil; refuge w source of and holin we must g gifts to "It is th the Son effected b of God," s ad 3a is the ob explicit: (In Miss. how? The Ch we shou and adju titles: come, Gi hearts; e of our s lures His minds a who cont a happy ness. N will hea written s self ask groaning Lastly ly and c more an speak, i stayed b eagerly eternal r of our in You k the cou we have the prom Ghost. sels will, bare exa pian peo shall, on tried, an advance that we Two y vides M tain app to haster think go hensive We th during novena the cath dinaries



It is asserted that a readily going forward published Church in England, the ceremonies of which differ somewhat from those of the Latin or Western rite; but though the languages and the ceremonies differ, the substance and the faith are identical.

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ferences in the Oriental liturgies. The Ruthenians use an Eastern rite in the celebration of the Holy Sacrifice of the Mass, the ceremonies of which differ somewhat from those of the Latin or Western rite; but though the languages and the ceremonies differ, the substance and the faith are identical.

THE ENCYCLICAL "DIVINUM ILLUD MUNUS."

CONTINUED FROM PAGE ONE.  
very depths of God" (1 Cor. ii, 10—S. Th. Ia 2ae, q. xxviii, a. 2).  
He will, therefore, gratify us all the more abundantly with heavenly gifts the more we show our gratitude, for, if the coldness of the recipient closes the hand of the Giver, his love and gratitude open it.  
It behooves us, however, to take care that this love consist not in dry knowledge and mere exterior deference, but that it be prompt to act, and that it avoid sin, which is all the more guilty in that it especially regards the Holy Ghost. For we depend in all that we are upon the Divine goodness which is especially attributed to the Holy Spirit. The sinner offends this beneficent Spirit. By abusing His gifts and bounty he becomes every day more audacious.  
THE SIN AGAINST THE HOLY GHOST.  
Moreover, whereas a man who sins through frailty or ignorance will, perhaps, have some excuse in the eyes of God, he who maliciously contradicts or turns away from the faith sins gravely against the Holy Spirit, since the Spirit is the spirit of truth. Now, in our days, this vice has assumed such development that it would seem as though that perverse generation predicted by St. Paul had just arrived when men, blinded by the most just judgment of God, will take the false for the true, and believe, as though he were the very master of truth, in the "prince of this world," who is a liar and the father of lies. "God shall send them makers of errors to believe a lie" (1 Thess. ii, 10). "In the last days some will depart from the faith, attaching themselves to the spirit of error and the doctrines of demons" (1 Tim. iv. 1).  
But since, as we have already said, the Holy Ghost dwells in us as in a temple, it is meet that we remember the warning of the Apostle: "Sadlen not the Holy Spirit of God whereby you are sealed" (Eph. iv, 30). Nor does it suffice merely to fly from evil. The Christian should, besides, shine with the brightness of all the virtues, that he may be pleasing to so powerful and beneficent a Guest.  
Foremost among these virtues are purity and sanctity, which are the characteristics becoming a temple. This is why the same apostle has said: "Know you not that you are the temple of God, and that the spirit of God dwelleth in you? But if any man violate the temple of God, Him shall God destroy. For the temple of God is holy, which you are" (1 Cor. iii, 16-17). A threat terrible, indeed, but most just.  
Finally, we should pray to and invoke the Holy Ghost, because there is no one who does not stand in the greatest need of His aid. In truth we are all without wisdom or strength, overwhelmed with temptations and inclined to evil; therefore should we seek a refuge with Him, who is the eternal source of light, strength, consolation and holiness. It is chiefly of Him that we must ask that most necessary of all gifts to man—the remission of sin.  
"It is the property of the Holy Ghost that He is the gift of the Father and the Son and the remission of sin is effected by the Holy Ghost as by a gift of God." (Summ. Th. 2a, q. iii, a. 5 ad 3m.) In the Ritual of the Holy Ghost is the object of an assertion still more explicit: "He is the remission of sin" (In Miss. Rom., Fer. III. post Pent).  
HOW WE SHOULD PRAY TO HIM.  
The Church clearly teaches us how we should pray to Him. She invokes and adores Him by the sweetest titles: "Come, Father of the poor; come, Giver of grace; come, light of hearts; excellent consoler, sweet guest of our souls, sweet refuge." She con- jures Him to wash, purify, infuse our minds and our hearts, to give them who confide in Him the merit of virtue, a happy death, and eternal blessedness.  
Nor can we doubt that He will hear these prayers, for it is written of Him: "The Spirit Himself asketh for us with unspeakable groanings." (Rom. viii., 26.)  
Lastly, we should ask Him constantly and confidently to enlighten us ever more and more, to consume us, so to speak, in the fires of His love, that, stayed by faith and charity, we may eagerly press forward toward the eternal recompense, for He is the pledge of our inheritance. (Eph. i, 14)  
You know now, Venerable Brothers, the counsels and exhortations which we have thought good to publish for the promotion of devotion to the Holy Ghost. We doubt not that these counsels will, with the aid of your zeal, bare excellent fruit among the Christian people. To attain this end we shall, on our part, leave no effort untied, and we propose to nourish and advance this piety by every means that we may deem suitable.  
SOME NEW DECISIONS.  
Two years ago, in our letter "Pro- vides Matris," we recommended certain appropriate prayers for Pentecost, to hasten Christian unity, but we now think good to lay down more compre- hensive decisions on the subject.  
We therefore decree and ordain that during this and all following years, a novena be made before Pentecost in all the cathedral churches, and, if the Or- dinaries deem it useful, in the

other churches and sanctuaries throughout the world. To all who take part in this novena and pray for our intentions, we grant in God an indulgence of seven years and seven quarantines for every day, and a Plenary Indulgence on one day—on the Feast of Pentecost itself or any day during the octave—to all who, after confessing and receiving Holy Communion, pray devoutly for our intentions.

THE ARCHBISHOP OF TORONTO.

William Hopkins in Donohue's Magazine.  
There is a magnificent, soft swelling vale in South Kilkenny, where the "gentle Suir" pours along its crystal flood past richest pasture lands and daisied meadows on the one side, and on the other proudly rising, well-wooded mountain slopes. This is the lovely "Valley of the Suir," whose beneficent presiding genius is the winding river so quaintly enshrined in song by the author of the "Faerie Queen."  
"Ye count Suire that, making way  
By sweet Cloome, adorns rich Waterford."  
The cultivated slopes of the "Walsh Mountains" bound the valley on the north and east; poetic Slieve-na-muntowers against the western horizon, and on the south are seen the fissured, precipitous barriers of the Comeraghs, looming sublime.  
On May 23, 1830, was born there, in the parish of Monocoin, John Walsh, the well-known and well-beloved Archbishop of Toronto, a man whose character might be said to have moulded itself to that of the district where he was born: in repose great and rich and warm, like the vast valley; bene- ficent and pleasant to contemplate, like the placid river; in action strong and stern as the granite shoulders of the Comeraghs that buffet and battle the Atlantic gales.  
The Walsh family is an ancient one. The first of the name in Ireland were two Barons of Cornwall, who were com- panions in arms of Strongbow in 1171. They acquired extensive possessions, as the great district called the "Walsh Mountains," in South Osory, is proof to this day.  
Their descendants were a large- limbed, stalwart race; and the Arch- bishop is a representative specimen, being of powerful and heroic build and handsome and commanding presence.  
Around the old home in Ireland many tales are yet told of his prowess as a youth in athletics, and especially in the great national game of hurling, which flourishes still in Ireland as it did in the ancient days when, on the Plain of Talteer, in Meath, the cham- pions of the Red Branch and the Finian Erianni met with clashing camans.  
John Walsh received his education first at St. John's College, Waterford, and it was here that the desire came to him to devote himself to the foreign missions.  
Severing all home ties with resolute will, he left Ireland for Canada in 1852, and entered the Grand Seminary, Mon- treal, to study for the diocese of Tor- onto.  
On Nov. 1, 1854, he was ordained priest in St. Michael's cathedral. In- flamed with zeal, the young priest en- tered on the work of God, to which he was to devote the remainder of his life. The hard and laborious work of the missions in the backwoods but de- veloped the great resources of his mind and body in conquering difficulties that would have overwhelmed a man of less heroic mould.  
Amid the press of his duties he found time to add to the great fund of know- ledge with which his mind was stored, and he has been heard to say that "some of the most useful of his studies were made by the light of the tallow candle and the log fire of the settlers of the backwoods."  
In 1859 he became rector of St. Michael's cathedral, and in 1862 Vicar- General of Toronto diocese.  
When, in 1862, Dr. Pinsonneault, Bishop of Sandwich, became broken in health, it became necessary to elect a successor, and the hierarchy of the province of Quebec unanimously nominated Vicar-General Walsh as future Bishop. He was consecrated in St. Michael's cathedral Nov. 10, 1867.  
In 1869 the See of Sandwhich was transferred to London by a decree of Propa- ganda, and to that city, too, Bishop Walsh transferred the Episcopal resi- dence.  
It would require a whole volume to do justice to the immense amount of noble work Bishop Walsh performed in this diocese in every department that falls to the care of a Prince of the Church.  
On the death of Archbishop Lynch of Toronto, Bishop Walsh was appointed to the vacant See by a Brief from Rome dated Aug. 29, 1889, and on Nov. 27 of that year he bade farewell to his be- loved priests and flock of the London diocese and came to Toronto to take possession of the Archbishop's See.  
Since then, with firm but kind and fatherly hand, he has ruled the Arch- diocese, beloved and revered by his priests and flock, and admired and respected by all classes of men. His word is a great power in the land, not only in ecclesiastical but in civil and governmental circles.  
The Archbishop's love for the old land where he was born is deep and strong as the rushing tide of his own native river Suir.  
It is his greatest pleasure to converse about the scenes and memories of his old home. He is a Celt of the Celts; "kindly Irish of the Irish," glorifying in the strength and staying powers of the ancient race, and a firm believer in its grand possibilities for the future.  
He has worked heart and soul for the elevation of the Irish people in every department of progress.  
The Archbishop's great political work in the cause of Ireland and his being the originator of the project for the Irish Race Convention—all this is part of history, and needs no mention here.  
The prayer of his priests and people and of the universal Irish race is that he may be spared long to bring honor to the Church of which he is a prince and glory to the ancient land of which he is a cherished son.

the number of those familiarly known as monks to about one thousand.

THE POPE'S NEW POEM.

New York, June 7.—Pope Leo XIII's new Latin poem has been translated into English verse of freedom is on the model of the scholar, poet and critic. In the preface to this version Mr. Lang says: "The Pope's poem in verse of freedom is on the model of the Epistoles of Horace. From the reference to the various writers of ancient Rome, it is evident that it is a work of the sixteenth century." The poem follows:

SHUN GREED;  
Be Content With Sparse and Frugal Fare:  
An epistle to Fabricius Rufus.  
What diet lends the strength to life and frees  
The flower of health from each malignant disease  
The good Odellus, pupil from of old  
And follower of Hippocrates, has told.  
Ratine base elutony with anxious care,  
He thus laid down the laws of frugal fare:  
Neatness comes first. Be thy sparse table  
With shining dishes and with napkins white.  
Be thy Colonus unadorned,  
Thy cheer the least; and raise the spirit's  
weight.  
Yet touch the rosy cod; in fine,  
Be sure that you put water to your wine.  
Picked be thy grain and pure thy home made  
Thy meats be delicate and dairy fed.  
Tender nor highly spiced thy food; nor tease  
Thy taste with sauces from Arabian seas.  
Fresh be thine eggs — hard boiled or nearly  
Or drefly poached or simply served up plain.  
There's wit in poaching eggs, the proverb  
And you may do them in a hundred ways.  
Nor shun the bowl of foaming milk that feeds  
The infant and may serve the senior's needs.  
Next in the board of heaven's gift, honey,  
Is placed.  
And sipping of Hyblæan nectar taste,  
Thy prices and salads on thy guests bestow —  
Even in suburban gardens salads grow.  
Add chosen fruits—waste not the times afford;  
Let rose-red apples crown the ripened cod.  
Lest come the beverage of the orient shore—  
Medicinal for all, the fragrant berries bore.  
Taste the dark stout with a dash of a touch,  
Discretion waits on pleasure as you sip.  
Such are my precepts for a diet sage  
That will endure the longest winter's rage.  
But wise Odellus still would wisely say,  
The path of good lies quite the other way.  
That cruel, shameless stain only cure  
To trap men's feet and spread their shining  
share.  
These are her arts: to bid the table shine  
With varied ornament and purple fine;  
To set the board in gaudy and decorous  
The cups are ordered in a gleaming row;  
Goblets and beakers, brimmed and silver plate,  
And fragrant flowers the table decorate.  
With these and seeming hospitable  
He draws her guests incautious to the board;  
On couches bids the languid limbs recline,  
And brings forth basins of her choicest wine.  
And various juices in dry cups the hills  
And juices of the Amyclæan field.  
With such liquors as anxious art directs;  
From various juices in dry cups the hills  
Rivals in greed devour the juicy vates,  
And quest with quest in drinking emulates.  
Thy food and drink a host of lewdness brings,  
Grease lend their lives, hares their tender  
Midst ordians and doves as white as snow,  
Flesh mixed with fish and clams with oysters  
The mighty plate a huge marena fills,  
Swimming, attended by a shoal of squills.  
The gaudy guests adore and feasting busy  
Peas to disgust and soak themselves in wine.  
The wine and wine and food and angry, all  
Arise and fight like furies in the hall.  
Of feasts they take their eager ill;  
At last, with wine and most execrable, are still.  
Greed laughs triumphant in her cruel glee  
And draws her guests like soldiers to the sea;  
Fell indigestion soon her work begins;  
The liver boils the sinners in their veins;  
Lazied, perspiring, tortured, found, they  
With limbs that later take their devious way,  
With tongues that slammer and with faces  
pale,  
But greed would yet more potently prevail;  
The broken, battered body is her covet,  
What if the soul herself were overthrown,  
And bound to earth in greed's unholy snare;  
That we inherit of diver air,  
Then, if it might, the flood of greed would roll  
E'en over the embers of the immortal soul!

MGR. MERRY DEL VAL.

Receives a Warm Welcome in Winni- peg.

His Excellency the Apostolic Delegate, Mgr. Merry del Val, says the Winnipeg Free Press of June 7, arrived in that city on Saturday, and received a most imposing welcome from the Catholics of Winnipeg and St. Boni- face. He was accompanied by his pri- vate secretary, and for a portion of the journey by Vicar General Alard, Father Cherrier and Father George, O. M. I., who met him at Rat Portage. When the train steamed into the depot the platform was literally thronged with people, all of whom were evidently anxious to have a part in welcoming the distinguished church- man who has filled so prominent a place in the public mind for the past month or two, amongst the crowd being His Grace the Archbishop of St. Boni- face, with many of his clergy, and most of the leading Catholic laity. As the Delegate stepped from the train he was received by the Archbishop, who immediately introduced him to the clergymen and others close at hand and a passage was made through which His Excellency made his way, bow- ing courteously, in response to the salutations he received. He was escorted to a carriage drawn by four horses; and having taken his seat therein, in company with the Archbishop, Mr. N. Dawil, and Mr. Bican, preparatory to his departure, a great procession was formed, com- posed of scores of vehicles, containing those who had assembled at the depot, and a start was made for St. Boni- face. Rarely has a more imposing demon- stration been witnessed in Winnipeg, and as the procession made its way up Main Street, business of all kinds was practically suspended. On reaching Broadway bridge the bells of the cathedral were heard ringing out a joyous peal of welcome, mingling with the stirring strains of the Industrial school band. It was noticed, too, that flags were flying from almost all the buildings, and the town was otherwise gaily decorated with bunting and green foliage, while the whole population who had not gone to the depot, including the inmates of the various institutions, lined the road- way and gave His Excellency a re- spectful welcome. Arrived at the cathedral the party were met at the door by the parish priest, Father Mes- sier, and assistant clergy, with acolytes and cross bearer, and con- ducted to the sanctuary. The sacred edifice was hardly able to contain the crowd which sought admission, and as the grand music of a noble hymn of thanksgiving arose, and the responses were chanted by the priests who officiated, the scene was most impres- sive. After a short service His Excellency took a seat facing the con- gregation, and His Grace, the Arch- bishop stepped forward and read an

address of welcome for himself and clergy. This finished, Mr. Bleau read an address on behalf of the citizens of St. Boni-face, the main points of which were a historical sketch of the work of the church in Manitoba, a profession of faith, with a hearty pro- testation of humble submission to the Pope and his representative, and the expression of the hope that through the intervention of the Delegate the mists which now surround the edu- cational question in this province might be cleared away and the sun of right and justice shine forth.  
Mr. Philip Marlin, who since 1890, has filled the arduous position of sec- retary-treasurer of the Winnipeg Catholic school Board, then advanced to the sanctuary rails and read an address of a most complimentary char- acter. It was signed by that gentle- man and also by Mr. Jones, secretary of the committee.  
An address in French was likewise presented by the clergy and citizens of St. Boni-face. He replied to both addresses in the language in which they were presented. To the English address he replied as follows:  
"I cannot allow the address which has been presented in the name of the English speaking Catholics of Mani- toba to pass unnoticed. I wish to ex- press my most grateful thanks for the words of welcome which have been uttered in their name, and I desire, too, to assure the English-speaking Catholics of Manitoba of the great con- solation I derive from the fact that they join hands with their French Canadian countrymen in telling me — and therefore in telling our Holy Father, whom I represent here—that they are ready to accept any direction that he may be pleased to give them. You may rest assured that our Holy Father will never forfeit anything that is necessary for Catholic educa- tion or for safeguarding Catholic prin- ciples. Principles are the same in Canada as in Europe, and the Holy Father has given such proof of his inter- est in Catholic education as should suffice to give you confidence and make you look to the future with hope and trust. Be sure that he will watch over your interests, be sure, too, you may follow his guidance with- out fear. It is difficult for me to be- lieve that in this great country in which we are accustomed to hear that views are as broad and widespread as the horizon which we contemplate; it is difficult for one, I say, to believe that in this country prejudices can be deep rooted enough to debar any section of the community from sharing in the privileges which should be the property of all. I ask you to give me the help of your prayers; to pray for our Holy Father that he may long be spared amongst us to rule the Church, and also that we may increase in that beautiful loyalty and submission which, as you know, constitute the basis of our prosperity, and which insure always the progress of the Catholic Church throughout the world. Let us conclude by wishing for every blessing upon you in the name of our Holy Father, for ourselves and your families."  
His Excellency then solemnly blessed the congregation, and the proceedings at the cathedral were brought to a close with solemn Benediction of the Blessed Sacrament.  
RECEPTION BY SCHOOL CHILDREN.  
On Sunday afternoon the Delegate was tendered a reception by the school children, and the occasion was taken advantage of by the Catholic societies to make a great demonstration of their loyalty to the Holy See, and their respect for its representative. The members of the Winnipeg societies assembled in their hall in the McIntyre block, and headed by the Citizens' band, marched to St. Boni-face, where they were joined by the societies exist- ing there, and the combined body escorted His Excellency to St. Mary's church. The route of the procession was by way of Main street, Portage avenue and Hargrave street, and the streets were lined by interested spec- tators. The church would not accom- modate half those seeking admission, and when His Excellency took a seat in the sanctuary, the building was packed almost from floor to ceiling. The children were arranged in the middle aisles, and the girls opened the proceedings by singing a chorus of welcome. Following this came seven boys of St. Mary's school, who, bearing in their hands letters forming the word "welcome," each stepped forward and recited some appropriate lines. The boys next sang a chorus, and then Master Marlin advanced to the front and read a neatly worded address, to which His Excellency replied as follows:  
"I beg you to believe that I am not using a conventional phrase when I say that it has afforded me immense pleasure to see you all here this after- noon, and I feel it so keenly that I desire to express my thanks to His Grace the Archbishop, and to all concerned, who have been good enough to ar- range this meeting for me. You ac- knowledge yourself as being a humble portion of the flock confided to our Holy Father's care, but, believe me, your being humble and being a small portion of that flock does not make you any less dear to him. He watches over you tenderly, you are constantly in his thoughts and very often the object of his prayers. I should not be here to-day if that were not so. He is con- cerned in your welfare, he desires to see you well instructed, educated and trained, in order that you may grow up good Christians, good Catholics, and by the very fact, good, orderly, loyal subjects and citizens. It will rejoice his heart I know, when I tell him on my return to Rome of your devotion to his person and the Holy See. I will

speak to him with the greatest pleasure of all you have said to me and tell him of the efforts made by you good mas- ters and mistresses to follow out his directions and his desires. I beg you always to remember his presence amongst you. It is a living presence, and no distance of land or ocean can destroy that; he is always with you, and that thought ought to help you in your difficulties—when lessons are hard when obedience is difficult, when it is hard to give up your own will and to conform to rules in order to train yourselves for greater things, re- member that our Holy Father thinks of you and expects great things of you; he expects you to do your duty. If I for a moment put aside the official representation which it is my duty to fill and to speak for myself person- ally, I should like here to deliver a message with which I have been entrusted for you from Rome. It will astonish you perhaps, but I have a message to deliver to you personally. On the banks of the Tiber there are some two hun- dred and thirty boys in whom I am greatly interested, and before leaving the Eternal City, when I went to say good-bye to those boys who are very dear to me, they said: 'Tell the boys and girls of Manitoba that we are their friends, and we join hands with them across the ocean.' I promised them I would do so, and I shall be glad when I go back to tell them that I am going to add to that two hundred and thirty; I don't know how many hundred more, in whom I shall for the future be per- sonally and very affectionately inter- ested."  
His Excellency then replied in French, making a touching allusion to the hymn which had been sung to Saint Domingo del Val. He had naturally a great devotion to that saint, who years ago belonged to his own family, and whose history was well known in Mexico, but about whom he hardly expected to hear in Manitoba. He could only believe that the angels had whispered it to them, and he assured them the reference had touched him very much.  
He then granted all the children a holiday for the next day, and the in- teresting proceedings were closed by a stirring rendition of "God Save the Queen."  
ADDRESS FROM THE C. M. B. A.  
In the evening the Apostolic Dele- gate sang Vespers and gave Benedic- tion of the Most Blessed Sacrament at St. Mary's church, which was crowded to the doors. His Grace the Archbishop and most of the clergy occupied seats in the sanctuary. At the close of the service the presidents of the various Catholic societies advanced to the front, and Dr. J. K. Barrett read an eloquent address, expressing the devotion of the members to the Holy See, their veneration for the Delegate, and praying for his blessing on the work of the societies. In reply His Excellency said:  
"I have listened with very great satisfaction to the address which has been presented to me on behalf of the Catholic societies in Winnipeg. I have learned from the lips of those well competent to judge in such matters that you are carrying on a work use- ful indeed for the well-being of the community here in the city, and espe- cially of the members of the Catholic Church. I need hardly remind you, for I think you must be well aware of the fact, that our Holy Father not only approves, but sanctions such societies, and that he has given the most ex- plicit expression of his wish that they should be established in every Catho- lic centre; and in doing this I may say that His Holiness is only fol- lowing the well-established tradi- tions of the Catholic Church, for such societies have always flourished under her protection, and we can look back many centuries to testify to that fact. It is natural that such societies should prosper under the Church's protection, for after all they insure order—that order which is the very nature and essence of society, and there cannot be any such order if society does not look to the source of all order, namely, to God Himself; and for us Christians to the God made man who was the truth, the way and the life. Hence, if we place ourselves in opposition to God, or lose sight of God, we place ourselves in a position antagonistic to real society, to real order. This is why the Catholic Church gives to Catholic societies a permanence and stability which must ensure their prosper- ity, and they have an advantage over other societies which are not guided by the Church. I encourage you in the Holy Father's name to continue your work; always have God before you in all your actions, carry the banner of your faith always with you, and never be ashamed to proclaim yourselves good Catholics. If you are good Catholics you will be good citizens. I call down the blessing of God on you and your families, and wish you many long years of existence as societies to continue your work for the good of the Church and the country."  
His Grace the Archbishop addressing the Delegate spoke of the fidelity of the people of St. Mary's to their church and their Bishop and begged him to give them as a ward for their staunch Catholicity, the Apostolic Benediction.  
His Excellency then complied with the Archbishop's request, the vast au- dience reverently kneeling whilst he invoked the blessing.  
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INCREASE OF RELIGIOUS ORDERS.

Taking the whole of England and Wales during the past forty years, of the five principal orders of the Jesuits have increased over five fold, the Benedic- tines nearly to the same extent, and in the last twenty these two orders have nearly doubled in numbers, as the following figures will show:

Jesuits	1857	1897	1897
Benedictines	118	218	218
Dominicans	41	117	117
Franciscans	49	34	34
Fathers of Charity	7	40	40
Capuchins	5	21	21
Passionists	5	27	27
Carminians	3	25	25
Oblates of Mary	2	23	23
Total	170	456	456

In addition to these there are several orders numbering less than the figures given above, which will bring



THE URSULINES.

Interesting Sketch of the Order Founded by St. Angela.

It was in the sixteenth century that the Ursuline Order took its rise. The epoch was one peculiarly disastrous to the faith. Luther's heresy was eating its evil way into the fairest countries of Europe, spreading ruin and desolation. The torrent of corruption looked as though, in its fully gathered strength, it might one day inundate the world. Where find a barrier to stem its further progress? The question, says a writer in the Messenger, was a momentous one, involving the honor even of Him who had given His life-blood to save the souls of whom Satan was making an easy prey. All unknown to each other, two faithful children of the Mourning Church were just then occupied in studying the grand problem, and both succeeded in discovering the solution. Both were animated with one desire—"the greater glory of God;" their end, the preservation of pure Catholic faith, the means to gain that end, the education of the young. Yet a few years, and they would give to the world the practical result of their researches in the institution of their respective orders—the Jesuits and the Ursulines.

On November 25, 1535, the year that followed the establishment of the Society of Jesus, Angela Merici and twenty-eight companions offered their vows to God in the Church of St. Afra in Brescia, and devoted themselves to the education of young girls. The decay of faith and piety had long weighed heavily on Angela's heart; she sighed for the power to check it; when she asked herself what could a feeble woman do, the answer came, clear as daylight, educate the young and little by little God's work would be done.

Each mind enlightened would be a heart converted. Each child trained to piety would impart to others the good impressions she had herself received. Thus Angela reasoned, and yet for years she hesitated in her humility to obey the voice of our Lord Himself, calling her to establish an order of women whose chief end should be the education of children of all classes.

Warned in a vision of the British Virgin Martyr, St. Ursula, not to delay, and encouraged by the words of the Saint, who promised to take the order under protection, and that it should last until the end of time, Angela at length began her divinely appointed work. The members of the "Holy Company," as it was called, first lived in their own homes. They met at their oratory for spiritual exercises and business matters. In the troublesome times in which they lived they could thus exercise a wider influence for good.

In 1540, St. Angela died. Feeling her end approach she gathered the senior Sisters round her to receive her last counsels. Happily the golden words of her "Testament" have descended to her spiritual children of all generations. In this Testament St. Angela gives an anticipated sanction to such changes of the primitive rules as might be found necessary in the development of the great work she had lived to found but not to perfect.

Four years after St. Angela's death, Pope Paul III. approved the new Institute under the title of the Company of St. Ursula. Shortly after, on receiving St. Ignatius in private audience, His Holiness said: "Father Ignatius, I have given you Sisters," and, indeed, since the foundation of the order, the Jesuit Fathers have proved themselves the Brothers and friends of the Ursulines.

St. Charles Borromeo, anxious to consolidate a work whose utility to the Church he clearly foresaw, obtained from Pope Gregory XIII. a Bull authorizing the Ursulines to live in community. The order spread rapidly; many congregations arose, those of Milan, Paris and Bordeaux being the chief.

In the seventeenth century the Venerable Mother Mary of the Incarnation, "the St. Teresa of New France" with a few Sisters from the house of Tours, set out for the New Dominion of Canada. The Monastery of Quebec, the first educational house founded in the New World, is a monument of her zealous labors among the wild tribes of the far West. In almost every climate, wherever Daughters of St. Angela are working for souls, obedience and self-sacrifice are the spirit of the order. To train the hearts and cultivate the minds of their pupils is the life work of the Ursulines. Not only for the years passed under the convent roof, but all through life, the children know that their Ursuline mothers are ever mindful of them, offering prayers and sacrifices to the Sacred Heart for their temporal and eternal welfare. Since St. Angela founded her society, many other institutes have arisen, the members of which devote themselves to education. It is the want of the day; yet the order which owes its birth to this blessed servant of God may never forget that she led the van. Its chief aim, therefore, must be to keep the standard of education as high as the exigencies of all times may demand. To secure this end no sacrifice can be deemed too great. Every class of society, every creed, every nationality are equally welcomed by the Ursulines, in whose numerous houses Separate schools are provided where all can be taught the truths of religion and every branch of science.

The remains of St. Angela repose in the Church of St. Afra in Brescia, in a state of wonderful preservation. They are clothed in the brown habit of St. Francis, with its white cord, thus testifying to the sanctity of the lowly

Violet of Brescia. The statue of St. Angela at St. Peter's occupies the first niche on the upper row to the left of the Confession of St. Peter. It is a common tribute of love and veneration from all her children throughout the world.

TEMPERANCE NOTES.

Bad as he is, says a great saint, the devil cannot get drunk.

Many crooked lives have been shaped by means of a corkcrew.

Drunkenness will make you a pauper, an invalid, a lunatic. It will send you an empty purse, an empty wardrobe, an empty shelf. It gives you a taste for swearing, obscenity and impurity. It inclines you to choose begging for a profession rather than independence. It qualifies you to become an unfruitful child, an unnatural parent, a cruel husband, or a disgusting wife. These are but a little of what drunkenness does.

Dr. A. Fick, professor of physiology in Wurzburg, says: "The use of alcohol, even when taken in moderate quantities, has been proved to be particularly injurious in cases of great physical endurance is required in cold climates. For decades, consequently, it has been a fixed rule of explorers in polar regions—a rule based on experience—not to give their crew any alcoholic drink whatever. Nansen, the now famous explorer of the northern regions, who recently traveled across Greenland on snowshoes, ascribes the success of his undertaking essentially to the fact that he and his companions did not take a drink of alcohol."

Prof. Gault once told the writer, as an experiment during the strain of his "Staatsexamen," that he suddenly stopped his wine and beer, and was surprised to find how much better he could work.

An eminent professor in Leipzig once said that the German students could do "twice the amount of work" if they would let their beer alone. Dr. August Smith has found that moderate non-intoxicant doses of alcohol (forty to eighty cubic centimetres daily) lowered psychic ability to memorize as much as 70 per cent.—Popular Science Monthly.

The Rev. Dr. T. J. Conaty addressed a meeting of the United Catholic Temperance Societies in Worcester on Tuesday evening, April 13. He spoke of the work of the St. Vincent de Paul Society of Washington, and commended it to the Worcester societies. The members of the society work among the men whom they know to be afflicted with a desire for drink, and endeavor by example and words to make a better man of the imbiber. The Washington society has places where any unfortunate who will try to keep away from drink is housed and fed, and many who were formerly hard drinkers are now sober, industrious men.

Not Guilty But Don't Do It Again.

Everybody has heard the "funny story" about the jury that returned the verdict of "not guilty" with a caution to the prisoner of "don't do it again." One might suppose it to be almost impossible for such a thing to actually occur, yet we find a case recently in a Dublin paper, which differs from the funny story only in the circumstance that the caution comes from the judge. The trial took place in Limerick, the prisoner being charged with having put a large stone on a railway track with the intent to upset the train, and this is how the case ended, according to the Freeman report:

His Lordship (the judge) having addressed the jury, they returned a verdict of not guilty.

His Lordship, addressing the prisoner, said: The next time you do this—I don't know whether any of the jury will be in the train or not—but the next time you put a stone on the railway line you will kill somebody and then you will be tried for murder."

The prisoner (interrupting)—I was crossing the country.

His Lordship—You will be tried for murder the next time. Let him be discharged, this unfortunate vagrant of a man. There have been many scandals in this country in the way of juries, but this is the greatest scandal I ever witnessed. Discharge the prisoner.

The Dublin Castle judges always call it a "jury scandal" when any one is acquitted of a charge made by the Castle police, the judicial idea being that the latter never can, or do, or could, or would make a false charge or commit a mistake. In the case cited there certainly was a "scandal," but it was perpetrated on the bench, not in the jury box. We wonder "his lordship" did not send the man to jail in spite of the verdict of "not guilty." Just as outrageous things have been done, in the administration of "law" in Ireland.—N. Y. Freeman's Journal.

Some people are constantly troubled with pimples and boils, especially about the face and neck. The best remedy is a thorough course of Ayer's Sarsaparilla, which expels all humors through the proper channels, and so makes the skin become soft, healthy, and fair.

Mrs. S. James, Seaford, suffered for years with what is called old people's rash. She was treated by many physicians without any result. Mr. Fear, the local druggist, recommended Dr. Chase's Ointment, which relieved the irritation at once and speedily effected a permanent cure of the skin eruption.

Mrs. James also says Dr. Chase's Ointment cured her of itching Piles which she had been troubled with for years.

Tired Mothers find help in Hood's Sarsaparilla, which gives them pure blood, a good appetite and new and needed STRENGTH.

ST. FRANCIS OF SALES.

When Moses descended Mount Sinai after speaking with God face to face, his countenance shone and sent forth rays of light, which he endeavored to conceal from the people of Israel by covering his face with a veil.

In a similar manner the saints try to hide under the veil of humility their many virtues and gifts. Hence with all we know of their lives, we know very little. But there are some virtues that cannot be veiled, that transpire in their intercourse with their neighbor, that are exercised in this very intercourse; there are others still, whose powerful rays pierce the veil and shine forth clear and bright.

We have a striking instance of this in St. Francis de Sales. St. Jane de Chantal says: "With a foresight that was part of his humility, he endeavored to keep his virtues hidden from the public gaze so that no one might deem him a saint." And yet, with all his care, he was unable to conceal from the world many of his virtues; and to day he is the beloved saint of the people.

It may not be out of place to say a few words concerning one or two of his principal virtues, a consideration of which will assuredly serve to draw us to love God still more, for the virtues that adorned the Patron of the Association of Salesian Cooperators, ought always to be present to the members, whose sole desire should be to imitate him in everything.

First of all, then, St. Francis was animated by a great zeal for the salvation of souls. To give us an idea of the nature and intensity of this particular virtue, St. Jane de Chantal says: "I am of opinion that his zeal surpasses even his gentleness." We can well believe this when we consider that in all he did, St. Francis had in view to glorify God by the salvation of souls.

It was this zeal that prompted him to despise honors and riches and consecrate himself to God; it was this zeal that induced him to labor for many years amongst the Chablais, suffer their jeers and insults, and oftentimes expose his life to danger.

The words: Give me souls and take the rest, were continually on his lips; and the sight of so many men living in sin caused him to say that he would deem it his greatest happiness to die for their conversion.

Another of his favorite virtues was love for his neighbor. Passis, his servant, says: "I believe that he would have never known anyone who loved his neighbor with such perfect love as Monsignor de Sales."

It was his continual study to be of service to his neighbor and to succor him in his spiritual and temporal wants. Sufferings, fatigues, dangers, were as nothing when it was a question of doing some little service for his fellow creatures. "It pleased God"—these are his own words—"to give me a heart that desires nothing but to love my neighbor."

Young and old, rich and poor, learned and ignorant, all, in fact, with whom he came in contact, he treated with the same kindness and gentleness. He was the friend and father of them all. If any of these had a particular attraction for him, they were the poorest of the poor, the most wretched and the ignorant. "These creatures," he said on one occasion to a friend who expostulated with him, "stand in need of some one to help them. Little services done them are great in their eyes; and, besides, it is no little service to comfort a poor soul redeemed by the blood of Jesus Christ!" And in one of his works he tells us that a tender love of our fellow-creatures is one of the great and excellent gifts that Divine goodness grants to man.

But the most striking characteristic virtue of St. Francis de Sales which above all others renders him so dear to the people, is his admirable gentleness. "I believe," said Mother de Chantal, "that it is impossible to express in words the exquisite sweetness which God has infused into the soul of Francis, and which beams in his countenance and accompanies his words."

This charming trait acted like a magnet and attracted crowds to his side during his life time, and ever since, it has increased in efficacy, drawing both saint and sinner irresistibly towards him. A pious person who had spent a few moments in the company of St. Francis, thus writes: "It seems to be that he is the very type of gentleness. I could never weary in his presence."

But some one might be tempted to ask how St. Francis de Sales managed to carry this particular virtue to such perfection. The answer has been given by the saint himself. "In order to steep my soul in mildness and sweetness towards my neighbor," he used to say, "I always look at him as if he were in the Sacred Heart of Jesus."

O! the Sacred Heart of Jesus! Here we have the fount of all virtue, the treasure trove of the saints, and, if we will, our treasure trove also. We desire to love Our Divine Lord, to be all for Him; then let us nestle in His Sacred Heart, make for ourselves a home therein and study intently, its tender beatings. Let us try to make it the starting-point and terminus of our every thought, word, and deed, and be assured, dear Co-operators, that we shall daily more and more resemble our sweet Patron, St. Francis de Sales, whose sole desire was to love God.—Salesian Bulletin.

What Hood's Sarsaparilla has done for others it will also do for you. Hood's Sarsaparilla cures all blood diseases.

Nothing looks more ugly than to see a person whose hands are covered over with warts. Why have these disfigurements on your person, when a sure remover of all warts, corns, etc., can be found in Holloway's Corn Cure?

THE "STABAT MATER."

I remember when a boy the effect that certain words produced on me, even before I knew their meaning, writes Frederic J. Halm in the Catholic Mirror. This was especially the case with the "Gloria Patri" and "et in saeculorum." But what made a deeper impression on me than anything else was that hymn which is sung during the Stations of the Cross every Friday evening of the Lenten season, the "Stabat Mater." I recall how I memorized certain portions without effort, merely by hearing the choir sing it, and how I used to delight humming it to the old Gregorian tune, little caring whether I knew the meaning of the words or not. I have learned since that the poem possesses a power, grace and music peculiar to itself, and there is something in the flowing and smooth versification and constant recurrence of the rhymes which is most grateful even to the most educated ear; and I now understand why it delights so many good and pious Christians, although, like Shakespeare, they know no Latin.

The "Stabat Mater" was written by Jacopone da Todi—Italian for "Silly Jack." He was born of a good family in Todi, a village in the province of Umbria, in the year 1230. He graduated high with honors at the University of Bologna, taking the degree of doctor of law. He at once entered upon the practice of his profession, and although he led a dissipated life, soon became one of the most successful and wealthy young men in the province.

It was then he married Vanna di Bernidino di Guidone, a beautiful, highly accomplished and most virtuous young lady in whose veins coursed the blue blood of the Ghibellines. He had not been married one year when, at the celebration of public games, on a certain festival, which both he and his wife attended, he in the capacity of one of the participants in the game, clad in rich garments, suddenly the temporary structure in which the audience was assembled fell in ruins, and most of it, including the fair Vanna, was crushed beneath the debris. Almost frenzied with grief the young husband sought his wife, whom he found bleeding and fatally injured. It was then he discovered that she wore beneath her splendid gown a shirt of hair cloth.

"It was for you," she told him, and with these words she died. Poor Jacopone! For the first time in his life he realized that he had been treading the primrose path of dalliance, not wrecking his own reds.

Hereafter, having sold all his possessions, and given the proceeds to the poor, he wanders about his native town bareheaded, barefooted and in rags. The boys gather around and mock him. He feigned madness, in order to punish himself for his love of vain glory and pride of intellect, and he is called Jacopone the silly one. But often when his deriders hemmed him in, he turned upon them and preached to them, admonishing them to give up their sinful ways and lead better lives. For ten years he led this kind of a life until he entered a Franciscan convent as a lesser brother.

He had hoped to find peace there, but having become involved in difficulties with the Pope he was excommunicated and imprisoned. It is pleasing, however, for Catholics to know that three years before his death he was absolved from excommunication, and died fortified by the Last Sacraments of the Church, on a Christmas night, in 1306, just as the priest in the convent chapel was intoning the "Gloria in Excelsis."

It is not known just where he wrote the "Stabat Mater." It is more than likely that it was the work of years, for such masterpieces are not usually dashed off in one sitting. We have said masterpiece—for such it is as unique in its way as any of those painted by Raphael or chiselled by Angelo. "The Catholic liturgy," we are told by Ozanam, "has nothing more touching than this sad lament, whose monotonous strophes fall like tears, so sweet that there can be recognized a sorrow wholly divine and consoled by the angels." And Ludwig Tieck says of it: "The loveliness of sorrow in the depth of pain, the smiling in tears, the child like simplicity, which touches on the brightest Heaven, had to me never before risen so bright in the soul. I had to turn away to hide my tears, especially at the place vidit suum dulcem natum."

It has, moreover, been illustrated by some of the greatest painters, and set to music by some of the world's leading composers. Guido Reni, Salvi Sassoferrato and Carlo Dulce each devoted a canvas to the Mater Dolorosa. Titian added two, and Murillo and Brockman each one. Lazzeres devoted a canvas to the illustration of the poem which he calls the "Stabat Mater"; this is the only painting by that name which we know of. As to the musical settings, there is first of all the old Gregorian Chant tune to which the words are usually sung in our churches; Palestrina was first to set it to more elaborate music; he wrote it for double choruses, with an occasional quarter, but the words of the hymn are never repeated, consequently the work is not of any considerable length. Rossini's melodious music is beautiful in itself, but it is rather operatic in its character and but little in keeping with the spirit of the text. The

"Stabat Mater" of Anton Drovak comes nearer to this; it is one of his best creations. The concluding number is especially effective, and we are told by an eminent musical critic that "for rugged power and drastic energy it reminds us of Beethoven in one of his loftiest moods." It has also been put to music by Pergolesi, Haydn, Bellini, Neukamm and Myerbeer.

It may naturally be asked whether this was the only poem its author wrote. We are told by his biographer that he wrote a number of prose articles in which he attacked the corruption of the society in his day, and also quite a number of other hymns. But the "Stabat Mater" was his masterpiece, and it is sufficient to immortalize him.

All for the Glory of God.

It is very obvious to say that if we always knew what God wished, it would be a great help to us in serving Him. We should not surely throw ourselves into open rebellion against the express will of God. Yet practically, in by far the greatest number of our actions, we do know this; and in all of them, if we do not know what He would have us do, we know at least the motive from which He would have us act whenever we act at all. "Whatever you do whether you eat or drink, or whatever you do, do all for the glory of God." Saint John tells us that God is charity. Thus in the whole of the almost infinite and complicated system in which we live God has contrived all things, quite wonderfully for these two ends, if they might not more properly be called one end than two: He has arranged everything, first, so that He may be loved; and, secondly, so as to enable us to love Him. If we may dare thus to speak of the Almighty, He seems to have no other end in view at all; and He manages things by artifices of almighty power in order to bring this about. This is His rule by which He has done everything. The hearts of His creatures are the only treasures He will condescend to accept from His own creation.—Father Faber.

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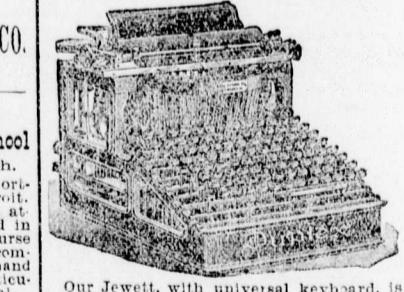


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FIVE-MINUTE'S SERMON.

THE HOLY EUCHARIST.

"I am the bread of life: he that cometh to Me shall not hunger, and he that believeth in Me shall never thirst." (St. John vi, 51.)

My dear brethren: There are many profound thinkers interested in surveying the domain of consciousness, and in making explorations to discover the process by which ideas are formed and retained in the human mind. Within the brain, where the powers of thought reside, there is a sort of dark continent that has not yet been illuminated by the sunlight, or even by the electric light of modern science. It is more than probable that the masters of scholastic philosophy in the thirteenth century knew as much concerning the laws that govern the process of mental growth as the most pretentious modern scholars. In a mysterious way the sight, the hearing, and the other corporeal senses cooperate with the faculties of the mind to produce ideas. Without being able to analyze the process closely, we are nevertheless certain of the results produced. The material world enters into communication with our immaterial spirit, and does so through the agency of the senses. The most difficult problem of mental philosophy is to explain how these sensible impressions are transmitted into thought, and to show how we obtain assurance that the inner world of thought is a correct photograph, and exact representation, of the world around us.

During the time of our Lord's public life He performed many astounding miracles which proved His dominion over the forces of nature, which proved His power in the spirit world beyond the grave. He gave sight to the blind, health to the sick, life to the dead. He multiplied a few loaves of bread and some fishes so that the hunger of five thousand people was appeased. All these were miracles that fell under the senses. They are evidences of His power which come to our understanding through the ordinary channels of human thought and knowledge.

But in the great mystery we celebrate during this octave, my dear brethren, faith and not the senses tells us of the greatest of all His miracles: His presence in the Holy Eucharist. Our senses see nothing that would of itself convince us of His presence. Our senses cannot perceive that our Lord is truly present under the appearance of bread and wine. It is only by the aid of faith that we can penetrate the veil that hides Him from our view. We believe solely on the testimony of our Lord: we call to mind the words He spoke at the Last Supper, and remember that He has declared those blessed who have not seen and yet have believed. So when we receive Holy Communion, when we assist at Benediction, when we make a visit to the Blessed Sacrament, we make an act of faith in the Real Presence.

The mystery of the Eucharist is chosen in the Blessed Sacrament is the greatest of all miracles, and when considered attentively fills the mind with wonder and amazement. By a constant and perpetually recurring miracle He abides with His creatures. He still dwells among us, and finds delight in distributing gifts and blessings to the children of men. It was not sufficient for the accomplishment of His plan that He should assume our human nature, that He endeared Himself to the poorest and most destitute of the people among whom He lived. He laid plans and appointed ambassadors to secure the peaceful conquest of all nations: He entered into an agreement beforehand with all who should receive His doctrine: He promised to reward every one who would live righteously, in conformity with the law that He established.

He is still living with us. He is as really present on our altars as He is in the home of His eternal Father. He is with us because of His personal love for each one of us. His presence among us is a great and unceasing wonder, but it is a wonder that can only be explained by His love. Wherever the Holy Sacrifice of the Mass is celebrated, there is He present not only in His Divinity, but in His ever adorable humanity as well. Thrones and temples have been built for Him in all nations, and from His presence the sorrowful find comfort, the weak find strength, the cowardly find courage, and all find the pledge of eternal life.

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OUR BOYS AND GIRLS.

How a Boy of Spirit Became a Great Man.

An Irishman seldom admits his inability to do whatever is asked of him. "I have it myself," said the late Charles O'Connor, the famous New York lawyer, referring to this Irish trait. "I should never hesitate to undertake anything from doubt of my ability to do it. I might have a good deal of trouble about it, but I would manage to accomplish it some way."

A friend once said to him he had been fitted by nature for a lawyer, and that no other profession would have proved so congenial to him. "I do not think it would have made any difference what profession I had adopted," replied O'Connor. "I should have attained about the same relative success whether I had been bred a blacksmith, a doctor, a theologian, or a lawyer. I was just as fit and as unfit for one thing as for another. With hard work, for which I had capacity, I could have mastered almost anything after some fashion."

Lord John Russell's critics used to insist that his self-confidence was as audacious as an Irishman's. Lord John, they said, would undertake to form a government, command the Channel Fleet, make a speech, compile a biography, write an essay for the Edinburgh Review, or a "leader" for the London Times.

Irishmen in thinking they can turn their hand to anything may be pardoned for their audacity, when one recalls the fact that Sheridan was both dramatist and orator; that Goldsmith was poet, novelist, essayist, comedy writer and naturalist; and that Wellington could win battles, describe his campaigns, and govern a nation. It is not every nation who can back its self-confidence by such versatile deeds.

Mr. O'Connor's self-assertion is justified by his early life whose study we commend to those who excuse their own failure by accusing circumstances. His father, as we learn from an article in the Century, was an improvident gentleman, who sent his son to school for only two months, and then put him with a manufacturer of turpentine, pitch, tar and lampblack.

The boy received no pay except his board, but in one year he became so familiar with the details of the business that when he detailed his intention to leave his employer offered him a man's wages. The other workmen would not, however, submit to a boy of twelve years being paid as much as a journeyman, and Charles, therefore, retired.

His father then placed him with a lawyer who had little business and no law books. Charles managed, somehow, to get hold of a copy of "Blackstone's Commentaries," and read it through two or three times. He did not comprehend it, as his mind was too immature to grasp the principles of legal science. But his persistence is shown by his reading through, at least twice, a book he did not understand.

He left that desolate office for another, and in his eighteenth year he re-read Blackstone and comprehended it. In those days even the most eminent lawyers owned very few books.

A multitude of books distracted the mind. O'Connor was forced to adhere to the old school system of reading. Instead of rambling through many books, as is now the fashion, he mastered a few so thoroughly that he never forgot their contents. He knew not many things, but much. Mr. Tilden said that O'Connor had a more precise knowledge of the science of jurisprudence than any other person living of the English-speaking race.

After Mr. O'Connor was admitted to the Bar, he had \$25 in his pocket. He hired an office, bought a desk, three old chairs, a little stationary, and put up a small tin sign, but he did own a single law book.

One day he saw a notice of a law library of one hundred and fifty-six volumes for sale at \$2 a volume. Having no money or credit, he asked Mr. Pardow, a merchant, whom he knew slightly, to endorse his (O'Connor's) note. The merchant did so, as a favor, having faith in the success of his purpose in life, and the young lawyer purchased the coveted books. The library proved the means of his rapid rise to success; from that day O'Connor never knew what it was to lack from a want of means.

When Mr. O'Connor had become famous and rich, he found the great grand daughter of Mr. Pardow poor. He adopted her, and when he died left her a third of his large estate.

So vivid was the recollection of the days of his own poverty that he gave to all who came to him with the plea, "I am poor and needy." He knew that he was often deceived by impostors, but he could not shut his ears to that plea, saying: "I am better for giving, even if the receiver is unworthy."

He was once stopped in Broadway by a stranger who asked him for the loan of \$5. He put his hand in his pocket, drew out the amount, and handed it to the man.

The befriended person was penniless and in despair. He asked a man standing near if he knew the name of the gentleman.

"That was Charles O'Connor, the lawyer," said the man. Thirty years after, Mr. O'Connor received a letter, enclosing \$5 from a person living in Virginia. It recited the facts, and promised to send thirty years interest as soon as the writer was able.

Mr. O'Connor wrote to the poor man, saying he accepted the \$5, as that would make the lender feel that he had discharged a duty, but he must decline the promised interest.

CHATS WITH YOUNG MEN.

Catholic Columbian.

To erect guide posts against false principles of life, is one of the objects of this department; hence this warning against

Cunning People.

The word cunning has various meanings accorded to it in the dictionaries, but is generally in our day used with the sense of crafty, as describing one who in underhand ways uses his knowledge or his skill. Its primary meaning relates simply to knowledge and by derivation to skill, so that the term cunning workman is used in a complimentary sense. A cunning politician, on the other hand, is understood to be one who is sly and unscrupulous. There is another derived meaning not much used except by fond mothers, who describe their children as cunning when they mean that they are bright and interesting. In general, however, the word cunning is used to describe people who misuse their knowledge in sly and more or less dishonest ways, and that is the kind of people here discussed. They have to be intelligent and quick witted to be cunning, and that makes their offence greater when they use their talents for base and ignominious purposes or in mean and underhanded ways.

Cunning men of this kind are to be found in all walks of life, even among the learned. They seek to gain by in direction that which might be accorded to them if they would manfully declare their desires or intentions. They are without sense of honor or moral courage, and even when in the right speak through life instead of boldly declaring themselves.

Cunning men naturally flourish to a certain degree because they are intelligent or knowing, but they never achieve an honorable reputation. They are very often politicians of the baser kind; never statesmen. This country has known several who have attained distinction, but failed to win the goal of their ambition for the simple reason that while their abilities were recognized, they were known to be tricky and dishonorable. In business and professional life, though there is less need for the exhibition of cunning in such callings than in that of politics, the same general result follows. The cunning man of business may be successful to a certain degree, winning fortune or reputation for skill, but he does not win that which he covets most—the respect and regard of his fellows. To say that the cunning man never achieves the full measure of success is only another way of saying that such success cannot be achieved by any one who is not honorable. The successful hypocrite always fails in one thing: he cannot deceive himself. Upon the other hand, the possession of dishonorable cunning is a distinct drawback to any man's career. His fellow-men may not be able to put their hands upon any one dishonorable act he has committed, for his cunning prevents discovery, but they have an ill-defined sense that he is tricky and unreliable, and therefore they withhold from him full confidence and trust. Thus the cunning man is put at a disadvantage compared with one of less abilities who is straightforward and honest, and those who attain distinction are the exceptions, not the rule.

These observations are made because there is a tendency among young men just entering business life to exaggerate the value of cunning. They do not draw the proper distinction between knowledge and skill guided by honor and similar knowledge and skill employed in petty and dishonorable ways or for mean purposes. The boy who does his duty conscientiously for his employer appears to the inexperienced to be altogether commonplace beside the brilliant genius who can evade his duty and find excuse and explanation for his dereliction. But they will find in the course of future years that honor counts for a great deal in determining which of two men shall be advanced or shall be called to other and broader fields of activity. It is true that all frank, honorable and faithful men do not attain higher places or greater emoluments than cunning schemers, but this is the general rule, not the exception; for no success in this world can compensate for the loss of one's self respect.

No young man should aim to be cunning—in the bad sense of that word. His ambition should be to gain knowledge and skill while retaining his honor and manliness. Then, what ever may be his measure of success, he will be a king among men in his own dominion, whether it be large or small.

Ideal Manliness.

Mr. George Raynor gave a most eloquent address at the annual meeting of the Adelaide, Australia, association upon "Ideal Manliness." By ideal manliness he did not mean anything imaginative or high falutin, but that which is not only possible, but the choicest and highest of its kind. What is ideal manliness, and what supports it as the pedestal does the statue?—"Courage," was his answer. The highest possible manliness is marked by the highest possible courage. There are various kinds and degrees of courage. He upheld Socrates as an example of pagan courage, whose death was a spectacle for our golden moments. The present had been called an age of anaesthetics, and it was alleged, that the ancients displayed more fortitude in their love-making than we took to the dentist. He believed that there still exists courage of a very high order, and that Englishmen in the face of danger and

at the call of duty would do as they did at Balaklava.

"Theirs not to reason why, Theirs but to do and die."

The highest courage is not exemplified in dying, even dying for a principle, but in living, and living for a principle. Charles I. could pose as a martyr on the death scaffold, but he could not live either as a true man or a gentleman. Courage is not always noise nor allied to distinction, nor did it always gain publicity. A man might be brave to a degree, and yet be neither a soldier, painter, thinker, nor genius. Not every one could emulate a Theodore Parker, who could face his opponents and denounce their iniquity to their faces, yet there is not a youth nor a maiden who could not live a life that would speak for truth, excellence, and all that is noble, right and good.

The second qualification of the ideal man is disinterestedness. Too many are the slaves of egotism. Number one looms large on their horizon. The master stroke of human policy is the prominence of personal eminence in some department or another. Those who wish to attain to ideal manhood must throw away ambition of a selfish character; greatness is never allied to selfishness, and the man who desires to give distinction to his epoch is not an egotist. If any would live the ideal life they must be nobly impersonal and disinterested, seeking in whatever sphere a good providence had put them to make life better, and to help the thousands by whom they were surrounded.

Again, the ideal manhood must have an ideal purpose. They must be careful, for while they could not take too lofty an aim, they might take too definite a purpose is essential, but it must be in the right direction. We must remember that our accomplishments can not rise above our characters. What we are we shall perform. He hoped that everyone had a grand purpose that tended to elevate himself and those around him. We can best influence others by perfecting ourselves. Whether as lawyers, politicians, tradesmen, or doorkeepers, if we are doing our best just where we are placed, then we are doing our quota in the handsomest way possible towards improving the system of which we are but an infinitesimal fraction. The world is eager for supreme performance, and tired of that which falls short. Let them have but brave purpose, stout hearts, and magnanimous spirits, and their approach towards the pinnacle of true ideal manliness will be assured.

A Protestant on the American Catholic University.

George P. Morris, of the editorial staff of the Congregationalist, has been in Washington and has visited the Catholic University. He says: "One who visits the Catholic University, meets its professors and studies the type of student there, comes away impressed with the high standard of its founders, their breadth of purpose, the vivacity and courtesy of the men one meets, and the culpability of Protestants who affect either to ignore or despise the life and purpose of such men or such an institution. To do so is both foolish and wicked. John Fiske is a foe whom few care to join with. Yet Professor Shanahan of this University has done it recently in a most vigorous, skilful fashion, as all may see who care to read the last number of the University Quarterly Bulletin. Professor Shanahan is a splendid specimen of the stalwart, refined Irish-American. To one who has known of and read Maurice F. Egan for many years, it is a pleasure to find him in his proper niche at last, interpreting English and American literature to men of diverse nationalities, and ever insisting that no man is so base as he who prostrates gifts of observation, expression or thought to produce immoral or unmanly literature."

The article by Dr. Shanahan referred to above, "John Fiske on the life of God," was issued in pamphlet form soon after its appearance in the Bulletin and has had an immense circulation. Dr. Shanahan is a priest of the Archdiocese of Boston, and a former parishioner of St. Thomas' Church, Jamaica Plain.—Boston Pilot.

Good and Bad in it.

If the Catholic Church is all that it claims to be, then there should be some signs of its divinity in the conduct of its followers. They should lead more pious lives, their remarkable virtue should be evident to everyone; they should be more honest, truthful, pure, temperate and industrious than their neighbors; their minds should dwell on the things above, and not be concerned in the small bickerings of trade, place, preferment, empty honor, the applause of men, should be spurred by them. But we see very little difference between them and those who worship at a different shrine. "By their fruits ye shall know them," but the fruit is rarely in evidence. That is one of the stock arguments of those who are opposed to the Church, and that there is some force in it we cannot but admit. Like most arguments of its kind, it proves too much. Christ established His Church and instituted the sacraments for the aid of man. He saw that for all ages the weakness of human nature would assert itself, and He destined the Church to live for all ages, that it might assist man in his battle against his nature. He found a world of good and bad people, and He accepted the conditions as He found them. He invited all to follow Him. His mission was not alone

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Spiritual Forces.

The will to do the right as we see it is spiritual force; and spiritual energy is the best development of what is called "force of character." It is a thing of the mind, a matter of wishing and striving, strongly, deeply, continuously. Passion is always playing across the purposes that our moral being puts forth. Men of good intention are thus veered from the straight course. "The spirit is willing but the flesh is weak"—which is the time-honored apology for want of spiritual force. According to the old moralists the utterly reprobate are those who have not the will to turn from their besetting sins. They may, at times, repent, but they are never sincerely resolved to give up their pleasures. The intellect of conscience remains, but its will is dead. "This is the best blood which has the most iron in it. To edify resolve with." That is the true spiritual life which makes for the right with forceful determination. It is so earnest in its ends that it calls to its aid every assistance. Altogether aside from any religious considerations, the influence of prayer, mortification and the avoidance of temptation must be recognized in the growth of spiritual force. From a purely psychological standpoint, fervent prayer is fervent wishing for the good resolved upon. It is an exercise and a formulation of spiritual force. The avoidance of temptation is the weakening of those passions which play across the moral purposes.

A COUNT'S SAD FLIGHT.

Expelled From Russia, His Estate Confiscated, He is Now With the Little Sisters of the Poor. Count Casimir Sofchinski last week became an inmate of the home of the Little Sisters of the Poor. He is a descendant of Count Pulaski, who served this country so faithfully in its struggle for independence, and the love of liberty shown by his ancestor inspired him with sympathy for his native country in the Polish revolution. For this he narrowly escaped death and was sent to Siberia as an exile. After seven years he was liberated on condition that he should leave Russia and its possessions, never to return. He came to this country penniless, as his estate, a vast one, had been confiscated. On his arrival he met with a warm welcome from Poles who had preceded him, and while his health lasted he prospered. Ill health put him in such a condition that he was unable to do hard work and was forced to peddle lead pencils, but even this failed, and he had to be sent to Blockley Almshouse. Here the chaplain, Rev. Eugene McElhone, interested himself in his behalf, and also Rev. M. Kopytkiewicz, of St. Stanislaus' Polish Church, and they succeeded in having him transferred to the Little Sisters of the Poor. The count, who is sixty-four years old, is suffering from paralysis. Congressman Young has introduced a bill in the House of Representatives which, if passed, will grant a pension to this heir of General Pulaski in recognition of the services of his distinguished ancestor.—Philadelphia Standard and Times.

Mary, Queen of May.

May is pre-eminently the month of flowers. In pagan days it was called Flora. Life and growth, youth and gaiety, and whatever there is of loveliness or that hath in itself a budding promise, are all associated with May, and at this season are regarded with an especial tenderness and affection. It is the season of growing grass and unfolding leaf and budding flower, of renewed vitality and vigor throughout the domain of nature, the season when earth and air teem with throbbing life, and the season when the icy hand of winter hath relaxed its grasp and nature thrills beneath the genial touch of Spring, and man's pulse beats in harmony with the newness of life that is abroad—this season of full blossom and rich promise is consecrated to Mary, whom the nations call Blessed. Nature is decked in her newest and her brightest, and whatever is best in nature we lay at the feet of this spotless Virgin and Mother with reverent hand and loving heart; we decorate her shrine, and proclaim her Queen of May, blessed among women and fairest of God's creatures.

SURPRISE SOAP. Joy and Smiles in place of sighs with SURPRISE SOAP. Easy, quick Work--Snow white Wash.

Vertical text on the far left edge of the page, including 'OO IN MAY AND OR NIGHT PERS', 'of Toronto, Ltd.', 'Pens.', 'Class', 'Church', 'Windows', 'Mfg. Co.', 'FOR DESIGNS', 'WRITER', 'ORLD.', 'SHORTHAND', 'ypewriter Co', 'T, TORONTO.', 'Manager.', 'Phone 231.', 'er & Co.', 'ing Fashion-', 'N ST. E.', 'st-class and up-to-', 'll stay with us.', 'ELL & CO.', 'ENGRAVERS', 'Seals and Stamps', 'lowest prices', 'Write for prices', 'Victoria St., Toronto.', 'L CARDS.', 'HOT ST. LONDON', 'OUS DISEASES.', 'SS QUEEN'S AVENUE', 'impaired hearing', 'some throats. Eyes', 'Hours, 12 to 4.', 'ARRISTERS, ETC.', 'don. Private funds



