he Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, JUNE 17, 1899.

A POPE'S PRIVATE LETTERS.

Maria, is publishing the second series of "A Pope's Private Letters. The Pope in question is Clement XIV., who one of extraordinary interest addressed to a Protestant minister. It throws a strong light in the true Catholic arti-

Church, as the one great spiritual organization able to resist the progress of science, that is, the fantastic guesses and fanciful theories evolved by those who wish to eliminate God from the universe. No leading science attaches any importance to what Protestantism may or may not hold. Draper, a very impartial witness, says Catholicism has a unity, a compactness, a power which Protestant denominations do not possess. Unembarrassed by any hesitating sentiment, the Papacy has contemplated the coming intellectual crisis. We cite these opinions for the purpose of restoring serenity to the troubled soul of our learned friend. We wondered greatly in reading the article at the allusions to faith, because we were always under the impression that Protestant principles led to its destruction. Faith, says St. Paul, is "the substance of things hoped for, the evidence of things unseen," and therefore must be accepted on the authority of some one who has knowledge of them. The consistent Protestant believes himself only. He wants no authority and glories in his emancipation, but he cannot, if true to his printing and the cannot above a little tract for the cannot, if true to his printing and the cannot above a little tract for the cannot, and the cannot, if true to his printing and the cannot above a little tract for the cannot and the quote:

worthy of our homage and fidel were only a body without a head.

A NEW SAINT ADDED TO THE LIST.

Venerable de la Salle Founder of the Christian Brothers,

Representatives of the Order of the Brothers of the Christian Schools in this country are in receipt of the information that on April 20, the Holy Father authorized the publication of the decree for the canonization of Jean Baporder. The ceremony, it is under-stood, will take place the coming year, and, if he is spared to perform it, will be another bright and glorious event to be added to the life of Leo XIII. Froude in a moment of candor paid

John Baptiste de la Salle was born at Rheims, April 30, 1651. At the age of nine he entered the university of When eleven he received tonsure. When sixteen he was named to a canonry in the cathedral. At seventeen he received the minor orders theological studies. After sojourning about a year and a half in this school, he returned, owing to the death of both his parents within a few months of each other. This threw upon him the management of a large estate and the care of his brothers and sisters to the

family affairs permitted, he resumed his studies, and was ordained April 9, 1678. It was in this interval that he first became interested in the education of poor children. M. Roland, a read, each for himself, and learn what zealous priest, had established in Rheims a religious order of women for of poor girls. La Salle became interest-

ed in this good work. M. Nyel, a pious and devoted school-English On the 24th of June, 1681

Macmillan's Magazine, Kingsley, in a review of Froudes' History of England, went out of his way to say:
"Truth for its own sake had never

been a virtue with the Roman clergy, Father Newman informs us that it need not, and on the whole ought not to be; that cunning is the weapon which Heaven has given to the saints wherewith to withstand the brute male force

calling their attention to the gratitious

ORDER IS FIFTY-THREE YEARS IN THIS course, Kingsley could not point out such a passage, and should have frank-ly apologized. But he did not do so. The Brothers were introduced into ly apologized. the United States in 1846 by Arch-He published a letter in which he said bishop Eccleston, of Baltimore. They that Dr. Newman, having denied that have four general divisions in the United States with about one thousand Brothers, teaching thirty could only express his regret at having thousand pupils. One of the rules members should not teach the classics members should not teach the classics in their schools. He did this because multiple himself to it, and that but for in their schools. He did this because he wanted them to remain in the free his denial the words might fairly bear primary schools and devote their whole the meaning Kingsley applied to them. energies there. He held that unless they did this they would wander away with a chilly urbanity. He pointed from the ideal he set up when he out he had never denied anything ;

colleges in which the classics were doctrine, and he therefore asked Mr. Kingsley to point to the passage containing the doctrine, or frankly admit there was no such passage in existence. Kingsley took the most unfair, and for

IN THE SCHOOLS. when he opened the controversy. He was a man of impulse, not logic; of England, who had "sorted and numbered the weapons of controversy " with scientific precision. It was a contest of a skilled fencer with keen rapier and a blundering amateur.

> As a sequel to the controversy and explaining his life, Newman wrote the "Apologia," that model of autobio-graphical literature, laying bare all the workings and wanderings of that most subtle of intellects in its search

RELIGIOUS UNITY IN THE TWEN-TIETH CENTURY.

Justice Brewer of the United States Supreme Court, in The Independent, I predict that the twentieth century will be noted for greater unity in Christian life. The present century has been one of denominational rivalry and strife. The next will be one of

Christendom. It has run through benevolen "Lucas Malet, Mrs. St. Leger Har our missionary societies, our colleges and universities, and has filled every city, town and village with many weak

It is not unworthy of notice either that the ancient enemies, Catholicism priesthood in fiction. Lucas Malet's and Protestantism, are drawing closer husband was a clergyman. He died a to each other. The prelates and mem-The mutations of time bring about some strange results. In the religious world where convictions are supposed to be deener, more rital and approach to be deener, more rital and approach to be deener, more rital and approach to be deener. and Bishop Paret, of the Episcopal Church, were invited to attend a gathering in which by reason of its official character the rank of the various guest was a matter of consideration. The Bishop, turning to the Cardinal, said: "Which has the higher rank, a

> "let us not raise the question, but let us go in side by side," and they did. At a gathering of Congregational-Pennsylvania the eloquent phia, was a welcome guest, and in the course of his speech truthfully said that

It is our duty to endeavor to model our lives after that of Christ, to make our heart conform, as far as we may, to His Sacred Heart. Let us bear in mind that His Heart was one of sacrifice, of prayer, of complete submission to the will of His Father. forget that It was also a heart of mercy of self-denial, of forgiveness of injuries and that if we would imitate Him we must practice the virtues which shone

Our law of holiness has been written on the living tablet of a human heart. The Heart of Jesus is our living law. That Heart not only shows us the mode like ours, but also furnishes us with

DEVOTION TO THE SACRED HEART.

NO. 1.078.

The door of the tabernacle is opened wide and the Sacred Heart of Jesus calls all men to come and adore It. "Behold," says our dear Lord as He did years ago to the chosen one of His Sacred Heart, Biessed Margaret Mary Alacoqua, "this Heart which so loves men as to spare Itself in nothingeven exhausting Itself and being consumed for the love of them.

Here we have before us the Heart of Jesus, our Creator, our Saviour, our God, not seated on Its heavenly throne, in all Its glory and splendor, surrounded by angels and saints-not as a powerful Being, commanding excruelty upon them do they not comply -nor as a judge, passing the sentence of condemnation even on such as are deserving thereof, but as that of loving, merciful Father calling all His children-even the prodigalsto Him, promising to forget and for-give; showing His extreme love for them, and even pointing them to the opening in His Sacred Heart, and bidding them enter.

Oh, let us take advantage of this generous invitation, and enter that Divine Heart that is the fountain of all the blessings which our loving Saviour pours out on us, and let us not refuse the favor He asks of us in return for His infinite love: "My child, give Me thy heart." This is all He asks of us and is it not easy for us to render Him that which is not ours, but His? Ah! then, let us seek that Sacred Heart in the many ways in which we may find It—in Its agony in the Garden of Olives, or shedding the last drop of Its blood on the Cross of Calvary ; in Its triumphal resurrection, or Its glorious ascension-always the sufferer from extreme love—but especially in the tabernacle, in the Sacrament of the Holy Eucharist, where we see It aflame with love, and behold that opening in the side from which-like the silvery brook, flowing ceaselessly along, while the snowy lilies on its banks bend their heads to taste its waters, and rise refreshed, seeming as though a new spirit of life had been awakened in them-flows a stream of divine blood, whereat all holy souls may drink and

receive new life-a life of love. And who will say now, after he acknowledged this, and such he must, if he tell the truth, that the devotion to the Sacred Heart is the least of devotions—nay, I say not the least, for this would be blasphemy—but that it is not more precious, more meritorious and more pleasing in the sight of God than all other devotions? Let us, then, who know it to be such enter the spirit of the Church, and, during this month, which is conse-crated by her to the Sacred Heart, show our love and devotion to that loving Heart, and make It our home for time and eternity, remembering the many promises which our Divine Lord to those who practice and promade mote the devotion to His Heart, through His faithful servant, Blessed

Margaret Mary, viz:
1. I will give them the graces necessary for their state.

2. I will give peace to their famil-

3. I will comfort them in all their trials and afflictions.

4. I will be their secure refuge in life and death.

I will bestow abundant blessings on all their undertakings.
6. Sinners shall find My Heart an

ocean of mercy. Tepid souls shall become fer-

7. vent. Fervent souls shall advance

rapidly toward perfection.

9. I will bless every dwelling in which an image of My Heart shall be exposed and honored. 10. I will give priests a peculia

felicity in converting the most hardened souls. The persons was spread this devotion shall have their names written in My Heart, never to be

effaced. The souls that are inflamed with the love of the Sacred Heart claim Christ as their Master and their Model. They endeavor to do what they know is pleasing in His sight, and to avoid all and everything which would offend His Divine Majesty. His slightest

wish is an all sufficient law to them.

When the Sacred Heart requires me, said that great promoter of the devo-tion of this month, Father de la Columbière, in one of his sermons, to pray long for any grace, I become the more confident of obtaining it. When, after a year of prayer, I can still pray as fervently as at the beginning, I am sure of re-ceiving what I ask, and far from losing courage at the delay, I rejoice all the more, because I know that the longer I have to wait the more abundantly will my prayer be answered.

There is no defect of character, no error that debilitates and enslaves the human mind for which the Holy Spirit is not the effective remedy.

Temptation is not a sin. The sin is

The Catholic Record. tical drum : it recalls the memories of older days when by fire and sword and desolation John Knox effected a London, Saturday, June 17, 1899.

Is a Catholic University possible? is the question asked by the Presbyterian Witness. After reading the answer given by the Casket, the editor must be convinced that it was a fool's question.

One of the greatest nuisances in this century of universal education and enlightenment is the continuous performance given by political and philosophical charlatans. They are, in the main, individuals without any fixed principles, and with a gift of glib utterance that gives them in the eyes of the uneducated a claim to consideration. Sometime ago we came across a speech, that abounded in allusions to "free thought." Any student of philosophy could have told the gentleman, who was loudly applauded, that he was displaying an unpardonable ignorance, and that he should have been committed to a lunatic

A HOLY YEAR.

The year 1900 has been proclaimed a year of Jubilee by Leo XIII. The decree commanding its celebration is marked by the dignity and paternal tone characteristic of Papal documents.

The aged Pontiff recalls the memories of the last general Jubilee and hopes that the one of next year will be a season of religious awakening and of return to the service of God. He tion from it. He may have convicnotes with sorrow that many Christians tion, but he cannot, if true to his prinare forgetting, in their foolish conceits ciples, lay claim to the faith described and cares of the world, their eternal interests: and that many also are unconscious imitators of Voltaire in their efforts to erase the name of Jesus Christ from the world. That heresy may be destroyed, and that the principles of brotherly love may animate the nations that are now armed to the teeth, and that the Church may not be withstood in her mission as Teacher of the world, are the objects which he commends to the prayers of the faith-

He welcomes all to Rome-the city which has a certain character divinely impressed upon her and not to be changed by human means, nor by any act of violence. For Jesus Christ, the Saviour of the world, chose the City of Rome for a most high destiny above all human thought, and hallowed it to Himself. Here He has willed that the light of heavenly doctrine should be piously and inviolably kept, and hence as from a most sacred centre should be shed abroad over every land, so that the man who shall separate himself from Rome shall separ

ate from Christ Himself. That decree will be read and obeyed by Catholics all over the world. Heaven wards will ascend, from the hearts of millions, earnest supplications for the objects desired by the Chief Pastor. With the aberrations of human reason and the strident claims and wrangling of the sects before us, it will be consoling to hear the grand hymn of belief chanted by the millions who owe allegiance to Rome, and who though different in language and custom and interests, will give abundant testimony to that unity which marks the Church of God, and proof that they are mindful of the counsel of St. Paul, "to keep the unity of the spirit in the bond of peace.'

NOTES BY THE WAY.

The Presbyterian Review takes occasion, in referring to some alleged "conversions" from Catholicity to the Baptists, to remark that "the atmosphere of free institutions is proving too much for mediæval superstition, which retains its hold only on the

Awkwardly put, dear editor, and you know that "awkwardness has no forgiveness in heaven or on earth." You would have to go out of business if you did not have those poor ignorant Papists to berate once in a while. And you do it with the courtesy that is a peculiar characteristic of the editors who are living in the full light of Gospel truth. "Mediaeval superstition" is a very appropriate phrase to round off a sentence or to scare old ladies into fits of horror at the iniquities of the Church of Rome. It has an ancient flavour about it that is pleasant to the nostrils of the beaters of the ecclesias- works.

thorough Reformation, which Wesley

In the same issue we read a pretty

homily on the harmony that should ex-

ist between faith and reason. The

editor need not fear for any conflict

between Presbyterianism and Science.

Huxley dreaded only the Catholic

Church, as the one great spiritual or-

termed the work of the devil.

by the Apostle.

With De Costa's fulmination against

the Higher Critics ringing in our ears,

and the spectacle of religious anarchy

before our eyes, it is refreshing to hear

that an "open Bible" is the life of Pro-

testantism. How a negation can have

life passes our comprehension. It has

been said time and again by its most

ardent supporters that an open Bible

"has so divided and subdivided the

sects that not the most exact rule of

Calculus can calculate how small the

fragments may become or when the

the following compliment to the advo-

cates of on "Open Bible": "Consider-

ing all the heresies, the enormous

crimes, the wickedness, the astounding

follies which the Bible has been made

that to send hawkers over the world

loaded with copies of this book, scatter-

ing it in all places, among all persons

-not teaching them to understand it:

not standing, like Moses, between that

heavenly light and them, but cram-

ming it into their own hands as God's

book which He wrote and they are to

they can for themselves, is the most

culpable folly of which it is possible for

CURED AT LOURDES.

News comes from Lourdes of one of

the most remarkable cures ever said to

have been accomplished there in the

case of an American lady, Mrs. Thomas

Howard Peterson of New York, who for

twenty three years has been helpless,

owing to a chronic condition of the spine. A few weeks ago her case was

examined in Rome by Professors Dar-

ant and Parleveccia, who diagnosed it

as incurable tuberculosis of the spine.

Mrs. Peterson proceeded to Lourdes,

and after her third bath she was able

to walk without assistance. She left her crutches and surgical jacket at

Lourdes, and arrived in Paris this

NUN OF KENMARE DEAD.

Warwick, England.

man to be guilty."

divisions shall end."

Our esteemed contemporary, the Ave before his elevation to the Papal Chair had been successively a humble Franciscan friar, and Cardinal Ganga-We find among these letters, tude to those outside the Church. We

Have we not above a little tract for the times right to the hand of our Cath olic Truth societies ?-Boston Pilot.

tiste de la Salle, the founder of the

LA SALLE'S CAREER. potent to fill the hated world with lies and blood and fury-I think certainly

> number of six. FOUNDS THE ORDER.

M. Nyel, a prous and devoted school master, who had grown gray in the work of teaching, arrived in Rheims with the object of establishing a school for poor boys. La Salle, meeting him accidentally, was consulted, and entered heartily into the project. school was established, soon after another still, and gradually La Salle became more interested. Before he had realized his position he found himself visiting the schools, entertaining the masters at his own table and gradually organizing them into a religious community. On the 24th of June, 1681, he formed the first community of Broth ers of the Christian School. he resigned his canonry, abandoned his home and went to live with the masters. In 1685 he gave his patrimony to the poor. Thenceforth he shared in the common life of the young week, apparently entirely cured, and is now going about sightseeing. A dispatch to the Milwaukee Citizen statement that Margaret Anna Cusack, ized the masters into a religious order. known as the Nun of Kenmare, died on Wednesday at Leamington, near drew up for them a rule, and took upon himself in union with them the vows of

country. She came from the convent at Kenmare, Ireland, and was an ardent worker in the Irish cause, gaining much publicity. Later she developed certain eccentricities and finally fell away from the Church. She was the authoress of several throughout France and thence to Eng-

to justify, and which its indiscriminate reading has suggested : considerof the priesthood. At eighteen he took his degree of Master of Arts. At nineing that it has been indeed the sword teen he entered the seminary of St. Sulpice, in Paris, in order to pursue his which our Lord said that He was sending: that not the devil himself could have invented an implement more

As soon as the administration of his the caring of orphans and the training

men under him, sleeping on the same hard bed, partaking of the same coarse food, enduring the same hardships of climate and poverty. He now organ-

Deceased was well known in this religion. In the meantime the remarkable success of the Brothers was the admiration of all who were witnesses thereof. The young institute grew apace, and its branches extended from the

THE QUESTION OF TEACHING CLASSICS iors told them that the rule forbidding the teaching of the classics would have hand Newman was the most skillful to be enforced in the United States. dialectician in The decision was submitted to the Propaganda, in Rome, and the Cardinals of that Congregation gave a decree that two years more should be given the Brothers here to terminate their

teaching of Greek and Latin. When this time elapsed the Brothers asked for a further extension of time. This was refused, and the Brothers appealed to the American Bishops to help their case. Some forty did so, and appointed Bishop Byrne, of Nash-Tenn., to go to Rome to plead after truth. atter. He is there now, but has principle. ville. the matter. He is there now, but has not succeeded. To all his arguments the head of the Brothers answered that the rules of the order were made to be obeyed, and that the Propaganda had

sanctioned.

already decided that the rule in question is to be enforced. Bishop Byrne has now had to send word that the best he can do is to get the authorities to consent to the follow-

ing compromise : the United States must not open any

be taught.
Second. The schools in which they now teach the classics will be tolerated, at least for the time being.

CHARLES KINGSLEY'S DAUGH-TER A CATHOLIC.

A cable dispatch from London on

Sunday, reads: rison's well-known pen name, has joined the Church of Rome. She is the joined the Church of Rome. She is the daughter of Charles Kingslay, the author of "Westward Ho," one of the most bitter attacks on the Catholic priesthood in fiction. Lucas Malet's

to be deeper, more vital and intense these changes are from this fact the more marked, but none the less fre-

That the daughter of Charles Kingsley, whose intense prejudice against the Catholic Church is now one of the traditions of the English Protestant world; the man who charged Newman with falsehood and the whole Catholic priesthood with being joined in a con spiracy against the truth, should be-come a Catholic is a most marked indication of the trend of thought in the English Church world.

The literary world and at least that part of the religious world represented in the Catholic Church, does not harbor any hard thoughts against Charles Kingsley, for it was through his instrumentality that Newman's famous "Apologia Pro Vita Sua," probably the finest piece of autobiography in literature, was Kingsley was an emotional, excitable man, wholly lacking the logical tem-perament. He was a type of the musular parson glorified in his novel

Westward Ho. In the January, 1864, rumber of

from the liteat he see that the founded the order.

In the United States the Brothers have not kept this rule. They started him with teaching a certain odious have not kept this rule. They started doctrine, and he therefore asked Mr.

gendered for them with their superiors broad has received much publicity. Almost with the news of the coming canonization of their founder, there himself a foolish course. He went to has also been received from Rome the work to fasten on Newman by a coninformation that the ideas of the structive argument, drawn from the American Brothers looking to an abrogation of the old rule have not been lief in the doctrine of which he was

unable to find any specific statement. It was an unhappy day for Kingsley Kingsley was cut to pieces by the keen logic and cold sareasm of Newman.

romise: Christian unity. In affirming that I
The Christian Brothers in have rightly read the character of the present century I do not rest on the more schools in which the classics will antagonism between the Protestant and Catholic Churches. That quarrel has raged ever since the Reformation, and has divided into opposing factions the two great parties of Christendom. Within the limits of Protestantism alone has been bitter denominational strife. and educational as well as specifically Christian work. It has multiplied the number of our charitable institutions

> and struggling churches instead of a few strong and vigorous organizations.

Cardinal in the Catholic or a Bishop in the Episcopal Church?"
"I do not know," was the reply

Catholic Archbishop Ryan, of Philadelthe spirit of charity is the spirit of the day.

so divinely in His Sacred Heart.

of holiness once attained by a heart the means of reproducing this model on Now, if there was one man who loved the truth, who had made sacrifices for it, it was Cardinal Names loved the truth, who had made sacri-fices for it, it was Cardinal Newman. Heart works without ceasing through prayer and the inspirations of Some one sent him a marked copy of Kingsley's article, and Newman at once sent a note to the Macmillans, calling their attention to the Macmillans,

The Heart of Jesus is the mightiest libel. A reply was received from instrument of the Holy Ghost, where-Kingsley, avowing the article which had been signed with initials. Newman wrote him a note of cold civility, asking in what passage of his writings complishes the works of grace in the
any such doctrine could be found. Of world.—Cardinal Manning.

Temptation is not a sin. The sin is in yielding to it, or in taking pleasure in its contemplation. To resist temptation is a merit of which the crowns of many saints consist.

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trated.

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3. Clothing, new or second hand, material for clothing, for use in the Indian schools, 4. Promise to clothe a child, either by furnishing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy.

5. Devoting one's self to the education of Indian children by accepting the charge of Indian children by accepting the charge of Indian children by accepting the charge of Indians; and Indian Reserves—a small salary attached.

6. Entering a Religious Order of men or women specially devoted to work among the Indians; e.g. (for North-Westein Canada) the Oblate Fathers, the Grey Nuns of Moureal, the Franciscan Nuns (Queneye, etc.

Donationseither in money or clothing should be addressed to His Grace Archibishop Langeryin, D. D., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., Rat Portage, Omit.

C. Cahill, O. M. I., Rat Portage, Omit.

Indian Missionary.

SCHOOLS

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a spot removed from any buildings, as far as could be foreseen, safe from an tid dangers. From thence she red do for a while, with the Empress's

LAURENTIA;

Story of Japan in the Sixteenth Century.

By LADY GEORGIANA FULLERTON.

CHAPTER V.-CONTINUED.

Laurentia had not closed hereves all that night. The earthquake had not taken her by surprise—from the moment that the subterranean sounds had been heard she had felt a presentiment that some great disaster was at hand. She had not gone to bed, but remained on her knees, her face buried in her hands, as if she could find no refuge from a great suffer-ing or a great fear but in the act of cease-less, ardent prayer. The courageous maiden who had so often given proof of invincible constancy when the periodical persecutions (to which the Christians were ever liable in Japan) had been raging, had grown timid now. There seemed a heavy burden on her heart; and when a heavy burden on her heart; and when the fatal catastrophe took place there was an expression ofdeepair in her face which ill agreed with the fearless faith and pions

courage which had hitherto marked he She rushed out of her apartment and inquired of the attendants who were running about in wild affright, where her brother was. She clung to them with a kind of terrified pertinacity. "My brother," she kept repeating; "My brother Matthias, the painter; tell me, in mercy tell me, where he decase." tell me, where he lodges. e heeded her. She wrung her hands and went out into the darkness, calling on her brother in tones of the deepest an-guish. She did not take heed of the yawning chasms; she stumbled over the crumbling ruins; she heard the dreadful cries of the dying, and clasped her hands

to her head, as if the anguish of that

search was more than she could bear.

The earthquake was over; but the internal convulsions were still going on, and the soil kept opening in different places and forming awful precipices under the wanderer's feet. The darkness increased the danger. As Laurentia was pursuing her hopeless, agonizing search—for such it seemed to be, and she had spent in it several hours of the night—she suddenly felt the ground giving way under her feet, and sank into a pit, from which there appeared no means of escape; she fell against a rock and bruised her head. Feel-ing very faint, she clasped her hands and ourmured, " Now, my God, it is all over; I can do no more, I must lie down here and die, but Thou, O my God, do Thou save him, save him, save him!" she cried, as if her whole soul was in those words. "Matthias!" she cried again, after a moment's silence, "Matthias!" "Who is calling me?" answered a voice which thrilled through her heart.

"I am faint and dreaming," thought the maiden. "Where did that voice come from? I have been told that sometimes at the moment of death strange appari ions haunt us; but I want to think only f God and Matthias now." "Who names Matthias," said the same

voice again, and it sounded much nearer than before; "I am here, I am coming,"
"Who are you? Where are you?
murmured Laurentia.

murmured Laurentia.

"I am here," and now the speaker was quite close to her, and the moon shone out just then between two dark clouds, and its rays fell on a face which was a speaker than the speaker was the strength of bending over the chasm, as if in search of Again she thought it was a delubut the name of "Isafai" burst from her lips.

Laurentia, dear Laurentia, is it you "Laurentia, dear Laurentia, is it you?"
"Isafai," she again faintly said. He had descended into the pit, and was gently raising her from the ground.
"Matthias, where are you?" cried some voices in the distance.
"Oh!" exclaimed Laurentia, with a sort of cry, "they are seeking for him too."

"They are calling ME, dearest; my

"Your Christian name, Isafai? O God,

I thank Thee—then death has lost its sting. What have I said? Oh, the besting. What have I said? Oh, the be-wildering joy, the bewildering misery of this hour! Raise me up. Help me to move. Help, help; I must seek him. He cannot, cannot have died to-night." Supported by one she had scarcely

Supported by one she had scarcely hoped ever to see again, Laurentia ascended with trembling steps the side of the precipice which had formed itself under her feet. Isafai's friends were holding torches and throwing light on their way. When they had gained a next when the facility seemed seems a med secure sh spot where the footing seemed secure she sank down on the ground exhausted; but clasping her hands, she looked up be-seechingly into the faces of those around her, and said, "For God's sake, for mercy's sake, help me to find my brother Mat

"Matthias?" said one of the young men, turning towards Isafai.

"Her brother is a Christian, called, like
me, Matthias," he said.

"What, the painter of that name?"

asked one of the young men, "Yes," eagerly cried Laurentia; "Mat-thias, the painter of fans." She listened

breathlessly for the next words of the peaker, who was one of the catechists of the recently arrived Franciscan Fathers at the Porziuncula Convent.

"An hour or two," he said, "before the news of the catastrophe had reached us, here arrived at the door of our house a man, pale, trembling, and almost faint-ing with fatigue. He made his way into the chapel, and straight to one of the confessionals. His sobs were audible to me as I stood in the sacristy; they seemed to as I stood in the sacristy; they seemed to convulse his whole frame. Maiden, I see a likeness between his face and yours. As you emerged from that dark pit, and the light fell on your features, it struck me at once that I had lately seen some one very like you, and I now call to mind that it was that poor young may mind that it was that poor young man who went to confession to Father Peter

sympathy in religion, in dispositions, and in tastes, became what love between Christians should ever be—the most un-Laurentia's eyes were raised to heaven with intense thankfulness; a fervent "Deo gratias" rose from the very depths of her heart. She did not seem, strange to say, for one moment to doubt that the penitent in the Franciscan church was indeed her brother. Peace, the deep peace of an inexpressible relief, came over her face; but as is often the case when the pressure of an intense anxiety is removed. her physical strength gave way, and she fainted. The little band of Christian brothers carefully removed her to a place of shelter which had been hastily erected in a spot removed from any buildings, c as far as could be foreseen, safe from

permission, to her own home at Meaco. val of their intended marriage, and Laur entia was embraced and congratulated by her adopted mother, Agatha, with more than ordinary tenderness. She visited her brother at the Francis-CHAPTER VI.

THE JAPANESE BRIDES. Laurentia's health had been much affected by the sufferings of that awful night, and for many weeks she was laid on a bed of sickness; but her heart was full of a new joy and a new hope, which made this earth appear almost too bright and beautiful in her eyes. There are few, very few, even of the best amongst us, who are not selfish. It is comparatively easy to sacrifice oneself, to perform can Convent as soon as she was able to go out, for he had never left it from the time he had fled there on the evening of the 30th of August. She found him in the 30th of August. She found him in the dress worn by the catechists attached to the Spanish Friars. He had apparently renounced the world, and Laurentia seemed in no wise surprised at the change that had come over him.

idol destroyed. Thousands of the inhal

itants of Meaco, heathers as well as Christians, had instinctively sought shel-

ter in and around the Christian sanctu-

aries; and prayers had been said, and

litanies sung during the livelong night as peacefully as if the murmur of some

quietstream, or the sweet whisper of the

ummer breeze, had been accompanyin

echoes of crumbling fortifications.

city, and cries of mourning and lam

lation, and to relieve it would probabl

tense, immense joy. "Isafai had re turned, and Isafai was a Christian! Yes, during the days she had spent nea Faximi, too ill to be removed, tended by

now gently submissive to the instruction

practiced every virtue which they had been trained in at home, and maintained recollection amidst the strangest and

most seductive change of scene which

youths of their age had ever been exposed

At Rome he had beheld Gregory XIII

lasping to his breast those youthful en-

voys from a distant Church, and calling them his children; he had visited with them the old basilicas of the Eærnal City, and seen them kneel before the wooden

cross of the Colosseum—type of the tri-umph of Christian humility over the blood-stained pomp of the Roman Em-pire. He had gazed on that wonderful

land, set apart as it were for the spiritual

monarchy of the world; akin to the Church by ties which can never be dis-

severed, which every successive age has

made an attempt to unloose, and has end-ed by riveting; akin to it by the vast, shadowy, spiritual character of its beauty; the solemn impress of sorrow stamped on

its loveliness; and the tranquil, soul-sub

its loveliness; and the tranquil, soul-sub-duing screnity of its climate.

He had gone with them into the Cata-combs and to the Vatican, and his pride had given way at the feet of that old man, who, whether from those subterran-ean prisons or from his throne at St.-Pater's raining with so matchless a now.

Peter's, reigns with so matchless a power over the hearts and the consciences of men. "And I too will be a Christian," burst from his lips, as he feit that hand extended over his head whose weakness

s more powerful than the strength of a combined world.

He had been received into the Church

in the sanctuary which bears the sacred name of the Redeemer of mankind, and

from whence laborers go forth to the north

perpetual sufferings and perpetual success

yet known." From the moment that Isa-fai became a Christian, his natural stub-

bornness of disposition gradually changed into a vigorous firmness of purpose, which

can only spring from the soil of a strong

character. He applied himself with un

wearied perseverance to the correction of his faults, the cultivation of his mind, and

The affection which had existed between him and Laurentia as children, and developed into a deeper feeling as they advanced in age, which had been made sad and bitter to both by the

struggle between her faith on the one side, and his blind and proud prejudices

on the other, now hallowed by perfect

selfish of friendships, the strongest stim-ulus to holiness, the tenderest upward leading by one soul of another to the point it has itself reached, and the jeal-

ousy of the least imperfection in the be-

loved object which may raise an obstacle tween that second self and the God whom both adore with united hearts and ever-

were needed between them. It seemed so

Through honor and dishonor: through

When they had met for the first time, the hectic color in his cheek had grown painfully deep, and he had trembled at tively easy to sacrifice oneself, to perform acts of self-abnegation, to work for others, and to be careless of one's own comforts; but to live so in others, and feel so keenly her approach. She spoke to him kindly and affectionately, and there was a pens-ive, humble sort of manner about him for their spiritual and temporal miseries as to lose sight of one's own feelings of joy humble sort of manner about him effected her. He begged that she and sorrow, is a very rare degree of pe would communicate to the governor of Laurentia found the beautiful city of the Empress's household, that even if the late events had not caused the disher birth half-levelled with the ground. By a strange dispensation (for it is not often, since Christ came into the world to charge of all her supernumerary attend ants, as he understood was the case, that ants, as he understood was the case, that his state of health would incapacitate him from resuming his position at Court. He could not paint; his hands trembled when he attempted it; his occupation was gone, his ambition passed away. The Franciscan Fathers had consented to let him hide himself in the shelter of their house, and he did them whether services. open and inaugurate the royal road of sorrow, that temporal blessings are vouchsaded as a mark of favor to His ser-vants,) the abodes of the Christians had there, as elsewhere, been preserved from the effects of a calamity which seemed to have been sent as a direct rebuke to the vain glory of man. Her own little abode house, and he did them whatever services stood unscathed amidst a mass of ruins. The churches of the Jesuits and of the he could; he instructed the converts and visited the sick, and he hoped to remain Franciscans were untouched, though every temple had been beaten down, and every there all his life.

When Laurentia told him of Isafai's when Laurentia told him of Isafai's return, of his conversion, and her intended marriage with him, he said, with tears in his eyes, "God be praised for it; you will have in him a good Christian husband. Your natures have been cast in the same mould. God has given you both the gift of strength—bless Him every day for it." day for it.

Laurentia threw her arms round his the solemn chant, instead of the dreadful noise of falling edifices and reverberating neck, and both wept long and bitterly "Then Isafai has the same name as have," he said at last, trying to smile.

"Yes; he choose it he says in remembrance of you, and of the pains you had There was deep suffering throughout the tion over the whole country; and Laur-entia grieved for this wide-extended deso

taken to make him a Christian. "Did I? Yes; I remember, I often spoke to him on the subject. Well, it is the name of an Apostle, he could not do amiss in choosing it but-However, that s not to the purpose. Where are you to ive when you are married?"

have given up all she possessed or all she hoped for in life; but nevertheless there was joy in her heart, irrepressible, intense, immense joy. "Isafai had re-"In Nangazaqui, the Christian city The noble Manica Ito, when he gave up his possessions and riches to enter the noviciate of the Jesuit Fathers, made some Caristian women from Ozica, and visited by one of the Fathers resident there, she had learnt that he had returned some generous presents to Isafai, in re-turn for his devoted services during their from Europe a fervent, earnest, devoted Christian. From his own lips she had heard the history of his conversion: how he had watched day by day the conduct ong voyage. He has given him a house near the port of Nangazaqui, close to the one which he hopes before long that the holy women from Europe will inhabit. He has told me so much of their pious lives, their ceaseless prayers, their devoof his young master, Mancia Ito, and that of the other ambassadors; their unalterable patience during the sufferings of a three years' voyage, in which they had ion to all good works. It will indeed b tion to all good works. It will indeed be a blessed thing for Japan when they set foot on its soil. Think of the joy of ministering to their wants, of sharing their labors. Isafai has some glorious plans for the advancement of religion in our poor country; you must help us with your prayers," she added. A sad and troubled accretes in passed over her brother's face. experienced every vicissitude which the violence of the elements and the trial of tickness could occasion; how resigned they had been at the prospect of death of Father Valignan, who was at once their guide and their spiritual adviser; how "I!" he cried, "I help you! Sister, do not mock me. Oh! how deeply you must perfectly humble amidst the intoxicating excitement of a journey throughout Portu-gal, Spain, and Italy, which had been one long-continued festival. They never neg-lected their prayers or their studies; they

lespise me! "Hush, hush! Matthias, do not speak so, my dear, dear brother; it was a moment's weakness, an indeliberate act." "If I could only believe that, I should be stronger another time. If I did not feel that fatal, horrible weakness at my very heart's core. The trial was slight compared to what others have had to en-Oh, Laurentia, I despair of myself It was but the other day that I wished to do public penance in the church for my sin, and I asked Father Baptiste for permission to do so. He looked at me a moment, and then said, 'My child, you do not really wish it; do not attempt more than God requires of you.' His words

and his looks were kind, but they cut me to the heart. He had read my inmost soul. No sooner had I made my petition than my frame began to tremble and my heart to falter; it is a dreadful trial." Laurentia wept in silence and then looked up to him earnestly and tenderly. looked up to him earnestly and tenderly. "Brother, it may be that this peculiar and great trial, this intense humiliation, has been sent to you for a special purpose, to sanctify you in a way most trying to nature, most humbling to pride. Depend upon it that God, our good God, will never forsake you if you put your trust in Him. Dearest brother," she gently added, "you were not so sorrowful, not so desponding, the last time we spoke together, and ah, how much safer you are now than you were then! Be

spoke together, and ah, how much you are now than you were then sure, be sure, that as you now feel, Goo will never send you a trial too hard for your strength."

Matthias sighed deeply, and they parted. As she was walking away from parted. As she was walking away from the convent, a boy of five or six years old came running up to her with bound-ing steps and joyous face.

"Have you seen," he cried. "Anselm the musician? I hear he is in town, and

and to the south, to the east and to the west, bearing that name of power as the symbol of their mission, the pledge of the musician? I hear he is in town, and I want him so much to play me a tune on his flute. Where do you think he is?"
"I don't know," said Laurentia smiling; "I have not seen him yet; but who are you, my child?"
"I am Augustine."
"Whose son are you?" infamy and good name; as seducers and yet speaking the truth; as unknown and

"Whose son are you?"
"My blessed mother Mary's son," answered the child with a bright smile. And where do you live?

Why at the College, of course. "Then what are you doing here?"
"I am going to play with Anthony and
Lewis, the acolytes of the new church Brother Paul Michi brought me here just but I remained at the door looking

t for Anselm. out for Anselm."
"How comes it that you live at the College? What is your business there?"
"I learn my lessons, and I serve the Rectors Mass, and I run messages for the brothers. I think brother John Gotto yould go out of his mind sometimes, if I

did not help him to light the candles and to gather flowers for the altar."

"No doubt you are a very useful personage," said Laurentia, laughing; "but how long have you been in the convent?" "How long? I think the Fathers say I am almost six years old.

am almost six years old.

"And you have no father then?"

"God is my father," answered the child, looking reverently up to heaven. "But, lady, I must not stay here to ong, for at 4 o'clock we are to go back to

called?" Laurentia asked, more and in-terested by the boy's countenance and manner.

"The Children's Confraternity of Mar"The Children's Confraternity of Marshining golden fruit, and all the loveliness
tyrs,," answered the child. "Francis
Ucondono is cur president; and Lewis
under the bright lowers and the

and Anthony are our secretaries; and the sons of the Princess Justa, and almost all the Christian little boys in Meaco, belong o it, and I am the treasurer.'

to it, and I am the treasurer.
"What are your rules?" asked Laurentia. She belonged herself, like almost all the Christians of Japan, to a confraternity of martyrs, who observed a rule of life, and met at certain times with a view to prepare themselves for death in the cause of Christ, but she did not know that the hildren had banded themselves togethe or the same purpose.

Augustine explained to her their child

ish practices of devotion, and showed her the bag in which he collected the conributions of the infant members 'Brother Paul Michi," he said, "took care to send their mouey to the poor sick and banished Christians-O, lady," he added, "we sit and tell each other su beautiful stories about all the little chil-dren who die for Christ; and we go without our dinners once a week, and we pray every day for five minutes before the Blessed Sacrament that we may be mar-Blessed Sacrament that we may be mar-tyrs, and not cry when we are put to death, and if any of us have been naughty we kneel down before all the others and say an Our Father and a Hail Mary."
"Say one Hail Mary for me." said Laurentia, stooping to kiss the boy's fair brow, as she parted from him.

There was something singularly noble and engaging in the counterpance and

and engaging in the countenance and manners of this little boy, and the sudden hought passed across Laurentia's mind -she thought of the story which Grace Icondono had related the last day they had met at Agatha's house, and she won-dered if this might possibly be the child whom the itinerant musician, Anselm, rescued from a watery grave. Instead of returning home, she went straight to the palace of Justo Ucondono, and asked to see Grace. She found her

engaged in making preparations for a journey, but she suspended her occupa-tion in order to lead her into the garden, where the two friends sat down together in a summer-house, and held a long conversation, in which they opened their hearts to each other on various subjects of the deepest interest. Since they had met, both had become affianced wives: for Grace's marriage to Paul, the eldest son of Guenifoin, had been arranged, and the had willingly acquiesced in the con-tent which her father had given to the Governor's proposal; for Paul was fervent Christian, and as a matron sh coped to devote herself with more efficiency, if not with more zeal, than as a maiden, to the interests of the Church and the service of the poor. She knew that her intended husband, like herself, had been thoroughly trained in the principles which teach us to consider ourselves as SERVANIS; to look upon the SERVICE of God as the one busi-ness of life—the sole purpose of our crea-tion. He was also brave, generous, and kind : one that a Christian woman might look up to with love and respect. It seemed to her God's will that she should marry him, and with many prayers and redoubled acts of humility and charity she was preparing for that great change in her state of life. The news of Isafai's conversion filled her with joy, and the two friends rejoiced together with hearts overflowing with affection and hope. They indulged in bright visions, and spoke of the future as young people do even when their souls are chastened by deep and holy thoughts. They described to each other what the course of their lives was to be. Laurentia spoke of the house in Nangazaqui, with its turreted roof and its three-storied gallery, over-looking the sea; of the way in which she would sit and watch the approach of the ships which would bear the holy sisterhood to their shores, of the barques laden with merchandise, which Isafai (for she had never yet learned to call him Matthias) was to trade in, and make a fortune which would enable him to build a small church, such as he had seen in Europe in sea-port towns, dedicated to "Our Lady, Star of the Sea." This was HER dream And Grace had also beautiful projects, for her future husband had large possessions, and she would build homes for the abandoned children, and be a mother to them herself; she would have a hospital, where, like St. Elizabeth of Hungary, she might tend the sick with her own hands; and who could tell but that as Paul was ver rich they might not raise a splendic church, such as had never before been

seen in Japan.

"Oh, yes!" exclaimed Laurentia eagerly, "I will send you the pictures Isafai
has brought home of St. Peter's at Rome, and St. Charles at Milan, and Oar Lady the Angels at some other place, and other beautiful ones in Spain and Portugal And you will call yours 'St. Paul's.' " bright smile flashed over Grace's face, and Laurentia laughed with delight because the thought was such a joy, and her heart was overflowing with happiness. Poor children, they were indulging in dreams; but not unblessed, nor unhallow-ed either. If never destined to be real-ized, they were doubtless the foreshadow-

ings of even higher and better offering which they were one day to make.

"Laurentia," said Grace, after a pause,
during which both had been plucking flowers and scattering them on the gras around them; "Laurentia, we must not set our hearts even on such hopes as these. We must not forget that SUFFER-"Ob, but we may marry; you, Paul Sa-condono, and I, Isafai; and suffer a great

deal too," cried Laurentia eagerly.
Grace smiled. "Perhaps so, though at drace similar. "Fernaps 80, though at this moment nothing might seem to us hard to bear but to give up that particu-lar form of happiness which our hearts are set upon. But, dear friend, whose soul and mine have long been so closely united, will you jain with the given a grayar bewill you join with me in one prayer be-fore we part? Will you come with me and kneel down before the crucifix in yonder little oratory, and offer to God the sacrifice of our projects and of our hopes if we might serve Him better in any other way, or if the souls of those we love might be more safely directed to heaven ander other companionship than ours?

Tears started in Laurentia's eyes : but she said, "Lead the way, beloved Grace, lead the way, as you have ever done in that upward path in which, but for your example and help, I should so often have learned behind." lagged behind."

The two maidens knelt before the image

of their dying Lord, and made to His Sacred Heart the full and entire sacrifice the College. Our confraternity meets to day."

"What Confraternity? what is it should surrender it for His sake. When they rose from their kneesthey embraced each other, and walked in the sunshine, and amidst the bright flowers and the

\$ Then Grace told her friend that she was about to return for a short time to the Court of the King of Arima.

"Not to that dreadful place," ex-claimed Laurentia, "where, if report speaks truly, your life was but lately in danger."

JUNE 17, 1899

TO BE CONTINUED.

WHY "MOTHER OF PERSEVER. ANCE ?"

A common designation of the Blessed Virgin Mary is Mother of Perseverance. The question is a very natural Why is the Biessed Virgin Mary called the Mother of Perseverance? The question deserves a satisfactory answer for the benefit of Catholics as well as of outsiders.

To appreciate the reason and full significance of the title of Mother of Perseverance it is necessary, first, to consider the intimate relations that exist between Mary and her divine Son, our Lord Jesus Christ, Who is our Ra deemer and Saviour. We must try to realize, if possible, what is involved in We must try to the fact that the Blessed Virgin Mary was the Mother of Jesus Christ.

The great difficulty with our Protestant friends is that they do not really appreciate and cordially accept the doctrine of the Incarnation. They have a sort of half Arian feeling that makes them revolt at the idea of the Mother of Jesus being called the Mother of God. whereas, the whole intent and significance of the grand scheme of the Gospel of Jesus Christ is embraced in that one expression. If she was not the Mother of God she was the mother of a mere man, and that at once changes the whole character of the Gospel. No matter how great, or excellent, or how superior to all other human beings, the denial that He was really God with one fell swoop brushes away all claim to the supernatural and with it all our high hopes of a glorious immortality beyond the grave.

Yes, Jesus Christ is God, and Mary is His Mother. He was miraculously conceived in her immaculate womb, and thus He became bone of her bone and flesh of her flesh. This fact conferred upon her a dignity and an importance in the great scheme of redemption which it is difficult to estimate at their true value. The fact is that the Blessed Virgin Mary was from all eternity chosen by Almighty God to be the medium through which divinity was to be united to humanity, that humanity might be elevated to the divinity, and she may thus be considered an efficient agent in co operation with divinity in the great scheme of redemption. It was not an outside, collateral, incidental work that she performed; she was intimately united ith her divine Son during His whole life on earth. It was her life work. work. She sympathized with Him in the accomplishment of the object for which He had come into the world. She labored with Him for the salvation of souls. She suffered with Him and made sacrifices for Him. She nursed Him to manhood, She followed Him in His journeyings, and she stood at the Cross when He was crucified. Her influence with Him is indicated at the wedding feast, where she induced Him to perform a miracle to supply the deficiency of wine. Now, is it possible to suppose that

that the Blessed Mother of Jesus has ceased to take an interest in the accomplishment of the great scheme of edemption, or that her influence with her divine Son has been in any manner lessened? The supposition is impos sible. She is still intimately associated with Him, and certainly not less influential with Him than when on earth. She is ready to plead for all who ask her intercession; and think for a moment of the power of that inand the Son loves His Mother, and we can not conceive of anything more beautiful or more powerful than the pleading of that Mother for a s'ncere We have only to commit our client. case to this powerful advocate of sinners o be sure of a successful issue.

But there is one other thought-she

is the model of all virtues, especially purity—and purity is one of the most important essentials as it is one of the greatest securities in the work of our salvation. Impurity is perhaps the greatest obstacle to the salvation of the reatest number. Impurity slays its millions, while there is no more powerful motive to the practice of puritypurity of thought, purity of intention and purity of action-than devotion to the Immaculate Virgin Mother of Jesus. This is the secret of the saints This, too, is the secret of sanctity, of integrity, of genuine piety and devotion in common life. We need not be afraid of honoring Mary too much so long as we look to her as an advocate with her Son. Keeping this in view, and committing our case confidently to her, we shall certainly find that she is indeed the Mother of Perseverance .-Sacred Heart Review.

THOROLD CEMENT.

THOROLD CEMENT.

Dunnville, Ont., Nov. 1, 1898.

Estate of John Battle, Thorold, Ont:
Dear Sirs,—It is with pleasure that I testify
to the good qualities of your Thorold Cement
for building purposes. During the past summer I have built a barn 38x50 feet, with basement walls nine feet high, and with cisters
under driveway 8x19x7 feet high. I also put
concrete floors throughout, for cow stables as
well as horse stables. I consider both wall
and floors to be much better and cheaper than
if they were built of any other material.

Sincerely yours,
William Patton.

Totally Deaf.—Mr. S. E. Crandell, Port Perry, writes: "I contracted a severe cold last winter, which resulted in my becoming totally deaf in one ear and partially so in the other. After trying various remedies, and consulting several doctors, without obtaining any relief, I was advised to try Dr. THOMAS ECLECTRIC OIL. I warmed the Oil and poured a little of it into my ear, and before one half the bottle was used my hearing was completely restored. I have heard of other cases of deafness being cured by the use of this medicine."

CATHOLICS AND THE POPE.

Dr. Minot Savage, Unitarian, whose sermons are just now the wonder of New York, said last Sunday that one of phenomena of the age was the change in the attitude of Roman Catholics toward the Pope.

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"Nobody cares much about the Pope now except those near to him. I have heard devout Catholics say, 'It is all very well for the Pope to be the spiritual head of the Church, but when he undertakes to tell me where I shall send my children to school, I draw the line." We conceive that Dr. Savage's mem-

ory is somewhat defective.

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devout Catholics " whose sentiments Savage deems The fact is, however, that one might as well yearn to see a sea serpent or a gyascutus. A "devout Catholic" denies the right of the Pope to give him command or advice touching the education of his children is a contradiction in terms. We are afraid that the elequent divine has been taking sweet counsel with Catholics of the mugwump brand - our self-styled -the very last people in liberals the world from whom reliable information regarding Catholic belief and sentiment can be got. We have met the "liberal Catholic" — that most ridiculous figure in contemporary life -a miracle of conceit, ignorance and human respect. He goes about apologizing to Protestants and patronizing the Church of his fathers. cause he has attained to some little eminance in local politics, or holds a nice position, or has accumulated some dollars, he believes himself qualified to say how the Church ought to be runto give points to her ministers from

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A London cablegram to the Nev York Journal of last Sunday is as fol-Dean Farrar, of Canterbury, the

most popular divine in the English Church, made an extraordinary statement to your correspondent to-day on the critical position of the Church of England. He said :

The English Church is passing through the fire of controversy and dissensions, and deep division is being There is no distinct mode produced. of knowing where we are. A house divided will never be truer in its application than when applied to the Church of England to-day 'A Church in two sections is always

undesirable and productive of harm. A Church with two extreme parties as constitute the English Church at this moment is a struggle for life or death. God only knows whether the Church will be permanently crippled. As far as I can see, unless the ex

treme party—and by that I mean those who are practicing a distinctly Romish ritual-relinquish their practices, the inevitable end must be disestablishment or disruption.
"The prayer book is, in all con

science, liberal in its scope, but when a certain section follows Rome in worship and in all but recognition of the infallibility of the Pope, there is surely ground for complaint. The Ritualistic party must be prepared to make concessions before the English Church can again be united.

I am hopeful that from the Archbishops' Court some good may result, and that more moderate clergymen may be influenced by the decision o e Archbishops, and may confirm to Those who don't recognize it must takes place, the question will no doubt arise again in a more serious form.

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CATHOLICS AND THE POPE.

Dr. Minot Savage, Unitarian, whose sermons are just now the wonder of New York, said last Sunday that one of the phenomena of the age was the change in the attitude of Roman Catholics toward the Pope.

"Nobody cares much about the Pope now except those near to him. I have heard devout Catholics say. 'It is all very well for the Pope to be the spiritual head of the Church, but when he undertakes to tell me where I shall send my children to school, I draw the line."

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"Many of the extreme party," re-

plied the Dean, "have already openly avowed for Rome in all but the Pope's infallibility, and make no secret that they are striving to see the Roman and about such unity the Church of Eng land would have to sell itself body and soul, for it is well known that the Roman Church won't swerve one millionth part of an inch.

"Within the Church of England there are lively agencies working on behalf of Rome.

"Are you cognizant of the effect the dissensions are having on the American Church ?" "I am not, but they certainly can

not have a good effect."
"Is the Roman Church gaining?" "It is gaining in England at least. The mere fact of there being such

party as the Ritualists point to an in crease in the Roman Church." " Have you followed the case of Dr. Briggs?'

"I don't know sufficient about it to express an opinion. Heresy, you know, is often simply some people's opinionated infallibility, and, at any rate, I have the greatest confidence that Bishop Potter will do right."

THE LAST ANOINTING.

sickness in which the Sacrament of the Dying was received, during the early part of 1882, by Rev. Richard Francis Hall, C. SS. It., who died at 81, Joseph's, Dundalk, Ireland, October 28th, 1897.

I. - PAX HUIE DOMUI, ETC., AND SPRINKLING OF HOLY WATER.

WATER.

O Lord! My heart is sore afraid and sad;
Wasted and worn, my weary frame sinks
down.
And fall ring faints, while faileth every sense;
I can no more! My coward, changing soul,
like bark, on foam of stormy ocean, tost,
Now rideth o'er the wave, now quiv'ring sinks
Into the deep abyss as though ne'er more
To rise again: no more to see or hone.
Black clouds Thy goodness and Thy mercy
hide.

while gainst me rise the sins of bygone days.—
Athwart my troubled mind flit phantoms strange,
Dicad demons stalk around, and whispering

mock
My efforts vain to clasp Thee to my breast;
I call upon Thy Name: Oh! Give me peace!
Puga Nequan!
Dulcis Jesu
Invocato Nomine!
Veni Jesu.
Princeps Pacis!
Dona pacem Domine!

Saving water from the side
Of my Jesus crucified,
Wash me in Thy cleansing tide
Lava sordes Domine!
Wave of living water break
O'er me for my Saviour's sake—
Jesu! Still the troubled lake,
Asperge me, Domino! - THE CROSS IS PRESENTED AND KISSED BY THE SUFFERER.

Charles of the South Earlier of the South Charles of the Capanian Stamped John my baby-breast and baby-head, and tiny shoulders when I walling lay A new-born infant in my Gossip s arm, for Thee, Thy Church, Thy faith for every constant of the South Charles of t

In boyhood's happy days a stripling proud. On glowing brow, chrism-graved, that sign bore. And smiled with joy as on my ruddy cheek, Fell smart the playful blow, and I was bid To suffer and to dure for Jesu's sake. That mighty sign, the consecrating oil, Unon my priestly hands marked lovingly, On day, of earth's fair days, the fairest far, To bless, to pardon: Thee within those hands To bear. The over now! Childhood and youth And dreams of joy,—sorrow and labors too,—And broken yows, alas! and blighted hopes, Delusions of the Evil One and sins. And half shrift, and gladsome sacrifice—They all are over now! Those who beheld My early joys and early yows are gone, And I am going fast! I have received. For the last time, perhaps, my childhood's love—The Last Anointing comes.

love—
The Last Anointing comes, Ah! now, though My lips,—a sad, yet joyous smile,—my cheek No longer ruddy glows, my furrowed brow And pallid face tell tales of weary care; From throbbing breast, as from a child's breaks forth

breaks forth
The sound of weeping; flowing tears, half glad,
Half sorrowful—glad that the end hath come
And home is nigh; sad that my Lord I so
Have vexed and grieved. Pity, my God, Thy
child,
Break not the bruised reed, quench not the
flax

Break not the bruised reed, quence not the flax
That yet doth smoulder! By that sacred sign, over Thy chosen ones so often made
By my unworthy hands.—by Thine own woes
And death for me endured upon the Cross,
Forgive my misspent years! Forgive my sins!
Salve duleis chara Crux.
Fons salutis, Vita, Lux
Peccatori homin!
Pulchra nimis et decora,
Mini Spes in mortis hora,
Crux pracelara Domini!

III.-CONFITEOR IDEC PRECOR, ETC.

PRECOR, ETC.

Sinful and wilful have I been, wayward
And wicked,—yet Thy Child I am, O Lord!
A child of Holy Church,—Alphonso's child:
Thou hast not east me off—Alphonso's name,
And name of Peter and of Holy Church,
And name of Patrick, to whose sons were
given
In Erin and in exile, heart and toils,—
And name of every blessed one on high,—
And sweetest name of Mary Mother mine,
And Mother Thine, be now my help, my stay;
Intercedite pro me
Omnes Sancti charl Dei,
Deo facto Homini,
In hac dira mortis hera
Film, pro me, exora
Mater Christi Domini!

IV.-BEFORE THE ANOINTING.

Jesus! By Thine own thrice-blessed name, by the red tide of blood for me poured forth, by Thy flerce wresting mid the olive trees of loved Gethsemani,—bowed down, with fear, and weary sadness,—garments stained with And weary sadness, — garments stained with blood.

And pallid Face, and trembling, tott'ring limbs —

And pallid Face, and trembling, tottring limbs.—
With phantoms girt about, by friends best, For comfort seeking, restless wee-begone, Forzotten by Thy Chosen Ones asleep.
Or God unheard,—the very air around Breathing of curse, and sin and misery,—On! help Thy feeble Child in His dread hour. To fight for Thee and conquer death and hell! Soevit demon,—Moribundus Clamo Deo Homini!
Mitte angelum de coelis, Protego ab hostis telis.
Meeum certa, meeum esto, Fiat Voluntas Domini!

V.-THE HOLY ANOINTING.

Behold the bridegroom comes! The longed-for I hear,—but woe is me! How feebly burns
My flick/ring light! The kindling oil I need.
O Mary! prudent Virgin, hear my brayer;
Give of Thine overflowing store to me:
Plenty hast thou, nor art thou niggardly;
Give for Thy Child the Heavenly Bridegroo

salve:

Mors Amicus Sponsi clamat;

"Venit animas Qui amat!"

Venit Jesu, Domine!

Mini sis in morte Lux,
Tenebrosae viae Dux,
Tenebrosae viae Dux,
Sponse Jesu Domine!

Mine eyes are dim. Their falt'ring gaze no
more

Can see the blessed light,—no more behold
The image of my Saviour crucified,
Nor form of her, my Mother and my Queen,
My hope, my joy, Succour Perpetual.
This morn when came my Love, I could not

see

The breadlike viels neath which He hides: earth's best,

Earth's fairest sight. All dark and blind I grope— Yet well I know by this unwouted stir. And by the prayerful sounds around my And by the whisper'd words which me

And by the winsperd words which meet my ear,
Jesus is passing by, Stay, stay, O Lord!
Thou Son of David, Mary's Son, give ear;
Pass me not by, but pity me and save!
In hac valle lachery marum
Mundi Sol, Lux tenebrarum,
Transis Jesu Domine!
Quem ex toto corde amo,
Fill David, ce cus clamo;
Misercre Domine;
Mine eyes have sinned; oft have they longing
gazed

gazed arth's forbidden fruits; unboly ire oft bath kindled them; yet remember Lord, Other was the seen the wand ring sheep; Oft on Thine own have looked lovingly. The poor, the homeless, and the suffering.—And most of all on guileless little ones The darlings of Thy heart.—sometimes have were

(Alas entropy of the country of the

Now tears of blood they fain would dying shed!
Oh! by the tears which from Thy blessed eyes Of old, fell down for sinners and for me.—
The crimson rain of blood which tricking fast From 'neath the thorny crown, those eyes bedewed.—

From 'neath the thorny crown, those eyes bedewed,—
The sight of woe which, 'mid the garden's shade,
And on the blood-stained steep of Calvary,
Those dying eyes beheld—Thy tearful looks,
Of pitying love on weeping Magdalen,
And on the dying thief,—look now on me!
Mundas oculos a sorde
Da inetitium in corde,
Vultu Tuo, Domine!
Quem conversus respexisti

Vultu Tuo, Domine:
Quem conversus respectisti
Petro lachrymas dedisti
Miserator, Domine,—
Peccatorem intuere,
Peccatoris miserere,
Parce mihi, Domine!
No more I ask to see the sights of earth,
The istring throng with sparkling, tearful
eyes,

"The sacred Word, athirst,

No more I ask to see the signts of earth. The list-ining throng with sparkling, tearful eyes, And heart on fire, Thy sacred Word, athirst, And eager, drinking in, as thirsty soil Drinketh, the dew of heaven; the sinful crowd In sortow clust-ring round Thy mercy-seat; The bright-eyed youngsters, and small long-haired maids, With joined hands and baby feet all bare, Kneeling in tattered garb, on tiny knees, At Thy thrice sweet and holy altar rail. And smilling as with love they think of Thee—The naked little one of Bethlehem. Enough of joy mine eyes have had. O Lord! Now let them weep o'er sin and thanklessness. And to the eyes within, the eyes of soul, Grapt now to see thy beauteous charms, and know Thy boundless love, that so my sinful heart May dying beat for love of Thee alcae! On! grant those eyes, when death hath closed their orbs.

To open on Thy blessed winsome face, At judgment seat, that in the purging flames, That Vision sweet may haunt my memory,—
Till once again I see, for evermore.

The sunlight of Thy loving countenance!

Fac ut Te, remoto velo, Sicut es, aspiciam, Te cum angelis in coelo Domine, ut videam!

By the holy saving oil,
Clense my eyes from stain and soil,
Videan To Domme!
For Thy g. n:le mercy's sake,
On a sinner pity take,
Miserere, Domine!

Mine ears scarce heard the blessed works of

Mine ears scarce heard the blessed works of prayer,
Which call upon Thy gentle mercy, Lord! The pleading words which I so often pronounced best to the death-bed, now pronounced o'er me, I scarce could catch, did memory not supply. The state of the sate expiring sense: Yhe dweet, like heav 'nly music on my ear They strike; of Thy forgiving ten derness, In accents, the story whispering sweet. My heart within me, erst, has leaped with joy, Whenke the roar of wild Atlantic wave Breaking on seagist Arran's giant clift, Or pealing thunder crash that rends the skies, Burst on my car, the voice of Erin's son, The thousands of the Holy Family, Their faith preciaining loud; their childhood's vows

Renewing glad. : . That heart hath sweetly throbbed.
When tiny piping voices like to those
Of old, from Mother's womb and Erin's shore,
By Patrick heard, shrill sounded in my ear,
Singing, 'I Am a Little Catholic;'
But sweeter yet the words that now I
hear!
'What ere, by hearing, Thy poor child hath

sent,
For Thy sweet mercy's sake, forgive, O Lord!"
Alas! To sinful words, to foolish words,
And vain, Thy spirits, saddn'ing, Have mine

with pleasure harkened; to Thy warning voice,
And gentle inspirations of Thy love
Now calling, now upbraiding, closed have been.
O! by the countless tales into mine ears.
From sobbing lips poured forth, the tales of
sin board with aching pitting heard:

sin And sorrow, heard with aching, pitying heard: By Thine own gentle care to sinner's tale, And mourner's grief e'er open, hear my

By Thine own gentle care to sinner's tate, And mourner's grief e'er open, hear my prayer;
Forgive Thy child, O Lord, forgive, forgive!
By the dread sound which in Tny dying ears,
On Calvary's cruel Mount rang shrill and loud,
The scornful laughter and the bitter curse,
The yellow of rage, the vah of mockery,
O Lord, forgive! Amid the Olive trees
Thy touchedst, healing with Thy loving hand,
The ear of him Thy foe who came to see;
Twas Thy last miracle. Many have been
Thy miracles of mercy shown to me,
Of old, Thy cruel enemy. One me,
One last I crave; forgive my sins, O Lord!
Touch, with Thy healing priestly hand, mine
ears,

ears,
That on the day of doom those ears may hear
"Come, blessed of my Father, wear the

"Come, blessed of my Father, wear the crown"."

And then forever more with napturous joy, Drink in the music of the angel choirs, The Heavenly Harpers harping on their harps, The Virgin's hymn, the periess song of her Whose voice, salvation brought to fullen man—The Dove, the Nightingale of Paradise.—
And sweetly yet; sweeter beyond compare, From thine own sweet voice to hear triumphant sing.

Thy Father's praise, and love to ransomed

ouls!
Auribus in mois sonent,
Auribus Auditum donent
Verba Tua, Domine;
Suspice in coelum, plange, Suspice in coelum, prance, Monu Tua, Aures tange. Dio; "Ephpheta" Domine!

By the hallowed mystic oil, Sins of hearing, Lord, assail, Parce mihi, Domine! For Thy loving merey's sake, On Thy servant pity take, Miserere, Domine!

3. AD NARES Sweet-smelling flowers around the altar where Each morning, for Thy dying priest, O Lord, Thou comest in Thy Holy Sacrifice, Their fragrance shed,—joy wafting with their

Thou comest in Thy Ton's sternice.

Their fragrance shed,—joy wafting with their scent.

To hearts in sorrow,—making memories sweet, Of Thee, the lily flower that Lhoomed so fair From Jesse's root; of Her the Mystle Rose, The lily amid thorns, the lowly nard. Whose virgin fragrance, Paradise embalms; No longer now, my nostrils do they reach,—My sense is dead. Long years ago, Thy priest. With hallowing spittle from the libs which call Thee down to earth, mine infant nostrils touched.

Suavem in odorem Domino."

As with Thy sacred spittle Fhou, the blind, And deaf, and tongue-tied, didst, anointing neal.

Alas! since then, how often have I strayed, By fragrance of earth's faded flowers beguiled; "Quatridnams sum—et foetent cor, Et Corpus." From the foulness of my sins, Bid me come forth. Though fall the shadows fast, And night draws nigh, though rings the eleventh hour.

The accents of Thy loving voice I hear, Like Curfew chimes the wanderer calling home,
Borne on the evening air: "Haste, follow me!" Oloving Jesus! draws me after Thee.

Like Curfew chimes the wanderer calling Bonnen on the evening air: "Haste, follow me!" O loving Jesus! draws me after Thee, And dying I will run, the odor sweet Persuing, of Thine ointments; till the goal, Reaching in death, I clusp Thee in mine arms. O Thou whose name like unto fragrant oil Poured out, rejoieeth hearts! Anointed One, With oil of gladness, sweeter, fairer far, Than fairest sons of men or angels' choirs! By the sweet fragrance which around the flowers, Wafted as though by gentle summer breeze, From eyes and lips and beauteous face and form.

The fragrance of Thy virgin purity,

Thousands beguiling, willing little ones
To play the truant, following in Thy steps
Into the far-off barren wilderness,
To garfen fair or temple redolent
Of sweetest incense, by Thy presence changed;
By the fair flowers of flow 'ry NaZareth,
'Midst which in childhood's years, with childish glee,
Thou joyedst, culling with Thy baby-hand
To offer to Thy mother, looking on,
And smiling as her child bids her inhale
Their balmy fragrance; by the perfume sweet
Which Magdalen "in sepulturam " shed
O'er Thee rebuked by trait rous envious lips,
But gladdening Thy Heart, by Thee declared;
"Forever to be kept in memory."
Forgive whate'er by nostriis I have sinned,
And grant me soon the fragrance sweet to
breathe
Of heav'ny incense, heav'ns sweet-smelling Of heav'ny incense, heav'ns sweet-smelling flowers,

flowers,
And 'mid the lilies evermore to feed
With Thee, the Virgin Mother's virgin flower!
Jesu duicis, Jesu pie,
Flos hortorum, Flos Mariae,
Flores arnas, Domine!
Flores Tuos, malesatus
Conouleavi; Mihi manus
Vacu sunt, Domine!

Hortulanus Tu vocaris,— Aridum intucaris Hortum Tuum, Domine! Mors instands pulsat fores Cito, lapides in flores, Muta, Jesu Domine!

By the fragrant cleansing oil, Nostriis, Jesu Lord, assoil; Parce mini, Domine! On the lost sheep pity take. For Thy tender mercy's sake, Miserere Domine!

4. AD ON. My lips are weary; I have prayed so long Unheard. Wild phantoms, round about my bed.
All day have lingered. Sounds uncouth and wild laughter, demon-like, foul creeping

things.

Hissing with forked tongues erect, — have scared

My wildered soul and echoing back my prayers.

Mocked at my agony. Friends whisp'ring low, Have bid me hush and, resting, cease to pray, One to another macmuring that distraught, I knew aught I said. I will not hush, My weary soul commending to my Lord, Until fast-coming death shall, sile nee, force, And prayer, upon my lips, shall die with me: He understandeth me to Whom I pray, I will not cease till I the fight have won, Till the foul fiends that cluster round my couch.

Till the foul flends that cluster round my couch, my prayers have driven back to hell, And I can, dying, "speak of victory," Exulting. When I cease the bideens forms Draw near; upon my brow their breath I feel.—
The loa'hsome crawling things twine round and about the strange my voice!
So faint, so weak, usearthly hollow tones! Is this the voice, which, in the olden days, "Midst Erin's field rang out, and echoes woke of manly thousands vowing to their Lord Feelly eternal? Like to infant tongues It ispeel how,—now restless moaneth low, Now frighted stricks, as shricks the fearful with green and some some subjects to the course of the course

Now Irighted shrites, as such as the condition of the con

The sacred names, my war-cry, drive then hence.

What is it that I see? What form is that,
Which o'er me bends with tender, loving

Which o'er me bends with tender, loving glance.
That stole-clad, priestly form, fair to mine eyes?
Ist my Lord? My foes where are they now!
Fled howling back to hell. Thanks be to God!
Gentle the voice that sounded in mine ears,
Like chimes of ev'ning Blessed Mary's praise,
Proclaiming, or like floating silv'ry sound
Of consecration bell that telleth souls,
Jesus is coming. Is it He that speaks
To His poor dying child, His hand that stamps
My libs, with saving sign and soothing oil?
Tis He! His blessed form mine eyes beheld!
Tis His an-inted priest whose mighty prayer
Hath backward hurled the demon crew to hell
Their dismal home hath brought me peace and
joy—

Hath backward hired the demon crew to hell;
Their dismal home hath brought me peace and joyd Father at whose knee, so oft.
In childhood's days and manhood's, I have kneelt,
My sins confessing; he whose aged hand,
The sacred sign, so oft hath o'er me made,
To pardon and to bless, in Jesu's name.
O Father! Once again to God and Thee,
Let me confess. Through my most grievous fault,
I oft have sinned in thought, and word, and deed,
And sinned exceedingly. Ah me! the lips
That smile in death, as on them rests Thy hand,
And sinned exceedingly. Ah me! the lips
That smile in death, as on them rests Thy hand,
The sinful, angry word, too many times
Have spoken, wounding deep my loved One's heart.
Too many times, the traitor's kiss have given.
They erst anoint were, not once but times
Unnumbered, with the flame of living fire
From heav'nly altar snatched, my Jesu's flesh;
Were crimson dyed with Jesu's practious blood.
Obedient to my lips, my Lord hath come
Within my hands, and on the altar stone
Lying, hath suffered me my lips to pross,
Kissing and kissed as on his loving way,
He hasten'd to within my bearing breast.
How cold, despite, have been my priestly
words,—
Cold as the trickling drops from frozen lake,
Forcing their ice-bound way where grashing

Bubbling and leaping, should have onward flowed Like Shannon shedding joy o'er smiling banks, Through sunlit meadows, decked with fruit and flower free, towards ocean speeding on! Thy glories, Lord, Thy Virgin Mother's praise, No more, Thy faithful from my lips shall hear; My voice, no more, from heav'n shall call Theo

down.

My lips perhaps shall never open more
To let the Bridegroom in. This morn my Was waiting long, ere yearning, struggling

hard,
Eager at length they parted to receive
The lov'd and loving One; then closing fast,
Cried out: Whom my soul loveth I have The lov'd and loving One; then closing task, Cried out: Whom my soul loveth I have found, Ne'er will I let Him go, ne'er shall He leave My heart. O Jesus, Lord, my one-time love, Be faithful to the fruitless One in death; Forgive my sins of speech; forgive me all My cruel sins! By Thine own roseate lips, Sweeter than bridegroom's lip to kiss of bride, Than mother's kiss to lips of smiling child.—By Thy sweet voice like music to the ear Than angel's music sweeter,—by the words Which from them fell, as falls the gentle dew From heav'n on thirsty soil,—the first sweet words. Thou lispedst in Thy Mother's rayished ears, The wondrous words beguling sinful hearts, And causing men to marvel as thy cried:
"Ne'er hath man spoken as this man doth speak," and fagony which from the Cross.

speak."
The words of agony which, from the Cross.
'Mid earthquake's shock, and gloom of night, rang out: rgive them Father!" "Thou this day

with me, Shall be in paradise." "Thy son behold, O Mother!" "Wherefore, O my Lord, my God, Hast Thou forsaken me!" "I thirst," "Tis o'er."

st Thou forsaken me? "I thirst," This of er." of er. o

Of mother by whose death-sea murining prayers,
And mighty sacramental words, I stood,
Whose dying lips bequeathed me, her child,
To Mother Mary's care, who yet, on high,
For me who owe her life, doth plead in death
By children's rosy lips so often taught
To pray and sing, and print the loving kiss
On little feet, and hands, and lips and cheeks
Of the beloved Babe of Bethlehem;
I Forgive my sinful lips, and let me die
"In oseulo suavi Domini,"
Crying: I love Thee, Lord, I love, I love."

Cor et lingua peceavere, Cordis, linguae piserere, Jesu, Salus hominum! Moriendo, corde amo, Moriendo, voce clamo: Jesum amo Dominum.

By the sacred healing oil Cleanse my sinful lips from soil; Parce mini, Domine! Bid them from their silence wake, For Thy pitying mercy's sake Miserere Domine!

5. AD MANUS. Nay, not the inner hand. Long years ago The consecrating oil flowed o'er my palms, Within their grass the Great Anointed One Christ Jesus in His sacrament of love, They oft have held. No meaner unction in May touch them. No, not e'en that unc May touch them. No, not een that une sweet,
And sacred, which all others may receive
On death-bed. Yet anoint my priestly ha
The outer hands. Alas! my hands i
sinned.

sinned.

Sinned.

Plucking forbidden fruit, fair to behold,
And sweet to taste, like unto that which
brought
Ruin to Eden's hapless pair, or that
Apple of Sodom called, which at the touch
Crumbleth to dust and staineth foulthe flesh
of him that gathers. Empty are my hands;
Toil-bardened though they be, no fruits of
genee

Race
They neld; the flowers of piety I culled
In happy days of youth, long since are dead;
I clutch weeds only. Vain my efforts now
The sacred sign with failing hand to form
The blessed beads my fall ring grasp escape.
Yet Lord, remember in the days gone by,
How many times the blessed Rosary
Hath passed through my hands, how many
times

times
Upon my flesh those hands have stamped the cross.
I have not counted them, but hast not Thou?
Remember, Lord, how many tiny hands.
To me obedient, have been clasped in prayer,
How many little ones their little hands,
Litting to little lips that loving smiled.
Sweet kisses on the incensed perfumed air,
Have sent to Thee, as from Thy little home,
To feed Thy sneep and lambs Thou didst come
forth.

forth. Remember, Lord, how oft the manly hands Uplifted to swear fealty to Thee, My hands have blessed,—how many Magadilense have blessed,—how many stag-dalense at my feet weeping, these my priestly hands Forming the sacred sign have cleaned from sin; Thy people I have blessed. Lord, bless Thou

Thy people I have blessed. Lord, bless Thou me.

In the dark night I clasp Thee in mine arms; Thou shalt not go till Thou hast blest Thy children arms, and the state of the s

hrone, Manus Tuas delicatas

By the soothing, strengthening oil, Cleanse my hands from sinful soil, Parce mihi Domine! From them sin's foul fetters shake, For Thy gracious mercy's sake, Miserere Domine!

6. AD PEDES.

Life's weary journey draweth to a close:
Weary not always. Hard, sometimes, the road
And long; yea lone and dangerous the paths
Through thickets dark, where foes might lie
in wait;
Rugged the crags and sharp to bleeding feet.
Like wand'ring sheep oft have I gone astray,
Heedless and wilful, idle loitered oft,
Oft lagged behind, of thirst, full oft complained,
And hunger, weariness or scorching sun
Or wintry blast; sometimes have lain me down,
The goal to reach despairing. Other times,
Smooth was my way and glad,—a cleudless sky,
Bright sunshine, fairy flowers, sweet singing
birds,
Companions light of heart and gay of tongue.

Bright sunshine, fairy flowers, sweet singing birds, to birds, fairy flowers, sweet singing birds, Companions light of heart and gay of tongue, Cheering the road. Thou hast been good to me; Too good, O Lord! Een now, though shades of night Surround on every side, my stumbling feet, And darkness o'er my sense is gathering fast, Yet beams there from afar upon my soul A glorious light which tells me home is nigh, And in the far-off distance, voices sound, Of loved ones calling me to come to them, I have torn my feet, swollen and travelyte, may step shark guided, aid me swift to run The little distance that remaineth yet, Betwitt me and my home! O Blessed One, Whom I so oft have called "The Wand'rer's Guide,"
Befriend me now! Undying light of souls, Jesus, in this less than.

Mnom I so oft nave called "The Wand'rer's Guide."
Befriend me now! Undying light of souls, Jesus, in this last hour, be Thou my light!
When Peter shrinking cried: "Never, O Lord, The stains from off my feet. Thy holy hands Shall washaway;" Thy pleading voice replied: "Unless Thy feet! I wash, no part with Me, Shall e'er be thine," Para mea Domine.
My Jesus, I, Thine all unworthy child, Refuse Thee not. Wash Thou my sinful feet; With oil life-giving, like to that which erst On wounds of him was poured, who lay half dead,

With oil life-giving, like to that which erst
On wounds of him was poured, who lay half
dead,
Smitten by robber-band,—to struggle on
Or rise from earth, unable,—head my wounds!
My feet, now motionless, and icy cold
And dead, touch Thou with Thine all-powerful
hand!
Ilie a helpless cripple in Thy sight,
For Angel's coming waiting anxiously:
Sweet Jesus, Thou, instead hast come to me,
"No friend, no man have I," I weeping cried,
But joyous now I cry; "A man have I;
The God-made man hath looked lovingly
On me,—His blessed touch my flesh doth thrill."
Ne'er shall my feet impatient scale again
The loved altar steps; ne'er eager ran
To meet my loved one, ne'er go forth to seek
The wand 'ring sheep, the bleating little lambs
That from the Shepherd's fold, the cruel wolf
Hath truant lured. O Blessed Lumb of God,
Amid the flow'ry meads of paradise,
Let me run after Thee: At Thy loved feet,
Let me sit down for ever more with her
Who chose the better part, Those teet e'en
now,
In sorrow, weeping o'er my sins, I clasp,
I wash them as of old, noor Magdalen,
With rain of tears. To them my lips I press,
A thousand, thousand times—and ling ring kiss
The gem-like ruly wounds, the hily flesh,
The viens like hyacinth which sparkle there,
By all the weary steps Thy feet of old,
Trod, seeking me, the poor lost erring sheep,—
The cruel nails which to the tree of shame
Fastened Thy bleeding feet, the streaming
tears
That o'er them flowed, from eyes of Magdalen,
With Thy blood mingled; by the kisses fond,

The cruel nails which to the tree of shame Fastened Thy bleeding feet, the streaming tears
tears
That o'er them flowed, from eyes of Magdalen, With Thy blood mindled; by the kisses fond, Her lips on them imprinted; by the joy
That thrilled Thy infant heart when bending low
The sinless Mary, Thine own Mother dear,
Her tender hand laying in gentle play,
On baby feet, like lilies, peeping out
From neath Thy little robe, or rosebuds ten,
Sweet kisses smiling pressed, as longing bee
Kisseth the flowers where hidden honey lies,—
Forgive the sinful steps my feet, have trod,
And when the Angel's trumpet bids the dead
Arise and come to judgment; let them spring

Arise and come to judgment; let them sprir Glad from the grave, and bounding run The Bridegroom's Judge, my soul's Beloved

Bridegroom's Judge, my sot One.
One.
Flerdo Pedes Tuas rigo,
Plagis Tuis labra figo,
Vita morientium!
Pedes mei erravere.
Bone Pastor oven que re,
Salus Poenttentium!
Jesu mei miserere,
Tu me pasee, me tuere,
Tu me pona fac videre
In terra viventuum!

By the consecrated oil,
Wash my feet of every soil,
Parce mihi, Domine!
Let them follow in Thy wake,
For Thy pitcous mercy's sake,
Miserere Domine!

-Australasian Catholic Record, Sydney, N.
S. W., October, 1898.

To Prevent is Better Than to Repent.—A little medicine in the shape of the wonderful pellets which are known as Parmelee's Vegetable Pills, administered at the proper time and with the directions adhered to, often prevent a serious attack of sickness and save money which would go to the doctor. In all irregularities of the digestive organs they are an invaluable corrective, and by cleaning the blood they clear the skin of imperfections.

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Suiton, Que.

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

London, Saturday, June 17, 1899

LOOSE PRINCIPLES.

The Rev. Dr. Spencer, at the Baptist Convention held in Toronto a few days ago, complained of a practice which he said prevails in many churches, to announce dances and theatrical performances from the pulpit. He also complained that in the social gatherings of the churches, ale and stout are often provided for the guests. It is quite true that social gatherings are to be preferred where total abstinence prevails, but it appears to us that the announcement of profane amusements, which are frequently hurtful to public morais, in the most condemnable of all these practices. These dangerous amusements ought not, on any consideration, to be officially sanctioned by an announcement in the Church, which would surely be desecrated by so doing. This is a natural result of the recent tendency to substitute talks about worldly matters for the preaching of the word of God, in many Protestant churches. But how is such a procedure to be prevented where each congregation, or even each individual is the supreme judge of what is becoming in the House of God, as is the case under the Baptist discipline?

A DELEGATE FOR CANADA.

A telegram from Rome declares that the Holy Father is about to issue a Bull appointing an Apostolic Delegate for Canada, having duties similar to those which have been exercised in the United States, at first by Cardinal Satolli, and now by Mgr. Martinelli. The appointment of a Delegate to the United States has proved to be a great boon to the entire Catholic population there, and no doubt it will be of similar benefit to Canada. From private sources we are given to understand that the appointment of an Apostolic Delegate to Canada has been determined upon owing to the recommendation of Mgr. Mery del Val that the Holy Father should have an immediate representative here. It is expected that Mgr. del Val will be the first Apostolic Delegate, and should the rumor will give great satisfaction to the hierarchy, the clergy and the laity, to all of whom His Excellency gave great satisfaction by his affability and conciliatory methods. It fact, he won golden opinions from all with whom he had intercourse during his brief stay here in 1897.

THE ANTICOSTI SETTLERS.

The Montreal Methodist Conference has expressed in strong terms its condemnation of the Hon. J. I. Tarte, for having stated in the House of Commons that Fox Bay settlers on the Island of Anticosti are wreckers of whom Mr. Menier, the proprietor of the island, is anxious to be rid. These people are Methodists, and the Conference for this reason takes their part, declaring that they are honest settlers, and that Mr. Tarte insults Methodism by stigmatizing them as wreckers who lure ships to destruction in order to plunder them. Several other Conferences have followed the lead of the Montreal Conference, and demand an apology from Mr. Tarte. The Patrie declares that Mr. Tarte will prove his statement, and that the Methodist Conferences have injudiciously taken the side of the settlers, and will be sorry for having done so when the facts are disclosed.

As we understand that Mr. Menter has very properly brought the matter before the Courts of Law we do not wish to prejudge the case. Mr. Menier is proprietor by honest purchase, and has done much good for the island and for the province by spending millions for improvements, but whatever proposes to respect those rights, and if clergymen, whereas it has always been pared for all things.

so this should be satisfactory. have no doubt that a just decision will be reached in the matter by the Courts, and Mr. Menier will be guided by it.

THE WINNIPEG CONTRO-VERSY.

We already made some remarks on a reply made by Archdeacon Fortin, of the Anglican Church. Winnings, to a sermon delivered by the Rev. Father Drummond of the same city.

Our comments on the Archdeacon's engthy epistle were confined chiefly to a consideration of his attack upon the doctrine of Papal Infallibility, based upon the negligence of Pope Honorius in the seventh century, who, though himself orthodox in his teaching, did not suppress a heresy with that vigilance which should be exercised by the Apostolic See.

We have here to remark that the Archdeacon was the aggressor in the controversy which has been going on for some time in the columns of the Winnipeg Tribune between himself and Rev. Father Drummond, as he began the attack by a sermon directed primarily against Ritualists, in which he took the opportunity to abuse also the Catholic Church, in order to divert attention from the dissensions which are raging in the Anglican Church just now, and are threatening to break up the Establishment.

It ill becomes the clergy of a Church which is torn into factions to the extent to which Anglicanism is now divided, to accuse the Catholic Church of teaching error, even if the accusation were true. The Church of England, in fact, is at the present moment teaching every possible doctrine in its pulpits, from extreme Latitudinarianism to what the Low Churchmen. like Archdeacon Fortin, call "extreme Sacerdotalism."

Rev. Father Drummond made an excellent reply to the Anchdeacon, to which we need only add that, in attacking the confessional so bitterly, the Archdeacon condemns an institution of his own Church, for the Anglican Book of Common Prayer most clearly teaches that before receiving the Communion, and also on the bed of sickness, it is advisable for those whose consciences are seriously burdened with sin to make their confession to a "priest" and to receive absolution in the very form in which absolution is given by the priests of the Catholic Church.

In the face of such a fact, how can the Archdeacon make the assertion that 'Auricular confession is not a primitive nor even a moderately early practice of the Christian Church."

He then asserts that it was introduced by the Popes in the thirteenth century. If this be so, the Archdeacon's Church, and all Anglican clergy, whether High or Low, Broad or Erastian, swear that they have from Christ which they have no claim whatsoever.

Archdeacon Fortin's letter is the most damaging to his own Church's claims which could possibly be written.

ANOTHER HERESY TRIAL.

The Rev. Dr. B F. Austin, formerly Principal of Alma Methodist College for the education of young ladies, at St. Thomas, Ont., and now of Toronto, was deposed from the ministry of the Methodist Church for preaching heresy. This action was taken by the London Conference at its recent meeting in Windsor.

On the doctor's return to Toronto he was interviewed in regard to the reasons [for his deposition, and he declared that if he had been allowed to maintain the orthodoxy of his views as expressed in the sermon for which he was condemned, he would have been sustained by nineteen-twentieths of the members of the Conference.

The principal charge against the doctor was that he maintained the theories of clairvoyance and spiritualism, and even engrafted them upon the gospel. So far from denying the facts of the case, the doctor appeared to glory in them when interviewed. He states that, after careful study of the phenomena of clairvoyance and spiritualism, he has come to the conclusion that they are caused by actual manifestations made by spirits of the dead, or of "those who are called dead.

While we certainly cannot by any means approve of supplementing the teaching of the gospel by the so called spiritual manifestations of clairvoyance and spiritualism, which are to a great extent fraudulent, and to some extent rights may belong to the settlers stand on what ground the Methodist should be respected, if they have any. | Conference can condemn the exercise As far as we are aware, Mr. Menier of private judgment in one of their

We proclaimed as the fundamental principle of Protestantism that each individual has the right and duty to frame his creed for himself without subjecting himself to the judgment of any Church tribunal. It was upon this theory that Methodism was founded, cutting itself loose from Anglicanism, and forming a new and independent sect, just as Anglicanism itself had previously done, putting aside the authority of the Catholic Church. Why then does the Methodist Conference now set itself up to be a supreme arbiter of faith, thus belying all its previous pretensions that it gives the fullest latitude of belief to its adherents?

The pretence is made, indeed, that this is necessary in order to ensure discipline, but the inconsistency of holding heresy trials in a Church which proclaims complete individual liberty is too evident to need to be expatiated upon.

Other charges against the Rev Doctor, which the Conference declared to be proven, were an implied denial of the Divinity of Christ, and of the value of the atonement, and that he taught that the Revelations already made to man by Almighty God are not final. The additional charge, that he denied the eternity of punishment in hell, was declared to be not sustained.

EVIDENTLY A FICTION.

A very improbable story, originat ing with a correspondent of the Montreal Witness at Kinnear's Mills Megantic Co., P. Q, appears in that paper and some of the Toronto dailies to the effect that the Catholic priest of the locality had shown an extraordin ary anxiety to proselytize an old resid ent named William Harvey who died last week at the age of seventy-five vears.

It is stated that the deceased had been visited almost daily by the Rev. Mr. Whitelaw, Presbyterian minister and had given instructions regarding his funeral, having even named the Protestant cemetery where he was to be buried. After this he became unconscious, and his wife who had hithero passed herself as a Protestant, but now declared herself to be a Catholic, called in the priest who, as the story runs, "in his anxiety to administer the last rites and send Mr. Harvey out of the world a full-fledged Roman Catholic, rushed the ceremony through before any of Harvey's Protestant friends were aware of it.'

Our readers will see at once that this sensational story bears on its face the evidence that it is a fable. Catholic priests never make conversions after this fashion, and in the case in question, the priest would not have administered the last rites of the Church to the sick man unless he had been as sured that the latter, while conscious, had expressed a desire to become a the power of absolving, a power to Catholic. We have not the least doubt that when all the facts are known it will be seen that this is what reall occurred.

> The story goes on to state that on the day of the funeral, the Orangemen had a grave dug in the Protestant cemetery for the deceased man on the plea that during life he had been "at one time an Orangeman." This part of the story makes it clear that Mr. Harvey had long before abandoned Orangeism, yet ten Orange lodges turned out and took the corpse by force to the Protestant cemetery and buried it there.

The case is evidently one of thos instances of Orange violence and moblaw for which that Order has been notorious in years gone by. The Orangemen have undoubtedly rendered themselves amenable to the penalties of the law by their conduct, and it will depend upon the firmness of Mrs. Harvey whether these penalties be visited upon them or not, and that the body be re-interred in the Catholic cemetery.

History often repeats itself, and this incident has many points of resemblance with what occurred many years ago in Hamilton at the funeral of Sir Allan Macnab. The Orangemen on that occasion also mustered in force, but did not proceed to violent measures. Sir Allan became a Catholic on his deathbed, as was well attested by a number of witnesses, Protestant as well as Catholic: still an unsuccessful effort was made to force his widow to allow him to be be buried in a Protestant cemetery. Her firmness prevailed, however, and the Orange lodges contented themselves with dispersing to their homes, and allowing the funeral probably diabolical, we cannot under- to proceed to the Catholic church and cemetery without molestation.

The fervent and diligent man is pre-

THE RITUALISTIC WAR.

The Rev. Dean Farrar, of Canter bury, about four or five years ago put himself forward with great confidence as the leader of a new and determined crusade against the Ritualistic movement in England, and by his antisacerdotal attitude at the time appeared to give a new courage to the extreme Low Church party.

In a recent interview with a journal reporter he takes a much more modest stand, from which it may be inferred that he has discovered that the task he had set himself to perform was too huge to make success possible, and now he describes the situation in the following lugubrious strain :

following lugubrious strain:

"The English Church is passing through the fire of controversy and dissension, and deep division is being produced. There is no distinct mode of knowing where we are.

'A house divided' was never truer in its application than when applied to the Church of England to day. A Church in two sections is always undesirable and productive of harm. A Church with two such extreme parties as constitute the English Church at this moment is in a struggle fol life or death. God only knows whether the Church will be permanently crippled. Aviar as i can see, unless the extreme party unless the ar as I can see, unless the extreme and by that I mean those who are praa distinctly Romish ritual—relinquish the practices, the inevitable end must be dise tablishment or disruption."

Further on he declared his convic tion that the "English Prayer Book is in all conscience liberal in its scope. but when a certain section follows Rome in worship, in all things except recognition of the Pope's infallibility, there is surely just ground for complaint.

Being asked whether in his belief the Ritualistic movement is a distinct Romish tendency, or simply a divergence of views regarding the scope of the prayer book, he answered:

"Many of the extreme party have already openly vowed for Rome in all but the Popel infallibility, and make no secret that they are striving to see the Roman and English Churches united. To bring about such unity, the Church of England would have to sell itself body and soul, for it is well know that the Roman Church will not swerve on millionth part of an inch. Within the Church of England, there are agencies actively working on behalf of Rome."

This is very main language, but i

This is very plain language, but it shows that the Catholic Church is strong in the conviction that it holds the unchangeable truth of God. If she were floundering in the mire of error. she would find it to her advantage to escape therefrom, but her consistency in maintaining always the same doc trines, shows that she is persevering in the teaching of "the faith once de livered to the saints."

The immutability of the doctrinal teachings of the Catholic Church, thus attested by one of her bitterest enemies, is the strongest possible evidence that the Catholic Church teaches only the truth as she learned it in the beginning from "the Paraclete, the Spirit of Truth." It is the Churches which have changed their doctrines from time to time, and are willing to change them again to suit the conven ience of the moment, and to adapt themselves to the whims of men, that are conscious they have never had the whole truth. We do not doubt that it is the consciousness of this which has d the Ritualists so far as to have re adopted all the doctrines which had been repudiated by the Church of England since the time of the Reformation. They were aware that they must come to the truth, as the truth could not change to adapt itself to

THE MANITOBA SCHOOL QUES-TION.

The Brandon Sun, which is Mr. Sifton's paper, complains bitterly, in its issue of May 26, because the Federal Government of Canada does not at once hand over to the Government of Manitoba the value of the school lands held in trust for educational purposes in that Province.

Thanks to the Senate of Canada, the school funds thus held in trust, which the Sun values at \$15,000,000, have not been frittered away, nor should they be frittered away by being handed over to a Government which has hitherto not shown a disposition to grant to the Catholics of Manitoba their educational rights. which are still withheld in spite of the constitution which, as our readers are aware, guarantees that the Catholics should not be deprived of their right to Separate schools as established from the date of the first formation of the territory into a Province.

Our readers are well aware that the agreement then made guaranteed to Catholics and Protestants alike, that whatever might occur in the future settling of the Province, the minority should preserve its rights to Separate schools. It is undoubted that if in the course of events, it had happened that Catholics had retained their original would have been no effort made to de-

rights, but the case is different as the

majority is now Protestant. At the present moment the Domin-

ion Government shows an unaccountable apathy in regard to Catholic rights, but we have confidence that this will not always be the case, nor will this state of affairs be of long continuance. In the meantime, the Dominion Government should not put it out of its own power to extend justice to the Catholic minority. The retention of the school lands fund intact in the hands of the Dominion Government will be the most efficacious means of bringing the Manitoba Government to a sense of justice and the demands of that Government for the handing over of the school lands fund should not be acceded to. If the Dominion Government should be disposed so far to yield its right to insist on justice to Catholics at least the Senate should intervene as it did before, so scandalous and suicidal step as that the Government should deliberately put it out of its own power to enforce the granting of justice to the Catholic minority at any future time. It will be remembered that when the

remedial bill was proposed by the late Government, the chief difficulty encountered in the framing of a workable Separate School law under the supervision of the Dominion Government, arose from the want of funds which the Government could use for the purpose of putting the laws into operation. This difficulty will exist to a much greater degree if the school moneys now at the disposal of the Federal Government are put out of reach. They should, therefore, be retained, at least so long as full justice is not done to the Catholic minority who are in justice entitled to have a due share in the public funds devoted to educational purposes.

It was to meet just such circumstances as have arisen that the Senate was instituted under Confederation, especially so that the rights of minorities should be carefully protected. when for any reason a majority in the House of Commons proved to be negligent of their duty in this regard. If the House of Commons, therefore, through partisanship should forget its duty when a bill comes up to make an apportionment to relieve the needs of the Greenway Government in regard | may be healed from his maladies, the to education, we depend upon the Senate to see justice done, or at least to make it sure that the Government shall not be allowed to let the power of seeing justice done pass entirely out of

PSEUDO-CHRISTIAN SCIENCE

Our attention has been called to lecture on Christian Science delivered in Peterborough, Ont., on May 25th, by the Rev. Carl Norton of New York. the purpose of which was to prove that "Christian Science is both Christian and Scientific."

It could scarcely be supposed to be tion of so doing. But we do not hesipossible that in this nineteenth century, tate to say that any persons who will which has been marked with so numer ous discoveries, and has advanced so rapidly in every department of science, there should be found any considerable number of people who would accept the fanciful theories of the so called Christian Scientists, which require us to close our eves to the great improve ments which have been made in medi cine down to the present time. But however rapid the advance of the age in real science, it appears that there is no limit to the number of people who are ready to be led away to adopt the most extravagant fads, provided these find advocates who are able to clothe their crude notions in a flow of plausible or incomprehensible language.

Hence it is asserted by the advocate of Christian Science that the religion they have invented has now thousands of adherents in all the large cities of the United States, and many likewise in our own Canada.

The Christian Scientists have made their theories into a religion, with a set | Him. Nevertheless there is danger of of dogmas for which they claim un doubting faith as if it were a revela tion from God, instead of being, what it is, the mere imaginings of the fantastic lady who is the author of this new creed, Mrs. Mary Baker Eddy.

The Rev. Carl Norton begins his lecture by an explanation of the atonement by Christ on the cross, which is somewhat more in accord, or, perhaps, we should say less in discord, with the teachings of Christianity than has been usual with the Christian Scientists whose lectures have fallen under our notice. Most of the lecturers on this subject have maintained that sin has no existence, and as a consequence that Christians are under no obligapreponderance of population, there tion to avoid the evil of sin. It is also ary things, the existence of which a favorite doctrine of these teachers prive the Protestant minority of their that there is no personal God distinct Christians, and Mr. Norton hims

from the works of God's hands, but that Man himself is God.

Mr. Norton does not make such a statement as this, but these teachings are undoubtedly found in Mrs. Eddy's writings, and inculcated by her disciples. We must say, therefore, that Christian Science as a religious system teaches these doctrines, and Mr. Norton does not repudiate them. If, therefore, he should succeed in making converts to his faith, he will make converts to these doctrines, which are, in reality, a pure Atheism, though he seeks to please the fancy of those to whom he addresses himself by appearing to insist upon the infinite power and knowledge of God. And yet in some of his veiled sentences we can find this dangerous Atheism lurking. Thus he says that "God hath in no wise withdrawn Himself from the needs of suffering humanity" i. . . and "the divine Omniscience, alias God, governs the universe, including

These statements are, of course, truths, if by God we mean a personal, self existing, and infinitely perfect Being. But when we are aware that the Christian Scientist does not thus understand God, but describes him to be etherealized matter, or even Man himself, his teaching ceases to be the truth as it has been revealed to us. Knowing the teaching of Christian

Scientists generally, we cannot help thinking that Mr. Norton means the same thing when he says in his lecture, as reported in the Peterborough Examiner of May 26:

"Christian Science teaches the radical idea of universal mental causation and con-tends for the contagion of health and right cousness rather than the continued spread of disease and depravity as the only contagious alaments of existence. elements of existence. By reducing what we call matter to its lowest denominator, especially the operation of the exays, we find that it is but an externalization of the human mind, and can be governed by Mind. Thus it appears that all matter ema-

nates from the mind of man, and the human mind governs it in all its manifestations. This universal human mind, the supreme governor of all things, is therefore the God of Christian Science, and in a covert way Mr. Norton declares that he is at one with his brethren of the Christian Science faith. We can now understand also that when Mr. Norton, in common with other Christian Scientists, declares that man must pray to God so that he meaning is that he must pray only to himself. All this nonsense is not worthy of serious refutation. We may be told here that we are

not dealing fairly with Mr. Norton in attributing to him this horrible Pantheism, which is merely an Atheism veiled under a form of almost unintelligible words. But we have no desire to attribute to him any doctrine which he does not teach. If he does not mean to suggest this teaching to the minds of his hearers, we ask his pardon: and we are willing to give him credit for not intending anything of the kind if he disclaims the intenaccept what Mr. Norton actually teaches will be compelled to accept the whole creed of this fictitious Christian Science, and with it all the atrocities of Pantheism and Atheism which that creed inculcates. It is evident to any reasoning being that a non-personal God is no God at all. He is a Being which does not and cannot exist, and there is no doubt that this is the kind of a God in which Mrs. Eddy and her followers generally make profession of belief.

Another point which strikes us as remarkable in the doctrines of the Christian Scientists, as explained by Mr. Norton, is the stress he lays upon the atonement for sin effected by Christ. He points out that the word atonement signifies at one ment. It is true that this is the etymological source from which this word is derived, and it is appropriate, for it means that we propitiate God through our Redeemer and become united with error in insisting too much on the mere derivation of a word, for words often have a meaning in their concrete use which is not conveyed by their mere etymology.

The atonement effected by Christ, as Christians understand it, implies that Christ took upon Himself the punishment of our sins and suffered for them in our stead, thus really re-

deeming us by His sufferings. But Mr. Norton cannot deny that though he himself is very guarded not to shock Christians by too openly attacking this manner of belief in the atonement, the Christian Scientists generally openly avow their belief that suffering and sin are but imagin ought not to be acknowledged '

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placed. the top, hate it. in the o to susta one in myself looked position respect rest whi down fr has jum covertly puts forward this doctrine when he says that "the diseases denominated incurable by materia medica are not necessarily fatal if attacked through the practical metaphysics of mental therapeutics."

The meaning of this ornate phraseclogy becomes evident in the light thrown upon it by the Chicago head of the Christian Scientist Church, who not long ago in an issue of his paper showed how healing was effected simply by working on the mind of the person afflicted by making him or her believe that the malady was not there, or that it was disappearing. This process is the same which Mr. Norton calls "the radical idea of universal mental causation," which means that sickness is cured simply by an operation of the mind, or by an act of the imagination.

But in this case there was no need of an atonement for sin by the sufferings themselves be merely imaginary. It is easy to see, therefore, that the Christian Scientist theories destroy the most fundamental doctrines of Christianity while it professes to be Christian.

Mr. Norton's lecture was delivered purposely to prove that the religion he is propagating is both "Christian and Scientific." From what we have already said it is clearly not Christian ; and we shall soon see that neither is it

Christian Science professes to heal all diseases simply by prayer, to God, which is prayer to oneself, since it maintains that Man is God. But Christ approves of an appeal to the physician in case of sickness, when he says: "They who are in health need not a physician, but they who are sick." Christ, therefore, approves of that method of healing the sick, which fictitious Christian Science rejects.

This means of healing the sick, which is approved by Christ, is scientific, because it is an application of the science of medicine, by a man who has studied the healing properties of all kinds of drugs. But Christian Science, socalled, rejects these scientific means. and rejects the use of "the leaves which God has given man for medicine." Therefore it cannot be called scientific in any sense.

Mr. Norton appeals to the miraculous cures effected by Christ, and maintains that this power given by Christ to His disciples is the only means whereby any attempt should be made to heal the sick.

We admit that Christ did leave such power to His disciples, and in fact miracles are still frequently wrought by the faithful disciples of Christ, and in favor of those who have strong faith. But Christ does not bind Himself always to heal by miraculous means, and we would be foolish to insist upon it that the ordinary means of healing by medicines, and through medical science, should be rejected. This is to tempt God; and in the Gospel we read that Christ Himself said to Satan: "It is alt not tempt the Lord written, thou thy God."

The fact that so-called Christian Science is a fallacy has been frequently made evident by the lamentable deaths which have been caused by the rejection of medicine by Christian Scientists. The death of the late Frederic Harold is an instance of this; and only a few days ago another instance occurred when a little boy in Buffalo, N. Y., named Ralph L. Sanders, who was suffering from pneumonia, was put by his parents under care of the Christian Scientists, George and Elizabeth Kinter. These physicians and the parents of the child absolutely refused the services of physicians, though the case appears to have been within the powers of proper medical treatment. The child grew rapid ly worse and died, and the two Chris-tian Scientists are now awaiting trial on a charge of manslaughter.

THE REST A HUMBLE RULER LONGS FOR.

Cardinal Wiseman, after nine years of the Cardinalate, wrote to a friend : "To me Rome is rest as it can be to no one else in England-pries or Bishop. I look forward with delight to the repose of sinking or dropping into a lower position, that of my equals. At meetings, in Synods, in taking any general measures, I am placed, I cannot avoid it, as the head. the top, what you like to call it. I hate it, I feel as the apex of pinnacle might be supposed to do, cold and bare in the open air, with nothing round it to sustain or warm it. I long to be one in the midst of many, all equal myself the eighth or tenth, if at all looked up to not on account of casual but from kind and friendly respect ; speaking my mind freely with rest which I fancy a man has who gets down from the stilts on which he has been exhibiting, or Blondin when he has jumped off the rope."

CATHOLICS AND THE BIBLE.

The Attitude of Roman Catholics To ward the Briggs Controversy.—Ex-position of Roman Catholic Doctrine by a Distinguished Jesuit Scholar.

To the Editor of the Sun. -Sir :-If were asked to state the attitude of Catholics in the Briggs' controversy, I would be tempted to say that it is one of comparative indifference. Catholies, as a body, are profoundly indifferent as to the amount of heterodoxy liberalism, heresy, or even unbelief professed by any individual in particular, outside the pale of the Church They reck little whether the work of destructive criticism is done by Briggs, or Dr. Kuenen, or Robert In gersoll. They are little concerned chether Dr. Briggs ministers in the Presbyterian or in the Episcopalian Church, nor do they see any reason why he should not find wide enough bertl in the bosom of the latter establishment, as he will certainly find there mos congenial companions, though some may think it their duty to refuse of our Lord, and those sufferings would the kiss of peace for a time. As the Briggs controversy, however, awakened new interest in Scriptura questions, and the representatives of most religious denominations have ventilated their views on the Scrip tures and the "bigher criticism," it may prove of some interest briefly to define the position of Catholics in re-gard to the Bible. The attitude of Catholics toward the

Holy Scriptures is that of Leo. XIII. as set forth in his recent encyclical Providentissimus Deus, and unani mously accepted by the entire Catholic Of course, there may be iso lated expressions to the contrary, pur porting to come from Catholics, propounded in some non-Catholic organs such as the Contemporary Review or the New York Independent, but these are not the sentiments of the Catholic Church. The Church has always re garded the Scriptures as an inherit ance, left to her guardianship by her Divine Founder. The study of the Holy Scriptures was cultivated by the Church from the beginning. It was Was writings of the Holy Fathers. It was continued through the middle and received a new impulse by the in vention of the printing press, through which, in a short time, an incredible number of editions of the Latin Vulgate and translations in the vernacu lars were issued. It was perfected by the revision and authentic edition of Vulgate and the Greek the Latin Septuagint by Sixtus V. and Clement VIII. New light was thrown on the Scriptures by the monumental polyglot editions of Antwerp and Paris, and by the more recent works of Catholic com mentators, who, following in the footsteps of the Fathers, wrote profound and copious expositions of every book of the sacred text, and met the theor ies of the rationalists, as they came up with arguments taken from their ov favorite sciences of criticism and phil-The authenticity, integrity

various members of her councils. The doctrine of the Church, in re gard to the sacred books, may be thus briefly summarized: (1) tures have been at all times looked upon as sacred and divine. It is a natent, historic fact that the Jews pos essed a certain definite collection of books, which were regarded as sacred oracles of divine truth. Fiavius Jose phus, the Jewish historian, writes (Ad "We (the Jews) say Appion, I. 8): there is not an indefinite number of books at variance with themselves and contradicting one another, but only two and twenty books, containing ou entire history, and these are deserved v regarded as divine:" and again 'It is self-evident with what reverence we regard our books, for, although many ages have passed, no one has ever dared to add to or subtract from them, or to change them in aught ; but every Jew has been taught from his infancy to look upon these writings as the divine decrees, to adhere to them, and, if necessary, to die for them. This collection went by the name of Scriptures (writings by way of excel lence); sacred Scriptures; the Law the Prophets; the Books, etc.

and inspiration of the Holy Scriptures

have been defined and defended by

This constant tradition of the Jews was sanctioned by Christ Himself and the Apostles. Thus our Lord exhorts the Jews, "Search the Scriptures, for you think in them to have life ever lasting, and the same are they that give testimony of Me '' (John, v. 39;) and again: "These are the words which I speak to you, while I say to you that all things must needs be fulfilled which were written in the law of Moses, and in the Prophets, and in the

Psalms, concerning Me. The same belief in the sacredness of the Scriptures we find also in the teaching of the Apostles. We need only refer to St. Peter's first address on the day of Pentecost, or to St. Stephen be-fore the Jewish council, to convince ourselves of this fact. St. Paul characterizes the Scriptures as inspired of God; St. Peter, as a firm, prophetic word, prophecy which came not by the will of man, but which holy men of God spoke, inspired by the Holy Ghost. Hence the Scriptures have always been described in the language of the Church and the Fathers as communications of God to man, as divine oracles, God's letters to men, God's Word, and the written Word of God. It is plain, therefore, that the Scriptures contain a divine revelation manifesting the divine mind and will. This truth is clearly set forth by the Vatican Coun-cil. When speaking of revelation, it cil. says that "this supernatural revela- it." tion, according to the belief of the uni-

Scriptures and in the unwritten tradi-

But the teaching of the Church goes still further. The Scriptures not only contain a divine revelation, but what is more, they are inspired. documents, such as professions of faith, catechisms, the works of the Fathers, contain a divine revelation, yet no one asserts that such documents are in-What then do we understand by the inspiration of Holy Scrip ture? When we say that a document is inspired we mean that God is its primary author, while the human writer is only its secondary author. The Vatican Council puts this idea of inspiration in the clearest terms when it says: "These books the Church regards as sacred and canonical, not be cause they were composed by mere human industry and subsequently approved by its authority, nor because they contain a revelation without error; but being written by the inspiration of the Holy Ghost, they have God as their author, and as such have been intrusted to the Church. authorship on the part of God, then, that constitutes divine inspiration, not that universal authorship whereby God is the author of all things, nor special authorship, in the sense in which God brings about certain things by a special providence, but authorship in the strict and proper sense of the word, in the same sense as any responsible writer is said to be the author of those works that bear his name.

From this it is evident that God must exercise a certain supernatural influence upon the intellect and will of the writer, that the latter may con ceive the document as intended by God, and be determined or determine himself to its proper execution. must also extend to him, while writing, the necessary assistance that he may not err in the execution of the di-This supernatural in vine purpose. fluence is the primary and efficient cause of the document as such. This influence need not in any way interfere with the freedom of the inspired The secondary or human writer. author may or may not be conscious of the supernatural action of God. All that is needed is that God so act on the mind and will of the writer that He Himself must be regarded as the efficient and efficacious cause of the document in question. No verbal dictation on the part of God is required. Such is the opinion of orthodox theologians of the present day in regard to inspiration, and it seems to be the only view which can be reconciled with certain portions of the Scriptures in which the inspired writers appear to assume the entire responsibility of literary author-When, therefore, the Fathers of the Church say that the Scriptures are dictated by the Holy Ghost the expres sion must be taken in a wider sense. In this sense God is the author of the

The divine authorship is brought out very clearly in the Scriptures themselves. Christ Himself and the Apostles repeatedly represent God or the Holy Ghost as speaking through the Scripture or through the mouth of the inspired writers, while in other passages they represent the inspired writers as speaking in the Holy Ghost, and sometimes the Scriptures them-selves are personified as the divine Paul expressly calls the Scripture inspired : St. Peter assures us that the holy men of God, the sacred authors, spoke inspired by the Holy Ghost. The Council of Florence declares that "one and the same God is the author of the Old and the New Testaments; that is, of the Law, the spired by one and the same Holy Ghost, the saints of both Testaments have spoken." The same doctrine is taught by the Council of Trent, which extends this inspiration to the entire books, with all their parts, as contained in the ancient Latin Vulgate edition and the Council of the Vatican reiter ate the same doctrine on inspiration. Leo XIII., in his Encyclical on the Study of the Scriptures, reaffirms the same definitions.

entire Scripture and of all its parts.

2 Some Catholic writers however are inclined to limit the inspiration of the Scriptures from another aspect. They admit all that had been defined by the Councils of Trent and the Vatican, the divine inspiration extending to all the oks of the Tridentine canon, taken in their entirety and in their detailed parts, but by "parts" they would have us understand only those portions that pertain to faith and morals or to the upbuilding of the Christian doctrine. To such parts only they would vindi-cate divine inspiration, while portions of the Scripture not appertaing to faith or morals need not be regarded as inspired, and may therefore be subject to he subject to errors in historic and scientific facts and statement not re garding faith and morals. This, however, seems ill in keeping with the teachings of the Fathers and the Canons of the Councils. The Councils make no distinction between part and part. God is the author of each part, and is therefore responsible for the truth of each fact or statement as it proceeded from the pen of the inspired writers. The holy Fathers have been very solic itous to reconcile every appparent contradiction to the Scriptures, however slight they may have seemed con-vinced of the absolute innerancy of the sacred writers, also in matters not pertaining to faith and morals. Hence the inviolable canon of St. Augustine: "If in the Scriptures we should meet any error, we ar not permitted to say the author has not attained to the truth, but either the manuscript is faulty or the translator has erred, or thou dost not understand (In Ps. Serm. 118.)

It is not to be wondered at, then, versal Church, is contained in the that the more conservative schools of

theology have expressed themselves as strictly opposed to the obiter dicta theory, which lett the sacred writers free to err in certain minor details not pertaining to faith and morals, and that they regarded such doctrines as fraught with dangerous consequences for the integrity of the Scriptures.

modern French writer does not seem to put it too strongly when he says We cannot disguise from ourselves that the new opinion, which limits in spiration and freedom from error simply to those passages of Scripture which concern faith and morals, has This being lately made rapid strides. admitted, the conclusion may be drawn that the historical books- $e.\ g.$, Kings, Chronicles, Judges, etc.-may be in spired and free from error only in their dogmatic and moral parts. In this case we shall soon have to suppress two-thirds of the Bible." The Encyclical of Pope Leo XIII. rejects this theory in most unmistakable terms. would be altogether wrong," writes the Sovereign Pontiff, "to restrict the inspiration to some parts of the Scrip tures, or to allow that the sacred writer has erred. For the method of those is not to be tolerated who endeavor to extricate themselves from difficulties by conceding that the inspiration extends, indeed, to matters o faith and morals, but no further. For all those books which the Church receives as sacred and canonical in their entire-ty and in their parts have been written the dictation of the Holy Ghost. But divine inspiration, far from being compatible with any error, of its very nature not only excludes every error but excludes and rejects it with the selfsame necessity in virtue of which God, the Supreme Truth, cannot be the author of any error whatsoever.

It must be of particular interest to know the Pope's mind upon the so-called "higher criticism." There is a higher criticism for which the Pope has the highest possible appreciation. is the broad criticism that is based, not on gratuitous assumptions, arbitrary rules and philological subtleties, but or thorough knowledge of philosophy and dogmatic theology, on familiarity with the original languages of the Scriptures and of the cognate idioms, on history, ethnology, archaeology profound scientific research. To this kind of higher criticism His Holiness exhorts the scripturist and the student of the sacred sciences generally. for the so called "higher criticism" of the age, which is based only on grammatical subtleties, philological hair-splitting and historic surmises, the Pope has no use, and thus he writes:
"Without reason, and to the detriment of religion, has been introduced an artifice called by the spacious name of 'higher criticism,' according to which the origin, genuineness and authority k are wont to be decided from so-called intrinsic reasons. the contrary, it is manifest that in questions, of a historical nature, such as that of the origin and the preservation of the sacred books, the evidences of history are paramount, and are to be most carefully explored and examined, that, on the other hand, those intrinsic reasons are not of such weight that they should be brought to bear on the matter, except as subsidary evidence. Else great inconveniences are certain to follow, for the enemy shall then gain greater confidence in attacking and discrediting the authenticity of the sacred books. is called higher criticism will eventually lead to this, that each one wil follow his own whims and prejudices in the interpretation of the Scriptures. Hence no light will be thrown on Holy Writ, no benefit will accrue to science, wide which is the index of error will prevail, as the leaders of this novel science give ample evidence. Moreover, since t of its advocates are imbued with the doctrine of false philosophy and rationalism, they will not shrink from eliminating from the books prophecies miracles, and whatever else there is of a supernatural character." These are the well-weighed words of the great

Pontiff of the age. 4. Another point upon which modern theologians look for instruction to Leo XIII. is the use of the Latin Vulgate. This version of the Scriptures had been declared authentic by the Council of Trent. The sacred synod decreed and declared that the same ancient and vulgate edition, which has been sanctioned by the continued use of ages of the Church, was to be regarded as authentic in public lectures, disputations and sermons, and that no one should dare or presume to reject it. This declaration of the Council of Trent was an eye-sore to "higher critics," who consider themselves the divinely constituted custodians or rather restorers and demolishers of the sacred text. A de-parture from it would have been, in their eyes, a consummation devoutly to be wished for. Leo XIII., however, far from making any innovation on this point, enforced anew the decree of Trent, while earnestly inviting and exhorting the Scripture student in cases of doubt to have recourse to the

original texts. 5. A few words on the universal canon of interpretation of the Scriptures. On this point the Council of Trent issued the following decree For the restraint of audacious minds. the sacred Council decrees that no one, relying on his own prudence in mat ters of faith and morals pertaining to the upbuilding of Christian doctrine, distorting the Scriptures to his own opinions, dare interpret the sam Scriptures contrary to the meaning that our Holy Mother the Church held, and holds, whose province it is to judge of the true meaning and interpretation

the interpretation of the Scriptures is, therefore, the authority of the Fathers. If, then, the meaning of a text is defined by the Church, as in the case of the words, "This is My Body." "This the words, is My Blood," the interpreter must de-fend that meaning. But if the meaning of the text is not defined, he must not give any exposition which would conflict with any point of the Church's teaching, and the same rule holds in regard to the unanimous teaching of the Fathers in matters of faith and

The reader who has no knowledge of our Catholic commentators may be inclined to think that the Catholic Scripture student, who has his way thus marked out for him, has comparatively easy work-that nothing is left to private judgment. is a great mistake, which may be corrected by a mere glance at the works of any of our great commentators, ancient or modern. Here we find the greatest freedom of treatment. The number of texts whose meaning is de termined by the teaching of the Church or the Fathers is exceedingly small. If there is a definition of the Church or a consensus of the Fathers on a certain text, it is the duty

of the Catholic commentator to estab

lish that meaning. If not, he is free to

follow his own opinion, provided it be in concert with Catholic teaching. The Catholic commentator must bring to bear on his subject all that ancient and modern science, history, offer for his philology, etc., can aid. Even a superficial glance at the "Cursus Sacræ Scripturæ," in course of publication by the German Jesuits. will convince the reader that Catholie Scripture studies are conducted according to the most scientific methods This is a work of some sixty bulky volumes, of which about forty already been given to the public. Father Maas's work, entitled "Christ in Type and Prophecy," and his recent commentary on St. Matthew, which commentary on St. Matthew, which are written in the vernacular, may serve the same purpose. learned scripturists, who are all masters of the "higher criticism," find the conclusions of "higher critics, and bring the Scriptures and all their parts into best harmony with the teach-I refer to these ing of the Church. works as among the most modern

specimens of Catholic Scripture study. I have probably transgressed the limits intended for this article, and yet have been forced to leave much unsaid that might serve to make the subject more intelligible to the Those who would average reader. have a fuller treatment of the matter I would refer to an article of mine, en-"The Pope and the Scriptures, in the American Catholic Quarterly for April, 1894, which contains an extended commentary on the encyclical Pro videntissimus Deus; or an excellent little book, entitled "Chapters of Bible videntissimus Study," by Prof. Heuser, editor of the American Ecclesiastical Review (Cathe dral Library Association, New York). Jas. Conway, S. J.,

Church of St. Ignatius Loyola. May 25.

A UNIQUE RELIGIOUS ORDER.

V. M. Crawford, one of our ablest English writers, in the Catholic World Magazine for June presents an intensely interesting story of the inner life among the Beguinages of Holland. It is altogether peculiar that a number of women should live under the same roof and in the same common life, and while preserving a great deal of their own individuality and independence, at the same time enjoy peace and harmony of convent Miss Crawford says:

"Amid all, in modern Belgium, that is characteristic of the ancient Flemish provinces, nothing—neither belfry nor town hall, neither the Gothic cathedrals with their Renaissance decoration, nor the stately highgabled guild-houses testifying to the prosperity and piety of earlier cen--is so exclusively representative of Flanders as the Beguinages, which have existed in many cities since the close of the twelfth century.

AN EFFECTIVE PARODY.

The story is told as an actual hap pening of the choir boys of an Episco palian Church who took sides with the High Church rector against the Low Church congregation. The processional cross had been introduced, but was withdrawn on account of the strong objection to it. The following Sunday the boys varied the familiar words thus :

Onward, Christian soldiers, Marching as to war With the cross of Jesus Hid behind the door.

At first the congregation did not catch the words, but as they were re-peated a smile spread over the faces of all. After that the cross was never "hid behind the door," for the parody had accomplished what the rector had been unable to do. It was believed that the boys originated the skit, but it is more likely that some of them heard the words from their elders. The Bishop of Springfield, Bishop Sev mour, is the author of the version, and he first quoted it at a meeting of the House of Bishops in this city, when some of the Bishops objected to the use of the cross in Trinity Church.-New York Tribune.

St. Augustine had two books which he loved, the New Testament and the "Imitation." From these two sources of the Scripture; or also contrary to the unanimous consent of the Fathers.

The general rule to be followed in

RATIONALISTS AND THE CATH-OLIC CHURCH.

It is a strange fact that so-called ationalists, men who do not believe in the Bible, look upon the Catholic Church as the most legical of all Christian Churches; the only logical Chris-tian Church, and the only one that if one that if they could believe in God and revels. tion they would adopt. No priest, nor man of the world who has come much across infidels but must have heard them repeatedly say: "The Catholic Church is the only Church I could ever believe in. It is the only logical Church, and if I had faith in revelation and God I would adopt it. All other Christian Churches are not worth considering."-American Herald.

C. O F.

Toronto, June 10, 1890.
The hall of St. Leo Court, 581, corner Queen and McCaul streets, Toronto, was crowded with ne members of the order on last Trursday, yenning. As Bro. W. T. J. Lee, Past Provincial Chief Ranger, is about to enter the bonds of emmers of the order on hast Inturesay emms. As Bro. W. T. J. Lee, Past Provincial icf Ranger, is about to enter the bonds of trtimony, the members took this opportunity show their appreciation for his valuable vices in the order, by presenting him with the state of the part of the

	was well rendered. Bro. J. Ryan accompanist.
į	SoloMr. W. Finnigan.
	SoloMr. O. Murphy.
ı	Solo Mr. A. Travers.
	Mr. R. Curtis. Violin Selections
ı	Solo
	Mr. J. McGee.

Refreshments were then partaken of, after which Bro. J. O'Toole read the address as fol-

To W. T. J. Lee, Esq., Past Provincial Chief Ranger, Catholic Order of Foresters: ar Sir and Brother: Having heard that were about to enter the happy state of rimony, we, the committee representing Courts of the city of Toronto, hasten to offer our congratulations.

the Courts of the city of Toronto, hasten to offer you our comparatulations. Your unturing zeal and unrelaxed activity in promoting the welfare of our noble order have endeared you to the hearts of the members. We therefore ask you to kindly accept this lamp, not for its intrinsic value, but as a slight token of appreciation for your self-sacrificing labors in the interests of our beloved association which have won for you the admiration of all and also as a token of the ties that bind us—ties more binding than the Gordian Knot cut by the Macedonians when they went to the conquest of the world.

That your future may be one chain of continued success and prosperity, and that joy and happiness may always strew your pathway through life is the earnest wish of the Catholic Order of Foresters.

Signed on behalf of the members, D. Bracken, D., it. Cusack, John Ryan, M. J. Healy, J. J. O'Toole, F. J. Riordan, H. A. Miville, J. J. Nigntingale (Secretary), John J. O Reilly (Chairman).

Chairman).

The presentation was made by Bros. F. Riorlan and J. Ryan.

Chairman). The presentation was made by Bros, F. Riordan and J. Ryan.

Bro. Lee replied in feeling terms, since rely thanking the members for the kind expressions contained in the address. He said that words were wholly inadequate to convey the sentiments which he fold at this mark of their kindness and also for the loyal support he had received from the members during the time which he occupied the highest office within the gitt of the order in Ontario. He considered the great success of the order due to the united efforts and earnest co-operation of officers and members, and concluded his reply by wishing the members every happiness and prosperity and the order immense success in the future.

Rev. S. J. Grogan, C. SS R., expressed his pleasure at being present. Knowing Bro. Lees owell he could heartily endorse the sentiments expressed. His admirable qualities had won for him a warm place in the hearts of the members. He therefore wished to convey to Bro. Lee's earnest work for the advancement of the order, and the success that crowned his efforts would be a lasting monument to his zeal, He congratulated St. Leo Court on the excellent talent of its members, and said he would long remember the enjoyment of the evening's entertainment.

Bro. J. J. Nightingaic then referred in cloquent terms to the carnest work of Bro. Lee'not only in Toronto but throughout the entire province, and said he considered that it was his earnesstness in the cause of Catholic Forests which it has achieved in this province,

setry which won for the order the marked suc-cess which it has achieved in this province, and his able administration wan for him the esteem and respect of officers and members alike.

Refreshments were again partaken of, after

which the second part of the programme was rendered, as follows:
SoloBro. Lee.
M. A. Thompson.
Reading J. Costello.
M. Mack
Violin selections
The St. Clement's Glee Club then entertained the members. They sang several choruses which were highly appreciated. The entire audience then sang "For He is a Jolly Good Follow," with three cheers and a tiger, which brought to a close a very pleasant and most enjoyable evening's entertainment. St. Lee Correspondent.

FROM ALLISTON.

It is now upwards of two years ago that the congregation of Alliston decided to enlarge and decorate the sanctuary and erect a new altar, which improvements were completed in time for the celebration of the silver jubilee of the beloved pastor, Rev. H. J. Gibney, in September of that year.

The altar is a beautiful specimen of the carver's art, and is from the hands of J. Rosenblatt, St. Clements, Ontario. In the middle of the altar is a beautiful statue of the Sacred Heart, by Rosenblatt and Co., Milwaukee, Wis. The decorations in the sanctuary were done by Mr. J. J. Goldie, Alliston, and reflect great credit on that gentleman. Since my last visit to Alliston the whole body of the church has been decorated by the same artist—to match the sanctuary. A very interesting feature of these decorations is that they are copied from one of the side chapels of Notre Dame, Paris, France. I congratulate the pastor and people on the success of their noble efforts in thus bringing about a mest laudable and praiseworthy undertaking. Well and truly can they say "We have breed, Oh Lord, the beauty of thy house, and the place wherein Thy glory dwelleth."

June 10, 1899. say "We have I thy house, and dwelleth." June 10, 1899.

NEW BOOKS.

Our Monthly Devotions, by Very Rev. Dean Albert A. Lings (16 mo., cloth, red edges, \$1 25), is a work that should be in every Cataloic home, as it treats of the different devations asigned throughout the year and contains prayers for the various feasts of the Church, as well as the Ordinary of the Mass, Vespers for Sundays, Exposition and Benediction of the Most Holy Sacrament, Devotions for Confession and Communion, etc. The type used is large and clear, and the volume is a handy size.

HONORS IN WASHINGTON.

FIVE . MINUTES' SERI

Fourth Sunday after Pent

"Seek ye therefore first the king and His justice and all these thin added to you." (Matt. 6, 33.)

My dearly beloved breth

SAVE YOUR SOUL.

RY A PROTESTANT MINISTER.

XXXVIII.

It will be understood that in my al-lusions to Doctor Sheldon's defence of Martin Luther against the charge of moral obliquity in having sanctioned the bigamous marriage of the Landgrave Philip of Hesse, I am not speaking from immediate knowledge of the Doctor's paper. I have never seen it myself, but I take the description of it from another theological professor of the Methodist Church, who assures me that, in his judgment, it is entirely conclusive for Luther's acquittal.

There is no dispute on any hand that Luther, although very reluctantly, did give a formal sanction to the Landgrave's bigamy, and that he was sup-ported in this by Melancthon, by Bucer and by other Lutheran clergymen and divines, Melancthon being a divine but not a clergyman, unless, which I have never heard, he had been ordained by Luther. By Luther's advice, he attended the bigamous wed-The marriage was actually celding. The marriage was actually celobrated by the Landgrave's chaplain,
Dionysius Melander, who had him
self been married to three wives,
all of whom were living, and from
none of whom he had gone through
any form of divorce. The bigamy
was also sanctioned by the leading
Lutheran prince, the Elector John
Frederic of Saxony, who was represented at the wedding by an envoy.
The wedding took place at Rothenburg The wedding took place at Rothenburg on the Tauber. Bucer, as well as Melancthon, [was present. Bugen-hagen, "the Apostle of the North," the father of Lutheranism in Lower Germany and in Denmark, was even more eager in his championship of polygamy than his colleagues. In contempt of the fact that through all ages polygamy had been almost unknown in Greece, and was abhorred by the Romans, he maintained that in the church of Corinth, a city which was then a Roman colony, the Christians practised polygamy, not as one of the gross abuses which Saint Paul rebukes and cuts out, but as having full apostolic approval! (Lanz 456.)

Some of these writers dragged in the stolic direction that the ministers of the Church should be "the husbands of one wife," as proving that the laymen might have each as many wives as he liked. As three or four scattering cases seem to have been about all that had been known of polygamy among the Greeks for at least a thousand years (in Christ's time it had died out among the Jews also, a few princes excepted, it is certain that there could not have been an apostolic reference to a distinc-tion which did not exist. The Apostle is undoubtedly forbidding the advance ment to the ministry of twice married men, a restriction which gave the Church a higher standing among the heathen themselves, who held the refusal of a second marriage in special honor. True, our popular Protestant theology rejects this interpretation, for it is against our practice. We submit ourselves implicitly to Scripture, but we sometimes prudently secure this re-sult by first submitting Scripture im-plicitly to ourselves. In short, there was no worthless and distorted argument that could be raked up out of the Old Testament or the New which was not pressed into service by these Lutheran divines to quiet uneasy sciences. Doubtless they had great need of sophistries to quiet their own. This, however, does not seem to apply to Luther, for he had deliberately declared the lawfulness of polygamy six-teen years before. Melanethon also had defended it some seven years be-

This bigamy of Philip is something tant becomes more detestable and sick ening the more we examine it. By his first marriage the Landgrave was the father of seven children, and an eighth was born to him while he was making arrangements for his polygamous bridal. By the vicious courses of his whole life, as he owns at this very time (heyd 3,226 232), he had involved elf in an evil disease. Instead of repenting of his sin in exposing his previous offspring to the bideous infection, he now proposes—as an evangel-ical believer and chief patron of the Reformation—to amend his sin by committing two greater sins, by dragging a maiden into an infamy that should last through all ages, and by becoming the father of a second brood, tainted by a parent's crime from their birth. He did indeed have many children by this horrid connection, and it is som relief to the sense of dramatic justice to know that among them "fraternal discord, bloody crimes and madness luxuriated in fearful fullness." (Has sencamp 1.506

The Elector John Frederic, the rig orous purity of whose morals is praised by Ranke, in evident ignorance of the damning facts that have since appeared, had sanctioned the bigamy, and sent a representative to the wedd When it came out, however, he was frightened, lest he should be found an accomplice in a crime which, by the laws of the Empire, involved infamy, imprisonment, and the loss of half the goods, and he instructed his chaplain to write against polygamy Before the book came out, however the furious Landgrave reminded thi prince of higher rank that if polygamy involved imprisonment and confisca tion, the moral offences of which the Elector knew himself to be guilty, laid him liable to the death of fire. No more was heard of the treatise against polygamy. (Lenz 302. Janssen III.

Dean Hodges, it appears, maintains that the Reformation was a rising up "all that was pure and manly"

against all that was impure and unmanly. The present writer is glad to own himself a son of the Reformation. Her chief comfort and conmanly. The present writer is glad to own himself a son of the Reformation. For two hundred and ninety-five years his family has been not only Protestant but Puritan. He has never had a thought of surrendering the many and great benefits which, in his apprehension, he and his race owe to the mighty movement of the sixteenth century. Our business, however, is to describe facts, not to create them. To describe the Reformation as Purity and Manliness arraying themselves against Vile ness and Servility, seems a little strange, in view of such Protestant leaders as Henry VIII., Martin Luther, John Frederic of Saxony, Philip of Hesse, Thomas Cromwell, Thomas Cranmer, Martin Bucer, Philip Melancthon, John Bugenhagen, Andrew Osiander, Elizabeth Tudor,

arrayed against such Catholic leaders as Thomas More, John Fisher, Reginald Pole, George of Saxony. Albert of Bavaria, the Brethren of the Charterhouse, the Abbot of Glaston-bury, the Abbot of Westminister, Ed-mund Campion, Robert Southwell, mund Campion, Robert Southwell, Charitas Pirkneimer, and the whole body of the Wurtemburg nuns. I do not include John Calvin, for I believe him, all slanders to the contrary notwithstanding, to have been both bold and morally strenuous, nor Theodore Beza, for he, too, seems to have been grossly calumniated. Throw in Lati-mer, Ridley, and Jane Grey, and we bring up our Protestant list. Throw in Philip II., and many will say Mary Stuart, and we bring down our Catho-lic. But how, on any fair principles of selection, we are to make out the leaders against Rome specifically represen tative of purity and manliness, and their opponents specifically representa-tive of the opposite vices, is a question over which the reading and writer a good deal tewildered. To be sure, the Dean's definitions of Dispensations and Indulgences are more be wildering yet. Still, as it hardly consists with modesty to assume that we know more than this distinguished gentleman, we will look into these matters more fully. He seems, at least, to understand them better than the Roman Catholic Church herself

why not, then, better than we? Except a final summing up, we judge ourselves to have no further occasion to consider the moral aspects of this infamous case. These seem to reveal themselves in the phosphorescent ghastliness of absolute rottenness. We will therefore next consider it on the side of law, civil and ecclesiastical. Charles C. Starbuck.

Andover, Mass.

TYPES OF PARENTS.

An Eloquent Priest Draws Word Pictures of Different Kinds of Fathers and Mothers.

In a course of Lenten sermons preached by Rev. Morgan M. Sheedy, ector of St. John's Church, Altoona, the eloquent priest discussed the im portant question of the duties of Christian parents. In the discourse devoted to this subject the following passages occurred :

"Let us look for a moment on two

familiar types of parents. There is the good Christian father. What is more like the grace of God than the influence of such a father? What more noble and edifying than his virtue and beautiful Christian character? In him are chiefly seen those manly virtues which are the highest form of human excellence, strong love, great self-restraint, a sacred regard for truth, sterling honesty, franknes and generosity of heart. He is sin-cerely religious, without the slightest trace of cant or hypocrisy; he is given to prayer and steadfast application to religious duties; he is serious-minded and is a lover of the higher and better things of life. He brings into his home every good influence that art or science or literature places within his reach. He is cheerful and contented with his lot, yet labors to advance with a steady, persistent industry. In prosperity he is not puffed · in adversity he is not cast down up; in adversity he is not cast down His friends find him always the same He spends his evenings mostly at home and finds his chief happiness in the company of his wife and children. He has the confidence and love of his little ones. To make them happy and help them grow up good Christian men and women is his first thought and

his greatest joy.
"Let us look also for a moment at the good Christian mother, whose life is one unbroken round of acts of affection and self sacrifice. Note her wonderful patience; the sweetness and calmness of her life, her quiet and gentle ways, her great desire to bear, if necessary, the whole burden of the family. See her watching at the sick bed the livelong night, passing silent ly back and forth through the dark room, listening to every breathing of the sick child, answering every sigh with a comforting word, or a cool drink, or a soft caress. It is only in the next world will be revealed to us the loveliness of such devoted souls. Here we catch but a faint glimpse of such tender, surpassing that of a truly devoted mother's affection. The words, the tones of voice, the very silence, the manners, the doings of a good Christian mother diffuse what the sacred Scripture calls the fragrance of precious ointments around her household. She is patient, she smothers her anger, she always a kind word to speak of her

neighbors, she suffers the impertinence

makes the home bright and cheerful,

she has a constant care of ber children. She knows where they are every hour

of an unruly child in silence. She

solation is in seeing them grow to man's and woman's estate true sons and daughters of a good Christian mother. And surely such they will be! From such Christian parents and

out of homes where such a father and mother heartily co operate in training their children will come the men and vomen who are to renovate and save ociety. Nowhere else can they be Once more let us look at another

type of parent, perhaps no less familiar than the one we have just been considering. He, too, may think himself a fairly good Christian father or she a devoted Christian mother.
What claim have they to the title?
Are they suffering their little ones to come to Christ and to walk in ways that lead to God's kingdom? Far from it, indeed. What are the father's ideas of Christian duty to his family and children? He thinks he has done all demanded of him when he provides food and clothes and a place of shelter for them. If he turns over to the mother, his month's earnings he acquits himself of all further domestic obliga-tions. He has done, he fancies, all that can reasonably be expected of He spends his evenings away him. from home. Home is for him only a place to eat and sleep. He gives little or no thought to the proper training of his children—he leaves this weighty responsibility entirely to the mother, and she finds it, especially in the case of the growing boys, too much for her very best efforts. Many of these boys are on the streets, and curfew laws are being revived to put them within The children, like the father doors. have no tie or interest in the home and the education of the street is far from being salutary. These boys help to fill the great army of vagrants and criminals constantly increasing in our American cities. And this has come about through the indifference and bad example of this kind of father-all too common in our day.

"Then there is the careless and un worthy mother who is interested in everything and everybody but her own family and her own home. oo, is not so rare as some people may imagine. She is a growing quantity, ecoming more and more in evidence There is a craze among a certain class of women nowadays to belong to some organization and to meet together in convention. Women's societies, women's clubs and 'ladies' auxilaries are everywhere increasing. Mothers and young women, tollowing the example of sons and fathers, are turning their backs on the home with a result much to be deplored. Then there is the married woman who would stifle the maternal instinct and looks upon motherhood as a burden; children are such a care and bother, interfering so much with her comforts and pleasures Such a woman is a product of our materialistic civilization - childless ecause she is Christless and Godless. It will be an evil day for this or any ther land when such women abound Of the bad or wicked parent I have not spoken. Because I hope such are not found among those who deserve the name of Christian. I have taken only two familiar types—the good Christian father and mother and those who are only nominally Christian. Among which class do you find your elves? If among the indifferent Christian parents of our time will you not, for your own comfort and happiness as well as for the welfare of soci ety, the honor of the Church, the glory of God and the salvation af your own flesh and blood, devote more care and the subside and pass away. attention to the training of your children? To lead them to Christ and God's eternal kingdom follow these hree simple rules: 1. Always give them good example, in word and act. Love them with that tender,

patient love of your heavenly Father: Love from its awful throne of patient power Folds over the world its healing wings.

So will it do over the Christian household. And 3. Pray daily for your children, in the words which Jesus Christ prayed for His apostles to His Father: 'Father, keep them in Thy name, whom Thou hast given Me, that they may be one, as we are also as one; that they may be Thine and emrin Thine forever."-Philadelphia Standard and Times.

MASS ON A MAN OF WAR.

Father Chidwick, the heroic chaplain of the ill-starred Maine, thus describes pretty feature of "rigging church" on an American warship: "When the preparations are finished, word is sent to the officer in charge of the deck, and at the appointed time the churchbell tolls and the church pennant is raised above the Stars and Stripes The church pennant is a small triangular flag bearing the symbol of the Cross. It is the only flag ever placed above our country's; and the act is a beautiful acknowledgment from our country of her dependence on God, and is a sign to all right-thinking minds of the reason of her continued glory and prosperity. We feel that as as she will lower her flag to that which is recognized as God's standard, she will lower it to none other." It would be interesting to know when the beautiful custom described by Father Chidwick originated and who chose the Cross as the emblem of religion. - Ave Maria.

"Like diamonds raindrops glisten." Drops of Hood's Sarsaparilla are precious jewels for the blood which glisten in their

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then would endure them with such a cheap and effectual remedy within reach?

zine article which was commented upon by the Review a couple of weeks since that in the discussions now being waged between the "High" and "Low" churchmen in the Anglican Establishment, law and history were both on the side of the latter individuals, he made a statement which was certain to be called into question by the Ritualists. It appears that the Professor did not have to wait long for the expected contradiction. That has come to him in various forms and from various sources. But if the Ritualists imagined that the Canadian "Low" churchman had no proofs wherewith to substantiate his original statement, they must have been very disagree-ably distillusionized when they read his rejoinder to their reply to his first article.

Professor Smith does not recede an inch from his first position. He re affirms that by the showing of law and history the Church of England is and always has been Protestant, and has, consequently, no right not title to call itself or any of its belongings Catholic He asserts that it was impossible for any Church to be more thoroughly in nmunion with another than was the Anglican Establishment, in the days of Edward VI, with the Protestant churches of continental Europe. Proestant divines were brought over to England, he says, to assist in establish ing and forcing upon the people the English Reformation. Peter Martyr English Reformation.

and Bucer were made theological professors in English universities. coursel of Calvin was sought by the English reformers. Catholic bishops were imprisoned; Catholic churches were rifled of their ornaments, and albeit an episcopal form of Church government was retained in England for the reason that the reformers considered that more favorable than the opposite form to the monarchical idea, was discarded in other lands, like Germany and Scotland, where Episcopalian government was intro-duced. The Anglican Bishops were compelled to take out patents for their office and its exercise from the crown ; and that fact constituted of itself a practical denial of the subsequent laim of apostolic succession. Professor asks the Ritualists to explain why, if the reformed Church of Eng-land was Catholic, all the Catholic Bishops, with a single exception, re-fused to conform and were ejected from their Sees on the accession of the Protestant Elizabeth; why in the reign of that queen were Catholics sent to Tyburn, and why was the celebra tion of the Mass, which he calls "the soul of the Catholic system," made a

The Canadian Professor evidently does not rate over highly the leading lights in the Anglican "High" Church ranks. He says that Cardinal Newman and his circle, whom he calls the first Ritualists, were "men superior to any now in the Ritualistic field, and he makes a good point against the 'Catholic" claimants when he says that before the great Oratorian and his friends left the Anglican ranks they exhausted every resource to re-concile their convictions, which were truly Catholic, with the articles, formalaries and laws of the Established Church. As a Tractarian or a Ritualist, if you will, says Mr. Smith, Newman was theological. The "High" churchman of to day is simply emotional and esthetic, and his movement,

The views which the Anglican Ritualists entertain regarding other Churches, could they be honestly expressed, would be very strange ones, Mr. Smith imagines: and he ventures the following definition of those views:-

"The Church of Rome, to whom he (the Ritualist) has expressly appealed, treats him as a heretic, his orders as a nullity, and his mass as a delusion. Either she is right, or she must herself be heretical [in the Ritualist's opinion]—at any rate, schismatic. The mass as a delusion. Either she is right, or she must herself be heretical [in the Ritualist's opinion]—at any rate, schismatic. The Greek Church, having been more than once approached, refuses communion with the Church of England, while the Church of England denounces the Greek Church as heretical whenever she repeats the Athanasian Creed. The Ritualist regards all non - Episcopal Protestants as out of the Church pale, and their sacraments as nullities because they lack apostolic succession. It would seem, therefore, that from the Ritualist point of view the orthodox Church and the pale of salvation must be confined to a party in the Church of England which has existed for little more than half a century, which is still but a small minority in the Church, and is now in a state of open insurrection against church law and the Bishops. Is there not some probability of another case like that of the Church of the Nonjurors, which at last ended under one hat?"

Such an ending as that for the novement which makes the infallibility of the Pope the main objection to going-whither it should logically go over to Rome, would render the Ritualists even more ridiculous than they now appear in unprejudiced eyes. -Sacred Heart Review

You May Bend the Sapling, but Not

the Tree."

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TORONTO, CANADA.

woman, a member of the Four Hundred, who was married to another member of the Four Hundred the very day she secured a divorce, aroused more hostile comment and more genuine solicitude for morality in our country than we believed to be pos sible. Cardinal Gibbons stigmatized the offence as "a crime against the laws of Jesus Christ," and the secular press has begun to discuss anew the question of divorce and the need of uniform divorce laws. Indeed, it is long since that unsavory subject received such a thorough ventilation.

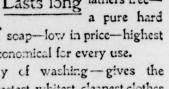
social leader in New York is especially shocking. Unquestionably, she dis-played wretched taste in the hurried remarriage." She was the wife of one man at noon and she was legally the wife of another man before even It is hard to see how she is entitled to more regard than any poor wanton that wanders the streets; but, on the other hand, wherein does the con duct of this woman differ essentially from the conduct of the numerou thousands that play fast and loose with marriage every year and go their flower-strewn way unrebuked by the secular press or the secular pulpit?

lacking the sincerity and conviction ally grow peppery and abusive because of the Tractarians, he thinks will soon a woman commits an offence against refined taste.

only what she had a right to do according to the laws of our country and the teachings of Protestantism. What she has done any one else may do : and doubtless many timid souls who have hitherto been deterred from such a course by the fear of social ostracism will pluck up heart when they learn that the leaders of fashion contract adulterous unions, that so-called ministers of the Gospel officiate at them and that society takes the prin-cipals to its arms without even a decent grimace. It is vain to talk about reforming divorce laws long as the public conscience stands as it does. It is not a matter of law but mutual agreement the moment it be-No considerations of ies.

The relaxation of the public conscience in this matter and the clerical agnosticism that flourishes with it are the two chief fruits of "the glorious Reformation:" and now one can only and scandals in high life it will require to teach sensible people that the work of preserving the faith and morals of the nation lies exclusively with the Catholic Church .- Ave

Send your address and the addresses of your friends to Benziger Brothers, 36 Barclay St., New York, and they will mail a free sample copy of "Our Boys" and Girls Own," the new illustrated Catholic monthly, 75 cents in postage stamps, sent to Benziger Brothers, 36 Barclay St., New York, is the easiest way to pay for a year's subscription.



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The notorious conduct of a New York

We do not see that the case of this

She was a social leader, a person of prominence! So were Henry VIII. and Philip of Hesse, who first gave the example of divorce with the plenary approbation of the founders of Protest ism. In fact, the Protestant system was created solely for the purpose of securing a divorce for these two society leaders. But to get married again so soon! We have already admitted that it was execrable taste, but—de qustibus non! A lapse from good taste is hardly even a proper matter to discuss, much less to shriek about. Editors do not gener-

The truth is that this of religion. If marriage is-as non-Catholics hold-merely a human contract, it will be dissolved like any other comes irksome to the contracting part-

taste" will avail to put down an unhallowed master-passion; to rekindle the ashes of dead affection; to soothe the galled spirit that mutual contradictions, jealousies and asperities have made sore. The power of conscience done will hold men and women to their duty when the whole current of nature sets away from it; and that power can be aroused only when the sacramental character and the consequent indissolubility of marriage is accepted as the basis alike of duty and of legislation.

Maria.



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by a public miracle the Real Presence of Jesus
in the Blessed Sacament:—The King of the
Precipice (illustrated): How Jack Hildreth
Freed Winneton from the Comanches, by Marion Ames Taggart, author of The Blissylvania,
Post Office; Three Girls and Especially One,
By Branscome River, etc., etc.; Fast Asleep
(illustration); Past Mending (illustration);
Mary, Queen of Heaven (illustration); You're
Out (illustration); Playing with Kitty (illustration); Stolen Fruit (illustration). An Army of
Two: A True Story: Our Blessed Mother and
the Divine Infant (illustration). This little
Annual has also an abundance of games, tricks
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Glass, A Home Telephone, To Preserve Flowers, Another Way To Keep a Bouquet Fresh;
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Sealed tenders, addressed "Inspector of Penitentiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Tuesday, 20th of June, inclusive, from parties desirous of contracting for supplies for the fiscal year 1899 1999, for the following institutions, name-

Kingston Penitentiary,
Yi:—
Kingston Penitentiary,
St. Vincent de Paul Penitentiary,
Dorchester Penitentiary,
Manitoba Peniteniary,
Manitoba Peniteniary,
Regina Jail,
Prince Albert Jail,
Separate tenders will be received for each of
the following classes of supplies:—
1. Flour (Canadian strong bakers').
2. Beef and Mutton (fresh).
3. Forage,

Coal (anthracite and bituminous).

Groceries. Coal Oil (in barrels).

Dry Goods.
Drugs and Medicines.
Leather and Findings.
Hardware.
Lumber.

12. Lumber.

Details of information, together with forms of tender, will be furnished on application to the wardens of the various institutions.

All supplies are subject to the approval of the Warden,
All tenders submitted must specify clearly the institution or institutions which it is proposed to supply, and must bear the endorsation of at least two responsible sureties.

DOUGLAS STEWART,
Inspector of Penitentiaries,
Department of Justice, Ottawa, May 27th,

Department of Justice, Ottawa, May 27th, 1899,

learn from this day's gospel t Divine Saviour, surrounded h multitude who were desirou the word of God, went into that is Peter's, ship and ta people the words of eternal Lord having first provided necessities of the soul and the ing to the sustenance of teaches us by His divine what we read on nearly ever the gospel, namely, that our should be devoted to the sal our immortal soul, and that body should receive only second tention. Even the natural things requires that the first est attention be paid to pre ious and imperishable in pre est attention be paid to the is question of the weal or veternity, all temperal cons

must be regarded as naught

But alas! no sacred truth o religion is so little apprecia lightly considered as the hol portant doctrine of the infin of the soul. Of what does to the majority of men cons cringing and craving for th the earth? To accumulate enjoy some pleasures, men post to pillar, day and nigh no sacrifice too great, no lat ficult. But to save their soul part of themselves, this trea has been purchased by th blood of our Lord Jesus Ch this so few seem to think or care many who appear not ev that they have an immortal less do they use all their en sanctify it by a virtuous life If the body suffers an

what lamenting and grow physician is immediately costliest and most disagree cines are taken without No matter how painful th operation or amputation m gladly submitted to, provid health may be restored. If the soul is sick, sick unto even spiritually dead, sepa God by mortal sin, on the b and liable to fall into this moment and eternally daw do they care? They talk dance and amuse thems nothing were to happen. mit weeks and months, ye pass without presenting the fore the physician of the confessional, to be restored of grace and thus saved fr

Oh, what sad blindness,

ful negligence ! For "W

profit a man if he gain

world, and lose his own

what shall a man give in e his soul?" (Matt. 16, 26 What will it pro dear Christians, if you s riches of this world, if y universe, if your whole life tinued round of pleasures ments, if you lose your s buried in the dreadful flar There are millions of soul not be warned during li now dwell in the terrib pain and whose cries of will be yours, O sinner, if sufferings ring througho which will continue forever fate amend your life. Eve by penance in your last wrath of God, wha awakening will you not h you will acknowledge wh will not believe, how for sane you have been to precious time in the s treacherous world instead for eternity. You will be Philip II, king of Spain death bed amidst tears Oh that I had retired to t hermit and served my Go spending my life in seek ties and pleasures of this I must appear before m empty hands and alas,

O, my dear Christians, "the things that are to (Luke 19, 42) Consider whilst they may still be tion. Tear yourself as sinful vanities of the wor not even in this life, mal but which at the hour pierce your heart with sting. Give your heart cate your life to the servi save, oh, save your in Consider every day that away all your temporal leave you only two thin and your good works. past misdeeds by true pe for yourself-if heretof not done so-stores of works and merits for Her may follow you into ete cure for you a lenie Truly then can you pe mend your soul into the Eternal Judge, in the c everlasting reward. A

Heat and Co Are never failing causes of season of the year neuralgi a host of similar diseases ar great question, then, is to surest, and most economic son's Nerviline exactly file ments. It is prompt, effections and is as articles. A 10 cent sample every person a chance the bottles only 25 cents.

FIVE . MINUTES' SERMON.

Fourth Sunday after Pentecost.

SAVE YOUR SOUL.

"Seek ye therefore first the kingdom of God and His justice and all these things shall be added to you." (Matt. 6, 33.)

My dearly beloved brethren, w learn from this day's gospel that, after the miraculous draught of fish, our Divine Saviour, surrounded by a great multitude who were desirous to hear the word of God, went into Simon's that is Peter's, ship and taught the people the words of eternal life. Our Lord having first provided for the necessities of the soul and then attending to the sustenance of the body, teaches us by His divine example, what we read on nearly every page of the gospel, namely, that our first care should be devoted to the salvation of our immortal soul, and that our frail dy should receive only secondary attention. Even the natural order of things requires that the first and greatest attention be paid to the more precious and imperishable in preference to the lesser and decaying. When there the lesser and decaying. When there is question of the weal or woe of an eternity, all temperal considerations must be regarded as naught.

But alas! no sacred truth of our holy religion is so little appreciated and so lightly considered as the holy and important doctrine of the infinite value of the soul. Of what does the life of the majority of men consist but in eringing and eraving for the dust of the earth? To accumulate wealth, to enjoy some pleasures, men race from post to pillar, day and night, and find no sacrifice too great, no labor too difficult. But to save their soul this nobler part of themselves, this treasure which been purchased by the precious blood of our Lord Jesus Christ, about this so few seem to think or care. There are many who appear not even to know that they have an immortal soul, much less do they use all their endeavors to sanctify it by a virtuous life.

If the body suffers any ailment, what lamenting and groaning; the physician is immediately called, the stliest and most disagreeable medicines are taken without complaint. No matter how painful the surgical operation or amputation may be, it is gladly submitted to, provided precious health may be restored. If, however, the soul is sick, sick unto death, yes even spiritually dead, separated from mortal sin, on the brink of hel and liable to fall into this pit at any moment and eternally damned, what do they care? They talk and laugh, dance and amuse themselves as if nothing were to happen. They permit weeks and months, yes, years to pass without presenting themselves before the physician of the soul in the confessional, to be restored to the state of grace and thus saved from eternal

Oh, what sad blindness, what dread ful negligence! For "What doth it a man if he gain the whole world, and lose his own soul? what shall a man give in exchange for his soul?" (Matt. 16, 26.) says our What will it profit you, my dear Christians, if you gain all the riches of this world, if you rule the universe, if your whole life is one continued round of pleasures and enjoyments, if you lose your soul and are buried in the dreadful flames of hell! There are millions of souls who would not be warned during life and who now dwell in the terrible abode of pain and whose cries of despair and will be yours, O sinner, if you do not sufferings ring throughout which will continue forever. The same fate amend your life. Even should you by penance in your last hour escape the wrath of God, what a formula wrath of God, what a fearful awakening will you not have? There you will acknowledge what now you will not believe, how foolish and insane you have been to spend your precious time in the service of a treacherous world instead of preparing for eternity. You will be similar to Philip II, king of Spain, who on his death bed amidst tears exclaimed: hermit and served my God, instead of spending my life in seeking the vani-ties and pleasures of this world! Now I must appear before my God, with empty hands and alas, with so many

, Lon.

NDS.

THAN arket, nply a uthor is exto any . Adoffice,

es.

oval of

O, my dear Christians, consider well "the things that are to thy peace. (Luke 19, 42) Consider them in time whilst they may still be for thy salva tion. Tear yourself away from the sinful vanities of the world which can, not even in this life, make you happy but which at the hour of death wil pierce your heart with their biting sting. Give your heart to God, dedi-cate your life to the service of Heaven, oh, save your immortal soul Consider every day that death will take away all your temporal goods and will leave you only two things, your sins and your good works. Erase your past misdeeds by true penance, lay up for yourself—if heretofore you have not done so, stores of vilture. not done so-stores of virtues, good works and merits for Heaven, that they may follow you into eternity and pro cure for you a lenient judgment. Truly then can you peacefully commend your soul into the hands of the Eternal Judge, in the certainty of the

Heat and Cold

OUR BOYS AND GIRLS.

LAW OR GOSPEL.

"When's the suit coming off, Joe?" "What suit do you mean?" asked the man addressed, looking mystified. "Why the suit between you an' that fellow that calls himself your Uncle

"If you mean a law suit between me and Uncle Jeff, Henry, I may as well tell you there'll be nothing of the kind.'

"Do you mean to say, Joe Colborn, that you intend to step down and out a two hundred acre farm, all because a fellow turns up who claims it on the ground of being a nearer kin, or what ever they call it?"

"I certainly do mean to say that I intend to give up the farm to Uncle Jeff. Indeed, I have already done so. He was Uncle George's younger and favorite brother. I've heard Uncle George say many a time that he in-tended Uncle Jeff to have the farm if he had lived. When he heard that he was dead, he said I could have it. Now that Uncle Jeff has come back, it's clearly his.'

"But they say he's a worthless, drunken fellow.

'I can't see what that has to do with it, Henry. I honestly believe I could make better use of it than he is likely to; but that is no reason why I should have it if it is his. On the same principle, I might go about picking drunken men's pockets."

"What are you going to do?" "I've gone to teaming, as you see I shall run a wagon every day between Belleview and Monterey, and shall be sides, do any such hauling as comes in When my horses have noth ing else to do. I'll hire them to such as want them. I'll make pretty good wages, I think, especially in the summer season, when there are a good many boarders up this way : but even if I shouldn't, right's right, and I pre fer to go by Gospel, rather than look for law in the case.

"Well, all I've got to say is that you re a bigger fool than I thought you were. A farm like that ain't come by every day, and the man who gives it up without a fight ain't doing his duty by them that's dependent on him."

The speakers were Joe Colborn and Henry Varley: Joe seated on his wagon and Henry standing before the door of his shoe shop in the suburbs of Belleview. For many years Joe had lived with his uncle, George Colborn, the owner of "Meadow Farm," one of the best properties in the county. Excepting his nephew, Joe, George Col-born had no near relatives but his younger brother, Jeff, who, seized with the gold fever, had gone to California in 1849. Despite the fact that he had squandered his own patrimony in riotous living, he was George Col-born's pet, his idol. It was his desire that at his death Jeff should have his property. To this end he drudged and saved until the farm was worth fifteen thousand dollars if it was worth a cent Nephew Joe drudged and saved side by side with him. "When I die, Jeff's have the farm," he used often to say "When I die, Jeff's to 'and you Joe, must stick to Jeff just

as you've stuck to me.' But Jeff died first; at least there came word one day to that effect.

"Now that Jeff is dead the farm is yours, Joe," was all that Uncle George

Not long after, George died also, and Joe became the owner of the farm. But now, about five years later, who should turn up in flesh but Jeff. He had sent the false announcement of his had sent the false announcement of his death "as a joke" he said. He was gusted with the man who gobbles his quietude of his movements. The slow the same Jeff Colborn as of yore ish, idle, dissipated. He claimed everything; and honest Joe, knowing what his uncle George's steadfast intention had been, yielded everything, and went out from his snug home and broad, fat acres, to begin life over again.

Joe throve, as industry and economy always do. He took out an auctioneer's license, he bought cattle and shipped them to the city, he practised as a veternary surgeon, he "teamed" and hired horses and wagons to the summer boarders. His boys helped him and so did his girls, two of whom taught school. At the end of the first year he had \$2,000 in the bank. Fo sooner did Jeff Colborn hear of

this than he came down on Joe for the value of the horses and cattle which he had sold off the farm while he held it, and taken with him when he left it. To be sure Joe had raised every one of them; but then they had been raised

on Jeff's farm and fed on Jeff's feed. "They are Uncle Jeff's, if he claims them," said Joe, as he drew a check for \$1,965, the amount of the claim. 'I've never had a dirty dollar in my pocket, and I don't intend to begin

now. "You need a guardian, that's what

you need, Joe," said Henry Varley. "I have one, Henry; and he approves of everything I've done. Uncle Jeff is a hard man, I allow; but its clear to me that if the farm was his while I occupied it—and I'm as sure of that as I am that the sun shines what I sold off it was also his, if he choose to exact it. He did choose, and I've paid it; and there's an end of it.' "I doubt it. The old man will be

comin' on you for rent next." "If he does I pay it to the extent of eleven hundred dollars. Any year of the five I was on the farm it would have rented for six hundred dollars.

casting bread upon the water,' "said Jeff, sneeringly, as he received Joe's check. 'You think the old man'll off suddenly one of drop days, and then you'll get it back

again."
"I don't think anything of the kind, Uncle Jeff. I know all about the wife and daughter you deserted in California. They are your heirs.

do you know about them?" asked Jeff in amazement. "Your wife wrote to me some months

ago."
"And yet, knowing this, you've

kept on paying. Why?"
"Because what is yours is not mine." Joe left his uncle looking more serious than he had ever seen him, and next morning was surprised by an urgent message to come to him at once He found him quite ill.

"I am going to put your extraordinary honesty to test," he said feebly.
"There "—pointing to a package of papers—" are the only evidence in existence that I have a wife and child. Now send for them, or not, as you

"I telegraph for them at once," said

If I were writing a romance, I'd dispose of the wife and child in a conven tent railway accident, and so secure the inheritance to Joe. But nothing of the kind happened. Six days later they arrived, and were cordially re ceived by Joe. Their coming com pleted the penitence of the husband and father. And six weeks later he died, a praying and trusting man.

Joe sought not his reward in this world yet found it in the most unexpected way. He became his aunt's caron the Grand Trunk railroad when manager; and, as there was more to manage than anybody dreamed of, it paid him very handsomely. A piece of Western property which Jeff Colborn picked up for a song years before, was now immensely valuable-in fact, the widow was a millionaire; and Joe's po sition paid him three times as much a year as he could possibly have made on

" It seems that you knew what you were about, after all, Joe," said Henry

Varley. I didn't, God did, Henry. does Job say? 'He knoweth What does Job say? the way that I take, and when He hath tried me, I shall come forth as gold.

CHATS WITH YOUNG MEN.

The company that a man keeps determines his character. No man does andertake the religious life with honesty and earnestness without separating from evil associations. He draws off to the good, and the evil as naturally draws away from him. If evil associates of the past are near to him, they are no longer in sympathy with him, not because of his sanctimoniousness, but because there is something in the man on account of which they do no longer enjoy his society as they The more earnestly he devotes himself to his God, the more they draw a way from Him. - J.L. Withrow Evil Companions.

Of Importance to Men. If young men but realized what an

impression their table manners make upon girls, I feel sure that they, who are so anxious to please the fair sex, would be more particular to cultivate refinement in this respect.

Cas of the truest old-time savings is "A man's table-manners are an index to good-breeding."

The gentle, refined girl, though she food, talks with his mouth full or sups his soup.

Everyone, without exception, should be refined and delicate at table. don't mean that a man should "nibble at things." Even a hearty eater can convey the impression of delicacy. It is not how much but how he eats.

Nothing can be more offensive to a young lady than to sit at table with a man who "shovels" food into his mouth, chews it—" all over his face," stirs his tea so vigorously that it splashes over into the saucer or even onto the table-cloth, and finally, drinks with his mouth full and the spoon still in the cup. When at last his appetite is somewhat satiated he pauses to converse, with knife held upright in one hand and fork in the other, or perchance, if he does happen to drop them, instead of laying them together on the side of his plate, he crosses them in a most uncouth manner. It is positively surprising how I occasionally meet a young man well dressed and seemingly clever and polished, but who shatters all such impressions, the mement he appears in a dining or re-

freshment room.

A man or boy who is a gentleman at table will not be coarse or vulgar under any other circumstance.

I once heard a lady and mother of a family of girls say, "Before I permit my daughters to cultivate a man's my daughters to acquaintance, I invite him to dinner or tea, after which I am able to judge whether he is worthy of patronage or

Lowly Beginnings.

It is estimated that five out of every seven of the millionaire manufacturers in the United States began by making with their own hands the articles which made their fortunes. One of the greatest hindrances to advancement Heat and Cold

Are never failing causes of disease. At this season of the year neuralgia, toothache, and a host of similar diseases are rampant. The great question, then, is to find the quickest, surest, and most economical remedy. Polson's Nerviline exactly fills these requirements. It is prompt, efficient, and most economical, for it exceeds in power every economical, for it exceeds in power every act it; and Joe paid it, although t was act it; and Joe paid it, although t was bottles only 25 cents.

Heat and Cold

Are never failing causes of disease. At this season of the year neuralgia, toothache, and a host of similar diseases are rampant. The thousand and three thousand less nine teen hundred, already paid leaves pains. A keen, cultivated observation and the inclination to take pains. A keen, cultivated observation will see a fortune where others see eleven hundred, which I'll pay him, if we'll see a fortune where others see only poverty. An observing man, the 's hard enough to exact it."

Jeff Colborn was hard enough to exact it; and Joe paid it, although it was like pulling teeth to do it.

Jeff Colborn was hard enough to exact it. and Joe paid it, although it was like pulling teeth to do it.

Large bottles only 25 cents.

A great record of cures, unequalled in medical history, proves Hood's Sarsaparilla possesses merit unknown to any other MEDI.

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Expression.

A GREAT record of cures, unequalled in medical history, proves Hood's Sarsaparilla possesses merit unknown to any other MEDI.

A GREAT record of cures, with the distances you will be able to swim, the distance syou will be able to swim, surprising.

Swimming division, and pr and promotion in life is the lack of ob-

poor that he had to borrow a sickle to cut the grass in front of his hired tene ment. Now he is a very rich man.

An observing barber in Newark, N. J., thought he could make an improve invented the clipper for cutting hair,

and became very rich.

A Maine man was called in from the hayfield to wash out the clothes for his invalid wife. He had never realized vented the washing machine and made

A man who was suffering terribly with toothache said to himself there must be some way of filling the teeth to prevent them aching: he invented gold filling for the teeth.

The great things of the world have not been done by men of large means. Want has been the great schoolmaster of the race. Ericsson began the construction of the screw propellers in a bath-room; the cotton gin was first manufactured in a log cabin. John Harrison, the great inventor of the marine chronometer, began his career in the loft of an old barn. Parts of church in Philadelphia by Fitch. Cormack began to make his famous reaper in an old grist mill. The first model dry dock was made in an attic. Clark, the founder of the Clark University, of Worcester, Mass., began his great fortune by making toy wagons in a horse shed. Farquahar made umbrellas in his sitting-room, with his daughter's help, until he sold enough to hire a loft. The boy Edison began his experiments in a baggage

a newsboy.
So, if you have plans, don't be afraid to make an hunble start. strive is better than to stagnate. And perchance success will come!

A Few Hints on Swimming. Peter S McNally, the champion long distance swimmer, contributes this ar

In the essential part of swimming—that is, the art of keeping the head above the water-there is really no skill at all. Confidence in the sustain ing power of the water is the only Keep the hands and feet well below the surface and immerse the whole body up to the chin.

Every one with the least smattering of physical science knows that the flo tation of various bodies is exactly in proportion to the quantity of water displaced. It will be observed, therefore, that in the simple carrying out of this principle that exactly in proportion to the immersion of the body is it sustained by the water. All practical swimmers know that when a man swims with his head and part of his shoulders out of the water, he cannot endure for any length of time, because this force that ought to be used in pro pulsion is wasted in sustaining the body. Hollow the spine and throw the back of the head upon the shoulders.

Balk for bulk, the body of an ordinary human being is about the same as that of water. There are, however, two exceptional portions -- the head, which is somewhat heavier, and the chest, which is somewhat lighter. is therefore essential to support the former upon the latter as well as to make the water support both as much as possible. By hollowing the back and throwing the back of the head upon the shoulders, the heavy, solid mass of the brain is supported by the air-filled lungs, and the eyes and nostrils are kept above the surface. A good swimmer the limbs quietly. stroke is the very essence of good swimming while its speed is by no means contemptible.

The beginner should first become familiar with the buoyant power of the water and then a little practice at stroking will give a mastery over the art. Swimming has to be learned but once, and for this reason no time con sumed in the pursuit of this accom plishment may afterward be reckoned as lost time. Once a swimmer always a swimmer. Once able to swim the breast-stroke, all other methods swimming are at hand, and the swimmer's garb is donned for something more than a beach parade or a loaf on

the sands. The knowledge of the supporting power of the water constitutes the ground-work of all efforts in swimming or in self-preservation from drowning Swimming is one of the best of exercises. It develops the chest wonder fully, calling, as it does, for forward

and outward strokes of the arms, bringing into action the large muscles having connection with the arms and To be a good swimmer, an endur-

ance swimmer, one must be strongnot in the special parts but generally so—and to require the necessary strength to be able to swim well and for a considerable time, I know of nothing better than the dumbbell drill as taught in the gymnasium by Mr. Roberts. In it are found all the exer-cises which the follower of any physical sport may need to practice to fur-ther his specialty. And this is especi ally true with regard to swimming—an exercise which brings into play almost every muscle in the body. young men who swim and to those who intend to swim, I would advise you to develop yourselves generally, and the work of swimming will be easy, and the distances you will be able to swim,

Labatt's India Pale Ale

NEW BREWINGS

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

Ask your Merchant for the New Brewings

JOHN LABATT, BREWER, LONDON.

FOR A FIT OF THE BLUES.

Are you downcast? Would you like to get rid of that sadness? Think of these things:

1. Your case might easily be worse -you might be poorer, sicker, more troubled. Look about you - how many are there who are more severely tried. Thank God that He is so easy with you. (Give sixty seconds to this thought.)

You have much to be thankful the first steamboat ever run in America for—the faith, good parents, a careful were set up in the vestry of an old training, an excellent home, nearness to the Blessed Sacrament, health, work, friends, and a thousand and one other graces and gifts. Count over your special blessings and wonder at the goodness of God to you. (Give fifty seconds to this thought).

Satan. He is always melancholy himself, because he is hopeless. He would like to make you despair. let him control you? Make an act of hope. You are not one of his. (Give forty seconds to this thought).

The trials of this life are sent to us by our Father for our good. The more we endure patiently, the better we become. Like gold, purified in fire, we get rid of the dross and come out refined. Now, the afflictions will come. Brooding over them will not keep them away. Shall we lose the merit of them by a doleful want of resignation? Or shall we get the good of them by bearing them cheerfully? (Give thirty seconds to this thought).

Is there no one, more in need of help or sympathy than you are, to whom you can minister? If there be, quit moping and do the act of charity, even though it be only writing a note or sending a bunch of peontes. twenty seconds to this thought)

Have you no duty to perform? Useful work is often a relief to a heavy heart. Be up and doing. Idleness is an aid to depression of spirits. (Give ten seconds to this thought)
7. Sursum corda—(let us lift up

our hearts.) Life is short. We are going home. There, there will be no more sadness-no cares, no disappointments, no misunderstandings, no illness, no destitution, no grievances. God will wipe away the tears from every eye in His blessed Kingdom of light and joy. What's the use of grieving? We are going to be happy in heaven for eternity. Surely we can stand a little tribulation now, since that blessedness is to be ours and we are going towards it steadily, nearer and nearer, every day.

There, now-aren't the blues gone? - Catholic Columbian.

It may be only a trifling cold, but neglect It may be only a triting cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden colanges and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chost.

Baby's Face Solid Sore

Entire Head a Solid Scab. Had to Wear a Tar Cap. Doctors and All Other Remedies Fail.

CURED BY CUTICURA.

My little nephew, John Staunton, was afflicted for two years with the worst sores I ever saw all over his body and face and head. His head and face at times were a soild scab. John was a pittable sight, and he must have suffered dreadfully. His father used all the remedies that he heard of, and doctored with all the doctors. Everything was done for him. He wore a tar cap, also, which did no good, but the little boy got no relief until he used the CUTTGURA (olintment) and CUTTGURA SOAP. Now he is a clean, healthy child.

P. E. FOLTZ, Pugh's Run, Va.

Instant Relief and Spredy Core Treatment. — A warm beth with Cuttovas Soap and a sincle anoisting with Cytrovas instantly relieve and speedily cure the most toturing and disfiguring humors of the skin, scalp, and blood, with loss of hair, when all clee fails. Sold throughout the world. POTTER D. AND C. CORP.

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Preserve Your + Teeth

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

6d., 1/-, and 1/6 Pots. They have the largest sale of any Dentifrice

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and lastly a carriage containing O. R. Fines, John Murray, J. C. O'Donahoe and P. Cavanagh.

Nearly all the business places and residences along the route of the procession were handsomely decorated with flags and bunting, and presented a pleasing appearance.

On reaching Father Stanton's residence His Grace alighted, and as he stepped from the carriage he was met by three charrians little girls dressed in white, one of whom, Miss Margaret McHenry, in the name of the school children, presented him with he cautiful bouquet of roses and carnations. Her little attendants were Miss Lena Kehoe and Miss Blanche Bourke. The Archishop and clergy then entered the house between the lines of a guard of honor formed of several male members of St. Francis Xavier's congregation.

Soon after, a second procession entered the church headed by a cross-bearer and two acolytes, carrying lighted apers, followed by the altar boys, visiting presented and two acolytes, carrying lighted apers, followed by the altar boys, visiting presented and of Rourke, as deacon and of Rourke, as deacon and of Rourke, as deacon and undeacon respectively. As they moved up the centre aise of

he attar boys, visiting priess, and an offace, assisted by Rev. Fathers Musterson and O'Rourke, as deacon and sub-deacon respectively. As they moved up the centre aise of the church to the sanctuary, the beautiful aymn "Vivat Pastor Bonus," was rendered by the choir in excellent style. On arriving at the attar the Archbishop and clergy knels in prayer, after which His Grace imparted the Archiepiscopal Benediction, and then ascended the throne at the west side of the sanctuary especially prepared for the occasion.

At this juncture the reception committee stepped forward, and Mr. O. K. Fraser read the following address to His Grace:

Tables Grace Most Rev. C. H. Gauthier, D.

a time, beset our path, and with our anxieties for the future of the parish well-nigh buried. Hence the spirit of gladness with which we weiceme you on this your first official visit to Brockville.

You come back to us now to place the sanctifying seal of our holy religion upon the work of the years of toil spent in our midst preparing the little ones for the vicissitudes of this life, and to many of those who on Sunday next will have the happiness to receive from you the holy sacrament of Confirmation it will not be the least of their joys to know that the hand that placed the sacred oils upon their infant forcheads, and the voice which gladly responded to their childhood's appeal for absolution will be present to administer the holy sacrament which will complete their enrollment as followers of Christ and strengthen and encourage them in their efforts to gain the possible joys of the life to come.

Since you left us for the larger field of labor we have watened with an ever-increasing confidence and pride the wonderful growth of your popularity with your people which has at all times since your accession to the Archiejscopai Seat shown itself most strikingly, but more particularly, if possible, in the manifestations of joy which your recent parochial visitations have called forth, and while we know your sole aim is to please Him whose representative you are on earth, yet we cannot help thinking that the knowledge that your efforts are giving such unbounded satisfaction to those of flis creatures who have been confided to your care must be prove to you a source of much pathician.

And this satisfaction to those of flis creatures who have been confided to your care must be remove the elements of senseless but danger one discord which unhappily to too great an extent prevailed in parts of this fair Dominion but which, thank too i for yourself and people, and which they gladly and loyally of low—have ceased to have much, if any, significance in this province.

Having regard to the marnificent success which is cro

An Enthusiastic Reception Tendered Archibishop Gauthier on the Occasion of Ilis Piret Official Visit to the Parlia of Brockville.

The demonstration in honor of His Grace Archibishop Gauthier, last mich, was befitting that distinguished prelare, and reflected credit on the citizens of Brockville.

The demonstration in honor of His Grace Archibishop Gauthier, last mich, was befitting that distinguished prelare, and reflected credit on the citizens of Brockvilles and reflected credit on the citizens of Brockvilles and the complete on the citizens of Brockvilles and the

Address-O. K. Fraser, Dr. Murphy, J. T.

Address—O. K. Fraser, Dr. Marpay, S. N.
Noonan.
Reception—John Murray, O. K. Fraser, P.
Cavanagh, D. O'Brien, D. W. Downey, S. J.
Geash, Dr. Murrby,
Decoration—E. Amond, Thos, Burns, M.
Bourke, J. E. Braniff, J. H. Gaffney, P.
Barnes, H. Mathen, J. H. Kelly, Jr. J.
O'Donahoe, J. T. Noonan, M. J. Kehoe, W. J.
Bradley,
Ushers—J. H. Kelly, W. J. Bradley, J. J.
O'Donahoe O'Donahoe.
Marshals—M. Bourke, P. Barnes, J. T.
Noonan and T. Burns.

O'Donahoe.
Marshais—M. Bourke, P. Barnes, J. T. Noonan and T. Burns.
On Saturday at 19 a. m. took place the examination of the candidates for Confirmation. These consisted of one hundred and nine girls and boys, ranging in are from eleven to sixteen. His Grace was very much pleased with the kind of the letter of the text but also with the interpretation of the same.
On Sunday morning His Grace celebrated Mass at 7 o'clock, at which a very large congregation assisted and at which also very many approached the Holy Table.
High Mass was celebrated at 10:30 o'clock by Rev. Father John Meagher, His Grace being present in the sanctuary. After the last gospel, the candidates for Confirmation approached the sanctuary and and the the Catholic youth are strengthened and armed to fight the battle of life.
At the conclusion of the ceremony His Grace ascended the pulpit and in a discourse which lasted about three quarters of an hour, he eloquently and forcibly explained the nature and effects of the sacrament of Confirmation, and the necessity for its early reception. He then dwelt upon the duties of parents in teaching their children both by precept and example to be good and virtuous Catholic should exercise in choosing the company which their children keep. Beautiful and inspiring indeed was the advice which they should be attentive at their last property they should be attentive at their sacraments—how they should be attentive at their sacraments. At this juncture the reception committee stepped forward, and his following address to Horocast read the privilege of addressing you was everything but a joyous one, for wefelt keenly the breaking up, as it were, of the happy associations of many years, all way so despity into our affections. But better things than we had hope of were in store for us. The Archie piscopal seat is not so far remayed as all rist appeared, and he evident desire to do ment, correct the latter of the particular to the state of patterns, and associating with him a more as to meet with the successor to the best of patterns, and associating with him a monor as of most things for the fature of the particular to the patterns of the state of the fature of the particular to the state of the fature of the particular to the continuous transportation of a satisfact of the state of the fature of the parish with which we hear the state of the fature of the parish with which we Horocast for the fature of the parish with which we Horocast for the fature of the parish with which we here were the part of the fature of the parish with which we hope scanner of Confirmation that the hand be the least of their childhood's appeal for absolution will be present to administer the holy as as following the fature of the parish with which we holy sacrament of Confirmation that the hand be the least of their childhood's appeal for absolution will be present to administer the holy as as followed to the parish with which we holy sacrament of Confirmation that the hand be the least of their childhood's appeal for absolution will be present to administer the holy as as followed to the parish with the parish with which w

ARCHDIOCESE OF OTTAWA.

(Special to the CATHOLIC RECORD.) and in with the Great Master, have not been consequent to the Great Master, have not been consequent to the Great Master, have not been considered which uniquely to one great an excent prevailed in party of the Great Master, in the Compression of the Great Master, in the Compression of the Great Master, in the Great Master

were seeing the Glory of the Lord in the Sacred Host which they were about to receive. Lady Minto visited the St. Patrick's Home on Friday last. Her Excellency was received and conducted through all parts of the institution by the Rev. Sister Superior and the members of the Ladies' Auxiliary and also a delegation of the committee of management, soing of "Welcome" was rendered by the orphans.

On the 6th of July the convent of la Congregation de Netre Dame, Gloucester street, well be tested to its utmost capacity to accommodate, in addition to the resident nuns as well as many of the young lady boarders who every year elect to bass the scholastic vacation in their "Convent, home"—about one

and it will last for six weers. At the control
ion the visiting nuns will make their annua
Retreat before returning to their respectiv
missions. As a matter of fact the present convent is altogether too small for the require
ments and every year the Reverend Mothe
superior is regretfully obliged to decline t
receive oupli-boarders for lack of accommodation. There is ample space for a wing to b
order as also the desire, but the "needful"
lacking.

As already stated in this column, the Rev Father Whelan is determined on having hi

Most Rev. D. O'Connor, Archbishop oronto, paid a visit on the 11th, to St. Mary Most Rev. D. O'Connor, Archbishop of Toronto, paid a visit on the 11th, to St. Mary's parish. His Grace celebrated Mass at 8:39 and afterwards preached at the High Mass. In the afternoon he visited the Sodality, and afterwards was tendered a reception by the St. Mary's Literary and Athletic Association in their club rooms. A special meeting had been called, and His Grace, accompanied by Very Rev. Father McCann. V. G. Rev. Father Hand, rector of St. Paul's; Rev. Father Solitation of the Spiritual Director, and others, was received at the club by President Carley, and escorted to an improvised dais, where, surrounded by the members of the Association, he was presented with an address of welcome by Master Willie Malone. His Grace, in replying, expressed great gratification at both his reception and at the splendid gathering of youngmen. He dealt in detail with the aims and objects of the Association, and gave the members some sound advice on its future conduct. At the conclusion of his remarks he extended the Episcopal Benediction to the Association and

(b), "Charming Valley", Robert Choral Class of fifty. Chopin Vocal solo-Gavotte from "Mignon", Chopin Vocal solo-Gavotte from "Mignon", Schiller Vocal solo-" Venice Steeps", Mattei "Mary Stuart"—Part II, last scene. "Mattei "Invitation to the Danse", Weber "Day is at Last Departing", J. Raff Choral Class.

PRESENTATION OF MEDALS TO GRADUATES. PRESENTATION OF MEDALS TO GRADUATES.
Vocal trio-from "Elijah". Mendelssohn
Vocal solo-"Oh. Merry Goes the Time When
the Heart is Young". Buck
"The Cricket on the Hearth". Dick-ns
Vocal solo-"Se Seran Rose". Arditi
"The Child's Wish".
Hungarian March. Liszt
"Ave Marie". Marchetti '..... Marchetti

The Choral Class of fifty well-trained voices rendered the opening number on the programme in a manner highly pleasing to the critical audience, and reflecting great credit on the excellent work of their teachers.

The piano solo-valse in A flat—by Miss Ethel Kean, of La Salle, was very cleverly ex-

ecuted.
The vecal solo, Gavotte from "Mignon," by
Miss Ferguson, Niagara Falls South, was rendered very prettily, the singer possessing a
sect voice, which was nicely adapted to the
selection.

selection.

In the garden scene from "Mary Stnart," the pathetic side of this bit of tragic history was faithfully portrayed by Miss Josephine Hardin, as Mary Stuart, and Miss Emma Waite as Queen Elizabeth. The young ladies are from Chicago. Both possess flue electrions

in-how they in-how the him, in the abar, that do also that do a

ist of much promise.

"The Cricket on the Hearth." by a class of bhildren, was very pleasing. The little ones deserve great praise for the clever rendering of their various parts.

The vocal solo, "Se Seran Rose," by Miss The vocal solo, "Se with the large of their parts.

Some beautiful specimens of ceramic art were Holy Name Cadets.

Yere elected: Finnegan, Spiritual Adviser;
Rev. Father Finnegan, Spiritual Adviser;
Pres. W. Duffey; Vice Pres., V. McCabe; Sec.,
W. Smith; Treas. F. Thoruton.
The following represent the Board of Directors: H. Syivas, F. Harris. F. Sibley and J. Law.
Mr. Norton was elected Hon. President and
manager of the base ball team.

THE LITERARY SIDE OF LOR-ETTO ABBEY.

ETTO ABBEY.

Loretto Abbey, Toronto, conducted by the Ladies of Loretto, is this week celebrating its tionien Junies. Its repoicing will be, not because die worldy advancement which has markey but a very davancement which has markey worthy in itself—but because of the cork of Heaven which God has given it to perform. The spirit of Catholic education is not trumpeting. Sliently as the seed breaks forth and blossoms, the good work of the Catholic convent is performed. Its motto is "A woman perfected is the noblest work of God," and it has labored for centuries to endow woman with something of this perfection.

Every art which enlarges and beautifies the infer of woman this good institution—Loretto Abbey—hastaught, blending with all its culture, all its science, all its literature, a grace and gift of sour that alone make for true education—true womanhood.

Its curriculum of studies is broad and practical, and not the least interesting part of this curriculum is the study of illenature. Nowhere is literature taught, studied, interpreted with greater success, with better results that in Loretto Abbey, Toronto. Why, you will

corriculum is the study of hierature. Nowhere is literature taught, studied, interpreted with greater success, with better results than in Loretto Abbey, Toronto, Why, you will ask! Because within convent walls the soil is ready for the seed. The sisters of Loretto begin with a spiritual discernment of literature. They study poetry as an expression of divine beauty—divided the spiritual discernment of literature. They study poetry as an expression of divine beauty—divided to worship. It purifies the intellect and makes clear the spiritual vision.

The writer of this sketch knows something of the work which has been done in the literary department of Loretto Abbey. He has met within he shrine of learning and prayer women endowed with gifts—literary gifts whose splendor is but enhanced by the humility and modest! ask what is the evidence of their work in the world of literature? Think you that art is not great because it does not paint the heavens with self-proclamation. If you wish evidence of the literary work which is being done and has been done, I point to the thousands of cultured women—graduates of Loreto Abbey during the past fifty years—who bless, beautify and adorn the homes of our land. The greatest, best and most valuable of literary culture does not preclaim itself in print. To write a book may bring some fame, but does it in many instances add much to the happiness of life.

The aim of life ary training in Loretto Abbey is to add to the strength and murity of woman's soult he grace and chrim of woman's mind, the

ceptre.
As a result of this we find in the Abbey
?uarterly—"Leaflets from Loretto"—literary

quite superior to some of the pertunctory newspaper book notices that at times fill the columns of our pross.

Yet Loretto Abbey is but at its beginning. Its great work is in the future. The little band of noble and heroic women, with Mother Teresa Dease at their head, who, for many long weeks floated the angry billows of the Arlantic, and touched on Canadian shores in september, 1817, blanted, wisely and well, the seed of this beginning. Today, an education received in a Loretto convent is the highest leating of the control of the control

Link with a band of sweetest joy In menory fair as thine,
The hearts that plan, the souls that pray
Within Loretto's shrine:
That in the blossoming years afar
May shine out noble, good,
The virtues of that Convent home
Where dwells true womanhood."

-Thomas O'Hagan. DIOCESE OF HAMILTON.

How it Was Done.

Macton, Ont., June 6, 1899.

His Lordship, the Right Rev. Thomas Dowling, D. D., Bishop of Hamilton, madean official visit to St. Joseph's parish, Macton, on Monday, June 5, during which he administered the sacrament of Confirmation to twenty-four children. His Lordship was met at Elmira on Sunday evening by the Rev. Father Haley, P. P., of Macton, from which place the distinguished party, comprising the Bishop, Rev. A. Walter, D. D., of the Cathedral, Hamilton, and Rev. Father Haley, were driven to Macton in a beautiful carriage drawn by Mr. Zilliax's famous white spanther of vehicles, containing representatives of St. Joseph's who had, driven over to Elmira to meet His Lordship, and to do honor to their supreme pastor.

On Monday morning His Lordship said Mass

were relieved — The Styferer Now were relieved.

From the Chronicle, Ingersoil, Ont.

In February, 1898, Mr. R. A. Size was taken very ill, and was confined to his home for several weeks. We heard that he was to go to the hospital to have an operation performed, but the operation never took place, and as he has started to work again and in apparently good health, we investigated the case and found that he has been using Dr. Williams Pink Pills for Pale People. Mr. Size is a highly respected citizen of Ingersoil, having resided here for over thirty years, and has been a faithful employee at Messrs. Partlo & Son's flouring mills for over nineteen years. When asked by a Chronicle reporter whether he would give an interview for publication, telling the nature of his disease and his cure, he readily consented. Mr. Size gave the details of his illness and cure as follows:—

"In February I caught a heavy cold which seemed to settle in my left side. The doctor thought it was neuralgia of the nerves, It remained there for some time and then moved to my right side, in the region of the appendix. We applied everything, and had fly-blisters on for forty-eight hours. They never even caused a blister and did the bain no good. The doctors came to the conclusion that the appendix was diseased and would have to be removed. The pain was very great at times, and there was such a stuffness in my ankles, also in my hand, and pain all over my body. The day and date was set for an operation, and pain all over my body. The day and date was set for an operation, and pain all over my body. The day and date was set for an operation, and pain all over my body. The day and date was set for an operation, and pain all over my body. The day and date was set for an operation, when it is a start of the disease were so much like mine that she become interested and wanted me to give the pills a trial. I had little faith in the pills, but as my wife was reading the chromice. Sie read an account of a man who had been cured by the weeks from the tim St. Joseph 8 who had, driven over to Elmira to meet His Lordship, and to do honor to their supreme pastor.

On Monday morning His Lordship said Mass at 8 o'clock. At 9:39 Rev. Dr. Walter said Mass, during which the choir, under the efficient management of Miss Florence O'Neil, rendered suitable music at regular intervals. At the close of Mass, His Lordship, clothed in his Episcopal robes, and accompanied by the Rev. Father Kehoe, of Drayton, and Father Gnam. Hesson, entered the sanctuary. His Lordship began immediately to examine the candidates, during which he frequently directed his instruction to the large congregation that had assembled to drink in his saving words. Among other things, His Lordship exhorted his hearers against the folly of fashion and showed that its votaries are "blind, and leaders of the blind." He also drew their attention to the necessity of obedience to superiors, adding that the disobedient and rebellious child of man would never succeed, quoting as an example from history, that the immediate cause of the downfall of Henry VIII. was due to the fact that he had ouarreled with his Bishop. Concluding his remarks, His Lordship exhorted all to serve God faithfully according to their calling in life. The children then marched to the ralling, where they were confirmed and afterwards enrolled in the brown scapular,

After luncheon the Bishop and party drove to Elmira, where they took the 2:39 train for Hamilton.

MARRIAGE.

COGHLAN HAZELTON. COGHLAN-HAZELTON.

On Tuesday, June 6th, in the Church of Our Lady at Guelph one of the prettiest weddings seen there for some time, was auspiciously otennized. The contracting parties were Dr. F. T. Goghlan, of the well-known dental firm of Fosier & Coghlan, and Miss Rose Hazelton, laughter of Mrs. Hazelton, Giasgow street. The marriage ceremony began promptly at 0 o'clock. The bride was led to the aitar by ier brother, Mr. J. J. Hazelton, the organ peag forth the Bridal March from Lohengtin, Miss Violet Hazelton, sister of the bride, was ridesmaid, and the duties of groomsman were ner brother, Mr. J. J. Hazelon, the organ lear-ing forth the Bridal March from Lohengrin. Miss Violet Hazelton, sister of the bride, was bridesmaid, and the duties of groomsman were performed by Dr. J. P. Coghian of Acton, brother of the groom.

The bride was gowned in white taffeta, under white organdie, and wore a tule hat with feathers, and carried a large bouquet of bridal roses. A fairer bride the sun mer shone upon. The bridesmaid's dress was a mauve sik, with picture hat. She carried pink roses.

Mr. Jas. E. Day and Mr. A. J. B. Harris were

Mr. Jas. E. Day and Mr. A. J. B. Harris were the ushers.

After the marriage ceremony was performed by Rev. Father Kenny. S. J., Mass was celebrated. The musical service was very attractive. Mrs. Kennedd sign the "Salva Regina." with characteristic sweetness and expression. The English Bronzsively rendered by Miss Rose Hervices and many Miss Minne Gay. Miss Gay proceed at the organ.

When the service was over and the newly-married couple had signed the register, Mendelssohn's Wedding March was beautifully rendered by Miss Gay, as the bridal party and the guests moved down the aisle of the church. A "Hazelded!" the residence of the bride's mother, a luncheon was served, those present being the immediate relatives of the happy couple. Dr. and Mrs. Coghian received many heartfelt congratulations, and the large array of costly wedding presents bore testimony to the good wishes of many absent friends. The groom's present to the bride was a ring set with precious stones, spelling her name, and a pearl setting.

Dr. and Mrs. Coghian left at 3 o'clock for the

nis gift to the bridesmail was a gold circle with a pearl settling.

Dr and Mrs. Coghlan left at 3 o'clock for the South. They will visit New York, Boston and Montreal during their honeymoon, and will, on their return, take up their residence on Glasgow street. The happy couple have linked fife's fortones together under promising circumstances, and from a very wide circle of friends will the heartfelt wish go forth that their married life may be blessed with many feduring joys and that their sorrows may be few and fleeting.

OBITUARY.

SARAH DONOVAN, SIMCOE.

Fick. of Michigan. Miss Donovan had been itting in Defroit for the last three years, until the disease from which she suffered for years, became unbearable, and she was compelled to go to an hospital to by treated for consumption of the bone. She was confined to her bed for three months, and her daily prayer was to get home. Mrs. Albeitz undertook the perilous task and brought her safely home. She rallied for a short time, bravely trying to be cheerful, even when suffering the most excruciating pain. Miss Donovan was an exemplary Catholic from She was blessed with all the rites of our holy Church, Father Forster being a frequent visitor during her short stay here. The funeral, which was a large one, took place on Monday, which was a large one, took place on Monday.

MARY A. COLLINS, BUFFALO. Mary A. Collins, Buffalo.

Died, at East Buffalo, on April 27, Mary A. Collins, wife of F. J. Collins, aged thirty years, two months and three days. The funeral left his residence, at 558 Howard street, at 8:45 on Sunday morning, and proceeded to St. Agnes' church, where a High Mass of Requiem was sung by Rev. Father O'Brien, then all twas mortal of a beloved wife and mother was laid to rest in Holy Cross Cemetery. Requies cat in pace!

MISS ANNIE BATEMAN, HAMILTON.

Miss Annie Bateman, Hamilton.
At Hamilton, on June, 9, Miss Annie, daughter of Mr. P. S. Bateman, passed away after a long and painful illness, which she bore with patience and resignation to the Divine Will.
The funeral, which took place on Monday morning, was largely attended.
There was a Solemn Requiem Mass celebrated in St. Patrick's church by Rev. Chancellor Craven, assisted by Rev. Father Holden, Her late class-mates of the Sacred Heart school attended in a body at the church, after which her bedy was conveyed to Holy Sepulchre cemetery, where Rev. Father Officilly, officiated at the grave. The pull bearers were Messrs. D. Donovan, C. Bird T. Curtis, F. Murphy, E. Crofton, M. Farrell. The floral tributes were many as well as beautiful. The sorrowing friends have the sympathy of the community in their sad bereavement. R. P. E. H.

AN OPERATION EVADED.

Mr. R. A. Size, of Ingersoll, Ont., Tells

SYMPTOMS OF APPENDICITS—THE WAY THEY
WERE RELIEVED — THE SUFFERER NOW
WELL AND WORKING EVERY DAY.

From the Chronicle, Ingersoll, Ont.

MARKET REPORTS.

LONDON.

London, June 15.—Grain, per cental — Red winter, \$1.18 to \$1.29; suring, \$1.18 to \$1.29; white winter, \$1.18 to \$1.29; suring, \$1.18 to \$1.20; oats, 96c to \$1.00 peas, 90 to \$1.10; barley, 91 to \$1.05; corn, 75 to \$6c.; buckwheat, 95 to \$1.50.

Dairy Produce—Eggs, fresh laid, per dozen, 11 to 15c; eggs, basket lots, 10 to 11c; butter, creamery, retail, 18 to 20c; cheese, pound, wholesale, 7; to 9c.

Farm Produce—Hay, per con, \$8.00 to \$8.50; straw, per lond, \$2.50 to \$3.00; straw, per ton, \$5.00 to \$8.50; honey, per pound, \$1.50 to \$6.00; honey, \$1.50 to \$6.00; honey, \$1.50 to \$1.50; honey, \$1.50 to

TORONTO.

Toronto, June 15. — Wheat—Cars of red and white west, 70c. to 71c.; goose, 65c on the Midland; Manitoba grades steady; No. 1 hard, grinding in transit, is quoted at 86c.; Montreal freights, at 85c., and Toronto and west at 81c. Flour quiet; ears of straight roller in bols. Toronto freights, are quoted at 83.25. Mill feed is steady; cars of shorts are quoted at 81 to 814 59 and bran \$12 west. Rye is nominal, at 33 to 56c west. Corn. steady; cars of Canada yellow, west, are quoted at 43 to 42 to 70c. 2 American west, is quoted at 42 to 42 to 70c. 2 American west, is quoted at 42 to 42 to 70c. 2 Steady; exporters are bidding 65c, for cars west.

Montreal, June 15.—The grain market is unchanged; oats are quoted at 33½e, affoat, and peas are steady at 75 to 75½e. Flour is quieter, but values are steady; quotations, in store, are: Winter wheat patents, 83.75 to 85.00; straight roilers, at \$3.40 to \$5.00; straight roilers, at \$1.65 to \$1.70; Manitoba patents \$4.00 to \$4.10; strong bakers, 85.75 to \$4.00. Feed is firm in their ideas, and one firm was asking \$1.50, on track, here to day, but it is very unlikely that anyone will pay hear that price; quotations are straight that price; quotations are straight that price; quotations are straight that price; and the straight that anyone will pay hear that price; quotations \$1.50 to \$1.50; Manitoba bran, \$15 to \$1.50 to \$2.50; ho bulk; cornmeal, feed, and \$1.50 to \$2.50; ho bulk; cornmeal, feed, and \$1.50 to \$2.50; ho bulk; cornmeal, feed, and the straight of the stra

TORONTO.

TORONT

We have no change in stockers to report: the enquiry is easy, and quotations range from \$3.25 to \$3.75; and for the best \$4 per cwt is Paid deeps are about the same, but are fairly steady at from \$5 to \$4.50, and \$4.60 per cwt.

Sheep are quoted firmer at from \$3 to \$4 per cwt., according to whether they are clipped or

Good spring lambs sold better to-day, and more choice lambs are wanted; prices ranged to-day from \$2 to \$4.75 each. Yearling are worth around \$4 per cwt., not

good veat carves in a carve wanted.

Not more than 1,450 hogs were on sale to-day, but prices, while unchanged, are firm. but prices, while unchanged, are firm.
For choice selections stealing from 160 lbs. to
200 lbs.), 5c per lb. was paid; for light fat hogsthe best price is 4c; and thick fat hogs fetch
from 4 to 4c per lb.
Sows fetch 3c, per lb. Stags sell at 2c. per lb,
Store hogs are not wanted.

EAST BUFFALO.

East Buffalo, N. Y., June 15.—Cattle—Receipts. 27 cars, mostly Canada stockers; butchers and shippers grades easy; stockers steady, Hogs—Receipts. 25 cars; opened lower and closed still weaker; general opening sale of all kinds except pigs at 84; pigs. 83, 95 to \$4; closed with Yorkers and mediums at \$3.95 and pigs at \$3.90 to \$3.92, with three cars unsol Sheep and lambs—Receipts, 12 cars; dull: at ys 30 to \$3.92], with three cars
Sheep and ismbs—Receipts, 12 cars
lambs generally easier; best finished colots, 55.75 to \$6; fair to good grassy \$5 to
culls to common, \$3 to \$4.80; sheep, du,
mixed, \$4.40 to \$4.65; culls to good \$1.
\$1.25; no export demand; some sheep
spring lambs, \$4 to \$7.50.

शुक्रवदददददददददद CONSUMPTION never stops because the weather

is warm.

Then why stop taking SCOTT'S EMULSION

simply because it's summer? Keep taking it. It will heal your lungs, and make them strong for another winter. another winter.

50c. and \$1.00; all druggists.

ELOCUTION.

MISS ELIZABETH I. KEYES, BACHELOR.

of Elocution, graduate of National School
of Elocution and Oratory, Philadelphia, Patalso private pupil of Henry Ludlam, M. E., has
opened a studio at 359 Dundas St. Class or
private instruction. Recitals given.

ALLAN LINE

Royal Mail Steamship Company. Established 1852.
Thirty two Steamers, aggregating 130,600 tons. Bullding - Tunisian, 10,000 tons; Bayarian, 10,000 tons. Twin screws.

Montreal, Quebec and Liverpool. Royal Mail Service. CALLING AT LONDONDERRY. From CALLING AT LONDONDERRY.
From
Liverpool. Steamer. Montreal.
25 May Numidian 10 June
1 June Californian 17 June
8 June Tainul 24 June
15 June Sardinian 1 July
22 June Laurentian 8 July
29 June Numidian 15 July
13 July Parisian 27 July
13 July Parisian 27 July
17 July Bavarian 10,000 tons, twin occas, will salf from Liverpool July 37 and from Mostreal August 20.
Carles 550 and upwards. A reduction of 10 per cent is allowed on return tickets, except on the lowest rate.
SECOND CARLES TO LIVERPOOL LONDON DESCRIPTION STRIPLES STRIPLES

New York to Glasgow, calling at Londonderry,

C: M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall Albion Block, Richmond Street. James P. Murray, President; P. F. Boyle, Secretary. VOLUME XXI.

The Catholic Record London, Saturday, June 24, 189

LORETTO'S JUBILEE.

We have much pleasure in tender ing our tribute of congratulation t Loretto Abbey on the occasion of it Jubiles. We feel that no words of ou can adequately express our apprecia tion of such an Institution, devoted t the education and the uplifting youth, intent upon the teaching of th lessons that dowered the women of the ages of faith with might power and gave unto the keeping the sceptre of purity, before which the peasant and noble bowed

reverential obedience. And yet in our own poor way w desire to convey to the noble wome who have guided the destinies of th Abbey our heartfelt joy for their su cess during fifty years. They ha had their days of stress and storm -da when they thought the seed sown l their faithful hands might never crowned with the glory of the harve and when difficulties and obstac seemed to indicate that the success i which they worked and prayed belon ed, if ever, to some future age. Some who went out in the morning

came home in the eventide, bearing their arms the sheaves of work not done, and transmitting to their o the precious legacy of unflagging votion to duty. They had done much but more had to be done ere Lore Abbey could lay claim to the title o great educational institution. The were the pioneers who explored field and mapped out plans for development and culture, but the S ters of to-day realized the desire the founders and achieved the succ which is as gratifying to all friends the Abbev as it is indicative of const and conscientious work.

It is not our purpose to sketch history of these fifty years. We co describe the material advance of Institution-how the humble home the early days gave way to the p sent magnificent building, and how teachers have made places for the selves in the front rank of Canad educationists. The limning of picture we leave to other hands. we content ourselves with pointing the source of its enduring success.

Loretto Abbey has prospered cause it has upreared its education work upon the solid foundations true intellectual development and ture : because, loyal to the Cath idea of education, it has endeavore train, not only the mind but the he and to help its pupils to underst not only the mysteries of the world sense, but those of the world bey the spheres.

That it has not failed is evid from the lives of those who call Alma Mater, of the women hope that it may go on upward and ward, that it may be ever a home purity and learning and that its n be held in benediction by the ger ations to come.

THE WORLD'S GOD.

We witnessed a one-act drama time ago. The theatre was a rai depot, the principal actor was a mercial magnate, and the other acters were assumed by sundry l and gentlemen of irreproachable The magnate was in high

humor, for he was connected w syndicate with a capital of some lions of dollars. The aforesaid l and gentlemen looked at him rave ly and reverentially, for he repres gold-money-the one thing earnestly by their little pitiful s It mattered little to them what c to personal character were post by the magnate. He might be a ody on humanity-a thing of fles blood, with not a thought or aspir above stocks or sensuality; but h money, that allows the biggest guard in the country to live and ciate with honest citizens. We nothing to do with the magnate commercial pirate. He is allow large by the law and truckled to crowd of sycophantic individual have given a life lease of themsel others. He will go his way, a shall stand, hat doffed in resp attitude, because he belongs to dicate that can put both hands