The Catholic Record. London, Saturday May 7, 1898,

A CLEVER CRITIC.

David Creedon's criticism of books is delightful reading. He has a nice taste of discrimination and any book that receives his approval is worthy of perusal. He has a terse and vigorous English style. We always look for him now in The Western Watchman.

THE TRUE TEST.

Crispi says that the decadence of Spain is due to the priesthood. The "impoverished condition, etc., arises from the fact that Rome has stilled the beatings of the pulse of progress." We wonder if Italy's decline must be ascribed to the same fact, or because the venerable statesman has laid his hand upon the national funds? A short time ago he was exhibted as a monster of perfidy and dishonesty and tion, a jargon of times of elaborate and to day he is placed on a pedestal to tell us why Spain is utterly unfit to cope with the United States. The fact that Spain is poor or wealthy is no proof vidual who poses as an authority on that she is in a state of decadence. The true test of civilization is, as Emerson says, not the census or the size of cities, but the kind of men the country turns out. Dazzled by the glamour of material prosperity we are too apt to forget this, and hence little inclined to pay attention to the essential constituents of national life. But let us always remember that not upon armies or navies or the treasures of art and commerce, but upon the justice and impartial administration of law, and upon the honor and the virtue of the citizen, is founded civilization. A nation poor in worldly resources may attain a high place of culture, and a nation upon whose brow glitters the diadem of earthly grandeur may be trembling on the brink of ruin. "It is not," said Jules Simon, "the loss of a battle, an army annihilated or a province torn away, that begins the fall of a people. A nation dies only by abandoning its manly habits, by the effacement of its character, by the invasion of egotism and scepticism. It dies of its corruption, it does not die of

OUR SOCIETIES.

its wounds."

The problem of why our societies do not meet with permanent success is one that has for some time past engaged our attention. They commence very promisingly, flourish for a time acter, and you can count on your and then disappear or become practically dead. Any impartial observer will admit this to be a true statement of the case. Now we should like to unravel the problem, and any solution will be most gratefully received by us. We are not discussing their ability, for all agree that they are a most important factor in Church work. Our pastors have always recognized their importance and have sought to found and foster them in their different parishes. But what we should like to discover is why so much energy along temperance, social or benevolent lines, is lost or misdirected. This may grate harshly on some ears, but it is a plain statement of fact. If we should give full credence to their reports or to the speeches of their orators at festive gatherings we could believe their efficiency was beyond doubt or cavil; but a little examination will convince us that the reports and speeches have, like the "war news," very little foundation. We appreciate the difficulties and obstacles | denomination | Protestants that beset our young men, but making allowance for all this we have no hesitation in saying that the average Catholic society of young men leaves much to be desired.

A society is not merely a means to satisfy the gregarious instinct; but it is also a school wherein men may be taught and uplifted. It is a group of individuals banded together by rule and discipline for the attainment of some specific end. Selfish aims may obtrude themselves, for we live in the world, but they will not be permitted to stand in the way of the common good. A society, we take it, should be a well-spring of high thought and endeavor. It should try to eradicate from the minds of Catholics that they are destined by Providence to be newers of wood, and carriers of water, and to persuade them that honest, patient and persevering toil are alone | ence—toierance, as it is called, or other? Oh: There is good and bad it is the work of earnest, persistent tion in the Presbyterian Church. It and enable if you trust prayer, and prayer alone. The sooner is going into disintegration because its if you trust which mingle some truth with false of false religions, yes. No institution we settle our minds on this score, the foremost teachers are losing their faith your duty.

Ont.

o compacted together that at a signal it could concentrate all its energies upon a given object.

To do this effectually the more influential members must be unremitting in their preaching by word and example. Now what do we generally find? We find societies rent into fragments by cliques. The unity depicted so forcefally by the society orator is imaginary, so much so indeed that a young man who has the ambition to get out the rut ofhis forefathers is oftimes retarded by a brother member. This may not always be the case, but we venture to say that nearly every Catholic who has achieved distinction in any walk of life will tell you that he received little help, if nothing worse, from the society founded to promote Catholic interests. One reason for this is that the aims of a society are not kept prominently before the eyes of the members. They have, of course, what they call their constitulegally phrased sentences which are revised from time to time, and are always a thing of beauty for the indiparliamentary procedure. But what bearing has it all on the workings of the society? We have talk, flat, stale and unprofitable-nothing else.

When young men are banded together for a purpose we have a right to see it realized. You will tell us that it is realized in the temperance society. We gladly lay our tribute of respect at the feet of our total abstainers, but all the same a Catholic has not, simply because he is temperate, reached the limit of his possibilities.

Perhaps they do not get hold of the right kind of men. Catholics of leisure and education are not famed for their support of societies. It may be they are afraid of losing caste, except during election campaigns, when they are always willing to tell us that they have watched over the society like a mother over a sick child, and noted, of course, its progress with great joy.

The real reason, we believe, is the in difference of the members themselves. There is too much talk and too little business. There is a flittering away of energy on card parties and picnics and dances. The serious work, that of helping Catholics to secure good positions, of animating them to put some ambition into their lives, is unnoticed and unheeded.

And is it not so? Catholics squabble over political positions of menial charfingers those of our creed who hold any office of note in the gift of the Govern ment of Canada.

We shall return to this subject again, but in the meantime let us advise our societies, from which we hope for better things, to give no quarter to the "kicker and spouter," and to get

"ONLY ONE TRUE RELIGION."

Such was the subject of a lecture re cently delivered by Rev. Father Glee son, S. J., at the Jesuit's Church, Detroit. We copy the following summary from the Catholic Witness of that city:
"The subject," said the lecturer,

'resolved itself into two leading ques tions, viz., first, which is the one true religion, and, secondly, is there really but one that is true. And with the second more general question they would be concerned that evening. see the practical significance of the question, contrast Protestantism and Catholicism, the former recognizing everal religions as good, the Catholics acknowledging but one as such. For where there is no church of their own scruple, but will rather think it perfectly right to attend other places of wor-But the Catholic never acts thus; it were sin to him to visit other churches than his own, for he looks upon other religions as false and he therefore would dishoner God and act contrary to the dictates of his con-

"The question is of importance in the present day; for if it is a fact that there is only one true religion; if we can honor God only by following the teachings of one; if one religion alone can make man virtuous and moral and save his soul, then it is most important to know that fact and to know which religion is the only true one. If man does not belong to it, he risks the salvation of his soul and loses many valuable aids to a virtuous life; and yet there is a loose idea prevalent that

one religion is as good as another. "From this willingness to acknowledge many religions arises indiffer-

'This is the natural outcome of 'private judgment,' the ruling principle of the sexteenth century Reform-Everything was left to the trib. unal of their own reason and the result is evident to day. The truth as it was revealed is questioned and modified or something substituted for it until there are thousands of professedly sects of every possible shade of doctrine Now, when men see these disputes, the question arises, how can all these religions be true? And thus they are led to abandon their belief, or else indifference is the outcome.

'A special source of this is the supposition that religion is a human in stitution and not of divine origin. Religion is not only divine as seen in its necessity and our inclination to it, but it is definite and God Himself has determined its particular form, and that which God has determined must be the only one and true religion.

"Religion, thought out by human reason, is, some say, a development from lower ideas, and is refining, civilizing and good. From the crude worship of our forefathers we progress to more elevated religious ideas and at some future day we shall attain 'religion, pure and undefiled.' So the Evolution sts, and it is no wonder if men will consider religion of human origin, it is not important to them what its form is and that they are indifferent to it. difference is removed if religion is recognized as divine and not human, and that God is its author.

"But it is said even by some ministers that the present age requires a human religion. Even the religion revealed and established by God is essentially human, yet not in the sense that it is the invention of human reason: it is human in perfecting man, in rendering him happy, in penetrating his heart, comforting him in his trials and checking him in his passions, encouraging him to higher things. But it is divine in its regulation of man's obligation to God. Science and arts are from men, but religion is from God. So in the history of religion, in all ages and with all nations men have sought for knowledge and truth from some recognized higher source, the soothsayers, the prophets, the oracles. Man will not in reason believe in anything that does not come from a higher source, where truth will necessarily be found if anywhere; in religion truth is absolutely necessary, for we must be certain.

"Every religious truth imposes an obligation. Error, dangerous in its craving for liberty, will bias our minds, telling us that wrong is right. Religion checks and controls our actions, and this we cannot obtain from human reason. Religion, subjected to human reason, degenerates, and error after error has been introduced. It must be of divine origin. Historians tell us this. The primary revelation from God, was followed by the patriarchal and the Mosaic dispensations.

preceded it. "Religion must be and is of divine origin, and if so there can be only one that is true. Customs and practices may vary; the laws of fasting and the holy days of obligation may differ, but this does not change the religion. e patriarchal and Christian dispensations are but different states of the same religion, given in the beginning, perpetuated through the Jewish pation, revealed in the commandments, and perfected by Jesus Christ, who came not to destroy but to make per-

"To have different religions we must have different doctrines and different moral codes, and these must evidently be false in the one case and good and virtuous in another. God cannot be the Author of contradictions He is infinite Truth, and religion coming from God cannot have two

contradictory teachings. " If, then, God is the Author and there is only one true religion, we owe to God our whole being. If God has to God our whole being. revealed this, it is truth and obligatory. And how can this be if it is a matter of indifference which religion is followed? Is error as good as truth? Is evil equivalent to virtue? Indiffer-

ence is an insult to God. "Intolerance is a fine word and has caused many abusive sayings against the Catholic Church. Tolerance is a noble quality, but is bad or good. If tolerance admits error as good, then olerance is evil: it is treason to truth. But tolerance is good, when guided by charity, the civil rights of all being

respected, error is not approved of. "There are two kinds of liberty, moral and physical. Moral liberty implies our ability to do something consistently with the moral law. Physically every man is free; whether he is morally so is another question. No man has the moral liberty to do wrong. Are you doing right in adhering to a wrong religion instead of

"But, it is argued, my neighbor has no right to impose his religion on me. Is, then, one religion as good as another? Oh! There is good and bad

consequences and must be guarded error clings elosely to truth. But with against. false, it cannot be the true religion mind has its rise in the senses. Is it strated scientifically to their skeptical and founded on truth. But it is true not equally true of religious knowl interests. They are losing "all belief that there are bad and good mem edge? bers in the true religion, and the bad are there not on account of the pagan persecutors by the sanctity and Church, but in spite of it. So many purity of their disinterested and degood members exist among the false religions, not on account of the re- of paganism stronger by far in its in natural virtue and good quality.

"Hence the absurdity of indiffer-If religion if from God and standpoint there is only one true religion, we the non-Catholic of to day finds cannot consistently be indifferent in the most alluring persuasion of the finding out and following our obligations.

QUESTION BOX.

Philadelphia Catholic Standard and Times. "American "asks if a Sister acting

as an army nurse would be obliged to iard or a Protestant American, both selves, and following Him. being under her care? This is best answered by a quotation Visitor.

from Owen Meredith's "Lucile:"

"A nun hath no nation. Wherever man suffers, or woman may soothe There her land! There her kindred!" Calvin W. wants to know if "Lead, Kindly Light," was not written by

Newman while vet a Protestant. when his personal views were giving different form from the original in destruction. many Protestant hymnals, though no

on the occasion and feels much hurt.

The priest did not refer to Protestants as friends, but as possible husbands and wives. The time to preent mixed marriages is at the beginning of company-keeping, and this reflection is due in charity to the Protestant who is likely to develop a stronger feeling than friendship. The right hand is a good friend, yet we are told to cut it off if it scandalizes. How much more so should we avoid a friendship which is dangerous not only to our faith, but to that of generations yet unborn.

"Inquisitive" attended a Catholic church and saw the people bow when priest was reading the Gospel. What did it mean? If he was reading the Gospel, it was

possibly at the name of Jesus the people bowed, according to St. Paul to the Philippians ii., 10. "Reading Circle" asks "Who were

the Donatists?'

They were heretics and schismatics who held that the validity of a sacra-Proved and set His seal on what He of the minister, and that sinners could claimed, and each dispensation renormal between the moral character support of the saloon." Dr. Shields gaily as ever a bridegroom with a left the Presbyterian Church and singing heart found his way to the broved and set his seat of war and the character of the bright set their sins were secret. T. F. objects to a priest being

called Father and bases his objection on the text "Call no man father."
Reference to II. Corinthians vi., 13,

shows that St. Paul used these words: "I speak as unto my children.

THE METHODS OF THE MASTER

It was the simple bluntness of Father Ignatius Spencer, in the fervor of his missionary enthusiasm, that awakened the great Wiseman, up to the time living aimlessly at Rome, satisfied with the mere acquisition of vast and versatile intellectual attainments, to a ense of what better use a man might put such talents in the spiritual welof England.

With a courage born of the pristine fervor of asceticism, Father Spencer told Wiseman that it would better become him to apply his mind to more practical themes than the collection of Syrian manuscripts, the planning out of geological treatises, and the heap ing up of stores of antiquarian lore It was the first seed sown in Wiseman's splendid root and to develop into the one absorbing life-interest in the future career of the great Cardinal future career of the great Cardinal.

Many of us foolishly fancy that converts, worthy of the name, are drawn into the net of Peter by shear force of intellect, that it is from the intellectual phase of things that are to work miracles of conversion. Error emphatic!

Was it lack of intellectual force that caused the apostasy of De Lamenais, Renan, and hosts of other brilliant French minds, and produced the zeal of a Lacordaire, a Montalembert?

the triumphant conversion of a Newman, a Brownson, or that deterred a Pusey from the same course?

No, intellect plays but a small role in the matter of serious conversion. It is the superb simplicity of an ununfaltering faith and a beautiful this is the work of earnest, persistent prayer, and prayer alone. The sooner we settle our minds on this second in the Presbyterian Church. It

It is one of the first principles of be said. If it contains anything that is philosophy that all knowledge in the the existence of God shall be demon-

The early Christians conquered their voted lives, a rebuke to the sensuality ligion but because they are persons of fluence than the most cunningly arranged and artistically delivered argument from an intellectual standpoint would have been. standpoint would have been.
The non-Catholic of to day finds undying truth of Catholic doctrine in the lives of self-abnegation and utter unworldliness portrayed by the true priest, the saintly religious, and the devout Catholic layman.

Here, then, is the way, the truth, and the life, that we imitate the Master in His method of winning souls pay more attention to a Catholic Span- by taking up the cross, denying oursign shall we conquer.-Providence

THE DECAY OF FAITH.

New York Sun.

At this time, when the secular world is darkened with threatening clouds of war, ominous signs of approaching Its words of themselves indicate that disaster appear in the religious world. Its words of themselves indicate that it was written in the transition period, it is not too much to say that the Pres when his personal views were giving byterian Church, holding the very citadel of Protestantism is proceeding place to divine faith. This hymn, like citadel of Protestantism is proceeding others of Catholic origin, appears in determining the citadel of Protestantism is proceeding irresistibly toward disintegration and determining The seeds of decay were first sowed

amount of revising removes the dis- by Dr. Briggs and his school in their tinctively Catholic feeling from the denial of the infallibility of the Scrip tures, upon which alone rests the faith "La Somnambula" is much exer of orthodox Protestantism. His logical place thereafter was in Unitarianism marriages the priest said : "Give up or in agnosticism; but actually he has your Protestant friends; give up your carried his infidelity over to the Epis-Protestant company." A Protestant copal Church, into whose ministry he friend accompanied the correspondent carried his infidelity over to the Episis prepparing to enter. Dr. Shields of Princeton, a lifelong Presbyterian, has left that communion in his old age simply because under its discipline affecting the ministry he was subject to reprobation for assisting in procur ing a liquor license; and he also has gone over to the Episcopai Church as a more agreeable branch of the 'Church Dr. Patton, President of Catholic." Princeton University, has declined to be a delegate to the forthcom-

ing General Assembly of the Presbyterian Church, though for many years past he had been a foremost figure in its sessions. Several of the elerical members of the Princeton faculty have refused the same commis sion, and for the like reason that they want to avoid all shadow of responsibility for the judgments of the Presby terian supreme ecclesiastical court. The Cleveland Presbytery has adopted a resolution which strikes directly at Princeton, President Patton, and Dr. Shields by calling on the General Assembly "to withhold its approval of all educational institutions whose officials lend their influence to the Meantime in New York Presbyterians of wealth are taking pews in Episcopal churches.

All this looks very ominous. It shows that the depth and earnestness of conviction upon which the Presby terian Church rested are passing away, and in many minds have already gone What is to be the consequence to the Episcopal Church of such an accession of cold or lukewarm faith is a question which disturbs seriously a large party in its membership. These Presbyter ian rebels and deserters do not come as converts, but simply to find a convenient refuge from the consequences of conduct and teaching destructive of all ecclesiastical organization, and even of faith in the supernatural it self. They do not fly to the Episcopal Church because of belief in the divine authority which belongs to it peculiarly, according to the conviction of the earnest faith in it, but because they are soul, destined to take such wholly indifferent to such pretensions

it is based. They are no longer Pres byterians, but neither are they Episcopalians in truth. They have lost genuine faith, and seek simply to tickle their æsthetic tastes and retain the conventional appearance of ortho doxy Mr. Wilfrid Ward, in his notable

book on the life and times of Cardinal Wiseman says that while that distinguished convert to Rome was still in the Church of England "he foresaw that a few years later the crucial con-Was it lack of intellect that urged troversy would not be about the Thirty nine Articles, but about belief in the supernatural world." "Fifty years hence,' he said one day to the divines in the middle of a theological lecture,' the professors of this place will be endeavoring to prove, not transubstantiation, but the existence of

guarantees of success. It should be ideas and are attended with the worst is all bad and contains no good; safer and surer will be our onward in the very essence of religion. At the bottom, to use Cardinal Wiseman's words, they are demanding that even interests. They are losing "all belief in the supernatural world."

THE DECAY OF FAITH.

The Decay of Faith.

To the Editor of The Sun—Sir: Your recent articles on the changes and decay in the Presbyterian Church are attracting a great deal of deserved attention. Approaching my four-score year, and for many years honored by the Church as an office bearer and delegate to her higher courts, I am constrained to indorse and commend your editorials, and in the strongest manner. What is surprising is the fact that, while a prominent secular paper, the Sun transcends, in the writer's opinion, in its vigor of thought and clearness of expression, any of our religious periodicals. Especially would I refer to your more recent article, published on the 15th, on "The Decay of Faith in the Presbyterian Church." This will attract a good deal of deserved attention in connection with the difficulties at Princeton.

To the writer, however, the main difficulty is the loss of spiritual power in the Church, its conformity to the world, together with its loss of Christian faith. To one who can look back for forty or fifty years and contrast the situation of the Church with what it was then, the changes are overwhelming. With a personal knowledge of Dr. Shields at Philadelphia and Dr. Briggs at Roselle as humble ministers of the Gospel, it is astounding to witness the changes that have been wrought in their theological beliefs.

THE TRUE FAITH.

THE TRUE FAITH.

The true faith is the one only faith. for it alone produces works of faith wholly honorable to Him who performs them and wholly helpful to all other Were there in the Catholic remen. ligion nothing but the religious Orders, the fact would suffice of itself alone to prove the divinity of that religion. consecrate one's life to God, to devote it to the neighbor for the love of God; to embrace every kind of privation and coil and fatigue, in the one hope of a heavenly reward, is an act of faith which no other religion has been able to produce: it is an act of hope which other religions are incapable of eliciting: it is an act of charity which they will never perform. The Catholic re ligion easily accomplishes all this by means of three virtues : poverty, chastity and obedience, which she alone has the right and the power to counsel. Seek where you will, try as you will, these trees and the fruit they bear are to be found only in the garden of the Church; they do not live or reproduce their kind elsewhere. Elsewhere is not to be found the sun and the dew they need. (Translated from Louis Veuillot, for the Catholic Record.)

A WORLDING'S OPINION.

"Many years ago, when a child in the far southland I love so well," says a Chicago writer in the Iconoclast, yellow fever epidemics were of almost annual occurrence. I saw the priest come up the great river in the steamers, bound for the stricken districts. Young, bright eyed, fresh-faced boys from France, unacclimated, strangers in a strange land, they went to their deaths as influence, and inferentially he has to the dying, and held before been sustained in his rejection of their failing eyes the cross upon Presbyterian authority by President which Jesus suffered, and pointed ever Patton and the faculty of Princeton. upward to the path of light, and fondled the pitifully-clinging fingers of those deserted by family and friends and died like the sheep and rotted unburied in the pestilential air. I have seen the pure, patient, dove eyed Sisters of Charity dead on the streets o those ruined cities, but never saw I yet a Protestant minister of any denomination whatsoever in the lair of the vellow King of Terrors.

"To you and me, brothers, in the world, the flesh and the devil, deeds speak more loudly than words. We look upon the wine-cup when it is red, we bet our money upon the supposed fact that one horse can run faster than any other horse, we endeavor disastrously to make three deuces bigger than four Jacks, we go to the theatre and buy oysters and beer for some of the performers when the play is ended, and we are never in a church, except when a friend marries or dies, but we take off our hats in the street when we pass one of the black-robed men or romen who are the servants of the Church that embraces the world."

How to be Another Monica

Christian wives and mothers, behold your model! Learn of Monica the responsibility and dignity of the wife and mother, and you, too, will give Augustines to the Church of God. women only realized the vocation to vainly strive after that for which their nature does not fit them! If they only would appreciate the tremendous influence confided to them in the home circle! Would they be great? There is a greatness which is exclusively theirs. There is a sphere in which they have no rival-home-a short, simple word, but brimful of meaning. Those who have it not, long for it. Too many who have it, or the making

Hope in God; He will support you and enable you to be useful to others, is going into disintegration because its if you trust in Him and do not neglect

of it, do not appreciate it.



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THE GUARDIAN'S MYSTERY:

Rejected for Conscience's Sake.

BY CHRISTINE FABER. CHAPTER I.

"Why doesn't he come? I declare it is too bad—but it will be just like him, the old bear, to disappoint me. And he the old bear, to disappoint me. And me knows Florence will have to go to-morrow, and that I want to go with her. I do not see why people will be so disagreeable just to please themselves."

All this is a soliloquy tearfully delivered by a young girl in one of the studyrooms of the Sacred Heart Convent at Manhattanville. She has been impa-

Manhattanville. She has been impatiently waiting from the moment of the announcement of the first visitor for her own summons to the parlor, and now it is within the last half hour of the time allotted to the friends of the pupils, and no message has come for her. Her im-patience is augmented by the fact that on the morrow there will be the final parting the morrow there will be the mai parting of a dozen of the pupils, these being the honored few who have borne the triumphs of graduation. She and her dear friend, Florence Wilbur, are part of the dozen, and some relatives of Florence have invited her to accompany that young lady on a visit to them; but, in order to complete her accompance of the invitation, it is plete her acceptance of the invitation, it is necessary to see this expected visitor who does not come; and as the minutes wear on she grows more impatient and more tearful. She wrings her white hands in vexation, and even gives a little wrathful twitch to the blue ribbon she wears for good conduct, as if that meritorious badge has something to do with her disappoint

She is tall enough to look graceful, and erect and slender enough to suggest pretty comparisons, and her black uniform makes her complexion look fairer than it is, while just a tinge of color in her cheeks caused by her impatience, sets off to im-mense advantage a broad, full brow, large heavily-lashed hazel eyes, and wavy dark

As the minutes pass, leaving but a bare As the minutes pass, leaving but a bare quarter of an hour, her disappointment becomes keener, and at length it culminates in a passionate burst of tears; but at that very instant, "Miss Hammond," is summoned to the parlor.

She dries her eyes, rubbing them so vigorously that the story of her tears is apparent at a glance, and hastily de-

Many of the visitors lingering until the ast minute, the reception parlors seem to be crowded as Miss Hammond hurries from one to another in search of her call er. She sees him at length in a cornerhe always takes a corner—his dark, green cotton umbrella held stiffly before him and his clothes looking as if each separate garment had been chosen for its gro esque appearance and its misfit. As he rises to greet the young lady no stranger figure can be well imagined. Displaying an unusual amount of shirt bosom he has made the display still more conspicuous by exceedingly large and brilliant studs; his coat, while of the clerical cut, departs in great degree from the clerical color, and pantaloons, though sober enough in hue and design, lose their appropriateness when one regards their length. Evidently their owner was parsimoneous about the quantity, and thought that as he had been lavish in the matter of his coat, he must atone for it by the size of his unnentionables; they are four inches above his low-cut shoes and give ample view of large, bony ankles snugly encased in white, woolen stockings. His hat that he holds in his hand is a low crown, brown felt, but with a brim broad enough to sug-gest a Mexican sombrero. He has red hair, red, grizzled hair, plentifully mixed with gray, florid face, and brown eyes capable of a great variety of expressions. His age is difficult to guess, though most

orties. Being somewhat above the nedium height and inclined to portliness, is grotesque figure always attracts attenion just as it is doing now while Miss Hammond is greeting him. "I thought you did not intend to come, Mr. Mallaby," she says, her indignation not yet spent, and consequently showing itself in her voice. She is aware that everybody is looking at them, and that everybody is looking at them, and that conversations are suspended in order to give them more attention, but she is accustomed to that, having experienced it on every occasion of Mr. Mallaby's visit, and she is also indifferent to it. Her indifference arises partly from the fact that Matthias Mallaby is no relative—only a friend of her deceased father to whom has

bservers would place it well in the

forties.

riend of her deceased father to whom has been intrusted her fortune until she shall become of age—and partly to an inde-pendence and willfulness of character which make her rather defiant of the opinion of others.

"I was detained, my dear," replies Mr.

"I was detained, my dear," replies Mr. Mallaby in a deep voice, "and now that I am here I suppose you want me to proceed to business at once."

"If you please, Mr. Mallaby."

The tone of the young lady indicates her estimation of her guardian; he is her guardian, and nothing more.

"Well, my dear;" the brown eyes have assemmed a very kindly expression, and

ssumed a very kindly expression, and booked at without regard to the apparent

DR SOOTHES THE CHASES THROAT. QUIETS THE SUNSEED COUGH. AND W ALLAYS INFLAMMA-

PRICE 25¢

TION OF THE LUNGS AND BRONCHIAL TUBES.

MR. CHAS. BAILEY, of Close Ave., Toronto, and Managor celebrated Jossep Seeel Works, Mauchester, Eng., says: "As a quick cough cure for family see, I consider Dr. Chase's Brup of Lipseed and Turpentine the most wonderful mixture conceivable. This medicine cured me of a severe attack of La Grippe very promptly. My wife would not consider our child safe from croup and coughs without this preparation in the house.

Sold by all dealers, or Edmanson, Bates & Co., Toronto, Ont.;

oddity of their owner, they are exceeding-

claims with alarm:

claims with alarm:

"For the present—what do you mean?
Am I not always to have an income?
Did not papa leave fortune enough?"

"Softly, my dear; don't get so excited.
Your papa's fortune was hardly as large, as it was thought to be, and speculations made just before his death have not turned out so well. But you will not want and, as I was saying, your income

'Only six hundred a year," she ex-"Only Six hundred a year, she ex-claims in dismay; "why that will not buy much more than shoes and gloves, and I shall want ever so many things." He does not reply, but settles his big, freckled, ungloved hands more firmly on

the horn handle of his umbrella.
"Six hundred a year," she repeats, and then as if with sudden resignation, she says quickly:
"Well, I must only practice economy
But I shall want all the money for which

I wrote to you, because while making my visit to Miss Wilbur's friends, I expect to buy a good many things; we have both arranged to make several purchases." "A sensible way to begin the practice of economy," says Mr. Mallaby; then, fumbling in one of his breast-pockets, he

You have not written much about this Miss Wilbur in your letters—what kind of a place is she going to take you to? Is she—" suddenly hesitating, and this his hesitation increases as the big hazel eyes begin to express a most indignant wonder; but at length he brings, or rather

blurts out: "Is she the right kind of a person for you to be invited by ?"

"Mr. Mallaby!"

Miss Hammond's tone expresses as

Miss Hammond's tone expresses as-tonishment, anger, reproach, and so many other emotions that Mr. Mallaby takes his hand out of his bosom without pro-ducing anything, and clasps it with the other hand on the handle of the um-brella; then he unclasps and clasps them both alternately a number of times, while Miss Hammond in that same tone re-Miss Hammond in that same tone re-

ntlessly continues:
"Miss Wilbur is a young lady of excellent family; she is quite rich, her income being ten times the amount of my paltry six hundred. I am honored by her friendship and her invitation."

"Perhaps you are, and perhaps she is more honored by yours; but I must ask a few other questions, my dear." As if to brace himself, he rises, putting the umbrella under his arm in

nanner that it adds very much to his comical appearance.
"Who constitutes this family where
Miss Wilbur is going to visit? Are they

of the male or female gender, and are they Catholics, Protestants, Jews or heathens ' Miss Hammond is too indignant to see any humor in this question, and she hav-ing also arisen, draws herself up while

she answers: sne answers:
"Her mother is abroad for health.
Her father like my own is dead. She is
an only child. The people we are going o visit are her father's brother and sister who live on Hubert Street in New York. They are Protestants as was also her father until his marriage. Her mother was always a Catholic. Three months from this date she is going abroad to join her mother. Now having given you the essential part of her history, have you any more questions to ask, Mr. Malla-by."

"No, my dear; I shall take the and hope that you will enjoy your visit. Let me know in time before you end it so that Mrs. Denner will be ready for you. And here is the money—" again fumbling in his breast and this time drawing forth a wallet which he alongs in Miss Herm a wallet which he places in Miss Hammond's hand.

"Be careful of it, and good-bye!" as

the signal for the departure of all visitors just then sounds.

He extends his hand looking as if he

forth, his cotton umbrella perched ludic-rously under his arm, and his long, cleric-ally-cut coat, and his short pantaloons making a figure so grotesque and comica that Miss Hammond is fain to hasten from the sight.

II.

Hubert Street was a short street, and had little distinctive character, but, in nan thrie distinctive character, but, in some of the days prior to elevated roads and telephones, it contained the abodes of well-to-do, and eminently respectable families. Exciting business had not then thrust itself up to its very doors, as it did in latter years, and the sober blocks about it bore an equally quiet and genteel air. it bore an equally quiet, and genteel air. It had also the additional advantage of being near St. John's Park, a local attraction which enhanced the value of property and determined the claim to aristocracy of the neighboring inhabitants; to admission to the park was obtained only by key, and the ownership of a ke marked at once the wealth and pedigre of the owner. The houses on Hubert Street were built mostly after the same pattern, and all of their occupants, with wo exceptions, were staid, slow-going people to whom the stirring events of sub-sequent years might have seemed like sacriligious innovations upon nature's own progress. The exceptions were a prother and sister who dwelt in one of the corner houses that fronted on Hubert Street, and who, because of their long residence in that particular abode, were well known to the whole neighborhood. In that house both had been born, and in that house both of their parents had died.

The brother was known to be a scholar, thoroughly college-bred and accomplished by travel, devoted to books, and averse to society; the sister was equally famed for her devotion to her brother, her sharp tongue, and her strong and generally wrong opinions upon every subject.

She was forty years old, but ten years older looking because of her fretful disposition, and from that same cause she was somewhat unprepossessing in appearance. Her forehead having taken naturally to knotting itself when she was a baby, had formed on its high, bald surface, so many knots since, that even her smile when she actually yielded to one, was gloomily overshadowed by them, and her sharp, puckered face was made still under the sharp of the pen between her fingers, "write what I dictate. 'My dear Florence, both Sydney and Lextend to your young friend, Miss Hammond—'

You're a mean, hateful, savage, cruel, unreasonable, horrible, tyrannical fel-

oddity of their owner, they are exceedingly winning.

"An income is assured to you for the present; it will amount to—"

Before he can name the sum she, struck alone by the first part of his remark, exceeding with alarm."

The present in the fringe of thin, straggling little spit-curls which surmounted it. She was petite in size and so light and noiseless in her movements, that Aune, the servant of all work, frequently experienced in little server wrath to find Miss Wilbur at her shoulder when a comparing the at her shoulder when a few moments be fore she had left that lady busily pied in the extreme upper part of the

Miss Wilbur was mistress and house keeper, and her sole charge was her scholarly, and retiring brother. He was four years her junior, utterly unlike her in ap pearance, and while she fretted and made herself old, he derived comfort from his books, his pen, and a certain philosophy born of his very reflections. Her worriwant, and, as I was saying, your income ments were greatly argumented on the day that she received a letter from her niece, Florence Wilbur, announcing not only an intended visit of that young lady to the Wilbur homestead, but that sh actually had taken the liberty of inviting for the two mohths of her own stay, her dear, and intimate friend and classmate

dear, and intimate friend and classmate, Agnes Hammond. Not alone was Miss Wilbur worried by that news, but she became very angry, and she burst upon her brother in his study, with a tirade against women in general, but against her niece, Florence, in particular.

"Does she suppose we keep open house here, that she should take it upon herself to invite this person—how dare she assume such a liberty?"

Her little black eyes snapped, and the knots in her forehead protruded.

enots in her forehead protruded The young man whom she addressed, beyond lifting his eyes for a moment from the page of foolscap on which he was writing when she entered, took no further did not seem to cause him the least dis-turbance, for his pen held firmly between white, well-shaped fingers, moved as rapidly over the paper as it could have done

or to her entrance.
"Are you deaf, Sydney Wilbur, that you can go on writing in the face of what I tell you? Is it nothing to you that these two girls are coming here—two mind

ou, and one a total stranger Continuing to approach him as she spoke, her last words were uttered as she stood directly in front of his desk, and she shook poor Florence's letter almost in his face, an action that compelled him to drop his pen and look at her. But it was a very pleasant look he gave; his mouth curved into a smile that partly showed very white, even teeth under his slight brown moustache. His eyes, large, brown ones they were, had a laughing look also indeed, with his Grecian features, dark hair, and complexion clear as a girl's, he made so handsome and pleasant a sight it seemed a wonder how his sister could maintain her anger in its presence; but she did not soften a jot; not even when he

pleasantly replied:
"You are inconsistent, Deborah—how often have you reproached me for not cultivating at least the society of our own neighborhood, and especially of that ridic ulous friend of yours, Miss Liscome and now that there is an opportunity of my cultivating society within our very

oors you are angry."
"Cultivating the society of the neighborhood is a very different thing from having two hoydenish girls on a visit, pushing back her little spit-curls until her large forehead was revealed in all its baldness, "and Miss Liscome is a sensible person, and what is more, she is not a Catholic. It is bad enough to have one Catholic coming in the person of Florence, but two are too much for human nature to bear. I shall write immediate ly and tell Florence to retract her invita

You will do nothing of the kind. The change in the tone and appearance of the speaker was startling. Every trace of his recent smile had disappeared leaver on his recent same had disappeared reav-ing in its place only the expression of an inflexible determination; even the hand-some brown eyes seem to have grown hard, and to emit flashes of a temper that it would be hardly well to encoun-

Miss Wilbur cowered a little, and she retreated a pace as she saw her brother rise from his chair and give it an angry He extends his hand looking as if he would very much like to linger over the limp passive fingers she lays within his grasp for a moment; but her cool, dignified manner abashes him, and he goes feel manner abashes him, and he goes feel himself very erect, on occasions holding his head so well up that it gave to his appearance an air of great haughtiness; he was holding himself in that manner now, and looking down upon his sister with such an expression as he had never turned upon her but twice be-fore in his whole life.

"Florence Wilbur is my niece as well as yours, and as I am of age, and the master of this house, you will write and tell her that not alone is she to make our house her home for the two months of her stay before she goes to Europe, but the home for so long a period as she chooses, of any friend, or friends she may care to invite. You will write that letter care to invite. You will write that letter immediately, please, and write it here, at my dictation."

He had placed, while he was speaking,

paper into position for her, returned to its place the chair he had flung behind him, and stepped courteously aside that she

might seat herself at the desk.
The knots in Miss Wilbur's forehead were growing slightly purple from impo-tent rage. Remembering the two former occasions on which her brother had shown just such determination, she knew how vain would be any attempt to oppose him; still, she could not and she would not yield without a further effort for the mas-

tery.
"Just let me reason with you," she said, her thin voice raised to its shrillest pitch.
"Write;" he commanded, dipping the pen into the ink, and extending it to her.

She persisted;
"We don't know anything of this per-

son—she may—"
"Write!" he interrupted, still extend-The brother was known to be a scholar, ing the pen to her.

becombly college-bred and accomplished "She will be falling in love with you,

few uncomplimentary adjectives.

But she wrote the letter, and wrote it at

Sydney's dictation, even being compelled to add that Sydney himself would escort Florence and her friend from the convent. And it was the reception of that letter containing so cordial an invitation from "Aunt Deb," that made Florence Wilbur most urgently repeat her invitation to Agnes Hammond.

III.

The journey in those days, comparatively recent as they were, from Manhat tanville to the lower part of the city, was neither the rapid nor the easy one that it is at present. Its length was sufficient to set the hearts of the two ladies who were to make it quite aglow with pleasur-able anticipation. Both might be com-pared to fledglings who know not how to fly, for both had been placed in the convent in their very tender years and save for infrequent and very brief visits neith-er had been in the great city. Their trunks had been already dis-

patched, and they themselves were but waiting the advent of Mr. Wilbur to say their final adieus. They had bung about their favorite Madames all the morning, listening tearfully to loving admonitions, and promising on their part to be true and constant to the numerous lessons of piety they had received. For Florence perhaps, the gentle religiouse felt there was not so much to fear, as the girl was natur-ally sensible and so prone to humor that she probably would be spared many of the temptations which beset more imagin-

ative and ardent temperaments.

Then, also, while exceedingly pleasant looking, there was nothing abo distinguish her from a host of equally good but common-place girls. She was short in stature and inclined to be stout and she had a freckled face in which not a single feature could lay claim to beauty save a set of exquisite teeth; these were often revealed because of the constant disposition to laughter of the mouth which inclosed them. Her hair was light and so were her eyes, but the color of the latter seemed to be redeemed by their mirthful twinkle: altogether, she was so good-natured, affectionate, and disposed to see the humorous in even vexatious incidents, that she won her way to the hearts without effort, and once known, no one thought about her looks.

The affectionate intimacy which from their first acquantance had existed be-tween herself and Agnes Hammond gave no little wonder to the other pupils Agnes being so different from Florence. She was reticent, thoughtful, dignified, independent almost to defiance, and beautiful, besides being much more ambitious, studying even in recreation times, and reading the most solid works. But that their affection was deep and constant was evinced in many ways, and at no time perhaps more than on this morning, when their eyes humid from the tears of parting with the beloved Madames, often sought each other with an

expression that seemed to say:
"The agony of these farewells could hardly be borne but that we shall be to-

Mr. Wilbur arrived, and while the girls at the announcement of his name flew to don their out-door garments, he was taken in charge by the sweet-faced, low-voiced, and courtly superioress. It was his first visit to a Catholic institution of the kind, and how shocked his righteous, and prejudiced sister would have been could she have witnessed the charming grace with he received the kindly attentions of Madame H-Had Miss Deborah Wilbur been in his

place she would have deemed it her sacred luty to maintain a most rigid exterior in order to show the evil one by herstiff dignity that her accidental entrance to a Romish institution was no sign that she was going to succumb to any Romish Fortunately for her peace of mind she did not see the gracious manner of her brother, and still more fortun-ately for the benefit of her sleep and appetite, she did not behold his meeting with Miss Hammond. He kissed his niece, Florence, when she entered, and then he was presented to Agnes.

She had never looked lovier; her dark, ticipation, timidity and some ment, wearing the brightest of blushes. The very plainness of Florence seemed to act as an admirable foil to the beauty of her friend; but the generous-hearted girl with-out a thought of herself, was rejoicing at the favorable impression made by her riend and she looked with affectionate de friend and she looked with affectionate de-light at the cordial way in which her young and handsome uncle continued to hold Miss Hammond's hand, while he told the pleasure it gave him to take to his home so charming a guest.

The old-fashioned, but comfortable carriage of the Wilbur's waited at the door, and when the very last farewell had been said, intermitted with vehe-ment promises of frequent letters from the two girls, the three slowly bowled out of the picturesque grounds, both Florence and Agnes continuing to look back and to wave their handkerchiefs to some of the remaining pupils who had come out the remaining pipus who had come out a little distance to see them quite off. Then Miss Hammond's hand sought a little pearl rosary in her pocket, the parting gift of Madame H——, and her lips formed involuntarily the little ejaculation to the Mother of God that she had been taught to repeat in the convent.

How faithful she meant to be to all the lessons of piety which had been instilled during her school life; how heroic in the fulfillment of every duty, and just at that stage of her fervent thoughts she looked up and across at Wilbur. He was looking at her, and though she had not been aware of it, he had been doing as for some time. Now, however, that he was observed, he withdrew his eyes instantly, but when the carriage had bowled out of the old convent road and was speeding to what is now known as the western Boulevard he began so interesting an account vard, he began so interesting an account of the improvements already projected for that locality that she found herself de-lightedly listening, and even meeting his eyes quite as if she had known him a long time. Not once during the journey did her interest flag, the gentlemanly escort being so full of information and possessed of so much grace and tact in was somewhat unprepossessing in appearance. Her forehead having taken naturally to knotting itself when she was a baby, had formed on its high, bald surface, so many knots since, that even her smile when she actually yielded to one, was gloomily overshadowed by them, and her sharp, puckered face was made still more so by small, deeply set, intensely black eyes. Some attempts to detract from the height of her forehead was ap-

Mallaby, her father's executor and her

own guardian.

"Mallaby!" repeated Mr. Wilbur. "Is
it Mathias Mallaby, and does he dress
somewhat oddly?"

"Yes;" answered Agnes, "do you know

MAY 7, 1898.

him?" her tone indicating no

prise, while Florence laughing heartily, said: "Dress oddly? if you have never seen "Dress oddly? if you have never seen him, Uncle Sydney, then there is a treat in store for you, for I mean to have Agnes invite him to Aunt Deb's, I saw him once accidently and I expected Agnes to scold me the way I laughed, but she didn't. I thought I should have convulsions at the sight of his pantaloons. I dreamed of them, and the big, bony ankles, below them dancing a jig in the study-hall—fancy the scene, Agnes," and in the indulgence of her mirthful imagination, she leaned back in the carriage and ation, she leaned back in the carriage and

laughed immoderately.

Agnes laughed also, and Wilbur smiled;
then he replied to Miss Hammond's ques-

"I do not know Mr. Mallaby. I never

"I do not know Mr. Mallaby. I never saw him, but I have heard of him; I have heard that though he is extremely odd, he is a man of great integrity."

He may or may not have added the latter part of his remark for the purpose of tempering the fun which his niece was disposed to make of Mr. Mallaby, but if he thought that he so doing he was the thought that by so doing he was spar-ing Miss Hammond's feelings, he was not to know, for that young lady betrayed no sign of either pleasure or displeasure. He was not aware that her indifference

He was not aware that her indifference arose from the fact that Mr. Mallaby was no relation of hers.

By the time they had arrived at the homestead on Hubert Street, Miss Hammond felt as if she knew Mr. Wilbur quite well, and knowing him so favorably she looked forward with pleasure to meeting his eiter. "A until Dah." ing his sister, " Aunt Deb

But Aunt Deb did not see them immediately; Anne, the domestic who admitted them, said that Miss Wilbur had gone to Miss Liscome's to bring that lady to spend the evening with the company. Sydney frowned on receiving the information, but as his sister had completed her preparations for the guests, and Anne had an appetizing repast ready, the absence of the lady of the house did not make much difference.

The girls were to room together; so Anne informed them, when on the con-clusion of the repast, Florence desired to know where they were going to sleep that she and Agnes might fortify themselves by a nap for the festivity of the evening. The room to which Anne conducted then was a very large one, containing a great double bed, an immense wardrobe, and the other accessories of a sleepingchamber, all of equally substantial size.
With a view perhaps to banishing the
effect of any Romish incantation her young guests might be inclined to per-form, Aunt Deb had liberally supplied the apartment with scriptural texts. She herself had fashioned them out of huge pieces of bright-colored pasteboard and glued them to the walls, to the utter exclusion of every picture that had at any time adorned the room. She seemed to have chosen the texts because of their special warning against idolatry, as if she thought that was the danger most to be feared from the religion of her guests. The texts looked incongruous and ridiculous against the pure white walls and they caused Florence such a fit of laughter that she war fain to throw herself into the nearest chair and let her mirth have its way. In Agnes that only caused wonder. Anne, not knowing at what the young lady was laughing, but feeling it incum bent upon her to make some remark since

the hostess was not present, said : "Miss Wilbur was awful anxious to have this room fixed for you. She spent all day yesterday making them letters—" indicating with a sweep of her arm the brilliantly colored texts—"and hanging

them up, and taking down the pictures."

"I think she must have, and spent the night too," answered Florence, recovering sufficiently from her mirth to speak, and then she shook herself out of the chair, and dismissing the would-be voluble Anne, turned to Agnes with:

"Aunt Deb was determined to supply us with scriptural food, but did you ever becoming costume fitting her like a riding habit, and her Grecian face from antique that, and her Grecian face from antique in the state of the stat it is pasted to the wall has a rollicking air; and as for, 'Make to thy self no graven image, it looks as if it were leering at the other texts. But, seriously, Agnes, as soon as we doff our dresses, get into our loose gowns, and are comfortably lying down, I shall tell you what perhaps I ought to have told you before about Aunt Deb."

Agnes lost little time in getting into the proposed attire and climbing into the high, wide bed where she was speedily joined by Florence, and with her arms around Florence's neck she listened while Florence told the following:

"You know that I have maternal uncles and aunts to whom I might have gone for these couple of months before I join my mother in Europe, but with them I would not have the accommodation afforded here; then also when I came on occasional visits here with my mother I liked Uncle Sydney so much. He knows how to please, and though he is asstrict in his religious principles as Aunt Deb is, he never obtrudes them upon others as she does. She is dreadfully prejudiced— never forgive my father for marrying my Catholic mother, and particularly for allowing me to be brought up a Catholic. For that reason she never quite liked either my mother or me, and perhaps I should have hesitated about coming here if it were not for the fear that this might be my last opportunity of seeing Uncle Sydney, my mother, thinking, as you know of making a permanent home abroad. For the sake of Uncle Sydney's company I can endure Aunt Deborah, and for the sake of my company I think you also will be willing to endure her; at all events you saw her warm letter of invitation so that you may feel, no matter what her oddities are, you are welcome. I did not tell you about her prejudice before, lest it might make you hesitate to accept any invitation to the house. But you are willing, dear, to endure a little that we may be together for a while yet,

are you not?"
"Willing to endure a great deal, Florence, for the sake of being with you," and the rounded arms about Florence's neck pressed that young lady very tight-

It's not the cough, but what it may end in, that makes it so serious. The cough may be cured, the serious consequences prevented by Dr. Chase's Syrup of Linseed and Tur-

POPULAR PROTESTANT CONTR

VERSY.

Sacred Heart Review As I have already remarked els where, no one will dispute the allegance of President Francis L. Patton, Princeton, to Protestantism, for as Presbyterian Calvinist, he belongs its stricter school. Yet, while a knowledging that for Protestants, ev now, controversy with Rome may infrequently be a duty, he insists the on the whole the evident provident note of our age is irenical. Yet pop lar Protestant controversy in country seems very slow to learn th Some ten years ago Mr. Edwin Mead declared that it largely breatly the very spirit of religious war. has a good deal dampened down sin then, but the smouldering fire is

moment, fiercer than ever.

At the Reformation the Protestar finding the hierarchy still very pow ful, were naturally inclined, in n Teutonic countries, to form a v strict alliance with the State. Purit ism in its prime checked this tender

yet extinct. It may blaze up at a

but has itself now largely yielded to
We, as Protestants, have alw
been very much on the qui
against the arrogance of the pri This is well, for arrogance great sin in any man, or class of m Yet if we want effective prot against encroachments of the power upon the domain of Chris conscience, then, as that staunch I Calvinist, the late Doctor John Mor of Oberlin College, once remarked me, we must turn to the Catholics When nationality first began to s

itself in its full strength, from 130 1600, it principally concentrated i in the form of absolute monarchy. is not strange, therefore, that the formers (except in Scotland) were ally much more concerned for aut ity than for liberty. When we with well deserved abhorrence the travagances of certain canon modesty requires that we should forget that our own Archbishop C mer, glorifying Thomas Crom deliberately declared that "he l the king as much as he loved G This would have been blasphemy it applied to a Saint Lewis : it cou no more than blasphemy, though tainly blasphemy of a still deeper when applied to a Henry the Eig

Unhappy these sacrilegious exa tions of Casar did not altogether with the sixteenth century. Jathe First, himself, absolutistic a was, had to remind Oxford that, monarchy was sacred, tyranny ha rights. Later on, John Tillotsonoted by Leslie Stephen as decla that every man is bound to pr any religion commanded by the istrate, unless he can show that h an individual revelation from Goo bidding him. Yet John Tillotson afterwards made Primate of all

Nor has the transfer of auth from the individual to the colle Cæsar deadened this sycophancy civil power. On the contrary, i greatly strengthened it. As D Lyman Abbott has well said, never were grosser flatteries lav on a king than are now often lav in our country on King Demos. to demand absolute obedience body of men is just as truly atheis to demand it for a monarch. B hundred men or a hundred milli a company of the creatures of bands itself together against the will of their Creator, they are s a body of pirates, and their edict a Christian conscience, have no force than those of any other com of pirates. There can never be than a superficial and accidental munity of civil life between thos find the supreme revelation of G Jesus Christ and those that de "If this be treason, make the m

It is plain that with multitud Republic is already becoming, inestimable benefit of God, thankfully and loyally used, proper object of religious wo against whose collective will it i phemy to advance any represer or remonstrance in the name science. The goddess America the godders Roma of old, by no disturbs the temples of other divi but bids fair before long to tre capital crime the slightest refer a higher law when ouce her sov pleasure is signified, in any ma practice or conscience wh Render to Casar the things tasar's," says Gambetta, "a Cæsar's," says Gambetta, member that everything is Ca Atheists must worship, like other In France they worship Fran America, America. Christians two countries do not worship but love and honor each, and th they are traitors. So it has been Tertullian's time, and so it will til the final anti-Christ is reveal

I need not say that anti-Cl aims are never likely to fal for want of Christian helper ready, in one of our foremost rejournals, I have seen an en editorially uncontra protest, against allowing any deferen shown, in legislation, to inc conviction. For instance, mos states, so far as general equit in any way allow, have been o to deal tenderly with the scri the Quakers against bearing The writer in question is great dalized at this: not as diminish forces of self-defence, but as u ing the majesty of the civil po is dishonorable in the state, he to concern itself about individu ples as to right and wrong. I despotism of Napoleon so f

overthrown.

VERSY.

Sacred Heart Review

As I have already remarked elsewhere, no one will dispute the allegi-ance of President Prancis L. Patton, of Princeton, to Protestantism, for as a Presbyterian Calvinist, he belongs to its stricter school. Yet, while ac-knowledging that for Protestants, even now, controversy with Rome may not infrequently be a duty, he insists that on the whole the evident providential ote of our age is irenical. Yet popular Protestant controversy in our country seems very slow to learn this. Some ten years ago Mr. Edwin D. Mead declared that it largely breathed the very spirit of religious war. has a good deal dampened down since then, but the smouldering fire is not yet extinct. It may blaze up at any moment, fiercer than ever.

At the Reformation the Protestants. finding the hierarchy still very powerful, were naturally inclined, in most Teutonic countries, to form a very strict alliance with the State. Puritan ism in its prime checked this tendency but has itself now largely yielded to it

We, as Protestants, have always been very much on the qui vive against the arrogance of the priest-This is well, for arrogance is a great sin in any man, or class of men. Yet if we want effective protests against encroachments of the civil power upon the domain of Christian onscience, then, as that staunch Irish Calvinist, the late Doctor John Morgan of Oberlin College, once remarked to me, we must turn to the Catholics for

When nationality first began to sho itself in its full strength, from 1300 to 1600, it principally concentrated itself in the form of absolute monarchy. It is not strange, therefore, that the Reformers (except in Scotland) were usually much more concerned for author ity than for liberty. When we note with well deserved abhorrence the extravagances of certain canonists, modesty requires that we should not forget that our own Archbishop Cranmer, glorifying Thomas Cromwell, deliberately declared that "he loved the king as much as he loved God. This would have been blasphemy had it applied to a Saint Lewis; it could be no more than blasphemy, though cer tainly blasphemy of a still deeper dye, when applied to a Henry the Eighth.

Unhappy these sacrilegious exaltations of Casar did not altogether end with the sixteenth century. James the First, himself, absolutistic as he was, had to remind Oxford that, while monarchy was sacred, tyranny had no rights. Later on, John Tillotson is noted by Leslie Stephen as declaring that every man is bound to profess any religion commanded by the mag istrate, unless he can show that he has an individual revelation from God forbidding him. Yet John Tillotson was afterwards made Primate of all Eng-

Nor has the transfer of authority from the individual to the collective Cæsar deadened this sycophancy to the civil power. On the contrary, it has greatly strengthened it. As Doctor Lyman Abbott has well said, there never were grosser flatteries lavished on a king than are now often lavished in our country on King Demos. Yet to demand absolute obedience to a body of men is just as truly atheistic as to demand it for a monarch. Be it a hundred men or a hundred million, it as to Roman Catholics, which, we are simply will of their Creator, they are simply will of their Creator, they are simply will of their Creator, they are simply in civil war.

There are two currents in the properties movement towards Roman Catholics, which, we have a constitute movement towards Roman Catholics, which, we have a company of the creatures of God they once set in motion, could only end in civil war. of pirates. There can never be more than a superficial and accidental com munity of civil life between those that find the supreme revelation of God in Jesus Christ and those that deny it. "If this be treason, make the most of

It is plain that with multitudes the Republic is already becoming, not an inestimable benefit of God, to be thankfully and loyally used, but a proper object of religious worship, against whose collective will it is blasphemy to advance any representation or remonstrance in the name of con-The goddess America, like the godders Roma of old, by no means disturbs the temples of other divinities. but bids fair before long to treat as capital crime the slightest reference to a higher law when once her sovereign pleasure is signified, in any matter of practice or conscience whatever. 'Render to Cæsar the things that are æsar's," says Gambetta, "and re-Cæsar's," says Gambetta, "and re member that everything is Cæsar's." Atheists must worship, like other men. In France they worship France, in America, America. Christians in the two countries do not worship either, but love and honor each, and therefore they are traitors. So it has been from

til the final anti-Christ is revealed, and overthrown. I need not say that anti-Christian aims are never likely to fall short for want of Christian helpers. Already, in one of our foremost religious journals, I have seen an emphatic editorially uncontradicted, against allowing any deference to be shown, in legislation, to individual conviction. For instance, most of our states, so far as general equity would in any way allow, have been disposed to deal tenderly with the scruples of the Quakers against bearing arms.

Tertullian's time, and so it will be un-

POPULAR PROTESTANT CONTRO- attention to the conscientious opinions of the friendly Mennonites as to as sign to them exclusively non combat ant services in the army. Our American writer, however, is above this weakness of the Corsican. With him, weakness of the Corsican. With him, the state has but to command, the citizen to obey. Minorities have no rights but the right of argument and petition. Even this begins to be disputed. When the Catholics, for instance, plead for modification of the school laws, they are threateningly denounced as traitors, instead of being acknowledged for what they are, free citizens using their fundamental righ of endeavoring, by argument and the suffrage, to convert a minority into majority. But when iron uniformity of action is once enforced on a nation, freedom of remonstrance against it is not likely to be granted very long.

Hitherto, however, the dominion of the goddess America has been limited to matters of civil concern. This limit, nevertheless, is now overpassed some time ago, we remember, certain bishops of the Episcopal Church pubblished a statement giving their view of the requisite conditions of spiritual fellowship in the Church. They con fined themselves entirely to matters of religious belief, and contemplated no privation except of ecclesiastical composition to a degree of veneration only short of munion. Yet, from the pulpit of a denomination priding itself above all others on its freedom and tolerance, others on its freedom and tolerance, and devotion to the Blessed Virgin are and devotion to the Blessed Virgin are bishops a denunciation charging them, not with bigotry, but, of all things, with incivism! They were told that it is unlawful for Americans to set immemorial and fundamental beliefs of Christendom as a term of Christian communion, because assumed by the reacher to be contrary to the religion which the Fathers of the Republic would have established had they would have established any religion at all!
Did ever mortal hear the like
of that? Disloyalty declared to reside in divergence, not from a religion actually prescribed by law, but from a religion that, in the preacher's fantastic opinion, might have been prescribed had Washington and Franklin and Jefferson ever dreamed for the fraction of a second that they had either moral or civil competency to establish any religion whatever. Surely the united force of unreason and of bigotry-that bitterest of all bigotry, Liberalism run mad-can not exceed this mark, except by establish ing a Liberalistic Inquisition. I have not the slightest doubt that the clergy man in question has already a confused and sub conscious hope of accomplish ing this. The logic of his language irresistibly leads to such a conclusion.

Now if these things are done in the green tree, what shall be done in the If Protestants already begin to threaten persecution against Protestants, as to points of purely religious significance, what may we expect, I do not say to be carried through, but to be proposed, against Roman Catholics? Undoubtedly so wide a religious divergence implies more or less of social and political friction. We ought not to exaggerate these differences, but neither ought we to minimize them A purely Protestant or a purely Roman Catholic nation would assuredly have more peace, though it might have less life, than one mixed of the two relig-No wonder, then, when slight and usual indulgences to Quaker or

Mennonite scruples begin to be de-nounced as a degradation to the state,

a Christian conscience, have no more force than those of any other company Catholicism—atheistic hatred of spirit. As for instance, when the enthusiastic ual independence, and Protestant hatred of Catholic independence. These two incongruous allies hope to accomplish their common end, and then each hopes to triumph over the other. Having already slightly remarked on the former, I propose next to remark more at length on the latter. Beginning with the bottom, the mingled ignorance and vulgar animosity of this stratum of Protestantism is typically embodied in the Rev. Isaac J. Lansing's book, "Romanism

and the Republic." I propose, therefore, to remark on this in considerable detail. Charles C. Starbuck. Andover, Mass.

TO BE CONTINUED.

To buy drinks for the boys—it don't pay to buy drinks for yourself. It will pay to quit, but the trouble has been to do this. The Dixon Vegetable Cure will absolutely remove all desire for liquor in a couple of days, so you can quit without any self denial, and no body need know you are taking the medicine, which is perfectly harmless, pleasant to taste and produces good appetite, refreshing sleep, steady nerves, and does not interfere with business duties. You'll save money and gain in health and self-respect from the start.—Full particulars sealed. The Dixon Cure Co., No. 40 Park Avenne, (near Milton St.), Montreal. It Don't Pay

Montreal. If no one should tell you about it, you would hardly know there was cod-liver oil in Scott's Emulsion, the taste is so nicely covered. Children like it, and the parents don't object.

FOR NINE YEARS—Mr. Samuei Bryan, Thedford, writes: "For nine years I suffered with ulcerated sores on my leg; I expended over \$100 to physicians, and tried every preparation I heard of or saw recommended for such disease, but could get no relief. I at last was recommended to give DR. THOMAS' ECLECTRIC OIL, a trial which has resulted, after using eight bottles (using it internally and externally), in a complete cure. I believe it is the best medicine in the world, and I write this to let others know what it has done for ma."

There are so many cough medicines in the

dalized at this; not as diminishing the forces of self-defence, but as unbecoming the majesty of the civil power. It is dishonorable in the state, he thinks, to concern itself about individual scruples as to right and wrong. Even the despotism of Napoleon so far gave

DEVOTION TO THE BLESSED VIRGIN MARY.

We have real compassion for our non-Catholic friends who can not comprehend or experience the infinite sweetness and delight of devotion to the ever-blessed Virgin Mary. It is large parish, comprising from 16,000 not surprising, perhaps, that from to 18,000 souls, mostly working in factheir standpoint they should look with suspicion and distrust upon that devotion as practiced in the Catholic The language used often Church. ems to them exaggerated and next-

door to idolatry.

The diffi unty is they do not fully comprehend and appreciate the rea character of the Biessed Virgin as the Mother of God. True, the so called Orthodox portion of Protestants preserve a semblance of the orthodox doctrine, but their faith is evidently on the wane. They have doubts not only of the Immaculate Conception of the Blessed Virgin but also of the miraculous conception of our Blessed Lord. Yet some of the old Protestant writers who had not lest faith in the Bible account of the miraculcus conception, and who appreciated in some measure the corollary which it involves, did not hesitate to declare that the Blessed Virthe legitimate conclusion of the doc-trine of the Incarnation. If the doctrine of the Incarnation be true-and we contend that no candid reader of the Bible can deny it-then Jesus was God and Mary was His Mother. was miraculously conceived in her sacred womb by the Holy Ghost, and He became bone of her bone and flesh of her flesh. Her miraculous conception secured Him in the possession of a body untainted by original sin, while it exalted her far above all other human beings in purity and sanctity. This it is that furnishes to Catholics sure foundation for their devotion to example of Catholic social work. the Blessed Virgin, and it is because the inherited prejudices of our Protest-ant friends will not allow them to reflect and meditate calmly and dispass onately upon the real significance of the incarnation, as affecting the character of the blessed Virgin, that they can not appreciate and enter into the spirit of the beautiful, consoling and

levating devotion to her.

To the Catholic the Blessed Virgin is transcendently beautiful and lovelythe queen of angels and men, standing next to her glorious Son in the mansions of bliss and glory, sympathizing demption and salvation of man, using her powerful influence in behalf of al her clients, and thus really becoming a mother to the whole human race. They address her with confidence as the mother of perseverance; not indeed because she is divine, but because she stands next to

her divine Son, and they know that the very fact of their loving her, seek ing her intercession, and striving to imitate her example, is the best evidence of their good estate and assurance of perseverance unto the end. It is not that she is the fountain of grace in herself, but that she stands close to that fountain, and by virtue of her powerful influence with her Son becomes in a most real and intimate manner the dispenser of that grace to

all who seek her intercession. If sometimes, in the arder of their enthusiastic devotion, pious Catholic use language which seems exaggerated and unreasonable to colder temperaments, it is only what occurs in worldly lover protests to the object of his affect tionate admiration that she is perfection personified, that she is divinely beauti ful, that he worships her-in fact ven erates the very ground she tread We think such a devotee would have a hearty laugh if any one should seriously accuse him of the sin of idol-

National characteristics have their influence on the devotions of a people Newman, in his answer to Pusey's "Irenicon," which had quoted some of the stronger expressions of Italian devotion to the Blessed Virgin, ack-nowledged that he did not think that the impassioned language of the enthusiastic and impressionable Italians was adapted to the more staid and com-paratively phlegmatic English. But e did not therefore conclude that the Italians were guilty of idoltary or of using language which to them might not be perfectly proper and innocently

used.
"Thou art beautiful and sweet in thy delight, O holy Mother of God,' says the antiphon, and "We run to the odor of thy ointments, the young maidens have loved thee exceedingly.' Think of the influence of this beauti ful devotion upon the "young maidens," and, for that matter, upon all who practice it—elevating, purifying, refining and ennobling the devotee in

the highest degree.

Well might Hawthorne write as he did in his "Blithedale Romance:" "I have always envied Catholics their faith in that sweet, sacred Virgin Mother, who stands between them and the Deity, intercepting somewhat of His awful splendor, yet permitting His love to stream upon the worshipper more intelligently to human comprehension through the medium of a woman's tenderness." Thousands have the same envy. Oh that, their envy might bring them to a participa-tion in that beautiful, delightful and consoling devotion !- Sacred Heart Re-

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A CATHOLIC LABOR ORGANIZA

It is simply wonderful what Father Cetty, pastor of St. Joseph's, in Muel-hausen, Alsace, has accomplished, says the Catholic Universe. He has a ver women, Christian mothers and adult workmen. All these societies have their mouthly meetings, at which addresses are delivered; they go to holy Communion every three months and have a spiritual retreat every year. Every society has its visiting committee which supports the aged, consoles the afflicted and visits the sick. They have night schools, in which the girls are instructed, gratis, in household economy three times a week. They have erected a very large building called the Guild House, where the fac tory girls receive lodging and care for twenty cents a day. There they learn cooking, etc., and as there is a saving bank attached to it, they become sav ing. These workmen have their own music chapels and singing societies, and their own newspaper devoted to social questions. Catholic literature, lectures, books and tracts are spread among them. They have their own co operative bakery, which furnishes them with excellent bread, and also a similar corporation for cheap wine, that they may be kept away from saloons. Their treasury for the sick and insurance societies guarantee them almost their daily wages in case of sickness and a goodly sum in case of death. Their labor bureau secures work for the unemployed. The work men are instructed concerning the labor laws, and in case of recourse to law they have the services of a lawyer without cost. They have their own savings and loan association, that thus they may gradually become the pro prietors of their houses. The parish may well be looked on as a magnificent

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Medicine, and Digestive. ousands of invalids are starving—starving the midst of plenty and despite the reare of loved ones. Health is restored. care of loved ones. Health is restored, what is eaten, but by what is digested be with Cod Liver Oil is a food, for it is rish in the nourishing properties of wheat oats and barley; a medicine, for it is con-bined with the best Norwegian oil, which assimilated; and a powerful digestive, for it acts rapidly upon starchy foods, making them soluble and capable of supplying in abundance the elements of nutrition. One bottle is of greater remedial value than ten bottles of any emulsion. Try it.

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Mr. Thomas Ballard, Syraene N. Y.

Parmelee's Pills.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most to be dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended. I tried one box of Parmelee's Vegetable Pills. I am now nearly well, and believe they will cure me, I would not be without them for any money."

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Would Be Covered with Blood. We had a great many doctors to see her, out they did not help her in the least. It was a terrible task to care for her. When we took her away from home, people would ask, 'How did that child burn her face?' She was completely covered with cabs for a long time. She suffered everyhing. At last we concluded to try Hood's Sarsaparilla, because I had great faith in it, and after awhile we could see that she was getting better. People said she would certainly be left with scars on her face, but she was not. It is now a year since she was cured by Hood's Sarsaparilla, and her face is as

Smooth and White and Soft as that of any child. I believe Hood's Sarsaparilla to be the best family medicine that can be obtained. I take it myself for headache and that tired feeling, and I have found nothing to equal it. One peculiarity about Hood's Sarsaparilla is that it is pleasant to take and it is no trouble to induce children to take it. The doctors pronounced my little girl's disease to be eczema, or salt rheum." MRS. WILBUR WELLS, Warren, Connecticut. N. B. Do not be induced to buy any substitute. Be sure to get

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When subscribers change their residence it is important that the address. abscribers change their residence it ant that the old as well as the new ad-

London, Saturday, May 7, 1898

A FREAK.

The Rev. Thos. Harrison, who was known some years ago as "the Boy Preacher," and who is sometimes still called by this name, although he is now of mature age, makes use of some novel methods of gathering a crowd to attend his revival meetings. On a recent visit to New York to conduct a Jubilee service, he advertised as follows in one of the papers : "A great Jubiles! Increasing excitement! Allday revival! Large chorous and cornetist! Refreshments provided. Come and enjoy the Jubilee!" It must have been very hard for lovers of amusement and of a hearty meal to resist such inducements to come and hear the gospel preached.

CHURCH PROGRESS.

The great progress made by the Church in all parts of Europe is well illustrated by the change which is taking place in Switzerland in favor of the Catholic religion. The percentage of Catholics to the whole population is increasing, not very rapidly but still surely. In Geneva the Catholic gain has been wonderfully rapid as well as very great. In 1843 there were in Geneva 34,253 Protestants and 27,-504 Catholics, but in 1896 the Catholic population was 60,955 as against 52,-514 Protestants. This is a very great gain in half a century. The Catholic increase per cent. was 121.6, while the Protestant percentage of increase was only 53.3. This has happened in the cradle of Calvinism, where John Calvin once ruled with despotic sway.

TRYING ANOTHER FOLD.

The Archbishop of Canterbury has been recently endeavoring to negotiate terms of intercommunion with the schismatics of the East, usually known as "the Greek Church." This effort is being made, undoubtedly, to compensate for the failure to secure a recognition of Anglican orders from the Pope. The proposal was made to the Patriarch of Constantinople to recognize the validity of Anglican baptisms, and of the Anglican mode of administering communion, and in re turn, it was offered that Anglicans and Masses.

It is not at all probable that the Patriarch will make the concessions asked for, as the Greek Church has always carefully abstained from recognizing Protestantism of any form, and it most positively condemned the efforts made in the sixteenth century to introduce Protestant doctrines among its teachings.

ANOTHER CHAPTER TO THE "DAYS OF AULD LANG SYNE."

It appears likely that the heresy trial of the Reverend John Watson, known in literature as Ian Maclaren. will take place at the next meeting of the London Presbyterian Synod, though it was supposed that the matter had been indefinitely postponed.

The Rev. Dr. Kennedy Moore, who last year brought up the charge of her esy against the learned author of "The Mind of the Master," is renewing his to point out that the boasts uttered attack, and has formally laid his complaint before the synod in an overture, praying that "steps be taken to vindicate the honor and faith of the Church."

The charge against Dr. Watlast few years-that they are Latitud- matter. inarian in their views and teachings. Dr. Watson, however, still adheres to Taster."

THAT FOREIGN ELEMENT.

In view of the fact that the preach ers and the anti-Catholic press of the United States are always endeavoring to make it appear that the foreign population is responsible for most of the crimes which are committed in the country, it is interesting to note that in the new State of Washington, which is on the high road to the newly discovered gold fields of Alaska, gambling houses and drinking saloons of most elaborate character have been opened in several cities to entice prospectors and those who are returning with fortunes from the gold country to put their earnings into peril in these establishments. This same State boasts that it is the most thoroughly American of all the States of the union in its population. It is not the foreign ele ment, therefore, which lays the most destructive snares to entrap the unwary, but the native-born Americans who boast so loudly of their superior morality.

THE SISTERS AND THE WAR.

The Sisters of Charity of New York State have announced that they will be ready to send three hundred nurses to the seat of war to take care of the sick and wounded. The Mother Superior of the Hospital of Mount St. Vincenton the Hudson says:

"Nursing the sick and wounded is the first duty of our order. All of our Sisters, except the young novices, are trained nurses, and many of them hold diplomas as physicians. We have a regular school of medicine at-tached to Mount St. Vincent academy. One of the first requirements is that each nurse must have howital experience. After they tached to Mount St. Vincent academy. One of the first requirements is that each nurse must have hospital experience. After they have acquired this experience they are assigned to other duties which fit them for the whole round of duties which may fall to their Our system of training hands. Our system of training is such as to give them some experience with every kind

of disease.

"Many of the Sisters are used to the tropical climate, having served in the Bahamas, and the climate of Cuba, even during the rainy season, has no terrors for them."

This is practical charity, at the sight of which the maligners of these devoted ladies, who are feted and otherwise encouraged by bigots, should hang their heads in shame.

The Lady Superior of the Convent of Mary Immaculate at Key West has also offered to the Government the convent and the school buildings to be used for an hospital, and the Sisters will act as nurses. Admiral Sampson, Commander in chief of the Navy, has accepted the offer, expressing his thanks for this "most generous and patriotic tender."

IT WAS BUT A NEWSPAPER CLIPPING

The Sacred Heart Review mentions that one Dr. Wales, who desired to show that the Apaists of the United States are true patriots, sent to the editor of that paper a newspaper clipping which states that one thousand Apaists of Pennsylvania have volunteered to serve their country in the event of war being declared. The Review then invites the doctor to scan the list of those who were blown up on the battleship Maine, a large percentage of whom were Catholic communicants, would recognize the Greek baptisms much larger than the Catholic percent age of population. Thereupon the Haverhill Gazette remarks that the crew of any of the United States battleships, whether Protestants or Catholics, would be ready to lay down their lives for their country, but it adds that the large percentage of Catholics who are actually serving their country should silence forever the cowardly aspersions which have been made (by the bigots) against our Catholic fellowcountrymen. It adds that the heroic conduct of the Catholic chaplain who attended the dving sailors of the Maine was described by the officers as being "beyond praise." We are glad to notice that the Government has rewarded the Rev. Chaplain Chidwick by raising his rank to that of a lieutenant in the navv.

CHURCH PROGRESS IN QUEBEC.

We have several times had occasion from time to time by divers ministers of several denominations, to the effect that their sects are achieving great success in converting the people of does not indicate any gain from the the Province of Quebec, and especially Catholic body, but rather from the the French Canadians, to the various son is similar to those which have forms of Protestantism, are but empty been so frequently brought against vaporings. We have again cause to Presbyterian clergymen within the call the attention of our readers to this

The Quebec Association of Congregational Ministers and Churches held flaunting their steady progress, nor the views set forth in his book, and it its regular annual meeting in Mon- boasting of the accessions to their is a curious circumstance that the treal on Tuesday the 12th ult., at ranks by conversions, are nevertheless Synod which is to try him will meet in which a paper was read by the Rev. holding more than their own in that his own church in London. Dr. F. Day, of Sherbrooke, treating of the province, and that the Catholic Church Kennedy Moore will on this occasion, we progress of Congregationalism in that is becoming more and more the relig-Macfarlane, the "Sermon manifestly bestowed upon the prepar- braggadocio we have so frequently far West.

clared by the ministers present to be a of the ministers present, the Rev. W. T. Gunn, said that the progress of Congregationalism has been even is absolutely no foundation. greater than Mr. Day's statistics would indicate.

The statement of the Rev. Mr. Day quoted below, we must say, is certainly somewhat encouraging to Congregationalists, if it be strictly true, but there is good reason to believe that the favorable figures are greatly exaggerated, though perhaps not designedly so, on the Rev. Mr. Day's part. On the other hand, while it is certain that Congregationalists have really increased more rapidly than the general population of Quebec, it has been at the cost of the other Protestant denominations, and not of the Catholic Church. The reason for this is probably to be found in the fact that the somewhat elastic and semi-Latitudinarian constitution of Congregation. alism gives more freedom for the re jection of the fundamental doctrines of Christianity than is permitted by the other denominations, and this fact makes Congregationalism more attract ive than the other forms of Protestant ism. Perhaps, also, there have been some local influxes of Congregationalists, which in so small a denomination as the Congregational is in Quebec would have considerable effect in rais ing the percentage of increase.

The Rev. Mr. Day makes the follow ing statement :

"There was a gain in membership in the past ten years of 38 per cent.; in the Sunday schools of 51 per cent., an advance in the foreign missionary con tributions of 18 per cent., college con tributions of 30 per cent., and a total increase of all contributions of 3 per

It is worthy of remark that nothwithstanding the natural increase in the wealth and prosperity of the province of Quebec, the total increase of all contributions for denominational purposes should be but 3 per cent., while the increase in membership is claimed to have been 38 per cent. This, surely, gives room for the suspicion that the estimated increase of 38 per cent is imaginary, or is at least founded upon a very doubtful foundation.

There are no public statistics to show what the actual increase of Congregationalism has been during the last ten years; but the official censuses of the Dominion show what the increase was during the ten years between 1881 and 1891.

In 1881 there were 4,294 Congregationalists in Quebec, and in 1861 there were 5.244, the increase being 950 persons. This put into the form of a percentage, certainly appears to be a remarkably large increase, being 22.1 per cent., not 38 as stated by Mr. Day for his decade; but as we have already said, the influx of a very few persons would make a very showy percentage in so small a denomination.

On the other hand, there is very good reason to believe that whatever may have been the increase among the Congregationalists, independently of immigration and natural increase, it was from among the other Protestant denominations that the increase by accessions or conversions took place, and not from the Catholic body.

The total increase of population in Quebec during the decade was 9.5 per cent. As nearly the whole population of the province is Catholic, the Catholic increase could not be either very much greater or very much less than the same percentage. It was really 10.3 per cent., being considerably over the percentage of increase of the whole population.

The non-Catholic population increased during the same period from 188,309 to 196,566, being an increase of 8,257. From this number we must deduct the increase of 1,714 Jews and 19 Pagans, so that the actual increase of the Protestant population was only 6,524, being only 81 per cent., the increase of the Congregationalists being over one-seventh of the entire Protestant increase. This makes it clear that the large Congregational percentage other Protestant denominations, if it really arises from conversions-which may or may not be the case.

It is evident from these official figures that the Catholics of Quebec, French and Irish, though they are not ation of this paper, which was de- read in some of the Protestant religious

very valuable document, on account of Evangelization societies of the Presbythe copious statistics it gave ; and one | terians and others are rapidly bringing over the French-Canadians to Protestantism. For these boasts there

THE MARYLAND ACT OF RE-LIGIOUS TOLERATION.

The Legislature of the State of Mary land has passed a measure providing for the celebration of the two hundred and fiftieth anniversary of the passage of the Maryland Act of Religious Toleration. This Act was passed in 1649, and the celebration will take place on 21st April, 1899, at Annapolis, which city dates its origin from two years earlier than when the Act of Toleration was passed. Baltimore and other cities and counties of the State are invited to take part in the celebration.

The charter under which Marvland was settled was given by Charles I. to Cecilius Calvert, Lord Baltimore, as Lord Proprietary, in 1632. The territory was named Terra Mariæ or Mary's Land, in honor of Henrietta Maria, the Queen of Charles I.

The expedition consisted of about two hundred gentlemen of fortune who were nearly all Catholics, seeking in the New World a refuge from the oppressive penal laws under which they were suffering in their native land.

In 1634 they commenced their settlement within the present county of St. Mary's, near the entrance of the Poto mac into Chesapeake Bay. Leonard Calvert, the brother of Lord Baltimore, became the first Governor.

The settlers at once instituted a re presentative form of Government, in obedience to the terms of their charter, and the first Assembly met in 1635

In 1642 a company of Puritans, driven from Virginia for not conforming to the Church of England, there established by law, settled at Annapolis, which then was named Providence. They refused to recognize the existing Government, and from 1645 till 1647 there was a contest for supremacy, which resulted in the establishment of the right of the proprietary, Lord Baltimore.

In 1649 the Assembly passed the famous Act of Toleration, granting liberty of conscience to all Christians, and forbidding that any one should be molested or should suffer any penalty on account of the profession of any Christian creed. Catholic Maryland was thus the first State which, to its lasting honor, passed a general Act of Toleration.

The Puritans were not satisfied with this state of affairs, and their settlement was erected into a distinct county, with the hope of making them contented, but on the overthrow of Charles I. they insisted on the recognition of the new order of things in England. while the Catholic settlement and the authorities of the colony recognized Charles II. as king.

In 1652 the Puritans possessed a najority in the Assembly and endeavored to overthrow Lord Balti more's authority, and to reverse all the legislation which had been enacted under him, including the Act of Toleration. A decisive battle was fought between the two parties, in which the Puritans were victorious, and four of the captives taken were executed, among these being Governor Stone.

The authority of Lord Baltimore was re-established three years later, and it remained with the Calvert family till it was assumed by William III. in 1688. In 1714, however, the Calvert family, were restored to their hereditary rights, which they retained down to 1774, when the proprietary Government became practically transferred to a convention of the people.

While religious toleration thus flourished in Maryland, Puritans con tinued to be persecuted in Virginia, and the Puritans of New England relentlessly punished with the pillory or the stocks, and even with capital punishment, all who did not accept their form of belief, whether Catholics. Quakers, or Episcopalians.

A GRATIFYING CHANGE OF POLICY.

The policy of the United States Government has recently undergone a change for the better in regard to its treatment of Catholics. The Senate has approved of a bill which was recommended by its Committee on Indian affairs, whereby 10 per cent. has been appropriated in addition to the sums already allotted for the maintenance of the contract schools established for suppose, assume the character of province. Considerable research was ion of Quebec, notwithstanding the the education of Indian children in the

These contract schools are under the 'the mother that Mary was an active with Catholics. It is a rule of faith.

Christian Indians are Catholics, the policy of substituting Protestant schools, under the guise of non sectarianism, for the contract schools, bore most hardly upon the Catholic schools under the care of the Jesuits and other missionary religious orders. This policy was inaugurated by President Harrison, who sent two Protestant ministers to the West to put it into effect. These Indian Commissioners resigned when President Cleveland was elected, but the policy was not immediately reversed. It is gratifying to observe now that even at the moment when large appropriations are being devoted to preparations for war on a large scale, the peaceful needs of the country are not being neglected, and that the schools which were admittedly doing the best work in the civilization of the aborigines are being again en-

In other matters greater liberality is also shown. It will be remembered that last summer Mr. McKenna, as legal adviser of President McKinley's Cabinet, pronounced that a site could not be allotted for the erection of a Catholic chapel at West Point, for the use of the Catholic cadets and employees of that military institution. This decision was felt to be unjust, especially as there are two Protestant chapels attached to the school, and it was the general opinion that, in making his decision. Mr. Mc-Kenna was influenced by political exigencies, and this is now practically admitted by Congress to have been the case, as a special bill has been passed by that body to allow the Catholics to erect the desired chapel. They will do this at their own expense, as was the intention from the beginning.

couraged by the Government.

These changes of policy are the nore remarkable as they come under a Republican majority in Congress, and the Republicans were the party most strongly worked upon by the A. P. A., that the objects of this association might be attained. No doubt the total collapse of Apaism has convinced the Republicans that such societies cannot maintain their influence amid an intelligent population like that of the United States.

THE MONTH OF MARY.

The month of May has been selected by the Church as being peculiarly suitable for the cultivation of a special devotion to the Blessed Virgin Mary, the Immaculate Mother of God made man, and has therefore obtained the name of the month of Mary.

In this month the earth puts on its beautiful attire of spring, replacing the desolation which the winter has brought upon all vegetation, and all nature now wears a joyful appearance. The flowers are in bloom, giving us the pleasures of beauty, and the fruits of the earth are beginning their growth, whereby we shall soon obtain the plentiful food which they will give for our nourishment and comfort. All maintains that Christ did not intend this is typical of the happiness brought to the world by Mary.

For four thousand years before Christ was born of Mary, the world was in the valley of the shadow of death, for by the sin of our first parents we were made children of wrath, having lost all right to heaven, and it is only through our Lord and Saviour Jesus Christ that our inheritance of eternal happiness, for which Almighty God created the human race, can be re

His birth by His mother Mary accomplished the mystery of His Incarna tion. "The Word was made flesh, and dwelt amongst us." and by dwelling among men on earth Jesus came to the day of His sufferings and death whereby our Redemption from sin and our delivery from the power of the devil were accomplished; for the Apostle St. Paul tells us, in Romans v., 20, that where sin abounded grace abounded much more. The effects of sin were cancelled by what Christ did for our salvation, and as sin hath reigned unto our death, so doth grace reign to our eternal life through Jesus Christ our Lord.

This wonderful resurrection of the human race from sin and everlasting death is beautifully typified by the general restoration of life which takes place in the month of May, when all nature throws off the garb of wintry death and desolation to put on life and beauty and vigor. The month of May is truly a month of resurrection, But it may be asked here: "Is this

a good reason why this joyous month should be specially dedicated to Mary, and not rather to her Divine Son?"

To this we answer, that so intimate is the connection between the Son and

papers to the effect that the French management of several religious de- participator in the sublime work of nominations, but as the majority of the our Redemption, and when we henor her for her share in that work we honor also her Son.

Catholics do not forget to pay due homage to Jesus, and to devote a large portion of the year to commemorate the sacred mysteries of which He is the Author in His work as our Redeemer. We do penance by the fasts and abstinences of the year, to cemmemorate the afflictions of our Lord and Saviour, and to obtain that they may be applied to our souls for the forgiveness of our sins. Therefore do we fast during the seasons of Lent and Advent, and on other fasting days, and we perform the penance of abstinence on every Friday. Every Sunday of the year is kept holy in memory of Christ's triumphant Resurrection from the dead whereby the mystery of Redemption was made complete, and there are many other festivals kept to honor Jesus directly. But from the very fact that the Son is worthy of divine honor, the mother is also worthy of honor greater than what is due to any other created being ; for as St. Gregory the Great said : "Imagine what it is to be the Son of God, and you can have some conception of what it is to be His mother. His excellence above all things will make us understand the mother's excellence also.

This joining together of the mother and the Son as co operators in the work of our redemption is authorized by reason and Holy Scripture. To show this we need only quote the words of a few passages of the sacred volume. St. Paul says in Galatians iv, 4:

"When the fulness of time was come. (for our redemption). God sent forth His Son made of a woman, to redeem them that were under the law."

The Blessed Virgin is also referred to in the first promise of a Redeemer when God said : "I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed. She shall bruise thy head and thou shalt lie in wait for her heel. (Gen. iii., 15.) And when the announcement was made to her by the Angel Gabriel that she should become the Mother of the Son of the Most High, the Incarnation of Jesus was made to depend upon her consent, which was given in the words: "Behold the handmaid of the Lord! Be it done to me according to thy word."

The month of May is, therefore, most appropriately dedicated to the Blessed Virgin Mary, and should be celebrated by all with great devotion, and with confidence that she will assist us by her efficacious prayers offered for us to her beloved Son.

DISINTEGRATION IN PROTEST-ANT DENOMINATIONS.

The Presbyterians of New York are again troubled over the erratic teaching of one of their prominent clergymen, the Rev. Dr. McGiffert, who the Lord's supper to be a permanent institution in His Church, or a sacrament in the sense in which it is understood by Protestants generally. He says that it was merely a transitory symbol of the crucifixion.

This teaching is considered to be entirely at variance with the Westminster Confession and the catechism of the Presbyterian Church, which hold that

"They who worthily communicate feed upon Christ's body and blood to their spiritual nourishment and growth in grace, have their union and communion with Him confirmed; testify and renew their thankfulness and engagement to God, and their mutual love and fellowship each with other as members of the same mystical body.

The rigidly orthodox Presbyterians are clamoring for the Doctor's trial by the Presbytery for heretical teaching, and one would suppose that if he persists in his refusal to accept the teachings of his church, he should withdraw from it, but there is another party, and with this party the Independent, the principal organ of Presbyterianism, sides, who say that the Church has already undergone trouble enough through its heresy trials, and that it would be most imprudent to have a new one now. They consider it better, therefore, to leave Dr. McGiffert alone, and it seems probable that their advice will be followed.

If it be true that every believer has the right to be his own interpreter of the Bible, it is right that Dr. McGiffert should be allowed to interpret the Bible in his own fashion, but this rule of conduct is not usually applied by Presbyterians except to assert it as the sole guide to faith when they are in controversy

which is found to be very productive of fantastic doctrines, and so does not suit a Church with fixed doctrinal standards. It is difficult to foretell, therefore, what course will be pursued in the present case, as the Presbyterian body are not at all pleased with the final ending of the heresy trial of Dr. Briggs of New York, and Dr. Smith of Cincinnatic, both of whom have now definite ly withdrawn from Presbyterianism in opposite directions, Dr. Briggs having become an Episcopalian and Dr. Smith a Congregationalist.

It is noteworthy that though Dr. Briggs has announced his intention of entering the Episcopalian ministry the Episcopalians, who are most devoted to their Creed and Church, are not at all enthusiastic over the conversion of the former professor of Biblical Theology in Union Seminary. They feel that a Church which so readily opens its doors to practical agnostics must be in a woeful state. But the Presbyterians, who have lost not only Dr. Briggs, but also Dr. Shields of Prince ton, both of whom have gone into Episcopalianism, feel also that they are fast losing ground by the drifting away of such men of ability from their ranks.

The New York Sun says that "It is not too much to say that the Presbyterian Church, holding the very citadel of Protestantism, is proceeding irresistably toward disintegration and

The evidences of disintegration are to be seen equally in Episcopalianism. It cannot be otherwise when we find it receiving into its bosom those who are, to all intents and purposes, unbelievers in Christianity.

ECCLESIASTICAL TRADITION AND THE LORD'S DAY.

An essay on the Lord's Day which appears in the Presbyterian Review, maintaining that the Sunday was kept holy in the Christian Church instead of the Jewish Sabbath, during the first three centuries, gives several very satisfactory quotations from the Fathers or early Christian writers of that period which prove that the change from the seventh to the first day of the week was made either by the Apostles or their immediate successors, ordaining that the Sunday or first day of the week should be kept holy by Christians.

The purpose of this essay, which is by the Rev. Mr. Keith of Montreal, though not expressly mentioned, is evidently to furnish armor to Presbyterians to preserve them safe against the assaults made on the prevailing forms of Protestantism by the Second Adventists and Seventh Day Baptists, who have of late been making serious inroads upon what is termed Evangelical Protestantism, from which they have drawn many converts to their peculiar belief.

We fully agree with the proposition which Mr. Keith maintains, yet it must be remarked that the method of proof which he adopts is one which must appear very novel to Presbyter ians, who have hitherto been taught that they are to look solely to the Bible, and never to the traditions of the Church, for their guidance in matters pertaining to religious doctrine or dis-

cipline. The Westminster Confession condemns unmistakably all appeals to human traditions for this purpose, and it has, in consequence, been the practice of Presbyterians to repudiate as of no value all the proofs advanced by Catholics to show that the doctrines of the Catholic Church of to-day are identical with those which were taught and believed by all Christians from the very beginning. Thus the Confession of Faith says:

"The whole counsel of God, con cerning all things necessary for His own glory, man's salvation, faith and

Kirk of Scotland. But in special, we detest and abhor the usurped authority

vain traditions brought in the kirk, without or against the Word of God.'

On these principles Presbyterians have always acted in their controversies with Catholics, and Protestants generally have done the same. They may, therefore, reasonably expect that the Second Adventists will use the same argument in rebuttal of Rev. Mr. Keith's proofs of the institution of the Sunday as the Christian day of rest.

We have before now had occasion to point out that there is not a single clear proof in Holy Scripture showing that the Sunday is to be kept holy, or that the Jewish Sabbath has been set aside under the New Law. There are texts which show that the early Christians assembled a few times, and even ' broke bread " on the first day of the week, but as it is also mentioned that they did all this daily, there is no room for the logical inference that the first day of the week is to be kept in any special manner, much less that it must be observed in the Presbyterian or Puritanical fashion.

Catholics are consistent in the ob servance of the Sunday, because they believe that the Catholic Church has authority from Christ to teach all that He taught, whether we know His teaching from Scripture, or from the traditions which have been handed down from the Apostles, and where Christ has not fixed the details the Church has also authority to ordain the manner in which God's worship is to be carried out. Besides, the prerogative of infallibility wherewith Christ has gifted His Church preserves her from teaching what He did not teach, or from instituting modes of devotion which would clash with the divine law or will. We may, therefore, safely follow the teachings and practice of the Catholic Church, both in regard to the observance of the Sunday, and in all other matters,

Mr. Keith points out that Ignatius, Bishop of Antioch and disciple of St. John the Evangelist, in his Epistle to the Magnesians, declares that we are not to live according to the Jewish law. He might have added that Ignatius likewise expressly mentions that Christians "keep the Lord's Day, in which also our life is sprung up by Him, and through His death." The Lord's Day is still known by this name, and is styled in Latin dies Dominica or dies Domini."

Justin Martyr, Irenæus, Tertullian, all make distinct mention that the Lord's day, or first day of the week, was observed in their times, which was the second century, or the period immediately following the Apostles' age. Pliny, who was a Roman Governor, states that the Christians observed a fixed day for their worship of Christ, though he does not indicate which day it was. The Epistle said to be of Bar-Though the authorship of this Epistle by Barnabas is doubted, it is certainly an historical document of at least the second century.

There are numerous other evidences of the very early institution of the Sunday as the Christian day of rest, and the institution is probably referred to also in Scripture, though not so surely as to render provable by Scripture alone; but whether it was instituted by the Apostles, or by the Catholic Church subsequently to the Apostolic age, it is to be sacredly observed, in accordance with Christ's command that we must "hear the

MORE THAN ONE SAUL AMONG THE PROPHETS.

The Belfast Witness, quoting from a

schools? If religion is left out of the daily school teaching, it would appear to most people to favor materilism and secularism very decidedly.

With the sentiment expressed in the last sentence we are not at all disposed to quarrel. It is a sound teaching ; but we cannot but be surprised that if such be the honest conviction of our contemporary, he should oppose to strenuously and with such pertinacity all the efforts made by Catholics to give lodges in Ontario and in parts of religious teaching to their children.

olics for arrogance for demanding that deficient in knowledge of the printhe Catholics of Manitoba should have schools in which they shall be free to give religious teaching.

Consistency is a jewel. But it does not appear that either the Review or the General Assembly prizes it as such, for the Assembly has also pronounced against the granting to the Catholics of Manitoba their | natural, legal and treaty rights, though it also professes to be in favor of religious education.

The Review adheres, indeed, very faithfully to the position taken by the Assembly, but that position is not consistent with itself. It admits the necessity of religious education in the schools while aiming at throwing obstacles in the way of those who are endeavoring to supply the want.

Of course, we are aware that those who take the same stand as the Asembly, say:

"We want religion in the schools; but it suffices to have the Bible read or taught in them that our views be carried out.

Every one knows, and the advocates of this mode of meeting the case admit, that they will be satisfied with the mere reading or teaching of the Bible because they cannot obtain more than this with the great existing variety of sects in the country. Then why should they throw obstacles in the way of those who, not being torn with secarianism among themselves, have and wish to have a complete system of religious teaching?

It is evident to every one that the mere teaching of the Bible, without the Canadian Parliament. note or comment, is very inadequate as a system of religious instruction. However, nothwithstanding that in his views our contemporary falls far short of what is necessary for efficient religious teaching, we are glad to find him so far advanced as to have adopted at last, even in part, the Catholic view of the subject. We may hope that eventually he will be still more orthodox than he is as yet.

THE SONS OF ENGLAND.

This Society, we notice, is applying to the Dominion Parliament for an Act of Incorporation. As well might the P. P. A. have asked for legal recog nition by Act of Parliament. The principles of the P. P. A. are embodied in the Constitution of the "Sons of England," which prohibits Catholics from being adnabas says the observance was on the mitted as members, and requires its eighth day, which is identical with the adherents to exercise their franchise so as to prevent Roman Catholics from occupying public positions.

This politico-religious organization has been recruited from amongst these who cannot have considered the effect of the obligation which they have taken or the antagonism that such a combination may invoke.

Some time ago Mr. Rowland Moulding published a letter in the Weston Times which was extensively copied, and as he signed his name he thereby challenged contradiction to his statemen's which, are put in language incapable of being misunderstood, but to which, so far as we know, no member of the order, or has the society as a body, vouchsafed a reply to the indictment presented against them. Mr. Moulding said:

"I listened with a great deal of attention to the sermon by the Rev. Wm. Richardson, at the Methodist church, on Sunday last, to the Sown glory, man's salvation, faith and life, is either expressly set down in Scripture or by good and necessary or the scripture or by good and necessary to the scripture or by good and necessary the scripture or by good and necessary the scripture or by good and necessary the scripture or the following sentiment:

The larger catechism of Presbyterians of Presbyterian standard for dealist of the following sentiment:

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The larger catechism of Presbyter in standard for denisting the scripture or the following sentiment:

"The danger of churches is formal is more statement in the scripture or the following se

majority therein existing to more liberal views, and I for one feel it my duty to warn all who desire the future progress of our be loved Canada, to keep outside of such an order, as I know that no man who has a proper of independent of the constitution of whather he is not bound. loved Canada, to keep outside of such an order, as I know that no man who has a spark of independence, or a spirit to think for himself, will take the obligations be is called upon to take, if he has time given him to think after the questions are put to him. Loyalty is all right when it is not carried too far, and I think that if the Rev Wm. Richardson had known the inner work. ing of the order as it is at present carried on he would not have given utterance to the re marks which he did."

This exclusive order has established Quebec; but if the society expects to No further back than a few weeks advance Toryism for the exclusive ago our contemporary rebuked Cath- benefit of its members they are as ciples of civil and religious liberty (and it is only through the perpetuation of such liberty that a country can be built up to greatness and power as they are incapable of understanding the genius of the Canadian people. As well might they expect to gather figs from thistles as to ever be able to graft even the semblance of an "As.

> The Orange Ascendancy party that so long excited and destroyed the peace and retarded the prosperity of Ireland is virtually dead and buried. the last sod that was put on its grave having been placed there by Englishmen when the present Conservative Government presented its "Irish Local Government Bill."

cendancy Party " on our free Constitu-

What would be said in England at the present day were it attempted to organize a society of Englishmen by the constitution of which the Duke of Norfolk, the Earl Marshall and Hereditary Marshall of England, Premier Duke immediately after the Princes of the Blood-Royal, and in whose veins run the royal blood of the Plantagenets; Lord Clif ford of Chudleigh : Earl Danbigh : Lord Petrie, Lord Camovs, and the whole of the Catholic nobility of England were excluded. Such a society would not at the present day be tolerated in England. And Her Majesty would never assent to an Act such as is sought for by the Sons of England from

It bodes ne good to any Catholic that men connected with such societies are seeking either municipal or parliamentary support. They have banded against our religion, and when support is sought for such people, hesitate not to turn those bound by such pestiferous principles from your doors. It is an insult to you that such men should dare ask you to cast your vote as a freeman for him who wants not your society, and would, hat he the power, as he has the inclination, shackle you to-morrow.

MANNING'S CONVERSION.

In a hitherto unpublished letter, written by Cardinal Manning when he had just given up his Anglican living, he observes; "What my human affections have suffered in leaving my home and my flock, where for eigteen years my whole life as a man has been spent, no words can say; but God gave me grace to lay it all at the foot of the Cross, where I am ready, if it be His will, to lay down whatever yet remains to me." It is interesting to know the reasons that chiefly determined Manning, as he wrote them down in this same letter: "When this anti-Roman uproar, broke forth, I resolved at once. I in this same letter: "When this anti-Rom uproar broke forth, I resolved at once. I could lift no hand in so bad a quarrel, either to defend a Royal Supremacy which had proved itself indefensible, or against a supremacy which the Church for six hundred years obeyed."—Ave Maria.

THE ATTRACTION.

A well - known English divine says 'That which attracts me towards Rome is a strong, logical, and consistent theory about eligion—not only comprehensive and protound, but in full operation and fruitful o good results. . And then the immension amount of self-denial and devotion, the surrender of home and family among the clergy the resolute abandonment of the world. Her priests would regard it as a mortal si Her priests would regard it as a mortal sin to neglect a summons to a poor creature afflicted with a loathsome disease, because their religion commands them to watch for the contrie sigh of a dying sinner and offer it to Him who pardoned a penitent upon the cross. They interpret literally the promise, "He that loseth his life for my sake shall find it," and they thus count no sacrifice too great to offer the Love divine, the Love un fathomable, that Love which, for love's sake, was slain.—The Missionary.

FILTRY ZOLA COMING TO AMER-ICA.

At one time, when the Zola excitement was at its height, we hazarded the guess that perhaps Zola's main object might be to ad-vertise himself. Much credit was claimed or him by his friends, because, as it was laimed, he had hart the sale of his books in rance by the course be took in the Dreyfus claimed, he had hurt the sale of his books in France by the course he took in the Dreyfus matter. Hence it was said that he must be acting from a sense of duty. To this it was replied by his enemies that Zola was so keen after money that it was incredible he would give all the time and labor he has given to this Dreyfus matter, and hurt the sale of his books in France, unless he could see money in it somewhere, and at some stage of the game. Now comes the announcement that Zola is to come for a lecture tour to this country, and that the price to be paid him by the lecture bureau, which is to manage him, is \$50,000. If this is true, it would seem to justify the sarmises of his enemies as to his object being self-advertising and the making of money. His managers in this country will be able to count on the support of the Jews, and they alone will be able to contribute the \$60,000 easily enough. As regards the sale of Zola's books in France being injured by his championship of Dreyfus, it is much to be hoped that this is true. It would be better for France if his books had never been written.

Every Catholic should calculate the guestion of whether he is not bound, mader peril of eternal damnation, to abstain the 4-site newspapers. To read from reading the daily newspapers. To read anything which is a proximate occasion of sin against faith or morals is a mortal sin; and very few books have ever been written which are more worthy to be so characterized than most of the daily newspapers of our great cities. There are many volumes the reading of which by unauthorized persons is expressly prohibited under pain of excommunication expressly reserved to the Apostolic See which are no worse, from any point of view, than many of these miserable sheets.

The daily newspapers do more hum than can be counteracted by all the religious influences that we enjoy. It is useless to give from reading the daily newspapers.

Vord of God and administer the sacraments when those to whom we minister Divine hings are turned loose to browse in the pasthings are turned loose to browse in the pas-tures of, hell. A fearful responsibility in this regard rests upon pastors and fathers of other spiritual or temporal families. Every priest or parent who does not warn his flock or household against these horrible engines of spiritual, mental and moral destruction will be held to a vigorous account for his criminal negligence before the Judgement seat of God.

It is certain that anyone who takes a daily newspaper and does not take any Catholic paper has a very slight chance of salvation. He who loves God chooses the things of God; and he who prefers the things of Satan is in servitude to the devil and is a child of perdi-tion. And it is not enough to take a Catho-

servitude to the devil and is a cinid of perdi-tion. And it is not enough to take a Catho-lic paper; it must also be read, in preference to any non-Catholic one. Here is a sure test whether you are on the road to salvation. Ask yourself whether you prefer Catholic reading to worldly reading. prefer Catholic reading to worldly reading. If you do, you have reason to be encouraged; if you do not, it behoves you to do penance in sackcloth and ashes, and begin to receive the sacraments with greater and greater frequency, and with more and more careful preparation, until your mind has been renewed in Christ, and He dwells in you by His grace so perfectly that you will begin to love the things that He loves and hate the things that He hates. "Seek ye first the kingdom of God and His justice, and all things else shall be added to you." (St. Matt. vi., 33).—Church Progress.

PROFESSOR STARBUCK'S AR-TICLES COMMENDED.

In an editorial commending those of In an editorial commending those of our Protestant friends who view the Catholic Church and its history in an enlightened manner, that able and scholarly paper, the Standard and Times, pays a deserved tribute to one of our most esteemed contributors, a gentleman who has a conscientious regard for truth under all circumstances and at all times and in all places that can not be shaken. The article, among other things, says:

"In this connection we feel constrained to must often have struck people who read the learned and luminous communications of this writer that the spirit of fair play which he endeavored to exette for Catholic teaching and the course of Catholic history denoted a state of mind emmently susceptible of the final acceptance of Catholic truth. He is at present publishing a series of articles in our admirable contemporary, the Sacred Heart Review, retuing the historical misrepresentations of the Rev. Doctor Lansing, and these articles are perfect mines of historical truth and perfect models of withering controversy. The Catholic United States of the Catholic Church has no abler defender in this country than this Andover professor, who is not a Catholic.

The above extract shows that the editor of The above extract shows that the editor of our valued Philadelphia contemporary has tollowed Professor Starbuck's refutations of the errors of the Rev. Doctor Lansing with a closeness and interest that might well be imitated by other Catholic journalists. He is not entirely alone, to be sure, in keen appreciation of Professor Starbuck's method and matter, but the Catholic editorial fraternity generally should recognize the important part Professor Starbuck is playing as a valiant Protestant champion of the Catholic Church when she is pretentiously attacked by indiscreet and ill-informed writers.—Sacred Heart Review.

In this week's issue of the CATHOLIC RECORD we begin the publication of the letters above alluded to. We are sure our readers will in each issue peruse them with sterest, more especially as they are written by a Protestant gentleman who occupies a high place amongst the most learned in the United States.

"TAKE NO RISKS."

Discretion was the better part of valor with a famous warrior of whom we read in Shakespeare, and by that prudent philosophy he saved his skin on a certain memorable occasion. A good and terse equivalent of the Falstaffian motto appears in the instructions sent recently to Protestant missionaries in Spain by their "American Board" of direct-

The missionaries referred to were stationed The missionaries referred to were stationed at San Sebastain, where they had an "International Institute for Girls," under the management of the Rev. William H. Gulick, as sisted by five maiden ladies, all hailing from New England. Mr. Gulick, we are informed, "has been in Spain since 1871," but he is not in it now. The moment the tug of war came between that country and the United States he and his lady coadjutors moved off to France. They "had been instructed by the Board to take no risks, but to withdraw from Spain whenever it seemed advisable to do so, owing to the hostile feeling of the people."

So we learn from a news dispatch pub-

ing of the people."

So we learn from a news dispatch published in the Sun. Mr. Gulick and his zealous missionary colleagues promptly obeyed the wise instruction of the board. They took no risks. But we are not told what became of the "International Institute for girls," or of Mr. Gulick's flock. That he had a flock, and a numerous one, after his twenty seven years' apostolate in the country, it would, of course, be an insult to him to doubt. We fear, however, there will be doubters on this point. Either that or there will be invidious and

however, there will be doubters on this point. Either that or there will be invidious and preposterous references to Scripture intended to suggest the idea of hirelings instead of good shepberd. "I am the Good Shepberd. The Good Shepberd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf catcheth and scattereth the sheep: and the hireling flieth, because he is a hireling, and he hath no care for the sheep."

The hireling, in short, "takes no risks." He runs when he sees the wolf coming, or when he hears of a war at hand, and he leaves International Institutes for Girls to look out for themselves. He does this, perhaps, because he feels that his life is too valuable to the cause of civilization and humanity to be recklessly sacrificed. For example, Mr. Gulick and his ladies may do a lot of good now in France, whereas if they stopped in Spain they might be killed by the converts they have made there during the last twenty-seven years.

It is true many missionaries have persisted in remaining in the midst of enemies, disregarding all dangers and dying the death of martyrs. From the time of Stephen, the first martyr, down to our own days, apostles and missionaries of the Cytholic Church have in every land under the sun braved danger and suffering in every form in fearless prosecution of the duties of their calling. We can

France if his books had never been written.

New World.

It is better to strew the flowers in the pathay of those we love to day. The dead can not now recall a case of a Catholic mission to make the pathay of those we love to day. The dead can not enjoy their perfume and color,

But perhaps these Catholic missionaries were foolish men. Moreover, they had no American Board to give them prudent advetoce at the right moment. And we believe that the wise maxim, "Take no risks," is not to be found in the disciplinary code of Catholican Catholi

THE TRUTH SPREADING.

There is a very noticeable improvement n the way Protestant ministers of all denom-nations speak of the events leading up to and and resulting from the "Reformation" u England. They no longer pin their faith o the silly stories upon which people were in England. They no longer pin their faith to the silly stories upon which people were fed fifty years ago. Time has gone on, and investigations have been made, histories are on the whole fairly written—except such as are written exclusively with a controversial end in view—and the public at large is gradually coming to know what is the true story of the last three hundred years. Here is how a non-Conformist minister tells the story of the "Reformation" to his congregation:

the "Reformation" to his congregation:
"South of the Tweed the 'Reformation' did not spring from the will of the people, but rather from the caprice of a monarch who wanted to be rid of a wite he had had for sixteen years. Primarily, therefore, it arose from political reasons, and that fact has not been altogether harmless in its effect on the life of the English Church. It meant that the English Church approximated more or less to a State Department; its ministers were civil officers, and were regarded as such by the civil authority. The 'Reformation,' which began in England from the throne, and afterwards spread among and dominated the began in England from the throne, and afterwards spread among and dominated the people, has left its character on the English Church to this very hour. Henry VIII. had never intended any doctrinal change—his habits, tastes and prejudices, lay in a Catholic direction—and the only change which did take place so far as he was able to control matters was one of outward government simply. It was simply that Henry became Pope in England, and it was not at first generally perceived that anything serious had taken place. When Elizabeth came to the throne two-thirds of the people were Catholics."

lics."

No one can help feeling pleased that at last the real truth of the method in which the "Reformation" was carried out in England, and the real reason why England lost the faith, are being freely admitted. If only the working classes knew the facts of the "Reformation," and how much they lost in that sad and shameful revolt they would entertain kindlier feelings than they do towards the faith of their forefathers.—Liverpool Catholic Times.

CHEERING IN THE CHURCH.

During services at the Lafayette Avenue Presbyterian Church, Brooklyn, last Sun-day, the congregation suddenly converted itself into a war meeting. The topic of the pastor's "sermon" was "The National itself into a war meeting. The topic of mater's "sermon" was "The National Crisis, or God's Purposes Wrought Out through International Relations." It was a "rip rearing "discourse upon the subject of war with Spain, and it aroused unbounded enthusiasm. An old gentleman whose name was not learned sprang to his feet after the "sermon," mounted the seat of a pew and denounced the war with Spain as unrighteous. He bitterly arraigned the Cuban Innta, vellow journalism and the congression. denounced the war with Spain as unright-cour. He bitterly arraigned the Cuban Junta, yellow journalism and the congres-sional jingoes as responsible for a very wicked and unjust war. Whereupon Judge Goodrich, one of the trustees of the church, called for three cheers for the flag and for the Government. These were given with a will amid the wildest excitement.

Now all this was very patriotic and very touching, but it was wholly out of place in a house of worship. When the citizen goes to touching, but it was wholly out of place in a house of worship. When the citizen goes to church he is supposed to go there to pray and to direct his thoughts to heavenly things. He should not be forced to deal with politics, with business affairs or with war except in a solemn allusion to the troubles through which the nation is passing. To turn the house of God into a rallying place is to desecrate it, to lessen popular respect for its environment and for its functions and to drag it down to the mire. Every American, of whatever creed, is in duty bound to be patriotic and loyal to the flag and the Government. But to cheer wildly and frantically during a church service is wholly out of keeping with the character and atmosphere of the place. For six days in the week the citizen has full opportunity to shout for his country and his flag and to stimulate the patriotism of his neighbors, but on the seventh day he should turn his thoughts to God. On that day he may properly pray for the safety and security of the nation and its rulers. But it is unseemly to shout out in chorus his patriotic sentiments. Our Presbyterian brethren should render to God the things that are God's.—Boston Republic.

GOD'S EASTER GIFT TO AN ORANGE WORTHY.

Of all the notable conversions of recent days the case of Miss Johnson, a Downpatrick lady, is in many respects the most wonder-compelling. Nothing more convincing of what we may without irreverence call Divine irony in the adjustment of things was ever beheld. For be it knowa that the convert is none other than the daughter of a man who is known all the world over as the champion sans peur cf Irish Orangeism—the one Orange martyr, indeed, that we ever knew of. William Johnson, of Ballykilbeg, has spread his fame, time and again, by a devotion to the principles of a repulsive fraternity which uses the Bible as a cover for the blackest hatred and injustice toward their fellow men. For his fidelity to those cherished principles he has gone to jail, refused to come out when his sentence was remitted, lost his position as Fishery Commissioner, made a fool of himself again and again in the House of Commons by asking ridiculous questions about Romish machinations, and paved the road of Irish rhetoric with concrete blocks of stubborn Dutch defiance. Not a 12th July has passed in Ulster for over thirty years that did not see him at the head of the grand army, delivering speeches if not fighting battles. With all this, Mr. Johnston was known to be, like old Lambro, as mild a man as ever pursued a blood thirsty trade, and was by no means detested by the people in whose religion he saw the fee of the British Empire and human institutions generally. How could a merciful Providence more gently heap coals of fire upon the head of one of his own flesh and blood, the light of his home in his declining years? While the strong fortress was thundering defiance at imaginary foes, lo! its very foundation is rent by the stalk of the tender flower that had been growing all unnoticed in the hidden crevice. Poor old Grand Master! In one sense he is to be commiserated; in another, to be envied. He looked upon his daughter as a woman worthy of the loyal Orange order; now he will understand the old Bible story of the man who was entertain Of all the notable conversions of recent

unawares.

It was on Easter Sunday morning that Miss Johnston was received into the bosom of that Church which her father had so often denounced as the mystery of iniquity and other frightful things. The ceremony took place in the Church of St. Patrick in Downpatrick, and Father McCauley, who had been her instructor, was the one to receive and welcome her into the true fold. We expect to hear more very soon.—Philadelphia Catholic Standard and Times.

It avails nothing to subdue the body if the mind allows itself to be controlled by anger.

—St. Gregory the Great.

—St. Gregory the Great.

If Self love is the source of every vice and evil, and is fatal to all the virtues; so self-hatred is the principle and basis of these same virtues, and the destruction of every vice,—Blossed John of Todi,

Mr. Wilfrid Ward has done a notable service to religion and literature by his admirable "Life and Times of Cardinal Wiseman."

He leaves on the mind of the reader a very clear, complete and beautiful portrait, for although his personal recollections of the first Cardinal of the restored Church in England are but those of a child in his father's house where Wiseman was a frequent guest, yet the communications of men and women who had a maturer knowledge of him and were admitted to his close friendship, supplement these so satisfactorily that the illustrious subject lives again in Mr. Ward's graphic

Moreover, Mr. Ward had the advantage of the material collected by Car dinal Manning and the Jesuit Father Morris : each of whom, in turn, had expected to write the Life of Cardinal Wiseman. Father Morris, indeed, left a first chapter-from which Mr. Ward takes some facts stated—and a graphic account of the Errington case-which with the further information given by Bishop Patterson, who was Cardinal Wiseman's secretary in Rome in the first stage of the case - offsets the materially inaccurate version of the same episode in Purcell's Life of Car-

We wish to treat here, however, not of the stormy passages in Wiseman's career, nor of the details of his work for the Church, but simply of the man as he appeared to those who had the privilege of personal intercourse with

Nicholas Wiseman was of Irish blood, tempered with English, and acclimated in Spain. He was born in Seville, Spain, in 1802, where his devout mother laid him as a babe upon the altar of the Cathedral, and consecrated him to the service of the Church. He was taken to Waterford, Ireland, by his mother, after his father's death in 1805; received his earliest education in that city; went thence to Ushaw College, near Durham, England, where Dr. Lingard, the historian, was vice president; and finally, in 1818 to Rome, as one of the candidates for the priesthood to form the nucleus of the revived English College in the Eternal City. Here he was ordained priest, and here he remained, with the exception of a year in England, 1885 36, filling the office of rector from 182 till 1840, when he was made president of Oscott College, England. With the of Oscott College, England. With the restoration of the English Hierarchy in 1850, he was made Cardinal-Arch-bishop of Westminster. He had served from 1847 as Vicar Apostolic of the London district, to quote the terms of a happily by-gone day.

We have given the above brief

statement of fact, for the sake of mentioning the successive environments which had their share in shaping and coloring the character of the man

He was endowed with a strong and versatile intellect, and had the happy faculty of keeping up without confu-sion, with many and differing in-terests. Says his biographer: "The great variety of his pursuits might eem at first sight suggestive of the friends are unanimous as to the unity of his work and purpose."
His friend and Vicar General,

Father Whitty, is quoted by Mr. Ward in explanation of this apparent con-tradiction. "The cause of Wiseman's influence did not lie, Father Whitty said, only in his talents and acquire ments, considerable as they were, but in his being in his tastes, in his policy and work, and in his writings, a faith ful representative of the Catholic Church-not, he adds, as a saint re presents her, solely on the ethical side, but as a national poet represents the all round genius of a particular country in his various poems.

He had first to raise up the small of hereditary Catholics in England, timid as they were, and blame-lessly ignorant of so much of the beauty etry of their faith.

He had then to meet the world as the representative of the Church. Here he upheld unflinchingly the supreme spiritual mission of the Church; main taining "that whether men of intellect laughed with Voltaire or bent in reverence with Pascal, the Church was

He was, however, "equally emphatic that in the spheres of science, are and secular civilization, Catholics should be largely learners, and adapt themselves to the genius of the age or country in which their lot is cast. The Church cannot expect to be the source of the varied energy of the commun ity; all she can do is to turn its direc tion towards those high ideals of which she is the guardian, or in a direction which bodes them no harm.

Cardinal Wiseman endeavored to realize in his own life his ideal of the Church in contact with human activ As Mr. Ward expresses it of the ideal Churchman, with his interests everywhere :-

'Not in order to secure the domina tion of the Church in secular depart ments, but to show that the Church is if necessary, learn from others in ecular matters, if he claims to teach in religion.

So Cardinal Wiseman was a diploworker — no inferior one, as his cheerful scholar, not a morce, un-"Fabiola" proves—a public spirited kindly bookworm." citizen, a polished man of the world. Among his friends were Lord clesiastics and laymen, he was most Brougham, Charles Dickens, Charles simple and kindly. Mr. Ward gives Kean, the actor; Dr. Bence Jones, this characteristic incident:

Richard Doyle and Stanfield, the artist

—to say nothing of Protestant clergy-men, soldiers, men of affairs, etc. Cardinal Wiseman was hardly a good business man; never taking kindly to the business routine of public life; but when aroused to the portance of a case, his grasp of busiess details was singularly exact, and his judgment excellent.

was a tall man, six feet two and stout in proportion; not hand put on. some, but of an imposing and dignified He le presence

"Is this, then, the effect of prayer and fasting?" asked an ascetic young Oxford convert, Edmund Purbrick now Provincial of the New York Mary land Province of the Jesuits, after had feasted his eyes on Cardinal Wiseman, as his Eminence stood between two equally tall and massive ecclesias Monsignor Searle and Father

Lythgoe.
Father Purbrick notes a singular trait in the Cardinal's character-he took color, quickly, so to speak, from whomsoever approached him, being whomsoever approached him, being the ritual better, or were more rigid shy with the shy, and expansive with in its observance than he. the frank and genial.

Still another trait-"He never stopped good, but was always full of encouraging words and readiness to assist without repressive interference.
All this implied breadth of mind and

largeness of heart."
Father Purbrick had personal relations in his young Catholic life wit the Cardinal, who took great interest in his pursuits, fostered his vocation to the priesthood, and wished to ordain him for the Archdiocese of Westmins

ter.

"Yet within the year," writes
Father Purbrick, "on my letting him
know how earnestly I wished to enter

able person."

He was an idealizer, and dwelt but
little on the defects of the human side
of the Church, or on the faults of the the Society of Jesus, he offered no op-position, simply telling me how he had hoped to keep me near him, but that the only thing to be done was to obey divine inspiration and acquiesce in God's holy will.

Cardinal Wiseman loved to write verses. Candor compels us to say that been constantly dwelling," he said, his poetry bears no comparison with "on what it is to be with God." his poetry bears no comparison with his prose: but it was the expression of kindly nature and genial wit

He dearly loved children. Mr. Ward has embodied in his life many charm ing evidences of this Christ-like trait, given him by Mme. Merry del Val (Clara de Zulueta), mother of Mgr. del Val, recent Papal Legate to Canada on the subject of the Manitoba school trouble.

Mme. del Val, in her own childhood, shared with her little brothers and sisters many of the Cardinal's seaside ex-He used to write plays for by it. cursions. the little Zuluetas, and superintend their rehearsal. On one occasion he would not let the play begin until his housekeeper had arrived. " She must not miss the fun," he said.

The children of another family, the Lonergans, were also favorites of the Cardinal.

"When a birthday was to be celebrated at York Place by a children's party the Cardinal's keenness was great. Preparations were made secretly, for they had to be hidden from Mgr. Searle, the economical keep er of the purse, who might spoil the sport. 'Buy some water ices, and some cream-ices, and some wafers, but don't tell Searle,' were among the Cardinal's instructions.

He enjoyed children's books. "I could not sleep last night," he once 'so I read 'Kingsley's Water Babies.'" How he would have revelled "Alice in Wonderland

He was more than kind to servants, and he loved to visit the poor.

and this kindness from a great dignitary deeply comforted her. She constantly addressed him as "Your Immense" to his great after delight.

He loved animals, especially his big dog Hekla, and his little dog Tiny and when the latter was lost, her mas ter could not eat till she was re covered.

He poured out his affectionate heart in intercourse with the only one of his relatives left near him to claim his af fection : now the Rev. William Burke, brother of Sir Theobald Burke of Glinsk, Ire., -and his letters to this ward and nephew during his collegedays are touching self-revelations. In one of these the Cardinal speak feelingly of his own early trials of soul

and mind, and of the awful loneliness he endured. "There was one consolation through

this early time of trial," he continues that the intellectual so thoroughly absorbed the physical, that it made m pass through a passionless youth-I had almost said temptationle s

And further on : "In one respect I am now what I was in my early days-alone with my own thoughts and my own pursuits. Not a soul about me ever alludes to anything that would let deeper thoughts have flow.'

He longed to pour into other minds. especially into that of his beloved nephew, the acquisitions of his own. He thus concludes the letter from which

we have quoted: "Try early to get into a consort of mind with others; do not be solitary in your generation ; avoid uncommun icated broodings, and even isolated not alien to any human interest, and that the priest can give and take, or, in yourself of a call to a peculiar line or an individual vein. let the waters, after having been put up to turn your own mill, flow onwards a generous, open, public stream, gratematist, a lecturer on popular topics, a ful to many and fruit giving on every lore, a literary side. In this way you will be a happy

In his relations with his friends, ec-

"When Charles Kean was in course of his Shakespearean revivals at the Princess's, he was at a loss how to dress for Cardinal Wolsey in Henry VIII. In his difficulty he drove to York Place and consulted Wiseman, who there upon promptly summoned his servant ecretary, and had himself vested in all his robes, giving for the actor's benefit, a kind of extempore lecture on the name and history of each, as it was

He loved the Roman etiquette of his his state, which it was very hard to ac climate in England, and rejoiced in splendid notepaper.

"He likewise kept the table of a Roman Cardinal," says his biographer, "and surprised some Puseyite guests by four courses of fish in Lent—in lieu of the herbs and bread and water which the strictest of the party were accustomed to at Oxford.

His familiar letters were full of drol ery-even those addressed to his mas ter of ceremonies, and giving minute rubrical directions, for few ever knew

Bishop Patterson writes that he wa sometimes rather testy; and that Man ning once said to him after a great function at the Oblates, "I am never afraid of you - except when you are in vestments"; adding, "Manning him-self was very unrubrical, and never obeyed his master of ceremonies, bu argued the points at issue then and there

Cardinal Wiseman describes a visit ing French Bishop to his own master of ceremonies, as "a very function

people with whom he had to do. Char ity of thought, word and act, was his notable characteristic - all through his active life and through his dying days, which were, as they are apt to be with merciful men, singularly calm and peaceful.

This is but one of the beautiful utterances of those last days. His faith shone out. "I want everything the Church gives me," he said, speaking of the commendation of the departing He was heard to murmur soul, etc. about "rushing through the angels into God;" and, meditating on the Eternity of the Beatific Vision. never heard of any one being tired of

His life is a great book for this gen eration. May they read it and profit K. E. C.

THE GOOD SHEPHERD.

Among the ways in which we have thought of Our Ble sed Lord of late-the "Man of Sorrows," the "Lamb led to the slaughter," the "Crucified for our sins," the "Risen and glorified Saviour"—there is perhaps no way wherein He stands out more beautifully or more lovingly, than when He say of Himself, "I am the Good Shepherd. What title is there that invites us more tenderly, or draws us more closely than this? Both the epistle and the gospel for to day set Him before us in this light. He has suffered, He has risen. Now, He is our "Good Shepherd," the "Pastor and Bishop of our souls." And the proof of His title is this, "The Good Shepherd giveth His life for His sheep.

Our Lord is the same Good Shepherd now as He was during His life on He speaks as truly now as He spoke then, "I am the Good Shepherd." He is more truly, more closely present Once he went to see a coast guard's with His flock than when He suffered ing up incumerable little groups of wife. The poor woman was mortally His divine nature to be veiled in the thums who were messing together (sad feeble frame of a human form. He is with us always-"even unto the consummation of the world." For "we are the people of His pasture, and the sheep of His band."

How is He now our Good Shepherd First, He leads His sheep. He leads them by His Holy Spirit. He leads them by His example. And again, as He leads His sheep, so He also feeds them. "He hath set me in a place of pasture," says the Psalmist, "He hath brought me up on the water of refresh How much better would it b for us if we hungered and thirsted more for that heavenly food and for those living waters! For then, according to the promise of the Beatitudes, "we should be filled." Has He not said: "I am the living Bread, which came down from heaven. If any man eat of this Bread he shall live forever and the Bread which I will give is My Flesh for the life os the world. is true food wherewith the Good Shep herd feeds His flock; and at this Paschal season we have every reason o be mindful of our need of it, and o our obligation to receive it. And while we speak of our Divine Shepherd thus caring for His sheep, those tender words of the Prophet Isaias arise in our memory—words full of sweetness, as though sung by choirs of angels, "He feed His flock like a Shepherd He shall gather together the lamb swith His arm, and shall take them up in His bosom; and He Himself shall carry them that are with young.'

And once more, as the gospel tells us, the Good Shepherd will seek out and help even the wandering sheep and bring them back to His fold.

Are we among the number of those wandering sheep? Have we strayed afar from the flock, caught perhaps in the thorns and brambles of some be-He will seek us, no matter how far we have wandered; He has sought us over and over again He is seeking us now. Oh! despise not His gracious promises; oh! reject not His proffered love. Alas! for our blindness, which will not see His guiding hand, and for our deafness, which will not hear His warning voice! Let us follow Him—our Divine Ex. His loads to come out!"

"With all its rolicking deviltry, the

ample, our Good Shepherd-through ever greener pastures, by ever purer streams. Let us never be content until we, with all the flock, at last arrive at that blessed fold where they shall not hunger nor thirst any more neither shall the sun fall on them, no any heat: for the Lamb which is in the midst of the throne shall rule them and shal lead them to the fountains of the waters of life; and God shall wipe away all tears from their eyes. - Sacred Heart Review.

THE IRISH SOLDIER.

His Reckless, Jovial Nature in the Face of Danger.

The dare devil bravery of the Irish soldier, who with a joke on his lips would plunge recklessly into the thick of the fight, will always command ad miration even from the wise, who recommend the virtue of prudence. In The Constitution, of Atlantia, Georgia, H. Atkinson recently gave an inter esting account of him as he was found in the volunteer ranks that helped se greatly to save the Union in the great struggle And the Irish volunteer,

the writer, "that compound of reck-lessness, joviality, hard fighting and impatience of discipline in camp! our western regiments he appeared more usually as an atom, floating in the cosmopolitan organizations, but in certain few cases he coalesced with kindred atoms and made an Irish regi-ment. Happy the commander who had one of these in his line when the lay behind obstructions and had to be routed out by a charge. If the officers would but show good mettle, the Irish regiment would go at an earthwork with a glad shout, as of men meeting sweethearts in the wild erness. The Irish soldier was easy to drill, as a general thing, and if, as was frequently the case, an ex-soldier of the British army was the drill master, they mastered the manual and facings most readily. Such a sergeant's method involved a carious mixture of grim severity and happy badinage.

"'Attention, you triflers!' (we have omitted Mr. Atkinson's brogue), 'keep your eye to the front! Right shoulder shift arms!' in a voice like muttered thunder. Then in a sort of whining

tone:
"O Rafferty, slope your gun, man Don't be holding it straight in the air. Suppose it 'ud go off, man? 'Tis shoot ing the angels in heaven you'd be, you cursed tailor!

"General R-, who, as the soldiers phrased it, 'put on a good deal of side, once haulted the column of staff offic ers, orderlies and cavalry escort with out which he never moved, and treated severely a straggler from the —thOhio (Irish) who was sitting beside the road, stripped to the waist, annointing himself with some mecurial ointment, a sure cure for parasites. The General closed some hard language with the query, 'What the d— do you mean? What are you doing here in the rear of your company, sir? To which the high private replied, respectfully: I'm musterin' my body guard, General!'

"These Irish volunteers could chaff an officer with such perfect external respect and such sober faces that only an adept could read below the surface

The writer here quotes an instance of a surgeon who during the second year of the war had made himself unpopular by "insisting on each com pany having one man relieved from other duties to act as cook, thus break. messing it was for the most part !) and thus made a great deal of ill feeling. While this was rife, the surgeon happening to ride up to a sentry line one day, asked of the sentry pacing his peat-a bod, chunky chap, with legs like a Roman centurion, as an eye witness has said-to what regiment he belonged, adding something to a fellow-officer as to the excellent physical condition of the man. entry said he was of the ——th Ohio. 'Ah!' quoth the doctor, 'how are your men messing now?' 'We are,' said the sentry, still holding bis musket at present arms, 'now cooking by

'The first battle for entirely green troops, when officers and men are alike new to the business, generally brings on a good deal of solemn feeling until the boys get warmed up and realize that every one is not going to get killed or hit immediately, and I think green troops are more engaged in thinking each one of himself than of anything else. Probably a good many unexpressed prayers and to do better in the future, if any future is left, might" be dis-covered by a mind-reader. But even in those moments the reckless Irish

humor comes out. "I wonder if the incident recalled of an Illinois infantry man at Shiloh was adapted from an ancient tale or was really found on approximate facts?
As given over the camp fire it ran that the soldier in the mad scurry of firing at will at short range got a second cartridge rammed down his En field, the first having missed fire, and in the smoke and excitement went or ramming down another after each un successful attempt to fire the piece His Lieutenent, seeing that he was in trouble, angrily took the rifle from him, and with better success discharged in himself with an explosion like that of a twenty-four pounder. The private, from behind the tree had jumped to as his officer raised the gun, yelled out, as his lieutenant went over backwards For the love of Heaven, Lieutenant,





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Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

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tions with its chaplain. These chaplains were usually priests who held heir lives cheaper than dirt when duty called, and who, apart from their clerical influence with the soldiers. were looked up to as men of courage, education and great good fellowship. They led better lives than their fellow officers and when it came to personal risks sneers were turned to praise. It was a touching sight to see such service as a priest would hold on an open hillside, barren of all the pomp of the usual Catholic service, the brenzefaced, riotous devils of the ranks bowed and docile as the priest's words broke the silence, and even the most unruly as little children listening to the loved and wise teacher. At Vicksburg, Sisters of Charity came among us. It made one thing better of our rough, common soldiers, Catholic and Protestant alike, to see them hush their curses and stand uncovered to let those holy vomen pass through the muddy lines. There may have been men bold enough to say a disrespectful word, but had such a one appeared, it would have been difficult a moment later to describe what he looked like when alive, and there needn't have been any Cath-

olies around, either.' Not a greater dare devil fought in the Union ranks than General Phil Sheridan, of whom Justin McCarthy thus writes in the Youth's Companion 'General Sheridan was a man whose deeds and whose fame had made an immense impression on the minds of most people in England. Grant, Sherman, Sheridan, Robert E. Lee and Stonewall Jackson-these were to our thinking the heroes and demigods of the war. To me Sheridan had a peculiar attraction naturally, for he was a man of the Irish race—that marvellous fighting Irish race who have contributed daring soldiers and skilled officers and famous generals to every country in the civilized world where men have battled against men!
"I looked on Sheridan with

national sympathy and pride, for I felt that he had kept up with splendor the grand old traditions of the race, and of course I could not but think all the more of him because he had been fighting for the cause which had the whole sympathy of my heart. His was not certainly a very striking figure m the point of view of the painter or the sculptor. He was short, rather squatty, and of very high complexion ' 'Is that really General Sheridan? I heard a lady ask near to me, "that

red-faced little man ?" "Red faced he certainly was, and short, but he did not seem to me little and there is a difference, I maintain, between short and little. It would never have occurred to me to cal Sheridan a little man. He had a broad chest, a strong frame, and, for hi tature, a commanding presence. was very Napoleonic in feature if no in complexion-a Napoleon sunburnt by campaigning-no fierceness of sun or battle, as we know, could ever change the olive-tinted pallor of cidedly had much that was Napoleoni



Irish regiment was a model in its rela in his appearance. General Custer brought me up and presented me to Sheridan, and we had some talk - some talks, then and after-which I still hold in delighted memory.

"I remember, before meeting Sheridan. I had had some conversation with General Grant in which the name and the career of General Sheridan came up. Grant delighted me as an Irishman by telling me that the common idea that Sheridan was only a brilliant, daring successful soldier-a sort of Irish American Murat-was a mere

"He spoke in the highest language of Sheridan's military genuis, fore-sight, self control-pictured him as a genuine master in the art of war. Sheridan, he said emphatically, was a man who could command an army of a million soldiers, and do anything with them. I need hardly say that all this only increased my eagerness to meet the man who had 'pushed things' and brought the war to a close.

"It was Sheridan's brilliant campaigning in the Wilderness and in subsequent battles that won him the reputation of "pushing things" and as McCarthy (says, "brought the war to a close.

Father Faber on Our Lady.

Mary was the choice of God Himself. and He chose her to be His mother. She was the gate by which the Creator entered into His own creation. She ministered to Him in a way and for an end unlike those of any other creature whatsoever. What, then, must have been her beauty, what her holiness, what her privileges, what her exalta-

When the shadow of the everlasting decree stole upon her, Mary, the won-derful and chosen creature, was alone and, accordingly to the universal belief, immersed in prayer. lief, immersed in prayer. She was spending the hours of the silent night in closest union with God. Her spirit, then as always, was doubtless raised in ecstasy to heights of rapturous contemplation. It was in the act of her prayer that the Word took possession of His created home.

The never failing medicine, Holloway's Corn Cure, removes all kinds of corns, warts, etc.: even the most difficult to remove cannot withstand this this wonderful remedy.

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"For the an justice of God. Brethren, turneth awa wrath, and God's work and man's Wrath does calculated unless it be wrath of G the wrath o call human there are mothers of would make them with We know a better m harsh one. God employ

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FIVE- MINUTE'S SERMON.

Fourth Sunday after Easter

KINDNESS

"For the anger of man worketh not the justice of God." (St. James i. 20.)

Brethren, these words are an echo of the Wise Man of old. "A soft answer turneth away wrath." Turning away wrath, and indeed every other sin, is God's work of justice or righteousness, and man's anger is not fitted to do it Wrath does not destroy wrath, nor is it calculated to destroy any other evil, unless it be divine. The fear of the unless it be divine. wrath of God is good, but the fear of the wrath of man is the mean vice we call human respect. I say this because there are many persons, fathers and mothers of families in particular, who would make souls better by inspiring them with fear-by showing anger.

We know that a kindly manner is a better means of correction than a harsh one, because it is God's way. God employs fear in converting sinners to be sure, but not so much as love : nor does His fear hold out so well as His love when there is question of perseverance, and, finally, as love on our is necessary to forgiveness, so God's love is the supreme and essential

instrument in saving sinners' souls.
You may object that God punishes sinners in hell, and that, certainly is the prison of the divine wrath. True. But more men are saved from hell by the loving patience of God than by the terrors of His justice. Take an ex-ample from our Lord: throughout the whole course of His life He showed anger only towards those who them selves lacked kindness. The Pharisee hypocrites as they were, were lashed by our Lord, because they were hard, pitiless, and censorious. The rich glutton, Dives, is buried in hell because he shut his heart against the dying beggar at his door. But the Magdalen is converted and saved by our Saviour's kind looks and encouraging words. Even Judas him self would have had full pardon if he had not neglected the patient, gentle reproach of the most loving of Masters. Our Lord's way with sinners is the best. He may have said severe things to sin but before He dismissed them He gave them honey to eat, to take off the

bitter taste of His reproaches.

But it is not enough to say that "the anger of man worketh not the justice : it worketh the malice of Satar and of hell. "Provoke not your children to wrath," says the Apostle Angry words make men angry, and instead of producing virtue breed vice I know of hardly anything more miser able than the fate of a boy or gir doomed to grow up in the home of a scolding mother or a bad-tempered Take an example from the Children fed on unwholesome food have defective digestion; that is to say, bad food in early life hinders the good effect of good food in late So with the human soul; as bad food makes a weak stomach, in like manner scolding and threatening and quarrelling make a wak charactertimid and sly and hypocritical, or just as bad-violent, abusive, profane,

We sometimes hear a scolding par ent say of wayward children. make me curse." Take care; if they make you curse now it is your own fault, and the chances are that they will make you burn hereafter.

In conclusion, brethren, let us all, whether we exercise authority or live in intercourse with our equals, be kindly in our manner, mild and considerate in our language, patient with others' faults, trusting more to persua sion and to affection than to authority, man worketh not the justice of God.

Growth of Ritualism in London,

The great development of Ritualism Auglican Church found a remarkable recent illustration in the ceremonies of Palm Sunday, as carried out in several of the London churches. The Church of All Saints, Kensington Park, was crowded, and after matins a very brief sermon, a London journal reports, the palms, having been blessed, were distributed, first to the choir and then to the general congregation, all of whom went up to the chancel step to receive them. The children received the palms in the side chapel. The Vicar (the Rev. Philip Leary) asked the people to hold the palms in their hands during the procession and at the reading of the Gospel, and to keep them at home in their bedrooms. A choral celebration followed the procession, and at the words in the Gospel, "He gave up the Ghost," the whole congregation fell on their knees. At the adjacent Church Michael's North Kensington, o which Prebendary Denison is pastor the service was even more elaborate and the same was the case at St. Mary Magdalene, Paddington. At St. A ban's, Holborn, there were two distri butions of palms, at 9 o'clock and at 11, and among other churches where this growing "use" was noted may be mentioned Berkeley Chapel, St. Agnes and St. John the Divine, Kensington; St. Alphege, Southwark . Mark's Marylebone; St. John the Marlborough street, Great and St. Mary, Edmonton.

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

OUR BOYS AND GIRLS. RODOLPH AND HIS KING.

Eugene Field.

"Tell me, Father," said the child at Rodolph's knee — "tell me of the king"

king."
"There is no king, my child," said Rodolph. "What you have heard are old women's tales. Do not believe

"But why, then," queried the child,
"do all the people praise and call on him; why do the birds sing of the king; and why do the brooks prattle his name, as they dance from the hills to the sea?

"Nay," answered Rodolph, " imagine these things; there is vou king. Believe me, child, there is no

So spake Rodolph : but scarcely had he uttered the words when the cricket in the chimney corner chirped loudly, and his shrill notes seemed to say "The king — the king." Rodolph could harily believe his ears. How had the cricket learned to chirp these words? It was beyond all understand ing. But still the cricket chirped, and still his musical monotone seemed to say, "The king-the king," until, with an angry frown, Rodolph strode from his house, leaving the child to hear the cricket's song alone.

But there were other voices to remind Rodolph of the king. The spar-rows were fluttering under the eaves, and they twittered noisily as Rodolph strode along, "The king, king, king!"
"The king, king, king," twittered
the sparrows, and their little tones were full of gladness and praise.

A thrush sat in the hedge, and she was singing her morning song. It was a hymn of praise—how beautiful it was! "The king—the king—the king, sang the thrush, and she sang too of his goodness-it was a wondrous song, and it was all about the king.

The doves cooed in the elm-trees. "Sing to us," cried their little ones, stretching out their pretty heads from their nests. Then the doves nestled hard by and murmured lullabies, and the lullabies were of the king who watched over and protected even the little birds in their nests.

Rodolph heard these things, and they filled him with anger.

"It is a lie!" muttered Rodolph and in great petulance he came to the

How noisy and romping the brook was; how capricious, how playful, how furtive! And how he called to the willows and prattled to the listen ing grass as he scampered on his way But Rodolph turned aside and his face grew darker. He did not like the voice of the brook; for, lo! just as the cricket had chirped and the birds had sung, so did this brook murmur and prattle and sing ever of the king, the king, the king.

So, always after that, wherever Rodolph went, he heard voices that told him of the king; yes, even in their quiet, humble way, the flowers seemed to whisper the king's name, and every breeze that fanned his brow had a tale to tell of the king and his goodness.

"But there is no king!" cried Rodolph. "They all conspire to plague me! There is no king—there is no king!"

Once he stood by the sea and saw a mighty ship go sailing by. The waves plashed on the shore and told stories to the pebbles and the sands. Rodolph heard their thousand voices, and he heard them telling of the king.

Then a great storm came upon the sea, a tempest such as never before had been seen. The waves dashed mountain high and overwhelmed the ship, and the giant voices of the winds and waves cried of the king, the king The sailors strove in agony till all seemed lost. Then, when they could do no more, 'they stretched out their hands and called,' upon the king to save them, -the king, the king, the

Rodolph saw the tempest subside. The angry winds were lulled, and the mountain waves sank into sleep, and the ship came safely into port. Then the sailors sang a hymn of praise, and the hymn was of the king and to the

king.
"But there is no king!" cried

king Yet everywhere he went he heard always of the king; the king's name and the king's praises were on every tongue; aye, and the things that had no voices seemed to wear the king's name written upon them, until Rodolph neither saw nor heard anything that

did not mind him of the king.

Then, in great anger, Rodolph said: 'I will go to the mountain-top; there I shall find no birds, nor trees, nor brooks, nor flowers to prate of a monarch no one has ever seen. There shall there be no sea to vex me with its murmurings, nor any human voice to displease me with its superstitions.

Rodolph went to the mountain, and he scaled the loftiest pinnacle, hoping that there at last he might hear no more of that king whom none had ever seen. And as he stood upon the pinnacle, what a mighty panorama was spread before him, and what a nighty anthem swelled upon his ears The peopled plains, with their songs and murmuring, lay far below; on every side the mountain peaks loomed up in snowy grandeur; and overhead he saw the sky, blue, cold, and cloud-

less, from horizon to horizon. What voice was that which spoke in Rodolph's bosom then as Rodolph's eyes beheld this revelation?
"There is a king!" said the voice.

"The king lives, and this is his abid

ing place And how did Rodolph's heart stand less, a certain share in the responsibiling PAINS.

king,-not in tones of thunder, as the tempest had proclaimed him, nor in the singing voices of the birds and brooks, but so swiftly, so surely, so grandly, that Rodolph's soul was filled with awe ineffable.

Then Rodolph cried: "There is a king, and I acknowledge him! Henceforth my voice shall swell the songs of all in earth and air and sea that know and praise his name!"

So Rodolph went to his home. heard the cricket singing of the king ; yes, and the sparrows under the eaves the thrush in the hedge, the doves in the elms, and the brook, too, all singing of the king; and Rodolph's heart was gladdened by their music. And all the earth and the things of the earth seemed more beautiful to Rodolph now that he believed in the King; and to the song all Nature sang Rodolph's voice and Rodolph's heart made harmonious response.

"There is a King, my child," said Rodolph to his little one. "Together let us sing to Him, for He is our King, and His goodness abideth forever and

CHATS WITH YOUNG MEN

Success is not always to be measured by money, position, or reputation, al though these visible marks of achieve ment are the usual spurs to ambition In what the world calls failure God often stores the richest success. judge by the finished building, the completed work, the rounded But it is to some of us given to be but torsos, fragments, suggestions only, that under other conditions might have attained successful development, are now failures to men, although not

Enthusiasm in Work.

Be enthusiastic in what you do Believe in its usefulness for you Love the work for its own sake, as par of the duty you owe your manhood. There is at present no chair of enthus iasm at any of the colleges, but no quality is more vital or more to be insisted upon. It is the lubricator of mind and soul, arousing our best efforts and giving a warmth and glow that drive us on to the best results. So long as a spark of enthusiasm remains we are eternally young ; when it dies away our youth vanishes as well. It is, indeed, a divine gift-that of enthusiasm. It makes us forget all difficultes and disappointments. Under thusiasm. difficultes and the state of th plains, we gain the heights, we breathe a lovelier atmosphere. Everything becomes transformed as by a magic spell, which in those famous lines of

Half the battle in acquiring knowl edge in any field is to love the work we do. The secret ofachievement is en thusiasm, and the more lasting is one's success when that spirit of enthusiasm is re-enforced by the quality of persist Enthusiasm lights up the ence. history of learning, the entire record of human accomplishment. Given its ossession, the humblest mechanic may become an inventor, the burdens of the forge and farm are changed to bene dictions, the petty toil of each day is transfigured and we spring with alertness to every task, for the song of triumph is resounding.

Work That Nourishes.

Men do not die of overwork, but of maladiustment to the conditions of their work : for under right conditions work develops just as truly as exercise; but under wrong conditions it The great depletes and destroys. workers of the world have accumulated force rather than parted from it, and have gathered richness of material and power of action by the putting forth of their energies; so that their lives have moved toward culmination rather than come to an early fruition followed by a long decline.

It is easy to detect the difference beween the man who is fed by his work

and the who is drained by it. There is an ease, a force, and a zes about the work that nourishes which s never long characteristic of the work that depletes: for the essential of the work which nourishes is its free and unimpeded expression of the personality of the worker. It is the overflow of his own personal energy and not the strenuous putting forth of toilsome effect. It is significant that the great artists, as a rule, are immensely productive. Michael Angelo, Raphael, Shakespeare, Balzac, and Rubens, men of their class, attest their genius not only by the quality of their work, but by its quantity also. This means that they have secured the right adustment to their conditions, and that work, instead of being a drain, nour ishes and develops the worker.

The man who works with delight and ease grows by means of his activity, and the first secret to be learned in order to rid work of worry and wear is to take it in a reposeful spirit, to refuse to be hurried, to exchange the sense of being mastered by one's occupation for the consciousness of occupation for mastery. To take work easily and quietly, not because one is indifferent to it, but because one is fully equal to it, is to take the first step towards turning work into play.

Young Men in Society.

A woman writer says : The success of entertaining is generally supposed to depend upon the hostess; neverthe

still when he felt Silence proclaim the ity rests also upon the guest, for there are some people who, for one cause or another, it seems impossible to enter tain in the fullest, truest sense of the word. You may invite them to your house, ask pleasant people to meet them, and even provide those friends you think and hope will prove congenial partners to them at dinner, or for the dance, and still they do not appear 'entertained," but look dull as a ember day, and as depressing as a dense fog. Shyness is sometimes the cause of this behavior, and sometimes it is stupidity, but more often it is pure conceit and affectation, for there are many people who consider it clever, and the "correct thing " to look blase and bored, who cultivate a listless air, and act as if they were conferring a favor upon their hostess by accepting her hospitality, when, as a matter of fact, the reverse is the truth. It is the host and hostess who give, and the guest who accepts.

Whoever does not take the trouble to make himself pleasant and agreeable, or to hide a look of boredom-even if he feels the sensation-is a heavy weight on the hands of a hestess Although both men and women err in this manner, the greatest sinners are the men. They know that they are in the minority, that the demand for them in society is greater than the supply, and that no hostess can enter tain successfully without their presence, therefore, they consider them selves at liberty to do what they please.

It is the men-the young ones, generally-who neglect to answer invitations promptly. Even when they are invited to dinner they often omit sending a reply until after the lapse of some days; not so much forgetting, as ignoring the fact that by they must-not may-be putting their entertainer to great inconvenience.

Many young men do not take the trouble to answer invitations to dances at all. They prefer to leave the matter open, and at the last minute

go, or not, as they feel inclined.

The genu ne desire to be happy with one's friends, and to see ther happy, for one short hour of life's pilgrimage-this is the philosopher's

Madame Recamier, world renowned for her beauty, yet had another spell by which she ruled in French society. It was that of kindness. Kindness, too, was the distinguishing character istic of Du Maurier's dear Duchess of Towers. It is the sine qua non of good entertaining. Without it no hostess can be deserving of the name.

The Distinction Between Character and

Young men know by observation and experience the value of good reputation as an agent for their advancement in business life; they may not appreciate so highly the value of good character. The distinction between character and reputation is well de fined, though they are usually related one to the other. It is seldom that a man of bad character has a good repu tation, or vice versa, and yet it is possible for men to establish a good reputation in business circles when their characters in social life are bad. The business world knows nothing of their private or home life, and thence arises the possibility of a man having a good reputation and a bad charac-

The young man engaged in laying the foundation for what he hopes may be a prosperous career should be care ful to establish and maintain a good One of the secrets of a life of growing power is to be nourished rather than depleted by one's work. Activity is healthful; strain is harmful.

Into establish and maintain a good character upon which to build a good that the possession of good character upon which to build a good character upon which to build a good that the possession of good character upon which to build a good that the possession of good character upon which to build a good that the possession of good character upon which to build a good that the possession of good character upon which to build a good that the possession of good character upon which to build a good that the possession of good character upon which to build a good that the possession of good character upon which to build a good that the possession of good character upon which to build a good that the possession of good character upon the possession upon the possession upon the possession upon the possess out the pos The man of reputation who know that it is insecure because of his bad character, though this may be un-known to the people with whom he comes in contact, is paralyzed by fear exposure. He cannot act before men for fear that, attention being directed to him, he may be de tected and have his true character re vealed.

been looted and was on the verge of

They knew that a mutual failure. friend, treasurer of a great corporation, kept his accounts at the bank, and they went out of their way to give him a friendly warning. He did not heed it, the bank failed and the treasurer was irretrievably ruined. His friends could not understand his behavior until a trial in the criminal courts revealed the fact that the treasurer him self had been engaged in robbing the dition, and that he did not attempt to withdraw his account because he knew that there were not enough funds to meet his claim, and knew also that to attempt to withdraw would pre-cipitate the failure he hoped to put off. His reputation was good, but his character was bad. His friends knew only his reputation, but he himself knew his character. He could not act as duty required because of his own secret faults. To be brave, outspoken, fearless, a man must have a clear conscience. A guilty conscience does make cowards of us all." It is, therefore, important for young men to guard well both character and reputa tion, striving to create a good impression with other people, but striving also to live in such a way as to justify the favorable impression. Good char acter and good reputation are not only factors in producing success in busi ness: they are most important factors in producing the happiness of the individual who is so fortunate as to possess them .- Catholic Standard and Times.

CURE rheumatism by taking Hood's Sarsaparilla, which by neutralizing the acid in the blood permanently relieves aches and

OUR CATHOLIC MISSIONARIES.

A Merited tribute to Their Work and

Unassuming Christian Life A German Protestant in an article in the Kolnische Zeitung pays a grand tribute to the German Catholic missionaries, whose "quiet, earnest work in African colonies,' our African colonies, in arouses our sympathies and proves to our possessions." He be a blessing to our possessions. tells why he praises these good men. who are not of his faith. Here are his generous words : "The manner in which the blacks

are educated to work as well as to pray,

the simplicity and faith of the mission aries, are indeed admirable. Their maxim, Ora et laboro, is followed at all their stations, ; hence their success. is of evident advantage to the natives that they are taught to handle the chisel, the hammer and other tools. We often hear it said that the Catholics can show better results because they have more money. We rather doubt the truth of this assertion. Near a trading station on the coast is a Pro testant mission established ten years ago. It has a nice home and a hand-some chapel. A Catholic mission was established in the neighborhood two years ago, and the work of the Fathers is so remarkable that it strikes not only the natives but every stranger who visits the place. The priests not only lead in prayer, but they show the negroes how to work. Handsome buildings have been raised and fur nished by the natives under their direction, all with material found in the neighborhood." The deeds des-cribes here speak for themselves. But still, as the Kolnische Zeitung writer remarks, "our Protestant brothers try to belittle these efforts." And what is the answer of the Catholic misssonaries? This Protestant puts it this way how simple, how modest, is the life of these Catholic missionaries! They never give offense by joining in gossip And if a colonist is ill, be he Protest ant or Catholic, he will always find the priests ready to attend and comfor him.

How Men Regard the Often Engaged Girl.

Edward W. Bok writes of the import ance of the betrothal with characteristic force and earnestness in the April Ladies' Home Journal. An engage ment to marry he recognizes as one of the most serious compacts in life, as sacred as marriage, and only the most extraordinary circumstances would warrant its being broken. Only one other agency-alcohol-is responsible for more broken hearts and wrecked lives than broken betrothals. Mr. Bok frankly says that a man looks upon an oft engaged girl as he does upon a peach with much of the bloom rubbed

Read the Good News for Your selves and Your Wives.

Dodd's Dyspepsia Tablets will Make You Well—They Positively Cure Dys pepsia, Indigestion, etc.—Test Then —They'll Cure and Convince You.

Every wife wants her husband to ove her. But many husbands don' love their wives. Sometimes the wife s to blame. More frequently the hus hand is at fault.

But, in the vast majority of cases, the fault lies with neither. IT IS IN THE HUSBAND'S STOMACH.

A dyspeptic can't love his wife as he ought to love her. He can't love any-body. His misery is so great that he can't think of anything else.

And right here is the wife's oppor tunity. Here's where she can win her husband's love. The way to a man's heart lies through his stomach. This is doubly true with dyspeptics. Cure your hus-

band's Dyspepsia then, and gain his heart. There's one way-only one-to do this. Give him one or two of Dodd's Some years ago information came to Dyspepsia Tablets after each meal, and certain gent'emen that a bank had

his Dyspepsia will vanish in a couple This is truth, indisputable truth Dodd's Dyspepsia Tablets will cure the worst case of Dyspepsia, Indigestion Stomach, Billiousness, Sour brash. Foul Breath, or any other

stomach disease-except, Cancer.

If you don't believe it-test them They'll convince you by curing you. The small, brown tablets that go with every box of Dodd's Dyspepsia Tablets, are to cure constipation, which nearly always attends Dyspepsia and Indigestion. They regulate the bowels. Dodd's Dyspepsia Tablets digest the food, and strengthen the stomach. Together they cure any stomach trouble-except Cancer. Test them and prove it.

Dodd's Dyspepsia Tablets, full double treatment in each box, are sold by all druggists, at fifty cents a box, six boxes \$2.50, or will be sent, on receipt of price, by The Dodds Medicine Co., Limited, Toronto.

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Abscess Was Lanced.

"I had an abscess on one of my hips. It was lanced and never healed. Hospital treatment failed. The rext winter I had three abscesses. I began taking Hood's Sarsaparilla and soon found it was helping ing me. When I had taken about six bottles I was cured." Mrs. Franklin H. Teed, Freeport, Nova Scotia.

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CATHOLIC RECORD OFFICE London, Ont.

The May Time. BROTHER REMIGIUS, C S. C.

Our Mother's Month is with us once again, And loyally her children gather round. While prayer and sacred melody resound Filling the evening air with gladsome strain, Her praises lisped in loving song proclaim, Devoted hearts may still on earth be found To honor her whom God Himself has crowned The Queen of Heaven eternally to reign.

Oh happy hours, oh wisely portioned time;
How wisely, later years will surely prove;
The boy or maid now kneeling at her shrine
Will find in her a mother's tender love.
And should be, tempted, stumble in the way,
Not lost that child who loved to keep the May,
St. League, College, Chr. Chr. St. Joseph's College, Cin., Ohio,

C. O. F.

The Provincial Chief Ranger paid a visit to Court No. 350. Woodstock, Ont., on Friday evening, the 23rd uil., to be present with the members of the court and deliver a lecture on "The Benefits and Advantages of the Catholic Order of Foresters,"

"The Benefits and Advantages of the Catholic Order of Foresters."
On the arrival of the 5.30 train he was met by a number of the brethren and escorted to the hotel. After paying the P. C. R. a heartly welcome the brothers escorted him after dining to the Opera House, where a grand programme had been provided for his entertainment. Sheriff Brady seted as chairman, and infused into the audience a great deal of good humor, referring to the attendance as an evidence of the liberality of the people of Woodstock.

Mr. Warren Long commenced the programme with a song entitled "He was a Sailor Aboard the Maine," and received a vigorous encore.

Aboard the Maile. And received a vigorous encore.

Miss Jennie McLeod, in a very touching manner sang an Irish ballad entitled "Rory Darlin," and as an encore sang "On the Bonny Bonny Banks of Loch Loman."

Mr. Herbert Pearcy in "How Bill Adams Wr. Herbert Pearcy in "How Bill Adams Other piecos, was very gratefully received.

The Misses Murphy sang "The Kerry Dance" and "Sweet The Hour" in a way which brought raptures of applause from the audience.

Master Oliver Gelinas contributed a pretty French song entitled "Au Vous Amiez," and with his smaller sister contributed a very

with his smaller sister contributes a very pleasing duet.

Miss Clara Farrell made her debut to the Woodstock people in DeKoven's "For This," Miss Farrel's voice is strong, clear in tone and extensive in its range. For an encore she gave "Comin' Thro' the Rye."

Mr. Blundelle also contributed a song en titled "See Me Dance the Polka" in a very

Mr. Wm. Farrell in his usual way contributed "She Has no Papa Now" and "The wedding of the Chinese and the Coon."

The Provincial Chief Ranger delivered a brief and very strong address upon "The Aims and Objects of the C.O. F. and Fraternal Organ izations in General," and showed the necessity of all gentlemen between the ages of eighter and forty five becoming members of this grane organization.

organization.

He pointed out that the strength of the organization had now reached nearly 60,000, and in a lucid manner urged those who were not members of the organization, over which he had the honor to preside in the Province, to be come members.

tis safe to say that this concert was one of the best which has been given in the town of Woodstock, and the C. O. F. must be congratu-lated upon the large house which greeted the efforts put forth by the members. Too much credit cannot be given to Mr. John Fennell, the Secretary of the Court, for the great efforts displayed by him in making the concert a success.

ARCHDIOCESE OF KINGSTON.

Architocese of Ringston.

A very successful mission given by the Redemptorist Fathers Fiynn and McPhnit closed on Monday evening, April 25, having opened on Sunday, the 17th inst. The amouncement had been made in due time by the worthy pastor. Reverend Father Duffus. The opening was largely attended and with the good weather prevailing the whole long week gave the desired privilege for all. Far and near the people availed themselves of the graces and biessings promised them by faithful attendance at the sermons morning and evening. To say that the sermons morning and evening. To say that the sermons morning and evening. To say that the fexercises were well attended would be but to give a very faint idea of the number that crowded the church even at the early hour of 5 o'clock. Every available spot was utilized. The greatest hospitality was shown to all. Gallery, vestries, sanctuaries, all were thrown open to any wishing to avail themselves of them. The instructions so ably given by the Fathers were most impressive. To hear the first sermon would create a desire to hear all if possible, as, is invariably the case. Masses were celebrated each day at 5, 7 and 8.30 o'clock in the morning and a sermon was delivered after the 5 and 8.30 o'clock Masses, and in the evening at 7.30 o'clock Masses, and in the evening at 7.30 o'clock the recitation of the beads, a sermon and Senediction of the Most Blessed Sacrament. Sunday, Monday and Tuesday were devoted to the instructing of the children, and during the remaining five days confessions were hear almost throughout the entire day; over one thousand seven hundred receiving Holy Communion during those five days. The each almost throughout the entire day; over one thousand seven hundred receiving Holy Communion during those five days. The each almost challenge in the second of the missionary, ye cach differs from de for the missionary, ye cach differs from de for the missionary, ye cach differs from de for the other. The oceaning Perth, April 25, 1898. ient incentive, had any been required, to arouse enthusiasm and ardor in those for whom they worked. Though possessing in common the endurance and zeal of the missionary, yet each differs from the other in manner and oratorical style, and thus each by contrast intensifies the work of the other. The opening discourse on "What does it profit a man to gain the whole world and lose his soul?" was followed by sermons on "Mortal Sin." "General Confession," "Death and Judgment," "Purity," "Temperance," and the "Blessed Sacrament," all ending on Monday evening, with a sublime culogy on the Blessed Virgin. Father Flynn's sermon on "Death and Judgment," was one of the most touching and eloquent ever given in the sacred edifice. On Sunday Father McPhail spoke on "Temperance," and a more forcible and impressive handling of this momentous question was never heard in Perth before. He exhorted his hearrest to assist him in the good work, and called upon the men and boys particularly to assist. So eloquent was his appeal that between that time and the close of the mission over seven hundred took the pledge for one year. Father Flynn speaks with the clear enunciation, perfect modulation, eloquence of language and ease of gesture which characterizes the finished speaker. Father McPhail is an orator who being endowed by nature with a good voice, a commanding appearance and fine physique, avails himself of any external object to illustrate his words. His address on Monday evening at the close of the mission, when he admonished the faithful to continue and persevere in the good works which they had so nobly and diligently practiced throughout the week, was such as to create a prefound impression in the minds of his hearers. No simile, no metaphor was too boid for his imagination and in the grand tableaux he presented on giving the Papal Benediction to the congregation, when drawing his missionary cross from his girdle he held italoft, accompanied by the most fervid and soul-stirring words the effect was such as to form a sublime cl fervid and soul-string words the effect was such as to form a sublime climax to what was such as to form a sublime climax to what was such as to form a sublime climax to what was throughout a masterpiece. Particularly touching was his reference to the illness of the beloved passor of the parish, Rev. Father Duffus, and the large congregation were moved to tears, showing thereby the esteem and affection existing between the worthy pastor and his parishoners. Perhaps the most touching picture of all was presented on Sunday evening, when the vast congregation dedicated themselves anew to Our Blessed Lady. A number of beautiful children, under the guidance of the good Sisters of Charity, lent their presence to the scene. Arrayed with exquisite taste in spotless white crowned with graceful wreaths, with bowed heads they entered the church having marched in procession from the convent. Their sweet, childish voices raised in the praises of the young and inocent can. Meeting in the side asise they approached a condies in their hands they different themselves in a solemn aloud their promise of allegiance to the Blessed Virgin. Their example was followed by all others present. The "Magnificat," beautifully sum by the choir, and Benediction of the Most Blessed Sacrament ended a most picturesque and impressive ceremony and one of the most successful missions ever held in St. John's Church, Petth.

Forty Hours' Devotion in La Salette.

The forty hours' adoration of the Blessed Sacrament took place in La Salette, beginning on Sunday, April 24, and ending at noon on Wednesday, 27. Several Masses were celebrated every morning, and there were appropriate devotions every evening. The ladies of the congregation took advantage of the occasion to decorate the sanctuary with a hand-some new carpet.

THE WAR.

THE WAR.

The war which was so long expected between the United States and Spain is now a fact, and has culminated in actual hostilities. Admiral Dewey was at Hong Kong with his fleet when war was declared, but the British proclamation of neutrality forced him to leave that port, and he proceeded to Manilly, the capital of the Philippine islands, which belong to Spain. He reached Manila on Sunday and proceeded to bombard the forts, but was vigorously resisted by them and by the fleet. A determined naval engagement was fought, the result of which was a crushing defeat for the Spaniards. The following account of the battle was cabled to London from Hong Kong:

With the dawn the Spanish warship Cavite opened fire from her heaviest guns and at once the American iron clad Olympia fired her 8-inch forward cannon in reply. From this on the firing became general. Admiral Montejo, on the Christina, went boldly to meet the foe. He was soon engaged with the Olympia, and though he inflicted some injury his ship was sonned on fire.

Admiral Montejo was urged to leave the ship, which was in a sinking condition, and was at last forced to do so and transferred his flag.

though he inflicted some injury his ship was soon set on fire.

Admiral Montejo was urged to leave the ship, which was in a sinking condition, and was at last forced to do so and transferred his fact that the ship, which was in a sinking condition, and was at last forced to do so and transferred his last lide as he was leaving the doomed flagship, and devoted men were falling alored that him. The transfer of the flag was a for the Spanish fleet were under a fartief flee. The admiral was forced to seek the armed transport laid de Cuba, which had suffred less damage than the others; meantime, some of the American ship without the west of the bay and the Other Bellmore followed.

The wounded were sent ashore in a position out of the range of Spanish fire and the American seturned to the attack. With the Reina Christina destroyed and many of his other ships shattered. Admired Montejo was hard put to it for a defence. He forced the Americans to manneuvre, however, and got them in positions of great danger from the fire of the forts. In the second attack the Baltimore Olympia, Concord and Boston made for the crippled Spanish ships, firing their heavy guns with great rapidity.

The Spanish gunner stood nobly to their guns and answered shot for shot as best they might. The wooden cruiser Castilla then was set on fire. The Americans continued to pour their fire upon the vessel and to prevent the magazine from exploding she was scuttled and the crew made for the shore in their boats or upon pieces of the shattered spars.

The Don Juan de Austria was even less for tunate. She, too, was crippled by the shots of the Americans, and in her helpiess condition could not escape the storm of shot and shell and suddenly her magazine exploded. A great cloud of smoke, from which flames seemed to leap, was seen to rise above the faithful ship and she was seen no more. The little gunboat dindanao and the cruiser Don Antonio de Ullion were in the thick of the combat and sustained a heavy fire for an hour. They were able to draw away fr

Governor-teneral had given orders that r no circumstances was any injury to b ted on the foreign shipping, so when th rican squadron moved into the vicinity of terchantimen the guns of the forts were

merchantmen the guns of the ross reed to silence.
The American squadeon remains in the arbor of Manila, but the forces of Spain will sist to the bitter end.
A cable message received at the Foreign effice, London, from the British Consul at landia, Mr. E. H. Rawson-Walker announced hat the bombardment lasted an hour and alf, and that the Spainish fleet was practically annihilated by the fleet of the United States. Little clse than this engagement has been tone by the hostile parties so far, though several Spanish merchant ships have been carried by American cruisers, among which the and Spanish merchant ships have been cap ured by American cruisers, among which the 'anama and the Montserrat were the mos-aluable prizes. The Panama is of 2800 tons on the was carrying a large cargo of supplie of the Spanish troops in Havana when she wa-aken by the U. S. light-house tender Man grove. The Spaniards have captured a fev American vessels, the most important of which is the Shenandoah.

OBITUARY.

MRS, THOS. WALLACE, TRURO, N. S.

MRS, THOS, WALLACE, TRURO, N. S.

We regret exceedingly to record the death of the estimable wife of Thos. Wallace, commercial traveler, of Truro, Nova Scotia, which sad even the sad even

The noon-day bells had just pro-claimed the hour of mid-day rest on the Sth of March last, when the gentle spirit of Joseph Baye of Orillia was called away to the 'land of eternairest.' All rest the was All on the sch of Makh age of Ordilia was called away to the "land of eternal rest." All that could be done by kind and skilled physicians had been tried, but failed. The wearhours of pain had gone forever! Those who had watched with a gone forever! Those who had watched with gone forever! Those who had had all was still! His quiet Christian if on earth has ended, but his sweet example of resignation to the will of God will ever be remembered by all who knew him.

He was taken to the Church of the Angel Guardin, on March the 10th, where Requiem Mass was said by Rev. Father Moyna, and then he was laid to rest in the cemetery, there to await the call of the dear Lord. Those who had had been a suffering feel that it is hard to part, aithough they are satisfied that it is better for him, and with humble devotion they offer up their prayers for him.

The pail-bearers were Messrs. J. Coffey, J. Smith, E. Moon, J. Shanahan, D. Connor and T. Renton.

R. I. P.

R, I. P. Mrs. F. McNally, La Salette

AIRS. F. MCNALLY, LA SALETTE.

On Saturday, April 30, Mrs. Anne McNally, wife of Frank McNally, died of nervous prostration, at the residence of her father, Franciscow, of Windham, and the father, Franciscow, of Windham, and the father, franciscow, and the father, franciscow, and the father, franciscow, and the father, and the father, and f

We sincerely regret to record the death of Mr. Bernard J, McCowell, which occurred at his late residence, 49 Ray street, north, on Sunday, a. m., April 24. The cause of his death was pneumonia, from which he had been fill but a few days. He had been for twenty-one years baggage master at the Stuart street station, and in consequence was well known to the travelling public. He was highly esteemed by his fellow-employee and was considered the most expert and poundar baggage checker on the G, T, R system. He will be greatly missed by a large circle of friends. He was unmarried and of a very kindly dispo. The considered was the only some the control of the contr MR. B. J. MCCOWELL, HAMILTON,

Separate school, Mrs. H. N. Thomas and Miss Annie of Hamilton.

The funeral took place Wednesday morning, at 9 to St. Mary's cathedral, where a Soiemn Requiem Mass was celebrated by Rev. Father Holden, and the services at the grave were performed by Rev. Father Hahoney, the remains being interred by the side of his mother, in compliance with the wish of the decased. The pail-bearers were: Messes, J. J. Austin, J. B. Neiligan, J. Crooks, J. Bucke, P. Galvin and J. Gorman of G. T. R.

Among the beautiful floral tributes which rested on the casket was a magnificent pillow from the employees of the G. T. R. Station, a handsome wreath from Mr. and Mrs. Ed. Sevier, a beautiful design in lilies from Miss Hienhold, a wreath from John Lennox, and roses and lilies from the Misses Duify.

To the bereaved family we extend our heartfelt sympathy, and we ask Our Rlessed Lady to intercede at the throne of her Divine Son for the repose of the soul of their beloved brother Mss B. Tierkey, Loxdon.

MISS B. THERNEY, LONDON.

Died, on Wednesday morning, April 27, Miss B., youngest daughter of the late Patrick Therney, of Pall Mall street, London. She had the supreme happiness of receiving all the rites of our holy Church and of dying a holy and edifying death, being perfectly conscious up to the end, and able to join in the prayers for the dying,

earnestly recited by serrowing relatives and friends gathered around her bedside.

Miss Tierney was endowed with intelligence above the ordinary, and having received a thorough business ducation, obtained a lucrative position in one of our largest business houses, where she soon gained the good will and esteem of employer and clerks. But, alast under a constitution seemingly rugged, were soon apparent symptoms of a weakness of the lungs, aggravated by hemmorages, which finally resulted in that fatal disease, consumption. For over a year she lingered—patiently, hopefully and cheerfully bearing weariness and illness—growing weaker and weaker day by day, until our Heavenly Father, seeing her task was completed, called her to Himself—to the reward of a pure and blameless life.

To the bereaved rother, sisters and brothers, we extend our sincere sympathy on the death of the household favorite. Their grief will, however, be tempered with the knowledge that their loss is her gain, and they can look confidently forward to a happy meeting in the hereafter in that blessed Home where sorrow and sickness enter not and where partings will be no more.

The funeral took place on Friday morning to the Cathedral, where High Mass of Requiem was celebrated by Rev,M. J. Tiernan, thence to St. Peter's cemetery, where the mortal remains of a cherished daughter and sister were laid to rest. Upon the new-made gray were deposited loving tokens, in the shape of numerous beautiful floweral designs, from the bereaved family, friends and companions.

The pall-bearers were: Messrs, F. McRae, G. Henry, W. Wadd, J. Kelleher, D. Donohue and F. Kelleher.

Toose from a distance who attended the formeral were her brothers Edward, Peter (and wife, James, Henry, and Thomas, all of Bay City, Michigan.

May her soul rest in peace!

Mr. Arch, D. McPhee, Alexandra.

The Glengartian referras follows to the death

MR. ARCH, D. MCPHEE, ALEXANDRIA

MR. Arch. McPhee:

The Glengarrian refers as follows to the death of Mr. Arch. McPhee:

We feel leth to chroicle the death of one of Alexandria's best and noblest citizens. It is with heartfelt sorrow that we try to report the death of one of our best citizens, when we say that Mr. Arch. D. McPhee, who a few days ago was about amongst us and taking part in business, is now cold in death. All that was honest and honorable in manking was represented in Mr. McPhee. He was well-liked, he was a generous, openhearted citizen, and one that was beloved and cared for by all our people. Can we say more? We think we voice the opinion of our people when we say that Alexandria has lost one of her best and noblest citizens. Mr. Arch. D. McPee was always a foremost citizen of our town. Although reserved in manner and careful in business, he was a true citizen, and we have always found him a faithful and true friend. We feel sorrowful in parting from such a friend. He was not ostentatious, he was not one that let his left hand know what his right hand did, yet those who knew him best knew how to appreciate one of nature's noblemen. On Saturday Mr. McPhee was taken ill: it was supposed to be quinsy, but was a complication which is always nard for medical men to deal with. Dr. D. D. McDonald was called in, and on Tuesday night Senator McMilla was telephoned for to outawa, and came down on Wednesday morning. On fours Berkitt, of Montreal, to perform an aper formed in the sufferer. The decemen was performed inthe afternoon, but was wask and could not sustain the path. All the was all the was a down to be a few to the sufferer. The decemen was performed inthe afternoon, but was wask and could not sustain the path. He was wask and could not sustain the path. He have been thronged with was thought and was wash and could not sustain the path. He was wash and could not sustain the path of the decement of the favor of the favor of the favor of the favor of t

bereavement.
A. D. McPhee was a direct descendant of the Highland Scotch who emigrated to Alexandria, under Bishop McDonell. He was a good citizen, and a faithful and obedient child of the Church. That he was regular to citizen, and a faithful and obedient cull of the Church. That he was popular is shown by his arge funeral. Old residents say it was the argest that ever came to Alexandria. High Mass of Requiem was sung by Rev. Father Gauthier, of Brockville, assisted by Rev. Father D. R. McDonald, of Chrysler, and Rev. Father McMillan, of Alexandria, Besides Bishop McDonell and Father Poitras of Alexandria, Father O'Connor of Chesterville and Father McDonald of Greenfield were present. Both English and French choirs assisted in the singing.

a the singing.

May his soul rest in peace!

JOSEPH DE GURSE, C. E., WINDSOR. The Review of Friday, March 25, thus records he death of one of Windsor's most respected esidents, Mr. Joseph De Gurse, C. E., which ad event occurred on Tuesday evening, March 2, at 7:30.

sad event occurred on Tuesday evening, March 22, at 7:39.
Although for some days it had been known that Mr. De Gurse could not recover, yet this did not lessen the great shock to the public mind which his ultimely death had caused.
His illness, borne with Christian fortitude and patience, commenced last November, and at first appeared to be a form of prostration, the result of overwork. On the advice of his physician, he took a trip south, spending some weeks in Texas. The effect, however, did not appear to be beneficial, and he returned to Windsor about New Year's. Up to within a few days of his death he kept around, feeling at times that with the spring would come returning strength and health. But it was not to be, and on Thursday of last week he took to be, and on Thursday of last week he took to his bed, where he remained till death released him from his sufferings, which during the last few hours were very intense, on Tuesday evening. He was conscious to the end, and accepted the of the Maker, meekly and wing his property of the suffering and accepted with of his Maker, meekly and wing ted death as a Christian si will of his Maker, mee ation. His faithful wife, l

dent also of the St. Vincent de Paul Society and a member of the Catholic Order of Foresters.

As one friend, of the hosts who are vrieving at their loss, hassaid, "The St, Vincent Society has lost its best member," Quietly and unostentatiously his works of charity, in which he was well aided by his devoted wife, were large, and it is only those who have benefited by his large-heartedness who will best understand how keenly his loss will be felt.

No death in Windsor in recent years has caused the widefelt regret that is felt at Mr. DeGures' removal from our midst in the prime of his manhood. He was loved and honored by all who knew him, and everyone with whom he came in contact had for him the greatest respect and utmost confidence in him for his interrity and faithfulness as a man, and for his knowledge as an engineer. Quiet, pleasant, obilizing, firm, and just, his duty was aiways faithfully cared for him during his illness, the sympathy of a sorrowing people is extended.

The funeral took place on Friday, Mared 25 to St. Alphonsus' cemetery, High Mass of Requiem teing celebrated at the church at 9 o'clock.

R. I. P.

ACCIDENT TO A CHOIR.

We were very sorry to learn from the daily papers of last Monday of a serious accident which befel some of the members of St. Mary's choir who were on their way to assist at the St. Produce—Butter, 14 to 16c per pound; eggs, 10 o'clock.

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Hydron of the party, Miss Lidzie Connor, jumped from the ci

We were very sorry to learn from the daily papers of last Monday of a serious accident which befel some of the members of St. Mary's choir who were on their way to assist at the Benediction service at the Asylum for Insane, a short distance from the city, on Sunday afternoon. The team of spirited young horses became frightened at some fiving paper and ran away. One of the party, Miss Lizzie Connor, jumped from the rig, sustaining severe injuries, her left leg being broken at the ankle. After running some time the conveyance collided with a telephone post. Miss Nellie Kelly was thrown about ten feet by the force of the collision. Miss Teresa Kelly received an ugly bruise over the left eye, and Miss Nellie Kelly was suffering from bruises on her head and shoulders. Miss Moran was badly shaken up and suffering from the shock. We sincerly trust all the injured ones will soon recover from the effects of this unfortunate accident. There is indeed reason for gratitude to a kind Providence that one or more of the party were not killed.

Cathedral Burned.

Glasgow, April 25.—There was a tremendous fire in the Clydeside district of this city tonight. Several large buildings are involved, including the magnificent Catholic Cathedrai of St. Andrew's.

The damage already amounts to £150,000 (\$750,600,) and the fire is still burning.

A Thriving City.

We are pleased to notice that our neighboring city, Guelph, is on the high road to prosper ity. At the recent annual meeting of its Board of Trade, a report was submitted by its President, Mr. J. E. McElderry, one of Guelph's most enterprising business men, which plain! demonstrated the fact that the Royal City habreast of the times. Success to you, Guelph May your limits be continually extended, and may your prosperity be both rapid and permanent.

NEW BOOKS.

"The Armorer of Solingen," by William Herchenbach, has lately been issued from the publishing house of Messrs, Benziger Bros. Price, 45c. It is the first of the "Pastime Series" that has come to our notice, and is nicely illustrated throughout.

The many lovers of Maurice Francis Egan's Songs and Sonnets will feel indebted to Benziger Bros. for placing them in a collective form. (Price SL.09)

ger Bros, tor placing them in a collective form. (Price \$1.00.)

We are delighted to know that Benziger Bros, have published a series of stories for our boys and girls. These that have come to our notice will, we feel sure, be much enjoyed more especially by the young folk. They are entitled "The Canary Bird" (by Canor Schmid), "Wrongfully Accused" (by Win Herchenbach), "The Innundation" (by Canor Schmid). These, together with "The Armore of Solingen, constitute what the publisher very appropriately style, "The Pastime Series. As these books are sold at the reasonable pric of 45 cents each they ought to have an extensive circulation.

SUFFERING VANQUISHED. A Nova Scotian Farmer Tells How H

Regained Health. HAD SUFFERED FROM ACUTE RHEUMATISM

AND GENERAL DEBILITY-SCARCELY ABL TO DO THE LIGHTEST WORK.

From the Acadien, Wolfville, N. S. From the Acadien, Wolfville, N. S.,
One of the most prosperous and intelligen
farmers of the village of Greenwick, N. S., i
Mr. Edward Manning. Anyone intimate with
Mr. Manning knows him as a man of stron
integrity and veracity, so that every confidence
can be placed in the information which he gave
a reporter of the Acadien, for publication the
other day. During a very pleasant interview
he gave the following statements of his sever
suffering and recovery: "Two years ago las
September," said Mr. Manning, "I was take
with an acute attack of rheumatism. I has he gave the tolowing statements and every suffering and recovery: "Two years ago last September," said Mr. Manning, "I was taken with an acute attack of rheumatism. I had not been teeling well for some time previous to that date, having been troubled with sleeplessness and general debility. My constitution seemed completely run down. Beginning in the small of my back the pain soon passed into my hip, where it remained without intermission, and I became a terrible sufferer. All winter long I wasscarcely able to do any work, and it was only with the acutest of suffering that I managed to hobble to the barneach day to do my chores. I appealed to medical men for help, but they failed toloring any relief. At last I decided to try Dr. Williams Pink Pills and with their use came a complete and lasting cure. I had not used quite three boxes when I began to feel decidedly better, I continued using them until twelve boxes had been consumed, when my complete recovery warranted me in discontinuing their use. I have never felt better than since that time, My health seems to have improved in every way. During the past summer I worked very hard, but have felt no bad effects. The gratitude I feel to Dr. Williams Pink Pills pink Pills, none butthose who have suffered as I have and been cured, can appreciate.

An analysis shows that Dr. Williams Pink Pills contain in a condensed form

have suffered as I have and been cured, can appreciate.

An analysis shows that Dr. Williams' Pink Pilis contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxin, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous head ache, the after effects of la grippe, palpitation of the heart, nervous prestration, all diseases depending upon vitiated numors in the blood, such as serofula, chronic crysipelas, etc. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature. Sold by all dealers or sent pest paidat 50e a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Cc., Brockville, Ont.

MARKET REPORTS.

London, May 5.— Wheat, \$1 per ushel; oats, 32½ to 33c, per bushel; peas, 57 to lc. per bushel; rye, 39 to 45c, per bushel; corn, to 56c, per bushel; buckwheat, 36 to 38c, per bushel; beans, 40 to 69c, per bushel; bariey, 3 to 48c, per bushel, that, \$6 to \$7 a ton, to 35c, conts to 90 a bag, Live hogs, \$1.40 \$4.50 a cwt., and dressed advanced \$5.75 to 35c.

of Sauli Ste. Marie, he received hiscommission as provincial land surveyor in April, 1833.

On October 23, 1835, he married Miss Annie Muligan, daughter of Mr. Peter Muligan, Mu

Toronto, May 5.—Export cattle was selling well, and was quoted strong at from to, to the per pound; everything sold. Good shipping cattle is wanted.

Butchers cattle of prime quality was from 10 to 15c, per cwt. better, and even common stuff was selling better. Choice butchers' cattle fetched easily from 3½c, to 4c, per pound. Very fair medium cattle sold at 3½ to 3½c, and nothing worth speaking of sold below 3c, per 1b. A few odd lots were cleared out at \$2.85 and \$2.90 per cwt., there were not many deals at such low figures.

Export buils sold at from 3½ to 3½c, per lb., with a little more for anything superfine. Good milkers are wanted: the enquiry to-day was active, and everything here sold readily at from \$29 to \$45 each.

Calves are wanted at from \$4 to \$6 each; all grades will sell, but choice are in active demand.

Spring lambs are wanted, and will fetch from \$3 to 85 each with from half a dollar to a

mand.
Spring lambs are wanted, and will fetch from \$3 to \$5 each, with from half a dollar to a dollar each for very choice.
For really good grain-fed yearlings (weighing from 90 to 100 lbs. each) from \$5.75 to \$5.90 was paid to-day.
Ewes are worth from 3jc. to 4c. per lb., and bucks 3 to 3jc.

pucks 3 to 3 c.
The hog market is steady at 4 c. per lb. for the best off car hogs; heavy and light are unchanged at 4 c. per pound.

the cost on car nogs; heavy and light are unchanged at \$4c. nor pound.

EAST BUFFALO.

East Buffalo, N. Y., May 5.—Cattle—Receipts all consigned through; for those left over prices were about steady. Veals and calves—Tops sold at \$5.50 to \$5.75; good, to choice, \$5 to \$5.25; culls and common, \$4 to \$4.75. Hogs — Good to choice Yorkers, \$4.65 to \$4.75. mixed packers' grades, \$4.10; medium weights, \$4.12 to \$4.15; heavy hogs, \$4.15 to \$4.17; roughs, common to choice, \$3.60 to \$5.75; nigs, fair to choice, \$3.75 to \$3.90 Sheep and Lambs—Native cilpped lambs, choice to extra, \$4.81 to \$4.25; wool lambs, fair to choice wethers, \$4 to \$4.25; wool lambs, fair to choice, \$5 to \$5.75; good to choice mixed sheep, \$4. to \$4.10; common to fair, \$3.75 to \$3.95; culls to common sheep, \$3.25 to \$3.75.

MOTIVES FOR INVESTIGATING THE CLAIMS OF THE CATH-OLIC CHURCH.

The ignorance of Protestants in re gard to the Catholic Church is as sur prising as it is deplorable. Indeed, the Catholic Church is emphatically a terra incognita-an unknown land to Protestants. Not only so, but they have the most mistaken, erroneous and exaggerated ideas of it. The consequence is that a universal prejudice has taken possession of the minds of Protestants against even the very name Catholic. It is true that that prejudice has begun to give way be fore the advancing light of the nine-teenth century. Still, it is surprising how general and powerful that prejudice is, and how profound the ignor ance concerning the Catholic Church even among enlightened, intelligent and cultivated people. This is the more strange, because there are really many good reasons which ite, as i were, on the very surface, why intelli gent persons, especially, should make the claims of the Catholic Church a matter of serious, candid, conscientious

In the first place it should be con sidered that the Catholic Church is in possession, and the burden of proo rests upon Protestants. All the world knows and acknowledges that the Cath olic Church is the old, original Church that it has come down in regular suc cession from the Apostles and first Chris tians; that it exists throughout the world, embracing nearly 300,000,000 of members, among whom are included the most learned, intelligent and high ly cultivated people that have ever lived : and, in truth, that the Catholic Church is the great fact of history True, it is said that the Church had become corrupt and failed, and that a reformation was necessary. We insist that the Church was not corrupt in doctrine, and that it can never fail, because the great Founder of the Church promised and declared that it should never fail-that He would be with it always, even to the end of the world, and that the gates of hell should never prevail against it. that the so called Reformation was a great rebellion, the sad and deplorable consequences of which are daily being developed in all parts of the world.

study.

And this is another reason why Protestants should investigate the claims of the Catholic Church-the failure of Protestantism. It has always claimed to teach a purer doctrine, and encourage a greater sanctity of life than the We hardly need Catholic Church. pause to disprove this preposterous claim. Protestantism is simply a per fect babel of confusion tending to constant and illimitable disintegration and degeneracy. As there is no authoritative declaration of principle and teaching among Protestants, so there is no principle of unity. They know it—they feel it—yet, alas! they hug their chains and refuse to return to the grand old Church founded upon the eternal Rock of Ages whose unity and perpetuity can never fail.

Another very good reason why our Protestant friends should enter upon a serious and conscientious investigation of the Catholic Church is that there is a general tendency among them to take the back track and return to Catholic

views and practices. In fact, there is a very respectable number, both in this country and in England, who seem to be laboring under the impression that they can be true Catholics in a Protestant Church, and they have adopted almost every principle and practice of the Catholic Church. To save the necessity of making a change they, of course, protest against the supremacy of the Pope as the successor of St. The fact that they are thus rendering union impossible and are perpetuating schism to the and of time has no weight with them. They persist in deluding themselves with the vain, impossible idea that the Catholic Church will in some future time, no one knows when, come round to their notions (if by any means it can ever be determined what those notions are) and thus the "lost" unity of the Church be restored. The lost unity of the Church, indeed! The unity of the Church can never be lost. They know perfectly well that the Papacy is the foundation Rock of the Church. take that away the Church becomes simply another sect of Protestantism, without authority, without a principle of unity, and from that moment it will enter the downward grade of disintegration, speculation, skepticism, land-ing at last, by logical sequence, in infidelity and agnosticism.

Finally, a good reason for investi-gation of the Church is the conversion of so large a number of intelligent and even learned and able men. We do not, of course, ask any one to become a Catholic simply because Newman, or Manning, or Faber, or Brownson, or any of the distinguished converts who have become Catholics after long and patient investigation, have abandoned Protestantism, but we do insist that the conversion of such men does constitute a sufficient motive, if not an imperative obligation, to entertain the question, for Protestants to look into the matter. to study the subject in a careful, candid, conscientious manner in proper sources, and decide for themselves whether they ought not to follow the example of these converts, even at the greatest sacrifices, as they did. Their conversion is a convincing proof that the Catholic religion is not what popular Protestant prejudice tries to make it, but that it is capable of commanding the homage of the ablest scholars and the profoundest intellects.

The means and facilities for such an investigation are abundant and perfectly accessible to all. One would naturally suppose that intelligent, educated men would be interested in the subject as a matter of complete intellectual equipment, or, even, of literary curios-We can promise such a one, if be honest and sincere, an intellectual treat that will be as surprising as it will be interesting and edifying and, please God, with the aid of His grace, he may succeed in finding the pearl of great price which will outweigh all the treasures that this earth can afford.—Sacred Heart Review.

An Atheist Hit Hard.

There once lived in an Ulster town man who prided himself on his atheistic views, and took great delight in saying that Satan and his legions had no terrors for him. Meeting the venerable P. P. on one occasion in a mixed audience, he thought he would have a joke at his reverence's expense, and when the usual salutations he said :

"I had the devil sleeping at my

house last night." "An illustrious visitor upon my

him all night?'

word," said the priest. "Yes'" said the other with unblushing impudence; "he could not find odgings anywhere and I took him in. Your reverence will probably find fault with me, but I could not think of shutting the door against him. you think it was very wrong to keep

"Not at all," said the priest; "you were quite right, for many a night he will have to keep you."

God is always nearest when you need Him most.



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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 Blook, Richmond Street. James P. Murray, President; P. F. Boyle, Secretary.