

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

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THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, MESSRS. LUKE KING, JOHN SIGH, and P. J. NEVEN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, acute measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

London, Saturday, July 7, 1894.

Official.

The annual retreat of the secular clergy of the diocese of London will begin on the evening of July 9, in Assumption College, Sandwich.

By order of His Lordship,
M. J. TIERNAN.

St. Peter's Palace,
London, June 18, 1894.

THE VICTORY.

We announced last week the result of the Ontario elections to be that the Government of Mr. Mowat was sustained by the electorate. At the hour of our going to press, the returns were necessarily defective; but though the general result was exactly as announced, some of the details require to be altered on account of later news received.

We fully expected, before the battle, that the Government would be sustained, notwithstanding the new factors which entered into the contest; for we had such confidence in the honesty and good sense of the people of the Province that we could not believe that a Government which has been faithful to its trust, economical and fair to all classes in the community, would be condemned by them on the issues raised by a fanatical faction who are now seen to be but an insignificant portion of the population.

We are quite aware that there are angry spies who watch carefully every word uttered by a Catholic journal in order to put a false construction thereon, that thereby the passions of fanatics may be inflamed against Catholics; and our savings have often been so misconstrued, especially in the columns of the *Mail*; but this will not deter us from expressing our satisfaction and delight that the great victory which has been achieved in the cause of religious liberty and toleration has shattered the forces of P. P. Aism and fanaticism under every name.

In the confusion which results from so many parties having been in the field, it is impossible to say as yet what Mr. Mowat's majority will be in the new Legislature; but we think we are not going beyond the mark if we assume that it will be quite as large as that which supported him in the one recently dissolved.

The members of the new House are strangely divided among Liberals, Conservatives proper, Patrons of Industry, P. P. A. men, Independents, and members elected by some combination among the different parties named.

In the new Legislature the Government will have 49 straight supporters, at least. There is a likelihood that this number will be increased to 50, as it is understood that Mr. Senn, who captured Haldimand as a Patron of Industry, by a majority of 17 over Dr. Baxter, is disqualified by his holding an office under the Government. It is probable that in a new election Dr. Baxter will win.

Thus the Government will be supported in a full house by a majority of 4, or perhaps 6, over all other parties combined—Conservatives, Patrons, P. P. Aists, Independents, and several species of mongrels composed of mixtures of these various classes in different degrees, such as Conservative Patrons, P. P. A. Conservatives, Patron Conservative P. P. A's, etc.

It is certain, however, that a considerable number of the Patrons, at all events, will give a general support to the Government. Several of them have declared their intention to do so, and it is believed that, except on peculiarly Patron measures, seven or eight Patrons will generally vote with the Government. Thus while the Government is strong enough to resist undue pressure, a Liberal policy which will be just to all, farmers as well as townsmen, will be supported by 56 or 58 members, giving the Government a majority of 20, or thereabout.

What those Patrons will do who coquetted with the P. P. A. remains to be seen. At all events, the Govern-

ment will not be compelled to seek their aid, nor that of the P. P. A. members, as Mr. Meredith would have been if the result had been the defeat of Sir Oliver Mowat.

One of the most remarkable features of the contest is the complete collapse of the P. P. Aists, only two members having been elected on the straight P. P. A. ticket. These sit for the two ridings of Lambton; and as their majorities were respectively only 184 and 74, it follows that 131 votes well distributed would have wiped P. P. Aism out of the Ontario Legislature! And this is the result of all the bragadocio we have had from this quarter during the last three years—the result of the green campaign sheet full of lies which was circulated by the P. P. A. through the country by thousands.

We have no desire to exult over the Conservative party and Mr. Meredith by reason of their defeat, but it is our duty to point out how completely the results have proved the accuracy of our prognostications regarding Mr. Meredith's intentions if the Government had been defeated.

From the beginning Mr. Meredith had no expectation of governing except with the aid of the P. P. A., and of course his policy was necessarily shaped to suit the wishes of that now demoralized association. He had only 60 Conservatives in the field, and of these only 27 have been elected.

With the collapse of the P. P. A. the party of Mr. Meredith has collapsed also. It cannot be doubted that the immediate cause of their so complete a disaster was their coquetting with the bigots of the P. P. A.

Ontario has been in days past so much injured by religious dissensions that it is a crime for any one to foster them now. For one professing to be a statesman, it is both a crime and a blunder. Such a one is not a statesman, but a demagogue.

Mr. Meredith denies most vehemently that he endeavored to excite religious discord. We have shown so frequently how he did so that we shall not repeat the proofs here. Suffice it to say that his presentiment uttered at Napanee, that the encouragement he gave to fanaticism might shatter his party, has been borne out by the result. He shattered his party, because his party thought it proper to encourage a horde of fanatics whom Ontario would not endure.

Of course the fanatics are now consoling themselves with repeating the same story which they had to tell in 1890 and 1886: "Oh it was all the solid vote—the crystallized vote of the Catholics which did it."

Plainly, let us say, we have not a doubt that the Catholics voted with fair unanimity for Sir Oliver's administration, which, as citizens, they had a perfect right to do; and the more especially so because their rights were attacked, not only by the P. P. A., but by Mr. Meredith and his party also. Doubtless to this fact it is due that the victory was so complete; but it is a patent falsehood that they were driven to the polls to vote at any dictation. They went thither because they understood the situation, and would not submit to be bullied by any party.

It is very easy for our opponents to say that the Protestants were on the other side; and we do not doubt that very many of them were so; but as the case stands, Ontario is not exclusively a Protestant province, nor do Protestants contribute all the taxes by which government is carried on. The Catholics of the province have their right to the suffrage equally with their Protestant neighbors, and they will continue to exercise it. But the administration has been sustained by the united vote of Catholics and Protestants; and there are not a few Protestants who have shown that they are as much in earnest as Catholics are to maintain the equality of all citizens before the law. The victory was gained, not by Catholics, nor by Protestants, as such, but by the voice of the country, Protestant and Catholic alike, each citizen having just the amount of influence to which he was entitled, and the verdict has been, "Equal rights to all."

In London, Mr. Meredith was elected by a majority of 135. The comparative insignificance of this majority, the smallest he ever received, gives some hope that even in this city the ascendancy of the spirit of bigotry will soon become a thing of the past.

Of all the constituencies in the Province, London has seemed to be the one most irrevocably given over to fanaticism. It is the third time that Mr. Meredith has been returned while raising the banner of intolerance, and in great measure because he thought

it proper to raise it. At all the municipal elections held in this city since that banner was first held aloft, intolerance has won the day, and so irrevocably had the city, apparently, gone over to fanaticism, that at the last election, for the Mayoralty, both candidates fought under it, and it seemed that the victory was to be gained by the one who should excel the other in bigotry.

Mr. Meredith should know that Catholics hold dear their rights to educate their children as Catholics, and he ought to respect their sincere convictions. This he has not done. It is true, he has said that he has no intention to destroy our school system, simply because he and the whole power of the Dominion Government cannot do it. But he proclaimed openly his intention to harass Catholic schools to the utmost extent possible. As leader of the Government it would be in his power to do this.

We have said already that Mr. Mowat will have 49 or 50 supporters in the new Legislature, and Mr. Meredith 27. There will be, besides, 14 Patrons of Industry, 2 P. P. Aists, and 1 Independent.

No one can imagine that Mr. Meredith expected to get a working majority of his followers into the Legislature out of his 60 candidates. Whence, then, would he derive his support if he had succeeded in defeating Mr. Mowat? The answer must be, from the P. P. A. Receiving such support, could he do otherwise than adopt the principle features of the P. P. A. policy?

We say, then, that Mr. Meredith's defeat is plainly the defeat of the P. P. A.; and this view is confirmed by the fact that most of his sixty straight supporters received the P. P. A. vote, not without having first bound themselves to the satisfaction of the P. P. A. lodges, to support P. P. A. principles.

The result of the elections is a proof that the day is past when a fanatical cry was able to carry the elections of Ontario. Many years ago the severe lesson was taught to Mr. George Brown that the way to political power in Canada is not through religious bigotry. We congratulate the people of Ontario that they have three times within eight years taught such lesser lights as Mr. Dalton McCarthy and Mr. Meredith the similar lesson that such tactics are not agreeable even to Protestant Ontario.

The immediate result of the contest will be the death of P. P. Aism. Nothing now remains to be done but to inter the corpse.

We must give due credit to the many Protestants, lay and clerical, who assisted in gaining the great victory achieved for the cause of religious toleration. They have proved that our confidence in the liberality of the Protestant majority in the Province was not misplaced. Their liberality thus proved will serve to strengthen the bonds which unite together the various Provinces of this Dominion, which bigotry has done its worst to destroy.

In a general conflict it cannot be expected that there will be no reverses at particular points; and on the present occasion such reverses have occurred.

We regret the defeat of Mr. Harry of Kingston, the newly-appointed Commissioner of Public Works, by a majority which was at first reported at 9, but has since been shown to be of 4 votes. In this instance a recount has been demanded, which may possibly reverse the result.

In Toronto the four Conservative candidates, have been elected by unexpectedly large majorities, amounting in the aggregate to 6,116. Toronto is usually a Conservative city; but the large majorities secured by the Conservative candidates on this occasion are due to the compact between the Conservatives and the P. P. A.

INSTEAD of growing weaker, Lord Rosebery's Government is becoming stronger and more compact. A motion was made by Mr. Arnold Foster, on the 20th inst., to reduce the salary of John Morley, the Chief Secretary for Ireland, by £2,000, the object being to pass this as a vote of non-confidence. Mr. T. W. Russell seconded the motion, which was lost by 210 to 160, the majority being 50, the largest yet recorded on a strictly party question. In support of his motion, Mr. Foster said that the apparent peacefulness of Ireland is not real, but is due to the fact that the Government does not prosecute when it ought to do so. Mr. Morley contended that Ireland is in a more peaceful condition than it has been for a generation, and in proof of his statement quoted the monthly returns from all parts of the country.

COMMENCEMENT DAY.

It is the custom of many to look with contempt on the exercises of Commencement Day. They are perchance world-stained, having naught in common with the bright-eyed band of scholars who will tell you of their hopes and firm resolves. Never do we see our students, who, with big, expectant eyes, are looking out upon the undiscovered realms of life, without forgetting for a time all care and anxiety. We listen to them reverently and lovingly. The cries of the present are lulled to rest by the voices of the past, and up before us comes the vision of our youth, that like a magic lyre gave forth, at the touch of all that was best and holy, sweet sounds of melody that entranced our wondering ears and made our inexperienced life give challenge to aught that might sully our manhood and offend our God. And so we bid our young friends God-speed. We wish them every success in their chosen professions. We pray that their faith may be ever firm and vigorous, may be ever undimmed by the breath of sin, for a pure heart penetrates heaven and hell. Other boons might we crave for them, but none surely more precious and heartfelt than that their hearts may be ever young and childlike, ever untouched by the cynicism of the theories of this utilitarian age, and that when the sun of their days is setting beyond the hills they may regard the world not indeed a planet whose first law is, as pessimists fain would teach us, the survival of the fittest, but as something fair and beautiful, an emblem of a higher and brighter world that but veils the splendor of its Creator.

Truth and virtue are not words without meaning. Many sins are pressing in the aching bosom of the earth, and so long has it heard the cries of anguish and despair that it has ceased to wonder at them. But there are myriads who, true to themselves and to God, are treading firmly the path of duty and singing on their onward march to eternity the grand hymn of passion conquered and self-sacrifice conquering.

Our young friends must be wary and watchful. They must be prudent. They must mistrust themselves. Pre-emption courts defeat. They will at some period of their lives be called upon to battle strongly against some temptation that, if yielded to, will despoil them of the rich harvest garnered during their college days. Then they must act the Christian. It may occasion them keen suffering, but better that than to feel the touch of and to prove recreant to principle. Suffering will open before them a broader horizon. It is the teacher whose lessons have sunk deeply into the hearts of all those whose names are inscribed on the honor-roll of fame and whose memories are an abiding source of strength and inspiration. Never yet lived a man who made his fellows better who did not clasp the hands and look into the clear, deep eyes of God's hand-maiden, Sorrow; and their suffering passes—having suffered does not pass. It remains with us a source of perennial consolation and of strength. Time mellows the pain, and when in after years "we turn to the heartaches passed away, we read them with smiles, not tears."

We should wish to remind our young friends that persistent toil is the essential condition of success. This is a very commonplace truth, but one to be remembered in this age of feverish activity. The college graduate who puts away his books shows that he does not even understand why he spent years within the precincts of a house of learning. A college gives only a method: it is the seed-time, but the harvest to be garnered depends upon the efforts of the future. They who are now anchored in the haven of success were not always blessed with favoring winds. But their energy never flagged; they neglected no opportunity, and when opportunities were wanting, they created them. Persevering labor never went long unrewarded. Be not disheartened by slow advancement:

"Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies
And we mount to its summit, round by round."

He who understands the importance of labor will economize his time. He will avoid fashionable dissipations, which, innocent, perchance, never fail to enervate the nobler part of man. He will think it sacrilege to buy social baubles with the precious moments, winged messengers from heaven.

Be ever conscious of your dignity and of your responsibility. God

never does anything in vain. If He has given you a liberal education it is that you may be a guide to others less favored. Your mission is to preach the "gospel of glory to God in the highest and peace on earth to men of good will." Preach it by your rigid adherence to religious principles and by your constant good example. You may never wear priestly garb, but you can preach the sermon that the world is never tired of hearkening to—the sermon of a noble and useful life. Go forth to your life's work. Go forth and in words that fell first from the lips of a Spartan mother, but which, purified and supernaturalized by Christianity, have for us a deeper meaning: "Do your duty."

Perplexed you may be, and oftentimes the way will be dark, but you have a never-ending source of power and a mine of wealth for all your needs in prayer:

More things are wrought by prayer
Than the world dreams of—wherefore let thy voice

Rise like a fountain—night and day,
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of praise
Both for themselves and those who call them
friends.

THE FRENCH SCHOOLS OF ONTARIO.

In view of the fact that the present is the third occasion in the history of the Province since Confederation, on which an attempt has been made to carry the Ontario elections on an anti-Catholic cry, it will be interesting to our readers to know the result of the straight forward and honorable dealing of the Ontario Government toward the French schools in the counties of Prescott and Russell and elsewhere throughout the Province.

It was the *Toronto Mail* which furnished the platform for the Conservative party in 1890. The counties of Prescott and Russell have had, for a number of years, a rapidly increasing French-Canadian population; and though it is not to be inferred that there is any likelihood that this population will increase in Ontario to any such extent as to outnumber those who speak English, the French-Canadian has long been the bogeyman of the *Mail*, which tries to frighten the Ontarians with the thought that they will be gradually gobbled up by the all-devouring Gaul.

In a great measure, the French-Canadian settlers in the counties referred to, though honest, sober, and industrious, are not largely endowed with wealth; and as they are surrounded by a population speaking a tongue different from theirs, they labor under a double disadvantage.

Anxious though they have been to learn English, the language of the Province in which they have chosen to live, there were few teachers to be had competent to teach both French and English; and as there was not yet any means established in Ontario to furnish them with legally qualified teachers with this necessary qualification, they had to do the best they could to have teachers at all for their children.

This state of affairs gave the *Mail* a magnificent opportunity to inaugurate a no-Popery crusade. There was a favorable soil in Ontario for the nourishment of the noxious weed of religious hate and racial jealousy, and it must be cultivated; so a special reporter was despatched to the locality under the high-sounding title of a Commissioner, to make up a harrowing tale of French-Canadian ignorance and intolerance toward their Protestant neighbors, and especially of their devotion to their religion and language.

The "Commissioner" did his work well, and all Ontario was soon in a blaze of indignation, of which Mr. Meredith and his party took advantage, in the hope that by means of it they might gain power.

A commission was appointed by the Government to enquire into the facts of the case, with the result that the truth was made known as we have summarized it above. It was found, even, that the French-Canadians were anxious that English should be thoroughly taught to their children, though they were very properly opposed to the forcible crushing out of their own language, and still more to the ban which was threatened to be imposed against their religion.

In consequence of the state of affairs discovered to exist, suitable means were adopted by the Government to meet the necessities of the case; and not only were French Model Schools established, and bilingual text books introduced for the French schools, but the Germans of the German settlements had similar facilities afforded them. The anti-Catholic and anti-French policy on which Mr. Meredith

conducted the electoral campaign of 1890, however, was not adopted; but the policy of the Government has been most successful, and the French schools of the Province are now in a most efficient state.

The same Government commission which made its report in 1889 paid another visit to these schools in August, 1893, and a most satisfactory condition of things has been reported by them. The commissioners were Mr. John J. Tilley, Inspector of Ontario Model schools; the Rev. Alfred H. Reynar, M. A., Language Professor in Victoria University, and Rev. D. McLeod of Barrie. Without the use of the violent and odious methods proposed by the Opposition, English has become really the language of the French schools, though French has been encouraged instead of being proscribed. The Plantagenet Model school was inspected, and the commissioners say: "The students passed a most creditable examination. In English grammar, geography, history and arithmetic, the standing was quite equal to that in a good English school, and even in explaining words and phrases in English the students did exceedingly well."

The Commissioners say further that, "While all classes of the French people are not only willing, but desirous that their children should learn the English language, they at the same time wish them to retain the use of their own tongue; and there is no reason why they should not do so. To possess the knowledge of both languages is an advantage to them. And their use of the English language, instead of their own, if such a change should ever take place, must be brought about by the operation of the same influences which are making it, all over this continent, the language of other nationalities as tenacious of their native tongue as the French. It is a change that cannot be forced. To attempt to deprive a people of the use of their native tongue would be as unwise as it would be unjust, even if it were possible. In the British Empire there are people of many languages. The use of these does not affect the loyalty of the people to the crown, and the English language remains the language of the Empire. The object of these schools is to make better scholars of the rising generation of French children, and to enable them to do better for themselves by teaching them English, while leaving them free to make such use of their own language as they please."

The policy of the Government, so different from that of Messrs. Dalton McCarthy and Mr. Meredith, and which the latter made his war cry four years ago, has proved most successful. The children are all learning English; most of them now speak English. English is used in communicating with the teacher, except where it is impracticable, because the pupils do not understand English; the teachers are improved, and there is now only one of them unable to teach English, out of sixty-nine.

In 1889, 26 knew English well, 20 fairly, and 19 were incompetent to teach English efficiently. But of the present 69 teachers, 47 had attended the Plantagenet Model School, one the County Model School, 4 had received Normal school training, one had passed through the school of Pedagogy, and only 3 were teaching on permits.

We have said that only 1 was incompetent to teach English. Fifty-one are classified as good, 19 of whom are excellent; 11 are fair, 9 inferior.

The number of classes in English has increased from 177, in 1889, to 268 in 1893. The number of classes in English text-books beside readers, has increased from 25 to 119; and twelve schools have full sets of English text-books.

The average time given to English each day was before two hours and two minutes; it is now three hours and two minutes.

Of 3640 French-speaking children on the roll, 3581 are learning English, or 984 per thousand. In 1889 there were only 2484 out of 3,219, or 771 per thousand.

In many of the schools great progress had been made. In 1889, 17 were reported as very satisfactory; 21 as having made fair progress in English, and in 15 the pupils knew very little English.

In 1893, 30 were very satisfactory; in 15 there was fair progress; and in 11 the knowledge of English was inferior.

The progress in English was, therefore, all that could be expected.

It is a fact worthy of remark that during the four years following the attack made by the *Mail* and the party of Mr. Meredith on the French schools, 27 of the Public schools in the two counties named were turned into separate schools so as to protect them

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against possible annoyances with which they were threatened. In other French settlements similar steps were taken. Thus the frequent assaults made by the enemies of Catholic education upon Catholic schools have had just the opposite result to that intended. They make the Catholics more firm than ever in their adhesion to their religion and to religious education.

THE ASPIRATIONS TOWARD CHRISTIAN UNION.

It is interesting to notice the fluctuations of belief among the different Protestant denominations on the question of the necessity of unity of faith as an essential of true Christianity.

Of course it is well known that from the beginning Protestantism in all its forms claimed to be based upon the teaching of the Bible; yet on this question the changes of belief have not at all depended upon the light which holy Scripture throws upon the subject, but upon the probability that negotiations in progress with a view to effect a union of sects might be successful or not.

The grand spectacle of unity presented by the Catholic Church, which everywhere teaches the same doctrines, whose members, acknowledging the same pastors, subject to one head, the successor of St. Peter, receive the same sacraments, and assist at the same sacrifice of the Mass, which is offered up daily to Almighty God "from the rising of the sun even to the going down," in accordance with the prophecy of Malachias (i. 11), has long been regarded by the Protestant sects with envious eyes; and the more it has been considered, the more it has been felt to be fatal to the claims of Protestantism to be called a form of the true Church, that it possessed no such unity as this. Hence, even from the beginning Protestant contro-

versalists have been at their wits' end to evade the difficulty with which Catholic theologians have always confronted them, that there is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all," and that in consequence of this the Apostle St. Paul exhorts Christians to "walk worthy of the vocation in which you are called." Careful to keep the unity of the spirit in the bond of peace: one body and one spirit as you are called in one hope of your calling." (Eph. iv: 1, 6.)

Hitherto the favorite theory of Protestants to meet the difficulty has been that invented by the Lutheran Jurien, who maintained that there are fundamental and non-fundamental doctrines in Christianity, and that though disagreeing on unimportant matters, all Protestants agree on the leading and fundamental truths taught by Christ and His Apostles, and that thus Protestants have that unity which is essential to the Church of Christ.

The differences between the various sects were minimized and the points of agreement, very few in number, were magnified to the utmost, and it was proclaimed triumphantly that Protestantism is truly one religion.

There are sects, however, which could scarcely be brought within the sphere of such unity even by the utmost stretch of this false charity, which ignored the positive teachings of Christ. The Universalists denied the existence of any place of everlasting punishment, and both they and the Unitarians denied the divinity of Christ, and the reality of man's Redemption through His blood shed upon the cross. It was generally regarded as pushing Christian charity too far to include within the pale of the great Protestant Christian Church those who denied doctrines of such importance as these; yet where was the limit to be placed which separated fundamental from non-fundamental doctrines? This question could be decided only in an arbitrary way, and thus the fallacy of Jurien's theory was abundantly evident to all thoughtful minds.

There is in fact no foundation in Scripture for any such distinction. Christ commissioned His Apostles to teach all things which He had commanded them, and St. Paul in his epistle to the Galatians twice pronounces anathema to those who preach any other gospel than that which he had preached to them, and declares they who do so "pervert the gospel of Christ." (i: 7, 9.)

This theory of Jurien is insulting to God, for it assumes to give to man the right to reject at will God's positive teaching. It must, therefore, be regarded as the latest of efforts to cover up the failure of Protestantism to possess one of these marks of the true Church which have always been re-

garded as essential to it, and which is set forth in the Creed of Nice which the Church of England receives unequivocally, pronouncing that it "may be proved by most certain warrants of Holy Scripture."

This creed declares the necessity of belief in "One holy, Catholic and Apostolic Church;" and as it must be always believed, the essential unity of the Church is thereby plainly asserted.

Since it has been proposed that the various sects should unite, and as long as there was some prospect, even distant, that the union could be brought about, there has been a tendency to depart from Jurien's theory, and to insist upon the necessity of union, as Christ originally intended His Church to be strictly one; and the belief has fluctuated between this view of the case and Jurien's theory, just in proportion as hopes were entertained that unity might be achieved or not. But late developments point plainly to the fact, which we have frequently pointed out, that such unity is impossible except through submission to the divinely-appointed Head of the Church to whom Christ gave authority to feed His lambs and sheep, the Pope, successor of St. Peter.

It was thought at one time that the energy and zeal displayed by the New Jersey Congregationalists would produce practical results, but the conclusion of their labors in this direction does not justify these expectations.

They have come out with a plan for union on the following basis:

"The Scriptures as the only recognized authority for faith and practice; a humble acceptance of Jesus as the divine Saviour and Teacher, as a condition of fellowship; a recognition simply of the Church of Christ as ordained by Jesus; and liberty both in the interpretation of the Word and in the administration of the ordinances of the Church."

It is evident that a Church based upon such a principle would be broad enough almost to embrace within its fold Tom Paine and Colonel Ingersoll. True, these would be rejected if the truth of Scripture were very strongly insisted upon, but in view of the recent decision of the Canadian Presbyterian General Assembly, whereby Professor Campbell is allowed to retain his views on Scripture, according to which portions thereof are the work of the devil, it is difficult to see why Bob Ingersoll should not be regarded as a first class Christian under the liberal interpretation of creeds which is now permitted.

The very orthodox Protestants, however, do not look with favor upon the New Jersey proposal, and it is generally said that it is "not explicit enough to serve as a statement of the message of the Christian Church to mankind."

It does not seem likely that this proposal will meet with much favor; but as it does not seem possible to patch up a union on any basis more explicit, we may infer that the union is as far off as ever; and this is just what might have been expected. There is no denomination which, as a whole, does not regard its peculiar doctrines as part of the divine revelation, and none of them are prepared to acknowledge in practice that it is a matter of no importance whether their distinctive doctrines are accepted or rejected by their adherents.

STRANGE DISCLOSURES FROM HAWAII.

A curious despatch comes from Honolulu to the effect that a number of educated Hawaiians have employed Attorney Paul Neumann to prosecute the United States Government for the sum of \$1,000,000 with compound interest since 1828, in repayment for that amount unjustly exacted by the United States war-sloop Peacock under Captain Jones, to repay the Methodist missionaries for trinkets of little value purchased from them by the people at exorbitant prices. They were coaxed to make these purchases on credit under pretence that by so doing they would please the Lord, and then the power of the United States was invoked to enforce payment. The story is that the principal objects purchased were looking-glasses, which were sold by the missionaries at from \$150 to \$1,000 each, and as it was represented that these would be a very suitable article for the young men to present to their sweethearts, and as each young man had several of these, large numbers of looking-glasses were bought, and payment was ordered to be made by the men in sandal-wood, and by the women in tapa cloth or rich mats twelve feet long and six feet wide.

It was impossible for the young men to escape from purchasing the

looking-glasses, as the girls knew that the trinkets were procurable on credit, while the missionaries on their part were ready to give credit, because they were assured that their claims for payment would be enforced. The smallest hand looking-glasses were sold for \$150, and larger ones at proportionate prices.

It required, on the average, sixteen days' hard labor to procure the amount of sandal wood required from each man, or the matwork from each woman, and King Kamehameha III. issued a decree ordering every man, woman and child of thirteen years of age to furnish the tribute exacted in order to satisfy the demands of the missionaries. None were exempted from the performance of this labor except the infirm and those who were too advanced in years to go to the mountains to collect sandal-wood, or to make mats.

To terrify the natives into payment of the claim, Captain Jones gave an exhibition of the capabilities of American artillery to do damage, and the Hawaiians were too thoroughly convinced of their impotence in the presence of such a formidable armament to offer any resistance.

Paul Neumann rests his case chiefly on the report of Captain Jones, whose detailed account of the transaction is still on file in the United States Navy Department.

It is stated that a deputation of Hawaiians will shortly go to Washington with Mr. Neumann to file their claim.

The histories of the Hawaiian islands, written by missionaries, carefully omit any mention of this transaction, though there are hints of serious accusations made against the missionaries at this period, and the people were in open rebellion against their authority. It is said that when the particulars are made public through the courts, quite a sensation will be created, especially in the ranks of the United States Board of Foreign Missions.

It is also said that other documents will be produced to confirm the Hawaiian claim, besides the official report of Captain Jones.

It seems incredible that the story thus reported should be true in all its details, and we await further developments before awarding full faith to it. Further particulars concerning it will, however, soon be made known, when there will be an opportunity of ascertaining how much credit is to be attached to it.

CATHOLIC EDUCATION BEFORE CONFEDERATION.

We have much pleasure in placing before our readers the following letter addressed to a Minister of the Crown by the late Very Rev. Angus McDonnell, on the subject of Catholic education. It ante-dates Confederation by two years, and although the state of affairs now differs in the important respect that in this province our schools are guaranteed by Articles of Confederation, yet the truths put forward by the Vicar have no less an application to the state of affairs with which we find ourselves confronted now. There is this difference, too, that the Protestant minority of Quebec receives a greater measure of justice and more courteous treatment than the Catholic minority of Ontario—witness the testimony of H. G. Joly and Rev. Mr. Rexford, the Quebec inspector:—

Quebec, March 4th, 1865.

Hon. and dear Sir—So far have I found it impossible to ascertain what are the measures that the Ministry intend to lay before the Provincial Legislature for the relief of the Protestant minority in Lower Canada and therefore can not say whether those measures will be or not acceptable to the Catholic minority in Upper Canada. I hope therefore that you will not take it amiss that I should lay before you my views on some points which, unless they are granted, I consider all the rest of very little practical avail. I have come to this conclusion, not upon slight grounds, but after the most mature and serious reflection. I have found out from many members of the Provincial Assembly that it is almost the universal opinion in both Houses of the Legislature that the minority in both sections of the province should be placed upon an equal footing with respect to their educational institutions. But that whether the demand of the minority in Upper Canada be just or not they cannot expect a greater amount of justice than what the advisers of His Excellency the Governor General are pleased to recommend for the relief of the minority in Lower Canada. I hope I will not trespass on the rules of com- munity of reasoning appears to me to be not only illogical but very unreasonable. If our demands are placed upon a certain footing, I think ourselves by what right are we to be told that our schools must forever remain inefficient unless dissentient schools in Lower Canada are placed upon a certain footing. Either our demands for an efficient system of Separate schools are founded in reason and justice or they are not. If they are not, why allow us Separate schools at all? Why not abolish them at once and bid the Catholics of Upper Canada to hold their peace because the majority are determined never to listen to their just demands. If, on the contrary, the claims of the Catholic minority in Upper Canada are founded in equity and justice they should be allowed to stand on their own foundation, irrespective of what may take place in Lower Canada or any where else; because justice is not a relative thing, but is absolute and immutable; consequently the Catholics of Upper Canada should

remain, Honorable and dear Sir, With the greatest respect, Your most obt. and humble serv't, ANGUS MACDONELL, V. G.

IN THE MAY number of the Protestant Churchman, Bishop Campbell of the Reformed Episcopal Church of Canada, asks the question: "Is the Reformed Episcopal Church necessary?" Our lively contemporary, the Canadian Evangelist, of Hamilton, answers the question thus: "No, Mr. Campbell, it is not, the only necessary Church is the undeformed Church of Christ." Would it not be well if some of the numerous Churches around us, including that of our friend of the Evangelist, which calls itself "the Disciples," we believe, were to take to heart this truism of our Hamilton contemporary and join the undeformed Church? And, by the way, we notice that all is not going on smoothly in the same Reformed Church, for Bishop Campbell, on behalf of the Canadian section of it, recently threatened to secede unless Canadianians were treated more justly by the international synod. The spirit of secession seems to be predominant as ever among the sects, notwithstanding all the talk we have heard of late concerning the reunion of Christendom. The Bishop's threat fell upon the Synod like a thunderbolt out of a clear sky, so unexpected and terrible was it.

Self-sacrifice is the very essence of holiness.—Father Faber.

For the CATHOLIC RECORD. THOUGHTS FOR TEACHERS.

No. III.

A good way to learn is to study; a better way is to listen; but the best way is to teach.—St. Francis de Sales.

Young teachers, be sure that you make a good beginning. The impression made by your first year's work is not easily effaced; you are likely to be judged by it twenty years after. Should this impression be against you, the consequence will largely resemble the penalty of Sisyphus.

A favorite maxim with Sancho Panza, the doughty squire of Don Quixote, was: "Honesty is the best policy." Perhaps it is; but the very origin of the saying gives it a satirical character. "Why make honesty a matter of policy at all? Why not let it stand on its own merits? The world has long since discovered that the man who takes 'policy' for his rule of conduct, will not be honest when duplicity will 'pay' him better. As teachers, let us discard this maxim altogether, and substitute the better one from Alexander Pope: "An honest man is the noblest work of God."

When a teacher has become satisfied with himself and his work, the efficiency of his school begins to decline.

"One never remembers till one has forgotten." This is not such a paradox as it seems. A man, who has been a thorough student in his youth, may find in later years that he has forgotten propositions of Euclid, or the conjugation of Greek verbs, or the names of river and mountain systems; but when he considers that his general power of reasoning has been increased, his perceptive faculty strengthened, and his views of life refined and expanded, he feels that the residue more than compensates for the loss. So with other subjects; they may disappear in their original state, but, under a proper system of education, they will sooner or later reappear in another and better form.

To little children especially, pleasure and pain are the addition and subtraction of life: the one increases existence, the other diminishes it.

As pupils advance in years, concrete lessons should be gradually retired in favor of intellectual operations; otherwise there is a tendency to materialize the mind. That is, children may come to understand only what they see, and then to believe only what they understand.

Method is a good thing, if you are its master; but a bad thing if you are its slave.

A farmer setting apart one acre for a market garden, another for a cornfield and a third for a meadow, knows that less attention is needed to the meadow than the cornfield and less to the garden than the cornfield; in a word, that the garden calls for the most of his care and skill. This is on the principle of intensive cultivation, and is as necessary in teaching as in agriculture. Every teacher should have a practical acquaintance with the relative values of the various subjects and of their different sub-divisions, otherwise he must sooner or later blame himself for dissipation of energy. We often hear an outcry against "over-education," but in a school where the principle of intensive teaching is properly applied, there is no such thing as "over-education." In schools of a contrary character, misdirected education is constantly going on, and it is this, not "over-education," that has unfitted many young people for the ordinary affairs of life.

"Experience may be borrowed with safety, but is often dearly bought."

When a teacher conducts his school according to the superficial style of the task-master instead of the slow and sure method of development, and when his discipline looks to his own convenience rather than the formation of good habits, he is discounting the future of his pupils, and rendering his position as precarious as that of the merchant who is addicted to the frequent discounting of his own notes.

Even from a secular point of view, the chief object of school work should be to teach children how to live, not merely to pass examinations.

The measure of a teacher's eligibility is his willingness to improve. At the head of all the means of self-improvement stand teacher's conventions regularly held and faithfully operated. They call for the exercise of every possible subordinate means—close reading, wide research, keen observation, deep thinking, logical arrangement, and above all the interchange of thoughts and ideas, all of which have made these assemblies indispensable to teachers who wish their schools to succeed or themselves to advance in professional skill. No people were so fond of holding public assemblies for the discussion of important questions as the ancient Athenians, and no people were more highly cultured or had a more profound knowledge of human nature. As teachers we should make it a constant practice to learn from everybody, including ourselves, and not be like ships that pass in the night.

It is not by the development of the "smart" pupils but of the whole class

that the welfare of a school is truly promoted.

The genius of education more than that of any other art or science demands a steady and constant movement towards perfection. This is the meaning of Progress—not a change in a random direction, but a special improvement, the act of becoming perfect.

The Socratic method of questioning is admittedly excellent; but, unfortunately, one wrong answer is apt to spoil a whole lesson, unless there be a Socrates behind the desk.

Success in teaching has never been the outcome of mere genius alone. It is true that a certain amount of natural aptitude is indispensable to successful teaching; but the teachers who have become eminent in the profession are not those who have depended entirely on their genius, but those who have kept their natural aptitude constantly invigorated with the spirit of that maxim of unflinching resolution: Find a Way or Make it.

Beautiful lips are those that speak words that are cheery, frank and meek.

EDITORIAL NOTES.

The Toronto Mail derives much comfort from the fact that the four Toronto seats have by very large majorities, gone to Mr. Meredith's side of the House, and claims that such a result is owing to Toronto being the intellectual centre of the Province. The people of the two Lambtons, should, on the reasoning of our contemporary, likewise lay claim to the possession of an abnormal degree of intelligence, for they, too, returned as members men who carry the odious P. P. A. brand. The verdict of the vast majority of the people of the Dominion will, we doubt not, be that the places are not the centres of intelligence, but rather the centres of all that is narrow and bigoted.

PROF. GARNER has been giving the public the benefit of investigations made while in Africa regarding the habits and language of gorillas and chimpanzees. He speaks of the social characteristics and intellectual development of the monkeys, and he tells us that he was visited once in Africa by a female gorilla. This speaks well for the Professor's power of fascination. Gorillism or Chimpanzeism may be the next fad.

The citizens of Palatka, Florida, have a unique method of dealing with individuals who imagine that they are commissioned as banner-bearers of the A. P. A. A Canadian, Dunford by name, went to Palatka to introduce Apaim—so sow the seeds of discord and of contention. But the community horsewhipped him out of town, and sent him to his friends a sadder and a wiser man. Some of our P. P. A. brethren have thick hides, but they might ill stand a horsewhip manipulated in an efficient manner.

ARCHBISHOP REDWOOD, who represented Catholic Australia at the World's Parliament of Religions in Chicago, made a study of the divorce question while in America. He, speaking recently to his Australian flock, deplored the frequency of divorces, granted oftentimes for the most trivial reasons, and could not help seeing in it a reflection on the public morality, and a widespread disregard, not to say contempt, for the sacredness, natural and divine, of the marriage tie. American legislators, worthy of the name, have striven, but vainly, to uproot the pestiferous fungus that threatens to stunt the growth of the fair tree of national prosperity. They may be thankful if it does not blight it. Wherever divorce is sanctioned, the name of home loses its deep significance, and purity of woman is a word without meaning.

It is said that Queen Victoria has manifested a wondrous affection for things Catholic. This was particularly noticeable when she sent Princess Beatrice for a blessed palm and holy water. Other indications of Her Majesty's bearing towards Catholicism are mentioned. It may be nothing but a story of a sensational scribe, but it has caused consternation in the ultra-Protestant camp.

EMILE ZOLA has again been denied admittance to the French Academy. We are glad of it, though we think a seat among the Immortals a vain and empty honor. Its usefulness has gone. Its past has been glorious, but it, in this our century, serves but to recall the honored names that, genuine, sparkle in the records of France's history. But we rejoice that the impure Realist has not obtained the place he covets.

It is more difficult to persevere in good than to begin; but the beginning is useless if we arrive not at the end.—St. Antoninus.

THE CHURCH AND THE MIDDLE AGES.

We are in the receipt of letters touching upon the Middle Ages and the action of the Church in regard to those who rebelled against her authority and denied the faith.

The Church, like every other society, has received from God the power to use the means necessary for its own preservation, to defend its existence and the general order of its own spiritual society.

The Church inflicts spiritual penalties, her right of which no Catholic will dispute. As for temporal penalties, without going into minor details, which are of no importance to those concerned with the persecutions of the inquisition and the penalties imposed upon heretics by the ruling authorities.

The Church inflicts spiritual penalties, her right of which no Catholic will dispute. As for temporal penalties, without going into minor details, which are of no importance to those concerned with the persecutions of the inquisition and the penalties imposed upon heretics by the ruling authorities.

This leads us also to observe that but for the firm stand taken by the Catholic Church in maintaining the principles of justice and enforcing the natural and revealed law among the hordes which formed the nations of the period after the fall of the Roman Empire, and amid the confusion which followed, the semblance of society which then existed would have degenerated into barbarism.

We are led to revert to those times, but we have been asked so often by sincere inquirers about the action of the Catholic Church towards heretics of the Middle Ages, that we have consented to write those few lines. We, however, say one thing in conclusion, that charity is the queen of virtues, and without it, it is vain for one, as far as his own salvation is concerned, to believe or preach the true doctrine. If we all had faith sufficient to remove

mountains and have not charity, we are but a sounding brass or a tinkling cymbal. Charity is a golden vase which holds all other virtues: if that is broken, then they are all split on the ground. The cruel legislation of medieval society is now past. Unfortunately those having power indulged in it but too frequently, but the Church as such has ever maintained an even and blameless course in the fulfillment of her sublime mission.

THE REIGN OF ANTI-CHRIST.

On Sunday night at St. John's, Islington, the Rev. Walter C. Robinson continued his series of discourses arranged for the month of April on "The Reign of Anti-Christ." Taking as his text: "All souls are mine, saith the Lord God," Father Robinson said in theological language this text was what was known as testifying to the supreme and absolute propriety of God over human souls.

depended entirely upon God. Creation constituted the absolute rights of the Creator over the thing created, and the absolute duty of obedience and subjection on the part of the created. But not only did God create souls, He also preserved mankind by allowing it to continue in existence. Besides this He was the co-operator in men's actions. Whence came it that a Catholic preacher should have to stand on a public platform in the present day and vindicate the propriety of God over souls? The reason was to be traced to our first parents, who not only left the Garden of Eden rebellious against God, but perpetuated that principle of rebellion to the end of time throughout all humanity.

which was a withdrawal from the Church of God. In Germany there was Socialism, in France there was Communism, while Anarchism was swamping up the whole. In England in every department of human life there was revolt. The masses fought against the classes—there was revolt even in domestic life—servants fought against their masters, labor against capital, and the latest thing was what was called the revolt of the daughters.

I cannot fail to notice that we now hear of the rights of women, and if there can be a sign of society invented and of the normal order of the world reversed it is the putting of woman out of her proper sphere—the domestic domestic life where she is sovereign—and the putting her in that sphere where she ought never set her foot—the public life of nations. To put man and woman on an equality is not to elevate the woman, but to degrade her. I trust that the womanhood of England, to say nothing of the Christian conscience which yet re-

mains, will resist by a stern moral refusal the immorality which would thrust woman from her private life of dignity and superiority into the public conflicts of men. This again is a part of the lawlessness of these days, and shows the decline of the finer instincts of womanhood and the loss of that decisive Christian conscience by which we can distinguish, not only between what is right and wrong, but between what is dignified and what is undignified both for women and men.

HER GREAT CHARM.

This ideal spirituality is what has given a charm to that Church. This is the Church that gave final rest to the masterly but vagrant intellect of Orestes A. Brownson, one of the greatest metaphysicians this country has produced. It gave peace to the great intellect of Cardinal Newman. It wooed into its arms in the year of her notoriety the sweet singer, Adelaide Proctor.

To Persons Inclined to be Jealous.

You will probably say at once when you see the heading of this talk with jealous people that it is of no interest to you, because you are not jealous. Very few persons suppose that they are jealous, and many who realize that they are of a jealous disposition are unwilling to own it.

The fact is, we are all selfish in some ways. If you are a young man in society, you love your brother or your friend, and would do anything for him; you rejoice at his success; but if some young lady declares that he is the very best dancer, or the nicest partner, or the most entertaining companion she knows, and that "all the girls" say so, you feel a little pang. You would not admit that you are jealous, but you are, just a little bit.

We once heard one of the very best and loveliest young girls who ever lived, a perfect model of unselfish love and devotion to all her relatives and friends, declare that she was naturally of an extremely jealous disposition, so that it gave her always a slight pang to hear even her own dearly loved sisters or friends praised, or see them receive marked attention. Yet in this case she made it a matter of conscience, prayed and fought against it, and overcame it so thoroughly that she never showed it, and even her most intimate friends never suspected it and could hardly believe it when she told them of it.

The worst of this state of mind is that it is so unreasonable. We know that people do not intend to slight us; we are perfectly certain that our friends love us and care for us. We know that our friend who shows a liking for some one else, or the relative who invites some members of the family to make a visit or a pleasant journey, or the person who gives our sister a present, has no intention of overlooking us; we would laugh at the silliness of any one else in our place who would take offence or suspect any slight. But that makes no difference. We feel it all the same.

At the same time, we prove that we are ashamed of it; that we know it to be absurd and unfounded, by the fact that we conceal it. It is only the little children who have the frankness and simplicity to say, "You like her better than you do me." They soon learn that liking does not go by wishing, and that no one sympathizes with the jealous person.—Sacred Heart Review.

"One of my sick headaches," you will hear people frequently say, as if the complaint was hopelessly incurable. As a matter of fact, Ayer's Pills not only relieve sick headache but effectually remove the cause of this distressing complaint, and so bring about a permanent cure.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscous phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickel's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

PARMELEE'S PILLS possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body. Mr. D. Carswell, Carswell P. O., Ont., writes: "I have tried Parmelee's Pills and find them an excellent medicine, and one that will sell well."

Use the safe, pleasant and effectual worm killer, Mother Gray's Worm Expeller; nothing equals it. Procure a bottle and take it home.

A MINISTER'S TRIBUTE.

Rev. Jenkin Lloyd Jones' Praise of the Catholic Church.

Rev. Jenkin Lloyd Jones, of Chicago, paid the following tribute to the Catholic Church:

The Catholic Church has tried to throw its encircling arms around all classes, from pauper to emperor. It has sought to rear the crucifix in every latitude and in all longitudes. Its dream is as comprehensive in time as it is in space. Its venerable arches seek to bridge the chasm between the ancient and modern worlds. Its vernacular reaches from the most barbaric tongue of the South American Indian to the classic tongues of Greece and Rome.

Dull indeed is the mind that can contemplate such ideal unmovable. And then think of the devotion and toil that for eighteen hundred years have struggled for the realization of this inclusive ideal. Shallow and hard is the mind that can dismiss with flippant contempt or sarcasm the Catholic Church in the presence of its stupendous history. How beautiful is its dream of spiritual life—a power that can silence worldly ambition, lull the storm of human passion, bid the inquisitive agitations of reason be still, wrap the soul in a mantle of trust and fill the heart with communion with the unseen and eternal verities of heaven.

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It is not given to the human soul to realize its ideals, but the Catholic Church has succeeded in embodying more of its ideals than are given to most human dreams. Its antiquity is in question. Would that we might realize what this means. How rare are things that survive a century; and yet here is a Church that has strung seventeen centuries upon a continuous thread and wears them like a necklace of pearls upon her bosom.

More than any other institution, the Catholic Church has succeeded in breaking down the aristocracy of blood and the pride of wealth. A peasant has worn and may still win the mitre and the triple crown. Maid and mistress, master and slave, do kneel side by side at her altars to day, as they do not in any other Church in Christendom.

A CONSECRATING POWER.

Nor has her dream of the reign of the spirit been all a dream. The violence of Viking and Goth was somewhat curbed by the persuasive power of Rome—a power, as I believe, not wholly of dogma, not the tyranny of ecclesiastics, but the sweet persuasion of consecrated souls. Stand as far as you please from the thought basis of the Catholic Church—and you can scarcely stand farther away in this respect than I do—hold all religious and religious influences as cheap as you please, and still, if you but respect the canons of culture, the excellencies of literature and the unquestioned verdict of history you cannot read the story and the words of Augustine, Savonarola and a Kempis, of St. Patrick, St. Francis and Loyola, of St. Catharine, Joan of Arc and modern Guyon and regard them as other than representatives of a mighty power that did make souls more genuine, lives more consecrated.

Out of the Catholic Church has come a large percentage of the devotional literature of Christendom. In times past the Catholic Church has enabled thousands upon thousands of passionate men and women to live apart from and above the life of the senses. What we proudly boast of as modern civilization would be a civilization less civilized had these not been.

SHARES A GREAT HONOR.

I am simply true to history when I say that the monastic life stood, from the fifth to the tenth or twelfth century, for what intelligence there was in Christian Europe. The monks were the conservators of letters in the fullest sense. They preserved to us not only the Christian Scripture, but much, if not most, of what we call classic literature. The Catholic Church shares with the persecuted but fertile and indomitable Jews the honor of establishing most of the great university systems of Europe.

It is the domain of science and the history of science that the mistakes and errors of the Catholic Church are most apparent, but even here she has a record which only the ignorant can afford to sneer at. We see chemistry rising out of the crucibles of the monkish alchemists. The Catholic Church has done more for the science of geography than all the other forces of modern learning. Catholic missionaries have been the great explorers of history. Modern civilization rests not only upon letters and science, but upon the industrial arts. The modern artisan is the direct descendant of the monks. The artisan grew into the artist, and modern art is the child of Papacy.

Nothing Strange.

Intelligent people, who realize the important part the blood holds in keeping the body in a normal condition, find nothing strange in the number of diseases Hood's Sarsaparilla is able to cure. So many troubles result from impure blood, the best way to treat them is through the blood. Hood's Sarsaparilla vitalizes the blood.

HOOD'S PILLS are the best after dinner pills, assist digestion, prevent constipation. No Derby Plug Smoking Tobacco Is Genuine Unless It Bears The Derby Cap Shaped Tag.

REMARKABLE CAREER OF A PRIEST.

Father Brannan Was Mayor of the Town Where He is Now Pastor.

Among the clergy of the diocese of Dallas, Tex., is a priest whose career has been remarkable. He is Rev. Patrick F. Brannan, pastor of the church at Weatherford. Father Brannan is forty-eight years old and a native of Georgia. He was a drummer boy in Lee's army, and very young when he entered the army of the Confederacy. After the war he entered college and afterwards studied law. In time he became a noted lawyer. He located in Weatherford years ago, practiced law there, and was mayor for several terms. His wife, who was a convert to Catholicity, died, and her loss was a great blow to him. He renounced the law and entered the priesthood.

After years of study he was ordained and is now parish priest of the city where he officiated as mayor years ago. He has one son who is a business man at Weatherford, and a daughter who is attending school at a convent near Baltimore. Father Brannan is an able writer, and many of his poems have been published by the newspapers of the country.

Energetic Waiting.

One of the most successful men in the country, in reply to the question how he succeeded in doing so many difficult things, said: "I can wait longer than any one else in this country except the Roman Catholic Church." His capacity for biding his time was a great element of success in the large and difficult enterprise which he undertook, and which he carried through.—Outlook.

The man whose mind discovered one of the secrets of the Catholic Church's mastery over society, civilized or savage, deserved success. Conscious of her own perpetuity from the beginning, the Church has passed triumphantly through persecutions in almost every age of her existence, as impervious to them and to all human vicissitudes as the pyramids of Egypt. Kingdoms and empires rise and fall; generations come and go; her ephemeral enemies fret out their short, feverish lives, but the Church waits on, and she will continue to wait, despite the world, the flesh and the devil, till her founder comes again to judge the quick and the dead.

The Pagan emperors brought the hitherto resistless power of the Roman Empire against her in her infancy. She waited and suffered, and the gods of the Pantheon fell broken from their altars. The apostate Julian devoted his life to her destruction; dying, he cried out: "Thou has conquered, O Galilean." The contest was long, but the empire fell asunder like broken glass, and the Church, triumphant, set herself to the task of reconstructing society and bringing order out of social chaos. Heresies arose; she waited, and they died. The northern invaders overstepped the former seat of empire; she waited and converted them. Then came the great revolt of the sixteenth century; she waited and is waiting, and it is dying.

The mighty genius of Napoleon determined to make her subservient to his ambition or destroy her as he destroyed powerful kingdoms; she waited and sent one of her priests to administer to the dying exile on St. Helena the consolations of religion. The Iron Chancellor, flushed with victory over France, determined to measure strength with her; she waited and he went to Canossa. He is now bowed down with age, lingering useless, with one foot on the brink of the grave and the other in it, awaiting the closing scene. And so it was and so it is and so it will be till time shall be no longer. History has no consolation or encouragement for the enemies of the Church of Jesus Christ. In the fate of their predecessors they see their own as in a mirror. They know she is energetically waiting till they troop off to join their comrades, the dead failures.—Philadelphia Catholic Times.

A Punny and Fretful Baby.

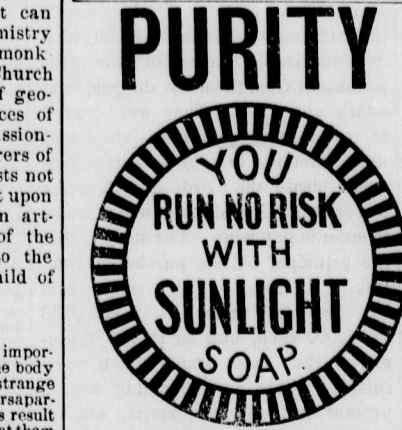
This is now quite unnecessary! Like many others, you may have your baby fat, laughing and happy, if you give it Scott's Emulsion. Babies take it like cream.

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to LEVICK BROS., Ltd., 43 Scott Street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost in postage to send in the wrappers, if you leave the ends open. Write your address carefully.

Dr. Low's Worm Syrup cures and removes worms of all kinds in children and adults. Price 50c. Sold by all dealers.

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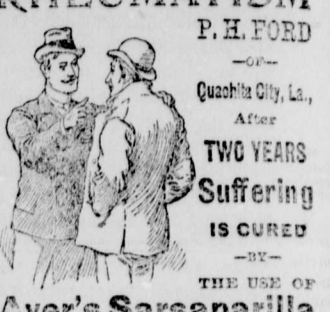
YOU RUN NO RISK WITH SUNLIGHT SOAP



BEST TO BUY BECAUSE BEST TO USE.

COULD HARDLY WALK

ON ACCOUNT OF RHEUMATISM



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"For fully two years, I suffered from rheumatism, and was frequently in such a condition that I could hardly walk. I spent some time in Hot Springs, Ark., and the treatment helped me for the time being; but soon the complaint returned and I was as badly afflicted as ever. Ayer's Sarsaparilla being recommended, I resolved to try it, and, after using six bottles, I was completely cured."—P. H. FORD, Quachita City, La.

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FIVE-MINUTE SERMONS.

Eighth Sunday after Pentecost.

THE JUDGMENTS OF GOD.

Make to yourselves friends of the mammon of iniquity; that when you shall fail they may receive you into everlasting dwellings. (Gospel of the day.)

My dear brethren, there will come to each one of us a day when all those earthly goods we now enjoy shall fail us, when we shall have to turn our backs on the world and all that it has to give us, and prepare ourselves to stand before Him to whom all things that we had and enjoyed belong, and give an account to Him of the uses which we have made of them. We have, like the steward in today's Gospel, a Lord and Master; and to Him we must sooner or later give an account of our stewardship.

And it is only too likely, we may say it is indeed certain, that when that dread moment comes at which the charge will also be made against us, as against the steward in this parable, that we have wasted our Master's goods. Our consciences will rise up and condemn us, and anticipate the accusation which shall be brought against us when we shall actually come face to face with God. Then all the security we have had in the thought that we are not murderers, robbers, or adulterers shall vanish; we shall not be able to console ourselves with the idea that we have done no great harm to any one. We shall see how selfish and how sensual our lives have been; that we have wasted for the pleasure of a passing moment the greater part of those gifts which God gave us for His service. Wasted our time, our strength, our knowledge, and our abilities in getting for ourselves the means of gratification or amusement, or in raising ourselves for our own sake to a position of honor or of wealth. We shall see how we might have been, what God meant that we should be, and compare it with what we are.

Fain would we then be able to say with St. Paul, "I have fought a good fight, I have finished my course." Our faith indeed we shall, it is to be hoped, have kept; but we shall feel that our fight has been but a poor and cowardly one, and that we, instead of finishing the course which our Lord laid out for us, have gone over only a very small part of it, and that its goal is far, far away.

What, then, shall be our hope? For hope we must have if we would not offend God even more than than through life. He commands us to hope; but in what shall our hope be placed?

Where or in what but His mercy? He will take us, grievously deficient as we are, and make the little, miserable offerings we then have to offer to Him, the remnant of a whole life gave us, into some kind of a crown of eternal life, if only we will turn to Him with our whole hearts; if we will, at least, at that last moment, really believe in Him, hope in Him, and love Him. He that perseveres to the end, he that will not die in mortal sin, shall be saved.

But what shall obtain for us at that moment the faith, hope and charity which we need? Who will help us to overcome when the enemies of our salvation are making the most of their last chance to snatch it from us? Will those with whom we have enjoyed life stand by to help us? It is to be feared that they and all that they have for us will not call us much to mind. No, the friends we then most valuable to us will be those, if indeed we have such, whom we have sought for our own sake, but whom we loved for God's sake. And it is not riches which we amassed that will be precious to us, but such as were given away to those who needed more than we.

These are the friends which our Lord, in today's gospel, tells us to make, that they may help us at the hour when our eternal destiny hangs trembling in the balance. These are the friends which may be made by that common of iniquity, those worldly pleasures which are too often the occasion of sin, and whose prayers and blessings may indeed be the means of our redemption, into everlasting habitations. Happy is the man who, when comes the day, knows that God's prayer was prayed for Him, and have blessed His name.

Four Qualities of Drunkenness.

When Adam first planted the vine can came and killed a peacock over it, and the vine drank its blood. When the vine grew and put forth its leaves can came again and killed an ape over it, and the vine drank the blood of the ape also. When grapes first formed the vine he killed a lion over it, and the vine drank the blood of the lion. When the fruit was fully ripe Satan came once more and killed a pig over it, and the vine drank up that blood also. Hence, he who drinks of the fruit of the vine imbibes these four qualities. When he first tastes the wine, and it seems to crawl in his limbs, the color runs in his face, and he becomes gay a peacock. When the first signs of drunkenness come upon him he plays, as hands, and dances like an ape. When the wine grows stronger within he grows violent like a lion, and henges every one else. At last he lies like a pig in the mire, desiring to sleep, and his strength is gone. Translated from the Arabic, by E. Nozair.

Run down" from weakening effects of weather, you need a good tonic and purifier like Hood's Sarsaparilla. Try Hood's Liniment Cures Garget in

OUR BOYS AND GIRLS.

Little Helpers.

"I will be a little helper," Lips the brook.

On its silvery way it goes, Never stopping for repose.

Till it turns the busy mill, In some nook.

"I will be a little helper," Smiles the flower.

By the wayside, in the field, All its beauty is revealed.

Up and down and weary hearts, Though skies lower.

"I will be a little helper," Sings the bird.

And it carols forth a song, Though the clearest day be long.

Bringing to some helpless one Some sweet word.

You can be a little helper, Child so fair!

And your kindly deeds can make, For the Heavenly Father's sake, Sunshine, love and happiness Everywhere!

—GEORGE COOPER.

How Did They Rise?

Risen from the ranks. Poor boy becomes rich man. Little schooling, nevertheless — statesman! Cooper, Greeley, Lincoln, — the procession is endless. We have them paraded before us to excite our emulation. Exemplars for our youth. Careers calculated to stir our ambition, etc.

But how did they rise? Discover for us the ladder. Primarily, the cause lay in the fact that they had brains. But brains are like success and riches, — not to be had by the mere wishing. Where did these men get their brains, their ideas, their mighty conceptions, aims, purposes? These men read. Their fund of information was not gathered at the corner grocery but from the great books of the world. Their ideas were not contracted to the fashion of the cross road neighborhood or the tenement block; their knowledge of man was not confined to a ward election or a county fair, but their conversation with books made them the masters of the wisdom of other times and other places: the familiars of the great thinkers, teachers, philosophers, wits and statesmen whose ideas, successes and wisdom they made part of their own experience.

In that manner they gathered ideas and purposes of their own. They were thus inspired with ambitions and the wisdom to work upwards to the ends they sought. This will appear from a close study of the lives of all truly successful men. A taste for reading was the most valuable elements of their education whether, their education stopped at the school or projected beyond it.

The moral is that a people's institutions, its schools and its church life fail in a very important respect if this element in the intellectual and moral upraising of the people is deficient. —Catholic Citizen.

Lincoln's Cheap Ride.

When Abraham Lincoln was a poor lawyer, he found himself one cold day at a village some distance from Springfield, Ohio, and with no means of conveyance. Seeing a gentleman driving along the Springfield road in a carriage, he ran up to him and politely said:

"Sir, will you have the goodness to take my overcoat to town for me?"

"With pleasure," replied the gentleman; "but how will you get it again?"

"Oh, very easily," said Mr. Lincoln, "as I intend to remain in it."

"Sly dog," said the gentleman laughing, "jump in," and the future President had a pleasant ride.

What Worms Can Do.

Mr. C. Davison has examined the sands between Holyhead and the coast of Northumberland, England, a large, flat stretch of beach familiar to most persons who travel by the east route to Scotland. The observer found that the number of castings of sand thrown up by the lowbrows gave an average of 50,000,000 to the square mile. A portion of the castings was weighed and the total weight thrown up annually was thus shown to be, in some places, about 901 tons per acre; at other points it was a good deal less than this, but in still other parts it amounted to no less than 3,116 tons per acre.

If all the sand thus passed through the bodies of those animals in the course of twelve months was spread out it would form an averagethickness of not less than thirteen inches. How many and various are the changes produced in the sand by the wonderful activity of these industrious worms it is impossible to say, but it is easy to see how the presence of such creatures in large numbers operates with other forces to produce a kind of order on the surface of the earth and to replace crudeness by beauty.

The thing that strikes one most, however, is the magnitude of the results which can be produced in a short time when a large number of separate individuals work in co-operation by the same methods toward the same end.

Life Saved by a Parrot.

There was a tragedy the other morning in the shadow of Manhattan field, in New York, where the Yale foot-ball champions lowered the colors of Princeton for the tenth time. A little man, house standing by itself near the entrance to the Manhattan Athletic Club's home burned down and the body of one of the inmates was burned to a crisp in the flames. The entire family, consisting of Martin and Edwin Grassmuck, their aged mother, a sister and a niece, only escaped death by the merest chance. The Grassmuck brothers owned a parrot which, like most parrots, is

THE CATHOLIC RECORD.

called "Polly."

At 2 o'clock in the morning the family was aroused by the parrot's piercing screams. "Edwin!" "Gaspard!" "Martin!" "Mamma!" "Emily!" the parrot screamed a dozen times as the several members of the family tumbled out of bed to see what was the matter. It did not take them long to find out. The house was in flames. There was no time to save any of the effects of the tenants. They made their way as best they could out into the open air, and before the fire department could be summoned the house had been reduced to ashes. The parrot which had saved their lives was burned to death in the flames with the servant girl, Olga Muller, and sixty chickens and a pet dog. The building was valued at \$1,500 and was uninsured.

St. Louis of Gonzaga.

The beautiful church of St. Ignatius, Rome, where the feast of St. Louis of Gonzaga is celebrated, is situated close by the noisy and worldly Corso which is for Rome what the lively Broadway is for New York. This is one of the most beautiful as well as devotional churches of the many hundreds in the grand Ecclesiastical City. Here the Italians enter and leave more silently and reverently than is their wont, for although they dearly love their churches they never bear that exterior of hushed and respectful reverence seen in other nations when visiting the House of God.

But the good people enter and leave the great church of St. Ignatius with silence and order hold their gentle though powerful sway, walking on tip-toe down the aisle, and even the most turbulent-looking kneel in reverent awe before the altar of the Blessed Sacrament. The Italians have the greatest devotion for the memory of St. Louis de Gonzaga, and when forgetful of the duties, his name alone has often recalled a youthful prodigal to his senses, full of repentance and good resolutions for the future. St. Louis was born in Lombardy in 1568, and although a member of one of the then reigning families, he lived, in the Courts of Mantua and Madrid, a life of the most austere penitence and mortification. In the history of his life we read: "He had sacred entire control over himself that for several years he saluted the Empress Maria, daughter to Charles Quint, every day without once looking at her face." Although young and exposed to every kind of temptation, he is said to have preserved his baptismal innocence intact. During a terrible epidemic which raged in Rome during 1591, the young noble who at eighteen years of age had joined the Society of Jesus, devoted himself to the sufferers and being himself seized with the disease, died a lingering death on the 20th of June, 1592, when only twenty-three years of age. In 1605 he was declared beatified, and in 1726 his canonization was solemnized. Pope Benedict XIII., by a Bull in 1729, named him the special protector of youth, and since that time all the students in the Roman colleges and other institutions, regularly meet on the saint's feast day, in the Church of St. Ignatius where they make a general Communion, and afterwards visit the tiny cell occupied by St. Louis when in Rome and which is situated up in a labyrinthine flight of stairs over the church itself.

A NEW DANGER TO OUR LIBERTIES.

Rev. Madison Peters, Dr. Rylance and some other self-appointed guardians of public safety can be very entertaining sometimes without intending it. They see in the movement for woman suffrage a new danger to the nation. Heretofore they have been afraid of the Little Sisters of the nuns and the Little Sisters of the Poor. Thus far they have safeguarded the country through these. But if woman suffrage be granted, Catholic women, married and single, will be let loose to storm the ballot-box, and then what is to become of our liberties? Before this irresistible phalanx of bonnets and ribbons the heart of Rev. Peters fails him. He is up to the tricks of the priests and Jesuits and knows how to outflank them, but how to circumvent this invasion of Catholic femininity?

He thinks they will vote as the priests tell them to vote. Well, suppose they do, cannot the Peterses and Rylances tell their feminine followers to vote the other way? This plan would seem to be a simple way of meeting the enemy and saving the country. There is but one weak point in it: their advice might not be taken. There are good grounds for fear on this point, for there are a great many sensible women among Protestants who are able to estimate pulpit politics and politicians at their true value. The fact is these political preachers feel instinctively that they have not that influence with their people that the priest has with his. Influence is the child of confidence, and the fears of the reverend demagogues are a humble confession that they do not inspire sufficient confidence to influence Protestant womanhood to follow their political instructions. This fact speaks volumes for the solid sense of Protestant womanhood. The best way to inspire confidence and acquire influence is to not make one's self ridiculous, and the Peterses and Rylances should make a note of it.

But all this aside, who are those who have been agitating for woman suffrage since the time of Fanny Wright? They are all Protestants or infidels; certainly not Catholics. As a rule Catholics, clergy and laity, men and women, are opposed to, or at least not

END OF THE WORLD.

The Opinion and Belief of Catholics on This Point.

In the midst of business, politics, fashions and the countless material subjects which take up the time and thought of men and women, there seems to be time left for the consideration of other questions; and not the least of them of late has been the question: "Is the world coming to an end?" Several sermons have been delivered on the subject which have attracted much attention. With a view to ascertaining the opinion of the clergy on the subject, the Tribune, of New York, has asked the views of some representative men of many denominations.

The Provincial of the Jesuits, of New York and Maryland, Very Rev. William O'B. Parlow, was asked his opinion on the subject, and said:

"The question of the end of the world was extensively discussed about the year 1000, and there are records extant which show that much was spoken and written to establish the fact that the end of the century would be the end of all things. At that time it was the sentiment of the whole Catholic Church that there was no reason to look for destruction; there was no evidence that the Lord would annihilate matter. What we believe then we believe now. The Church has never made any official declaration on the subject, and the opinion and learning of the Catholic Church are that no man can know when the end may come. Our belief is expressed clearly in St. Matthew xxiv., 35: 'The day and hour knoweth no man; no, not the angels of heaven, but my Father only.' We cannot presume to have knowledge which is denied even 'the angels of heaven.'

"The only present sign, and one which might possibly be construed into pointing toward an end within a few centuries, is the weakening of faith which was anticipated in St. Luke xxiii., 8, where it is asked: 'Nevertheless, when the Son of Man cometh, shall He find faith on earth?' Agnosticism, skepticism, atheism and all sorts of unbelief are certainly growing and faith is growing less; and this fact, coupled with the sign given in St. Luke, may account for some men holding that the end is near.

"But this falling away from faith does not show itself in the Catholic Church, where the creed is very clear and definite, and where belief is just as it was centuries ago, and as it ever will be. But in churches where there is no authority, where no one leads and the people are allowed to follow their own inclinations and form their own opinions as to the Bible and its messages to man, there has been this falling away from faith; and from those sources have come the recruits in the ever increasing army of unbelievers and agnostics. And thus faith, which in the beginning meant the acceptance of a belief on the authority of a teacher, has now come to mean only man's opinion of what the teacher taught. Under these conditions it is but natural that men of many minds should misconstrue the meaning of the Bible and its teachings as to the second coming of Christ.

"Those who are reventilating these theories as to the end of the world believe they are following advanced ideas, but we must remember that development of doctrine by the aid of the light of science can never cause what was true to be developed into the untrue. Science may lead us into new fields of investigation, but science cannot destroy truth, and what was true beyond dispute centuries ago is true to-day; and what was beyond our ken then and unknown even to the angels is equally far from us to-day. Science holds the torch for man so he may the better see things that are to be seen, but its light does not illuminate matters which are not intended for him; science develops facts; thus biology is a development of science; but mathematics is an old story, and what was true in the days of Euclid has not been touched in the slightest by modern development—no light of science will ever be able to prove that the shortest distance between two points has become a curved line, nor that twice two is anything but four.

"So the Catholic Church teaches with regard to all truths; and as in former times it pointed to man's complete ignorance as to how or when the end of the world would come, so it believes to-day, and so it will until the Son of Man, as the Bible hints, reveals

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to us that is now hidden even from the angels."

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