# Catholic Record.

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

### VOLUME XXI.

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### LONDON, ONTARIO, SATURDAY, APRIL 22, 1899.

### NO. 1,070.

#### The Catholic Record. to measure the worth of a people.

ill understood."

has led.'

Middle Ages as the Bible.

nished eleven editions."

which, to use a phrase much quoted on

# London, Saturday, April 22, 1899.

"ANGLO SAXON SUPERIORITY."

The Christian Guardian of Toronto has in a recent issue a very flattering notice of a book bearing the title "Anglo Saxon Superiority : To What it is due." We read it carefully, and came to the conclusion that it must have been written by a very young reporter, for we charitably suppose that any respectable editor would scorn to spoil paper with such nonsense.

When we read that "Anglo-Saxon " superiority is due to the open Bible we were at a loss for adjectives to qualify our surprise.

Does the author of that article imagine it is a book of recipes for the fashioning of machine guns which have been of invaluable assistance to Englishmen in their task of demonstrating their world superiority ? Does he think it is a book written by the Almighty for His spoiled children of the mysterious race yclept Anglo-Saxon, and that to it is due that they have their fingers on nearly every part of the globe ? If the Bible can be made to stand as sponsor to all the bloody deeds that mark the conquering path of England, and to all the trusts and syndicates that bear her commercial banner, then God help the poor and weak. If the buccaneers of Queen Elizabeth and the political and commercial pirates of our day can point to the Bible as the source of their success ; if wealth, and all that is earthy is a sign of orthodoxy, let us gather the dollars, make materialism our goal, and we may receive a certificate of character from the Christian Guardian. But the connection between the Bible

and national prosperity is beyond our ken. It is strange, too, that the gentlemen who are forever boasting of their spiritual form of worship should have such a regard for the temporal view !

the Romans? If commercial and military conquests are signs of orthodoxy the religion of Christ must have undergone a curious transformation. He Who had not whereon to lay His head ture of misery, filth and brutal degradenounced riches, and transmitted to dation which is a disgrace to a civilthose who were to be His standard- ized country. The above assertion

ANOTHER SAMPLE. But they have an open Bible. Yes ! The aforesaid flattering notice was

they have a Bible open to the unhal- followed by rhetorical fireworks anent lowed hands of every stripling who has the Revocation of the Edict of Nantes a mind to go into the mission field and and the Massacre of St. Bartholomew. who will distribute it by the millions to These two articles are usually kept on crowds who can hardly read, much less the top-shelf of theological museums, understand its pages. It is this sense- and exhibited only as weapons of conless scattering of God's word that has troversy of the olden time. England, bred fanatics and illusionists, and that we are told, has nothing of the kind has shorn it, in the eye of many, of its in her annals, especially since the dignity and sacredness. It is kicked days of the "open Bible." But he around to-day in every rationalistic may come across a few pages of history highway. It is mutilated by minis. that will teach him to be sparterial critics and by others who accept ing of statements of that nature. as supernatural revelations the va- Hallam's assertion that persecution is garies of over heated imaginations. the deadly original sin of the reformed The open-bible theory is no new Churches is particularly applicable to thing in the world. "Heresies," says England. Time has brought us a

St. Augustine, "have not sprung up larger measure of liberty, and has save where Scripture, which is good, is taught us to repress the instincts of the savage, and to live in harmony, and

"Historically," says Spalding, "the agree to differ ; but this does not pre-Bible grows out of the Church : and to vent us from seeing that on the pages overthrow the Church as the work of of the history of England, the land of Satan, and to hold the Bible as the the open Bible, is written the tale of word of God is an absurdity so mon- merciless cruelty dealt out to Quaker, strous that it cannot be committed with Puritan and Catholic. When one impunity. If organic Christianity is considers the innocent devices, such as not a divine work human reason must the scavenger's daughter, the iron refuse to look upon its documents as boot, the chamber of little ease, not to inspired: and this, as is now manifest to mention the hangings and quarterall, is the result to which the historic ings, we have but to admire the subevolution of the Protestant principle lime ignorance of the individual who chants the praises of the toleration of England.

The Guardian seems to infer that Has he ever heard of the penal code, before the time of the "sainted Westhe most prolific machine," said Edley" the Bible was practically un- mund Burke, "ever invented by the known to the people. It is an histor- wit of man to disgrace a realm and deical fact, however, that no book was grade a people." And this code was held in such reverence during the promulgated by Christian Englishmen, for the avowed purpose of making

Dr. Maitland says: "To say nothing Irishmen apostates or the veriest serfs of parts of the Bible, or of books whose that ever cringed under the hand of place is uncertain, we know of at least a master ! It deprived them of educatwenty different editions of the whole tion and of the franchise ; it strangled Latin Bible printed in Germany only their industries and made the trade of before Luther was born. Before priest baiting as honorable legally as Luther was born the Bible had been it was lucrative.

printed in Rome, Naples, Florence and And how did the Irish, who had not Placenza, and Venice alone had fur- the open Bible, retaliate upon their oppressors? Let Cooke Taylor, the And Sir Thomas More tells us that historian of the Civil War in Ireland, the "Holy Byble was translated into speak : "It is but justice to this human ills, how comes it that Eugland, their own."

### NOW ONE WORD MORE.

Evangelical platforms, in the full light of Gospel truth, presents a pic-We should like to ask the Christian quiet scriptural asserter of the rights Guardian if the friends of the open Bible who bewail the Revocation of the Edict of Nantes, etc., showed when they bearers the heritage of woe and per- will be found on the minutes of the landed in the New World that they were Catholic Church struggled against the Statistical Society of London. How is

Parson : "It (the Catholic Church) has never enacted a law nor adopted a policy that looked toward life, growth spiritual evolution since it came and into the world."

TALK WITH A PARSON.

Now, Parson, we propose to prove that you are exceedingly ignorant of the history of European civilization and of the Catholic Church as the controll-ing factor in it. We will do this not from Catholic, but from exclusively Protestant authorities. Not because Protestant authorities. Not because they are better than Catholic authorities, but being Protestants, their testi-mony will not be suspected of bias in favor of the Church, but will be considered as an honest and frank effort to be true to the facts of history. Unlike you, Parson, the authors we shall quote are well known to the world in the field of literature and learning.

The first we quote is the historian Lecky. In his "History of Rational-ism," he says: "The Catholic Church was the very heart of Christendom. The result of the ascendency it gained brought beaut a strea of civilization that was

about a stage of civilization that was one of the most important in the evol-utions of society. By consolidating the heterogenous and anarchial elements that succeeded the downfall of the Roman Empire, by infusing into Christendom the conception of a bond of unity that is superior to the divistons of nationhood, and of a moral tie that is superior to force, by softening slavery into serfdom, and preparing the way for the ultimate emancipation of labor, CATHOLICISM LAID THE VERY FOUNDATIONS OF MODERN CIVILIZATION. In the transition from slavery to serfdom, and in the transi-tion from serfdom to liberty, she was the most zealous, the most unwearied and the most efficient agent. (Vol 2.

page 36, 37, 209.) The great stateman and scholar, William E. Gladstone, said : "Since the first three hundred years

of persecution the Roman Catholic Church has marched for fifteen hundred years at the head of human civilization, and has driven, harnessed to its chariot as horses to a triumphal car, the chief intellectual and material forces of the world ; its art, the art of the world ; its genius, the genius of the world; its greatness, glory, grand-eur and majesty have been almost, though not absolutely, all that, in these respects, the world has had to boast of." (Quoted from Dr. Zahm's "Catholic Science and Catholic Scientists," page 116.)

Dr. Samuel K. Maitland was librar What would the editor say to the sufficient Egyptian civilization; the magnificent Egyptian civilization; or to the first Christians, who were materially and intellectually inferior to the Romans? If commercial and milit. civilization, the dispenser of what little comfort and security there was in the things of this world, and the of man." (Page 393.) M. Guizot, the Protestant French

historian, says:

"There can be no doubt that the

Bishops and clergy were regarded freely and simply as the immediate ministers of the Almighty; and they seem to have really deserved that high estimate of their character. It was not for the doctrine which they taught, only or chiefly, that they were held in honor. Brave men do not fall down before their fellow mortals for the words which they speak or for the rites which they perform. Wisdom, justice, self-denial, nobleness, purity, high-mindness-these are the qualities before which the free-born races of Europe have been contented to bow; and in no order of men were such qualities to be found as they were found six hundred years ago in the clergy of the Catholic Church. They called themselves the successors of the Apostles; they claimed, in their Master's name, universal spiritual authority, but they made good their pretensions by the holiness of their own lives. They were allowed to rule because they deserved to rule, and in the fullness of reverence kings and nobles bent before a power which was nearer to God than their own. Over prince and subject, chieftain and serf, a body of unarmed, defenseless men reigned supreme by the magic of sanc-tity. They tamed the fiery Northern warriors who had broken in pieces the Roman Empire. They taught themthey brought them really and truly to believe-that they had immortal souls, and that they would one day stand at the awful judgment bar and give account for their lives there. With the brave, the honest, and the good, with those who had not oppressed the poor nor removed their neighbor's land mark ; with those who had been just in all their dealings ; with those who had fought against evil and had tried valiantly to do their Master's will, at that great day it be well. For cowards, for profligates, for those who lived for luxury and pleasure and self-indulgence, there was the blackness of eternal death.

"An awful conviction of this tremendous kind the clergy had effectu-ally instilled into the mind of Europe. It was not perhaps ; it was a certainty. It was not a form of words repeated once a week at church ; it was an assurance entertained on all days and in all places without any particle of doubt. And the effect of such a belief on life and conscience was simply im-measurable. \* \* \* In the eyes of the clergy the serf and his lord stood on the common level of sinful humanity. Into their ranks high birth was no passport. They were themselves, for the most part, children of the people : and the son of the artisan or peasant lose to the mitre or the triple crown, just as now a days the rail-splitter and the tailor become Presidents of the Republic of the West. The Church was essentially democratic, while at the same time it had the monopoly of learning." ("Short Studies on Great Subjects," Vol. I., pp. 33, 37.) The learned Canon Farrar, in his

'Saintly Workers," says :

State with the authority of a conscience | combined influence of both grew up and self interest, as a motive of action, the lovely idea of chivairy, moulding was only named to be abhorred. The generous instincts into gallant institutions, making the body vigorous and the soul pure, and wedding the Christian virtues of humility and tenderness to the natural graces of courtesy and strength. During this period the Church was the one mighty witness for light in an age of darkness, for order in an age of lawlessness, for personal holiness in an epoch of licentious rage. Amid the despotism of kings and the turbulence of aristocrats it was an inestimable blessing that there should be a power which, by the unarmed majesty of simple goodness, made the haughtiest and boldest respect the interests of justice and tremble at the thought of temperance, righteousness and judgment to come." (Hulsean lectures for 1870, page 115).

An American writer in the North American Review, 1840, says :

"It would then, perhaps, be expedient to refer the history of Europe in the Middle Ages to Italy, as the history of the ancient world has always been referred to Rome. The great ascend-ancy of the Papal, and the influence of Italian genius on literature and fine arts of all countries, made Italy essentially the centre of light, the sovereign of thought, the capital of civilization.

Another Protestant writer in the North American Review, 1845, writes :

"Though seemingly enslaved, the Church was in reality the life of Europe. She was the refuge of the distressed, the friend of the slave, the helper of the injured, the only hope of learning. To her chivalry owed its noble aspirations ; to her art and agriculture looked for every improvement. The ruler from her learned some rude justice; the ruled learned faith and obedience. Let us not cling to the superstition which teaches that the Church has always upheld the cause of tyrants. Through the Middle Ages she was the only friend and advocate of the people, and of the rights of man. To her influence was it owing that, through all that strange era, the slaves of Europe were better protected by law than are now the free blacks of the United States by national statutes.'

Samuel Laing, a Scotchman and a Presbyterian, in his "Observations on Europe," page 395, says:

"Law, learning, education, science, all that we term civilization in the present social condition of the European people, spring from the supremacy of the Roman Pontiff and of the Catholic priesthood over the kings and nobles of the Middle Ages. All that men have of civil, political and religious freedom in the present age may be clearly traced, in the history of every country, to the working and effects of the independent power of the Church of Rome over the property, social econ-omy, movement, mind and intelligence of all connected with her in the social body."

We will close our quotations from Protestant authorities by giving an-other from Rev. Cancn Farrar :

"Consider what the Church did for education. Her ten thousand mon-asteries kept alive and transmitted "What was it that had preserved asteries kept alive and transmitted the best elements of Christianity in the fourth century? The self-sacrifice of would have been extinguished long being a religious education, incom-The self-sacrifice of would have been extinguished tong What was it which before. A religious education, incom-ples of law and order parably superior to the mere athletic. isms of the noble's hall, was extended to the meanest serf who wished for it. This fact alone, by proclaiming the dignity of the individual, elevated the entire hopes and destinies of the race, The humanizing machinery of schools and universities, the civilizing pro-paganda of missionary zeal, were they not due to her? And, more than this, her very existence was a living educa-tion : it showed that the successive ages were not sporadic and accidental scenes, but were continuous and in-herent acts in one great drama. In herent acts in one great drama. In Christendom the yearnings of the past were fulfilled, the direction of the future determined. In dim but mag-nificent procession 'the giant forms of empires on their way to ruin ' had each ceded to her their sceptres, bequeathed to her their gifts. \* \* \* Life became one broad, rejoicing river, whose tributaries, once severed, were now united, and whose majestic stream, without one break in its continuity flowed on, under the common sunlight, from its source beneath the throne of God." (Christianity and the Race, page 186.) Such, Parson, is our reply to your statement. In the light of these Pro-testant scholars and historians you will be able to see that you have made a sorry exhibition of yourself, and shown how ignorant a preacher may be and yet think himself competent to talk at a scholarly Catholic priest like Father Nugent. We make! acknowledgements to Father Alfred Young, in whose book, "Catholic and Protestant Countries Compared," we found conveniently arranged all but one of the quotations we have given. Father Young's book is invaluable to the Catholic layman who is often bothered by such anti-Cathson's letter to Father Nugent, and in cheap Protestant literature generally. There are two other works that cannot be too highly recommended : we refer

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We are unable to discover any commendation of money or any word to warrant us in saying that the prosperity of a nation is an indubitable test of religious fidelity. The assertion of the Guardian is not

only un Christian but absolutely false. "If," says Bishop Spalding, "England's wealth to-day comes from the Reformation, how shall we account for that of Spain in the sixteenth and seventeenth centuries? And if the decline of Spain has been brought about by the Catholic faith, to what the "shut Bible" there was indeed cause shall we assign that of Holland, who, in the seventeenth century, ruled the seas and did the carrying trade of Europe ?'

sentative form of government. 3.

Her two Houses of Parliament. 4.

her liberties, the Magna Charta. 6.

Her noble universities. 7. Her splen-

did cathedrals and churches. All

these, and much more, she has inher-

ited from her Catholic progenitors."

it that there are thousands "homeless, breadless, without raiment or shelter, to whom," says the Bishop of Rochester, "God is unknown except as the substance of an oath, and to whom Jesus Christ is as distant as a fixed star. In 1883 Mr. Chamberlain declared that England had a million paupers, and millions more were on the verge of pauperism. Never before was the misery of the people more intense or their condition more hopeless or more degraded." In the days of poverty in England, but not the biting, pinching kind that makes criminals of men and that prompts women to sell themselves for raiment and

nourishment. Then there were dis-If Englishmen are enterprising and pensers of the good which Providence progressive it is due not to the Bible had bestowed on them. It remained but to their fearlessness and resourcefor other days to beget the soulless fulness and to the magnificent natural principle of individualism with its endowments of their country. "We selfishness, rapacity, greed and conmay truly say," remarks Monsignor tempt for the poor. "The connection," Vaughan, "that all that is best and says the London Tablet, "between the grandest [about England, even at the Protestantism of England and her present time, has came down to her workhouse is far more easily establishfrom, Catholic days, when she was ed than is any connection between her known throughout the world as many creeds and industrial impor-'Merrie |England.' Thus: 1. Her tance." glorious constitution. 2. Her repre-

How comes it that the "open Bible" has unchurched fifty millions of people Her trial by jury. 5. The charter of in this country? If so, why are there so many civilized pagans-without creed or God, living only for pleasure, and caring nought for what lies on the other side of the grave?

Surely it is nauseating to the normal tion that can point to impartial ad-ministration of law, to the virtue of its men and to the purity of its women, has, however destinite of material re-has, however destinite of material remind, this prating about "Anglohas, however destitute of material re-sources and] barren of commercial triumphs, reached a high plane of civilization. God does not use a stick of the people.

Hallam? We speak of historical facts. Did they forget the lessons they learned in the Old World? Did they not harry and burn, and all for conscience' sake ? And where did the proscribed Quaker and Puritan find shelter from their mild-mannered brethren? He found it in the settlement of Maryland, founded by Catholic hands and presided over by the Catholic Lord Baltimore. They who had cast in their fortunes with the colony had done so to avoid a short shrift and high gibbet from the defenders of religious liberty. Lord Baltimore himself had chosen fidelity to the faith of his fathers in preference to apostacy and political position, and yet, despite all this, they hesitated not to throw open their gates to those who were persecuted on religious grounds. Bancroft pays a just tribute to these pioneers of religious freedom when he says that "that asylum of Papists was the spot where in a remote corner of the world, on the banks of rivers which as yet had hardly been explored, the mild forbearance of a proprietary adopted religious freedom as the basis of the State. The Roman Catholics who were oppressed by the laws of England were sure to find a peaceful asylum in the quiet harbors of the Chesapeake: and there, too, Protestants were sheltered against Protestant intolerance."

Cardinal Simon Langham was the first to establish schools in England for painting, architecture, and the cultivation of orchards, gardens and fish-ponds. William of Wykeham, the Gregory XIII.

free from the deadly sin referred to by great vices of the social state-against slavery, for instance. These facts are so well known that is needless for me to enter into details." ("History of Civilization," lect. vi.) The Rev. E. Cutts, author of "Turn-

ing Points in English Church History' -a work which was published by the English Society for Promoting Christian Knowledge-says :

"In the Middle Ages the Church was a great popular institution. \* \* \* One reason, no doubt, of the popularity of the Mediaeval Church was that it had always been the champion of the people and the friend of the poor. In politics the Church was always on the side of the liberties of the people against the tyranny of the feudal lords. In the eye of the nobles the laboring population were beings of an inferior ste : in the eye of the law they were chattels ; in the eye of the Church they were brethren in Christ, souls to be won and trained and fitted for heaven. \* \* \* On the whole, with many drawbacks, the Mediaeval Church did its duty-according to its light-to the people. It was the great cultivator of earning and art, and it did its best to educate the people. It had vast pol-itical influence, and used it on the side of the liberties of the people.

By means of its painting and sculpture in the churches, its mystery plays, its religious festivals, its catechism and its preaching, it is probable that the chief facts of the Gospel history and the doctrines of the creeds were more universally known and more vividly realized than among the masses of our present population." "(Turning Points of English Church History," 1874, pp. 16, 165)

James Anthony Froude, the Protest ant English historian, says :

"Never in all their history, in ancient times or modern, never that we rule of action ; every one of us is expected to look out for himself first, and take care of his own interests. At the time I speak of the Church ruled the

the hermits. saved the principles of law and order and civilization? What rescued the wreck of ancient literature from universal conflagration ? What restrained, what converted the inrushing Teutonic races? What kept alive the dying embers of science? What fanned into a flame the white ashes of art? What reclaimed waste lands, cleared forests, drained fens, protected reserve to rests, grained tens, protected miserable populations, encouraged free labor, equalized widely separated ranks? What was the sole witness for the cause of charity, the sole preservative of even partiall education, the sole rampart against intolerable oppression? What weak and unarmed power alone re-tained the strength and the determination to dash down the mailed hand of the baron when it was uplifted against his serf, to proclaim a truce of God between warring violences and to make insolent wickedness tremble by asserting the inherent supremacy of goodness over transgression, of knowledge over ignorance, of quiet right eousness over brute force? You will say the Church, you will say Christianity. Yes, but for many a long century the very bulwarks and ramparts of the Church were the monasteries, and the one invincible force of the Church lay in the self-sacrifice, the holiness, Courage of the monks." (Saintly Workers, pp. 82, 83.) In his Hulsean lectures before the

University of Cambridge this same Canon Farrar, Chaplain to Queen Victoria, said : "From the fifth to the thirteen cen-

tury the Church was engaged in elaborating the most splendid organization which the world has ever seen. Starting with the separation of the spiritual from the temporal power, and the mutual independence of each in its own sphere, Catholicism worked hand in hand with feudalism for the ameliora-son's letter to Father Nugent, and in tion of mankind. Under the influence of feudalism slavery became serfdom, and aggressive was modified into de-fensive war. Under the influence of fensive war. Under the influence of Catholicism the monasterles preserved learning, and maintained the sense of the monasterles preserved and "History of the Protestant Re-formation."-N. Y. Freeman's Jourthe unity of Christendom. Under the nal.

### THE CATHOLIC RECORD

Nerves...

Dr. A. W. Wasted and Shattered by Worry Chase's Revitalized by Nerve Food

"Nerves"—what a world of meaning this word has to scores of thousands of women who, through the strains of social life and the worry of home cares, are fast approaching the

worry of home cares, are fast approaching the grave. Nervous headaches, dyspepsia, irritability by day, restlessness and sleeplessness by night. Pains and aches in the body, derangements of the organs peculiarly feminine, loss of energy and ambition, despondency and despair. These are some of the symptoms known to the woman of exhausted nerves. These are symptoms which entirely disappear when Dr. A. W. Chase's Nerve Food is used. By creating new, rich blood and nerve tissue this great food cure of Dr. A. W. Chase re-stores and revitalizes the wasted nerve cells, puts new vigor and vitality into the system and frees woman of many ills which are due to exhausted nerves.

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exhausted nerves. Dr. A. W. Chase's Nerve Food cures by the building-up process, which makes the body round and plump, and restores the glow of health to the pale, sallow cheek. 50c. a box at all dealers, or Edmanson, Bates & Co., Toronto.



Wasted energy must be made up or the body will weaken and perhaps perish.

For a long time prior to taking Dr. Ward's Blood and Nerve Pills my nerve system was greatly deranged and I was terribly nervous, so much so that in my business (Linesman of the Kingston business (Linesman of the Kingston Electric Light Co.,) my extreme nervous-ness naturally made the following of my business extremely hazardous. Before taking Dr. Ward's Blood and Nerve Pills my kidneys had been affected for some time. I had constant soreness and stiff-rese across my loins and the small of my back. My appetite was variable and

time. I had constant soreness and some rase across my loins and the small of my back. My appetite was variable and very poor. I also suffered greatly with able to inform you that Dr. Ward's Pills completely cured me of all the above ailments and made me a well man. I have found no medicine like Dr. Ward's Blood and Nerve Pills, although I have tried many different kinds. They acted quickly and effectually on my nerve system, making my nerves strong and removing all indications of nervousness. These valuable pills also removed all These valuable pills also removed all kidney and back trouble and restored to kidney and back trouble and restored to me a healthy vigorous appetite. I have had no headache since five months ago and feel justified in saying that they are a wonderful remedy. They not only removed nervousness, but gave me healthy kidneys, removed all soreness and stiffness from my back and loins, cured me of headache and gave me a good appetite, consequently I am highly pleased. I know of no medicine that pleased. I know of no medicine that equals Dr. Ward's Blood and Nerve Pills for nervousness choose of Nerve Pills for nervousness, chronic headache, sore kidneys and back and loss of appe-tite. Yours truly, John McCutcheon, 522 ess St., Kingston, Ont.

Princess St., Kingston, Ont. All good druggists sell them. If they won't, we will supply you by mail on receipt of price, 5oc. per box, or 5 boxes for \$2.00. The Doctor Ward Co., Limited, Toronto, Ont.

### WEBSTER'S DICTIONA RY THE CATHOLIC RECORD

FOR FOUR DOLLARS. able to obtain a number of the above and propose to furnish a copy to each of

our subscribers. The Dictionary is a necessity in every home, school and business house. It fills a vacancy school and business house. It has no one hun-dred other volumes of the choicest books could supply. Young and old, educated and ignorant, rich and poor, should have it within reach, and

Written for the CATHOLIC RECORD. "JACK COLLINS, OR THE DIGNITY OF LABOR." moved by blasting. The rock had been drilled and the explosive force was placed within the boulder. Just as the fuse was lighted by which fire would slowly be communicated with the dyn-amite, Joseph Collins observed that BY C. F. STREET, M. A. a poor tramp, whom they had not before noticed, was lying He was a working man, strong and nuscular, whose sinews had been denot

asleep dangerously close to scene of their operations. At veloped by constant manual labors, from his boyhood; his name was from his boyhood ; his name Joseph Collins, of Scottish descent. impulse of the moment, he rushed for-ward, caught the man by the collar of Although his early education had been limited to the rudimentary branches his coat and was dragging him to a place of safety when the blast ex-ploded and the flying debris struck of reading, writing and simple arithmetic, yet he was a keen observer of nature and a deep thinker ; he seemed poor Collins and instantly killed him. The life of the tramp was saved at the expense of that of his deliverer : a soul to have inherited from his forefathers intellectual as well as physical powers. He was a conscientious man and tried perhaps was saved if a life was lost. He was a conscientious man and tried to govern his daily life in accordance with these moral and humane laws which the Christian religion demands. His dealings with his neighbors were regulated by that divine precept which says: "As you would that men should do unto you, do you also to them in like manner." Joseph Collins was also an Thus, suddenly was the homestead of Mrs. Collins deprived of the bread winner, a faithful husband and a good The dream of the prec father. night had in some sense come true, for poor Collins had been truly called upon to leave home, and his soul had gone to the spiritual world on the bidding of Joseph Collins was also an the Divine Master. It was a sad duty which the parish earnest Catholic and firmly believed that the Divine Providence never

priest had to perform, when he was receased to watch over mankind, both individually and collectively. He was not humiliated in his own estimation uested by the contractor to be the bearer of the shocking news to the afflicted family. When the pastor was approaching the home of the poor man, by the fact that he was a working man : believed that the Heavenly Rules whose life had been so tragically ended, he saw Mrs. Collins and her and Father ordained some men to earn their livelihood by their physical pow-No sooner was the clergyman within speaking distance than the poor woman ers, whilst others were made dependent upon their mental abilities, in their daily vocations ; that the affairs of the called to him, saying Father will you world could not be properly discharged ome in and sit down for a few unless there were men adapted by their moments. I want to tell you about a physique, tastes, and training to be manual laborers, whilst others were dream which Joseph had last night, which made him feel quite sad, when endowed with distinctive mental abilihe was leaving home this morning. ties for the performance of other socia The priest solemnly entered the cotduties. But Joseph Collins always uptage, taking a seat, listened attentive held the theory that a working-man ly to the narration of the dream ; then could also be an intellectual man, therefore when the day's work was he said, " My good woman, dreams are over he improved his mind by read-ing, and even whilst mechanically perometimes impressions on the mind by Divine agency, and may be warnings and predictions of the future, but dreams frequently are only wild and and ennobled the inner man by his inirregular thoughts caused by the state telligent thoughts. He often spoke of of bodily health upon the mind of the his father's countryman — Robert Burns—the celebrated Scottish poet, sleeper in a state of unconsciousness The dream of your husband last night, who was the son of a poor farmer and brought up to endure hard labor ; who I believe, was a warning to him. You recollect the angel appeared to St. Josephin his sleep and instructed him fifteen years of age was obliged to do the work of a man ; that about the dangers threatening the Blessed Virgin and the Infant Jesus. in his boyhood, though subjected to physical hardships and sufferings, his mental growth, or the development of his brain was not stunted by this cir-Perhaps it was an angel, which ap ent of peared last night to your husband in his sleep. Mr. Collins was a pious, upcumstance. He was a student while right man and I am sure, God loves following the plough, and afterwards him, and therefore the dream perhaps he became distinguished in the liter signified that his Divine Lord had ary world. The class of men who claim our pity hosen him to be an instrument in His hands for some great mis-sion. This dream calls upon you to be submissive to the Divine will, for you know not when some calamity may befall you." The poor are those poor laborers who have had no early associations to excite in them a spirit of ambition, whose only objects of life are earthly, who seem to live for the sole purpose of eating, drinking, woman observing the trembling of the priest's voice and his look of sorrow, leeping, and the gratification of their bodily appetites. Such men become demoralized if they have no religion to exclaimed : "Surely Father," nothing has happened to my Joseph. elevate their thoughts, to ennoble their priest could no longer conceal from her the facts of the Divine visitation manhood, to engender in them holy aswhich it had pleased God to send to her household. It was impossible to try to The Christian religion is an essential element in the life of a laboring man console the afflicted widow, until the for it consoles him in his incessant tur moil, and solves the objects of the mys shock, which she had just received, had subsided and she was in a calm state terious trials to which man is subjected of mind, but the priest remained at the here on earth. The Catholic Church house until the corpse, borne by som has always been the friend of the workmen, was reverently placed withworking-man: her faithful pastors, in the home where the late Joseph Col ever since their mission was ordained lins had spent so many happy days on by the Divine Lord, have never ceased earth. The poor widow as she gazed to go out into the highways to invite upon the remains of her late husband every human being, both poor and whom she had dearly loved, presented rich, the ignorant and learned, to ac at first a picture of grief and despair cept the invitation to the Feast which

ed incom

Been stern to me But left me free, I had forgot myself to Thee.

" Hear me O Go

Being a good laundress, she was en-abled to provide in this way, food and clothing fer herself and family and maintain her children at school.

What a sad and awful change does a united household experience at the moment it is deprived of one of the moment it is deprived of one of the parents! What responsibilities had the widow, to whom our story relates, close to the to assume when her husband was stricken down by the hand of Death ! Each parent has his or her special in relation to a family. work In the training of boys and girls both the mother and father, have their respective duties and influences. The former inculcates purity, gentleness and piety; teaches the children to love their home, to be domesticated, social and refined—but it requires the maniness, independence and authority of latter to make children submissive and respectful. The father's energy, self-denial, providence and care manifested fested in order to support his wife and family and make home happy, form the character of the children and ennoble their nature. The poor widow, putting her trust

in God the Father, bravely tried to perform her duties and be both mother and father to her children. She tried to train her only boy, Jack, according to her ability and knowledge. She incul cated the virtues of truthfulness and plety in the minds of both her children. Jack made fair progress in the essen tial rudiments of education and was regarded as a smart boy at school. He was robust and strong, but like boy she was not disposed to engage in menial work. He preferred the exercise of the play-ground to that of manual labors. Unfortunately there were no Separate schools to which Jack could be sent, where the religious education would be ad-vanced hand in hand with the secular studies. Catholic boys have to patient y endure many insults of their religion, when they are forced to go to th mixed or non-sectarian schools where the spirit of Protestantism pervades the books of instruction and the minds of the majority of pupils. Non Catholic boys indirectly learn at their homes to sneer at the "Papists" and they never ose an opportunity of saying some thing hurtful to the feelings of their Catholic school-fellows. But the faithful priest of the parish carefully looked after the lambs of his flock, so that Jack, with other Catholic boys, was instructed in the essential truths and duties of their religion. There is, however, one admirable trait of Eng-lish Protestant boys: they admire a manly, honest boy, no matter what his religion is, who is not afraid to stand up and fight for what he believes to be right. Thus Jack gained the esteem of his school-fellows of all denomina tions by his manliness, honesty, high sense of justice and his generous disposition. When he was about fourteen years of age, as he was walking along the road, he saw an uncouth looking ad, apparently bigger than himself beating unmercifully a little fellow who was much his junior and smaller. beating The Jack at the impulse of the moment in-terferred and quietly seizing the arm of the bully, begged him not to beat The only the little fellow any more. reply that Jack got was a blow in the face and a horrid curse ; then Jack found that he had not only to protect the little chap but to defend himself against an opponent who was stronger and bigger than himself. A good cause always inspires us with unusual courage and endurance in the hour of This proved to be exemplified in rial. lack's present dilemma. He boldly faced APR1L 22, 1899.

going to give you is such as your father would say to you were he liv-ing. Judging from your appearance you will be an able-bodied man, when THE HAPPINESS OF CATHOLIC CONVERTS

Yes. Catholic converts are happywe may well say, perhaps, the happiest beings on earth. Their happiness is you will arrive at maturity, if you have proper exercise and lead an in-dustrious and good life. You are built not the evanescent enthusiasm of the for hard work. I know well that for a Protestant convert under the influence of the temporary excitement of a campfew days at the beginning you will not like manual labor, because you have not been used to it, but when you meeting or the machinery of an ordinary revival. The Protestant religion have been with me for a week you will then become contended and happy. The indoor work of the school has been of "sweetness and light" appeals to the feelings. The Protestant convert having been persuaded that he has suddenly passed from death to life, and exercising your mind more than the body, and has made you indisposed to outdoor toil and inclined to be ashamed of the life of a working-man. Your that he is now a true child of God, is for the moment carried away by his feelings, and esteems himself the hap-plest of men. But too soon his feelings subside, and he is left high and dry like father was a good, sensible man. He was not ashamed of being a workingman, and in that position he was as much respected as if he had been a merchant or a lawyer, for he was a the driftwood on the banks of a stream after a flood. Not so with the Catholic convert.

His happiness arises not from mere exskilled laborer, and an honest, high-principled citizen. The young man citement and enthusiasm, but is a calm, substantial, reasonable happi who begins life by learning a trade, or who in serving as an apprentice in some skilled industry, or who accustoms ness founded in a deep conviction of truth which is brought home to him imself to some physical occupation by with great power. As a Protestant he which he may earn an honest liveli hood, can make himself just as respect did not know what to believe. He was of a religious turn ; he had a general able, gentlemanly, and intelligent, as a clerk in a mercantile shop, if he has vague belief in Christianity ; even have been a preacher in some one of the numerous denominations which so much abound in these days of free eccived a certain degree of education, is moral and well-behaved in his daily thought and independence of authority, but what to believe, or what to preach life. In fact the young man who en gages in an occupation such as the carpenter's trade or stone masons or in - that became a constant source of a foundry, or as a laborer on a farm, doubt, speculation and uneasiness. In has a much wider scope for the exerevery sect people are left very much to their own private views and interpre cise of his abilities, and more chances of promotion and gaining riches than tations, and between High and Low, Broad and Ritualist, Old School and New s open to the clerk in the shop, or in School, Hard Shell and Soft Shell, and the various indoor positions held by many young men in our large cities. The routine of indoor work and a the numerous subdivisions of each, the really honest inquirer becomes insedentary life unfit a young man, when the day's work is over, to devote volved in a labyrinth of doubt and uncertainty which is anything but a source of comfort, consolation or hope. his evenings to study. Natural-ly he longs for the fresh air Through the great mercy of God the honest inquirer becomes a Catholic-and what a change ! He has found and physical exercise before retiring for the night's repose. But the young man who has been engaged all day in rest and peace to his troubled soul. active physical exercise inhaling the How ? He has found an infallible tribracing atmosphere, will, if he be ambunal for determining the great essentials of faith and morals, and he rests bitious, enjoy his evenings at home in reading and acquiring know. edge. Therefore, my advice to you, Jack," said Mr. Force, " and young man who is upon the authority of that tribunal with implicit confidence, and he feels, now, like a storm-tossed mariner who to every young man who is strong and robust, is to choose the vohas arrived at a safe harbor after a

tempestuous voyage. cation associated with manual labors The Catholic Church is a new world in preference to that of a clerk ; or a trade to that of a shop ; or a journeyto him, a world of light, comfort and peace. He realizes now, that he is in man or mechanic to the position of a communion with the old, original clerk in the civil service. Rest as Church, founded by Christ and His apostles. Here is the traditional teachsured that out-door employment gives ing of the apostles. He is in coma young man many opportunities ( gaining good positions in the world munion with the long line of saints developing his manhood and becoming and martyrs and holy men of old who fought the good fight and kept the independent, especially at the presen day, when girls or maidens are comfaith, and are now reaping the reward of their faithfulness in the world of light and bliss above. their faithfulness in peting with the young men for the reward positions of clerkships in mercantile ouses or offices of lawyers and other Here is the Chair of Peter, the Rock indoor places which formerly were upon which our Lord Himself built the Church, promising that the gates Jack was much impressed with the remarks of Mr. Force, and, thanking of hell should never prevail against it. Here are the Keys of supreme authority intrusted to Peter and his successim for his kind advice, expressed his willingness to resume the work of the ors with the command to feed the sheep previous day. When he returned and lambs of the flock, to confirm the nome that evening, he said to his brethren with the promise that their "Ichave changed my mind, faith should never fail.

and am willing to continue in Mr. Here is that wonderful institution, Force's employement, and I hope in established by our Lord Himself, so time to become a skilled workman and fraught with peace and comfort to the get such good wages that you will not in burdened soul-the confessional. be obliged to work so hard as you have How his old prejudices vanish in the light of that declaration of our Lord : It was not many months from the Whose sins ve shall forgive they are time. Jack had been hired by Mr. forgiven them, and whose sins ye shall retain they are retained." Why did he Force, when he began to like his daily is opponent, and though they were is opponent, and though they were very matched, Jack succeeded in voenly matched, Jack succeeded in robust health gave him exuberant For how can the spiritual director deout-door employment. He found him never discoverbefore that that language

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in contrast with Protestant devo Protestant churches are simply r ing houses, and the principle at tion is the preacher. If he is elog and stirs the feelings his hearen greatly pleased and satisfied. Th human-a sort of man wo nostly which does not reach the depths of oul. But in the Catholic Churc Real Presence is the chief point of terest, and it imparts life and wa terest, and the hep solemnity to the votions. It is that blessed truth comes home to the heart of comes convert with extraordinary fres and power of attraction. He to approach the altar and with his Saviour and receive into his very heart of hearts. short, he realizes that the Ca mune v Church is in very deed the true of the soul, and in her life-giving s ments and institutions he finds al ant satisfaction for his spiritual w his desires and inspirations, w joyful hope of a blessed immortali yond the grave.-Sacred Heart view.

### HER CONVERSION.

"It makes a charming pictur doubtedly. Of course one canno an artist, fail to be struck wit ritual of the Romish Church, an matter of fact, if one believed in lation there is no other possible C for a sensible person to belong to. The speaker was Miss Clare W

an artist by profession. She was sentially a product of the latter of the nineteenth century. In no era could she have flourished a was certainly doing at present. child of well to do people of the middle class who had, however very strong religious conviction had been highly educated as far mind went, but her soul had been jected to a spiritual starvation resulted in her becoming whitermed a "free thinker." Sh twenty two now, a bright, win well set-up girl with a mild, swe pression of countenance that was ly at variance with her prend views and self-will, for she was te self-willed. Her companion was a man

towered above her in height an proportionately built. He was particularly handsome, but had a ing face and a manly, erect car He was Clare's affianced lover, Ward, the son and heir of a co gentleman of large fortune, a worshipped Clare with all the str of his mind and body. He lov with an intensity of love that do fall to every one's share, and t her with a reverential tenderne even she, with all her advanced of woman's equality with the sex, could not but accept as t cognition of her feminine frailt theory she repudiated the idea ceiving those small attentions an delicate courtesy which a chi man delights in paying to woma she flattered herself that she have been better pleased had met her upon more equal terms, doubt nevertheless whether she have obtained the satisfaction sh ly imagined from such a course

cedure. The betrothed pair had just church of the Immaculate Com in Farm street, London, where ad been assisting at Benedicti Clare had been feasting her : soul on the beauties of the cer They were going to Clare's st view her latest picture inten the Royal Academy Exh Ernest was looking troubled,

wing res

rich and poor, should have it within reach, and refer to its contents every day in the year. As some have asked if this is really the very inal Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is interesty work complete, on which about 400 the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and defaution of same, and is the rescular standard size, containing about 300,000 square inches of princid surface, and is bound in cloth. A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.

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2. Legacies by testament (payable to the Archbishop of St. Boniface).

Archbishop of St. Boniface. 3. Clothing, new or second hand, material for clothing, new or second hand, material for clothing, for use in the Indian schools. 4. Promise to clothe a child, either by fur-nishing material, or by paying si a month in case of a girl, 81.50 in case of a boy. 5. Devoting one's solf to the education of Indian children by accepting the charge of day-schools on Indian Reserves—a small salary attached. 6. Entering a Religions Order

Jay-schools on Indian Reserves—a shaah sami ettached.
6. Entering a Religious Order of men or women specially devoide to work among the Indians; e.g. (for North Western Canada) the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quepec), etc. Donationseither in money or clothing should be addressed to His Grace Archbishop Langev vin, D. D., St. Boniface, Man, or to Rev. C. Cahill, O. M. I., Rat Portage, Ort. C. Cahill, O. M. I., Indian Missionary.



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CLARKE & SMITH. Undertakers and Embalmers of rocks which obstructed the proposed length of time. She, therefore, sought

the Lord has prepared for them. Joseph Collins was blessed with a

prudent wife ; having spent some years, when a maid, as a domestic in the house of a family noted for their words: respectability, refinement and piety, she had learned many things which made her a capable housewife on her marriage.

By the combined industry and good management of Collins and his wife they accumulated means sufficient for the purchase of a lot of land and the erection of a neat cottage : here they lived several years in the enjoyment of

peace and plenty. They had two children, a boy named Jack, and a darling little girl, Bessie, three years younger than her brother. When the children were respectively twelve and nine years of age, their father was engaged with others in the work of constructing a line of railway in Western Canada, of which a gentleman known as Mr. Force was the contractor. It was near the season of spring and the weather blood. was sufficiently moderate to enable the men to resume the work of construction which had been closed in the Autumn. The season of Lent was draw-

ing to a close and the week preceding Easter Sunday had begun. On the morning of Holy Thursday Joseph Collins remarked to his wife: "I had a strange dream last night, which is deeply imprinted on my mind. I dreamt that a gentleman, very distinguished and saintly in ap pearance, came to our house, and, calling me aside, said : 'I am much in need of a good man to attend to some very important business for me : he

must be honorable, trustworthy and herself and children. pious. You are the person suited for my purpose, I have learned. The mis sion, if entrusted to you, will require

you to leave home and undertake a sion of the cottage which her late hus ong journey : your family will be rewarded for any sacrifice you will make

effecting them." His wife laughed at the dream, and said it must signify that Althou they were going to have great bless- had granted a certain sum to the ings during Easter week. On that widow to indemnify her in some had granted a certain sum to the morning, as usual, Collins proceeded measure for the loss she had sustained, yet it was insufficient to supply her early to his work. He and his co laborwith the necessaries of life for any ers were employed in the tearing up

line of railway. One large boulder work from her friends and neighbors 113 Dundas Street. Open Night and Day. Telephone 586. buried in the earth could only be re- such as she was capable of performing.

ble, but gradually weakening his adversary's her faith recalled her to her sense confidence in his own superiority and and inspired her with resignation to the will of God. The scene is well maintaining his ground with deter-mined energy. Finally the little chap, described by the poet in the following whose cause Jack was advocating, in stead of having cowardly run away, so " Hear me O God, A broken heart, Is my best part, Use still Thy rod, That I may prove Therein Thy love. If Thou had'st not, Been termine soon as he was rescued, came pluckily to the assistance of his deliverer, and

the two together succeeded in punishing the bully and teaching him not to be so cruel, and quarrelsome on another occasion. Jack having just attained his six-

his opponent, and though they were

The lamentable death of Joseph Colteenth birthday when the Easter holi-days were beginning, his mother thought he had acquired education lins occurred on Holy Thursday. The next day, Good Friday, commemorating the death of Our Lord Jesus Christ, at sufficient for that vocation to which stracted occasionally the mind of the she wished him to follow, and was strong enough to begin work. She mourning and weeping widow from applied to the railway contractor, Mr. Force, with whom her late husband had her personal sorrow. Her faith called upon her to mediate upon the sufferings which the Mother of God endured formerly been employed, and who had on this day when she stood by the cross on which her beloved Son accept never ceused to feel a deep interest in the welfare of the Collins's tamily since ed an accursed death, that He might the death of the father. The contract wash us from our sins in His own or requested her to send her son to

him next day, as he would give him The funeral which took place on such work as would enable him to earn some money overy week. Jack ac-cordingly presented himself at the office of Mr. Force. It happened as a Holy Saturday was another coincidence which gave consolation to the faithfu

who mourned for the dead. Christ's body laid in the grave was on strange coincidence to be the anniversary of the death of his father, a few years ago. The foreman, according to that day, but very early in the morn of the morrow, Easter Sunday, our Divine instruction, assigned certain work for Jack to perform, but it was very plain that the lad was unhappy during all that day and seemed to have no heart instruction, assigned certain work for Lord overcame death, and proclaimed to the world that death is only a sleep, that as in Adam all die, so in that day and seemed to have no heart in his occupation. When he returned Christ shall all be made alive. Mrs. Collins was a practical woman ome, weary and sad, towards evening. She knew it would not be wise to allow herself to be prostrated with grief and

he begged his mother to find him other employment, such as a clerk in a shop, to lose time when she was thrown upon her own resources for the support of as he did not wish to be trained to be a working man or laborer. His mother lost no time in calling again on the She, therefore, thought carefully over the various ways by which she might earn a livelihood, and retain possescontractor and conversing with him on the subject of her boy's request. He ad-vised her to send Jack again to him

band had by his industry provided on the following morning, and he would consider what occupation to which he Although the contractor, Mr. Force, was adapted, and give him some fatherly advice.

Jack, therefore, presented himself at the contractor's office as arranged, and Mr. Force said to him : "My boy, I want to do all in my power for you, for the sake of your widowed mother, and from my respect for your father during his life-time. The advice I am

spirits of mirth and happiness. At the end of each week Jack received wages equivalent to his labors, which he handed to his mother towards the maintenance of her household.

been doing, since father's death.

only filled by young men.'

nother :

How great is the force of example influencing us individually and collectively. Example has more effect than precept. Example, it is said, is our pre ceptor before we can reason. We are all influenced, more or less, either for good or evil by the actions and words

of our associates. The strong influences the weak ; the independent and daring spirits, magnetize the timid ; those who have been successful, by their prudence, energy and determination become models which many seek to copy.

TO BE CONTINUED. ABANDONING THE REFORMA. TION.

assurance of forgiveness. So he opens his heart freely to his confessor ; he receives absolution and spiritual counsel and direction and goes away happyhis peace flows like a river. Here, too, are devotions, private and public, which are a revelation to him.

Oh, how different from the bald, dry, superficial and unsatisfactory devotion of Protestantism ! The supernatural becomes a reality to him. brought in close contact with the in-visible, spiritual world. He has the unspeakable consolation of praying for the souls of his departed friends. saints of God in heaven are his friends, It is said that there are 1,700 clergyand he appeals to them with confidence that through their intercession he will nen of the Church of England who ar members of the Confraternity of the

obtain graces and blessings for which Blessed Sacrament, organized to de-stroy the work of the Reformation. he feels himself unworthy to ask. Above all, that saint of saints-that They are allies of the Church of Rome, transcendently beautiful and glorious being, the Blessed Virgin Mary, and in belief and practice agree with that body. Many efforts have mother of his God and Saviour, appeals to him with all the power and fascina-tion of the most absorbing devotion. made to prevent these clergymen from He sees, now, the absurdity of the Protestant objection to devotion to the small success. The Bishops of the State Church are apparently in-Blessed Virgin. Instead of weaning him from his Saviour, she brings him different to the attempts to Romanize the Church of England. The other nearer to Him, and makes him realize more deeply the infinite blessing of having a Saviour Who is both God and lenominations of Christians in Great Britain have formed a federation to Man. She is still the mother of her oppose this sacerdotalism and endeavor divine Son, and the mutual love that to Romanize the Christian people of exists between them is the best guar-Great Britain. The membership of the churches of this alliance is now antee of her all powerful interces with Him. She is well styled the larger than that of the Church of Engmother of perseverance. The interests land, and that majority bids fair to inof her Son are her interests. She sym-pathizes particularly with Him in His crease steadily. -- Christian Intellidesire for our salvation, and she thus becomes a powerful " friend at court

HOOD'S Sarsaparilla is fhe One True blood Purifier, Great Nerve Tonic, Stomach Regu. lator. To thousands its great merit is known of all who seek her kind offices. But the crowning source of happi-Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced. ness for the convert is the Real Presence of his Lord and Saviour in the holy sacrament of the altar. It is this, especially, that distinguishes Catholic

e might, for the following re Twelve months previously termine what sins to forgive and what come engaged to Clare Wyn to retain unless they are confessed to now in the meantime he had, d him? Now the joyful penitent needs tour abroad, become convinced claims of the Catholic religio no urging to avail himself of this inestimable boon. He has longed to unburden himself to some confidential friend. He needs spiritual direction, and his great desire has been for the

the only true one. To be co with him was a near prelimi being received into the Church to day, the feast of Our Lady's ity, found him in real truth a Catholic. All his thoughts w for Clare, but his prayers and for her conversion even to Chr had been so far unavailing.

The studio was reached, an gently divested Clare of her jacket, she submitting with a v grace for one of her vaunted of She had chosen "The deal Agnes" as her subject, and

her talented brush done its wo "Isn't she lovely !" she crie ing aside the curtain which now finished work, and Erne at it long and rapturously. inspiration prompted you to ch subject ?" he asked at length. were a Catholic in heart an well as being the little genius it could not have been done b

Oh, flatterer !" exclaime but with a heightened color tainly did not indicate dis 'Why should I not take th as well as any other from my it is just "-she broke off sudo look at Ernest's face revealed ual displeasure at least a ce appointment. "I beg your she said, "I am treading or corn now, am I not? But y I quite forgot that you be these—these things." She I going to say "fables" from s of habit.

Ernest had recovered. E arm round her slender waist her over to the large window little heathen," he said. could only share my happines

"1 am very happy," Cla with a pretty shrug that wa dicative of the spoiled child t strong-minded woman of ma "Well let us sit down h Ernest, pulling up a lour want to talk to you seriou

### APRIL 22, 1899

in contrast with Protestant devotion. Protestant churches are simply meet ing houses, and the principle attrac-tion is the preacher. If he is elequent tion is the preacher. If he is elequent and stirs the feelings his hearers are greatly pleased and satisfied. This is mostly human—a sort of man worship which does not reach the depths of the oul. But in the Catholic Church the Real Presence is the chief point of interest, and it imparts life and warmth terest, and it in parts to the de-as well as a deep solemnity to the de-votions. It is that blessed truth that comes home to the heart of the convert with extraordinary freshness and power of attraction. He loves to approach the altar and comrith his Saviour and receive Him mune v into his very heart of hearts. In short, he realizes that the Catholic Church is in very deed the true home of the soul, and in her life-giving sacraments and institutions he finds abund ant satisfaction for his spiritual wants, his desires and inspirations, with a joyful hope of a blessed immortality beyond the grave.-Sacred Heart Review.

### HER CONVERSION.

"It makes a charming picture undoubtedly. Of course one cannot, as an artist, fail to be struck with the ritual of the Romish Church, and as a matter of fact, if one believed in Revelation there is no other possible Church for a sensible person to belong to."

The speaker was Miss Clare Wynne, an artist by profession. She was essentially a product of the latter end of the nineteenth century. In no other era could she have flourished as she was certainly doing at present. The child of well to do people of the upper middle class who had, however, no very strong religious convictions, she had been highly educated as far as her mind went, but her soul had been subjected to a spiritual starvation which resulted in her becoming what she termed a "free thinker." She was twenty two now, a bright, winsome, well set-up girl with a mild, sweet ex pression of countenance that was uttery at variance with her prenounced views and self-will, for she was terribly self-willed.

Her companion was a man who towered above her in height and was proportionately built. He was not particularly handsome, but had a pleasing face and a manly, erect carriage Clare's affianced lover, Ernest Ward, the son and heir of a country gentleman of large fortune, and he worshipped Clare with all the strength of his mind and body. He loved her with an intensity of love that does not fall to every one's share, and treated her with a reverential tenderness that even she, with all her advanced ideas of woman's equality with the sterner sex, could not but accept as the recognition of her feminine frailty. In theory she repudiated the idea of receiving those small attentions and that delicate courtesy which a chivalrous man delights in paying to womankind; she flattered herself that she would have been better pleased had Ernest met her upon more equal terms, but we doubt nevertheless whether she would have obtained the satisfaction she fond ly imagined from such a course of pro

cedure. The betrothed pair had just left the church of the Immaculate Conception in Farm street, London, where Ernest had been assisting at Benediction, and Clare had been feasting her æsthetic soul on the beauties of the ceremony. They were going to Clare's studio to view her latest pleture intended for

the Royal Academy Exhibition. Ernest was looking troubled, as well t, for the f wing reason.

calmness till there came the question from her of allowing any children of the work. As their marriage to be brought up as she loved it. Catholics. "I could not possibly promise such a thing. I have been very liberal; you know I believe in entire liberty of conscience and creed. and so how could I, acting up to my convictions, how could I allow my children to have their minds biased and their souls trammelled with your so-called religious teachings? No, Ernest, my children should be absolutely free on that point. If when they grew up they chose to conform to any religious belief I should not prevent them so doing, but I must pos itively decline to allow what you call

religious principles to be dinned into them from their infancy." Ernest listened to this with a face which was ghastly in its pallor. It meant only one thing to him, and that was-a parting for ever from the one woman he had ever loved or could ever love.

"You will think it over, Clare, my darling," he begged, "because as long as you are in your present frame""Come of mind we-I-'

"We can never be more than what we are to each other," she interrupted, rising and looking at him coldly.

"Listen, Clare," he said, taking hold of her small wrist and trying to draw her down to him. "Can not you see what it means to me?"

"It means a lot to your imagina-tion, doubtless," she replied, scorn-fully, drawing away her hand. "Here subjection. you bring me quite a suppositious case and make all this fuss about it. But I have stated my opinions and am not likely to alter them in any way." Slowly she took the diamond ring from her finger and held it out to Ernest,

but the hand that offered it trembled : little. "Take it," she said. "Our en gagement is at an end. You are tree.

"I can not take it, Clare. Don't look at me like that, dearest. Keep it at least till to-morrow."

She turned and deposited it on a small tray, saying coldly : "It is all the same to me."

Two minutes later Ernest was gone, and Clare had thrown herself on one of the big rugs on the floor, a heap of sobbing humanity. The next morning's post brought back his ring to Ernest Ward. \*

The Royal Academy Exhibition was

over, and Clare Wynne's name was in everyone's mouth. She had been con-gratulated on her extraordinary sucess until she was tired of hearing about it. Her own youth and beauty, in combination with her talent, were freely discussed in the public press but praise or adverse criticism were alike thrown away upon her. She felt that all was vanity and affliction of spirit, and to no one could she turn for

comfort. Ernest was gone she knew not whither, and her heart was filled with bitterness against him. She tried hard to find solace in her work, but though she had her moments of forgetfuiness, she could not obtain any permanent relief.

"I have nothing to live for," she would cry out sometimes, and then she would dash down her brushes and weep tears hot and vexatious.

work with a feverish energy. was determined that her fame should

talk seriously he did, putting before of a full length figure of Our Lord her the responsibilities which had come showing His Divine Heart, with the to him with his new religion. Clare inscription written below, "it is all to him with his new religion. Clare inscription written below, "it is all listened to it all with comparative love and mercy." This, Clare felt, listened to it all with comparative love and mercy." This, Clare felt calmness till there came the question was to be her masterpiece, and she of the promise that would be exacted threw her whole heart and soul into from her of allowing any children of the work. As it grew under her hands She was irresistibly drawn towards it, and the words which she was to paint beneath it constantly recurred to her mind. "It is all love and mercy !" One evening Clare had put the

finishing touches to her work, and standing at a distance she was examining it critically. The Mother Prioress came up gently to her side and said softly, "It is beautiful. What must the Reality be !" Clare gave a start. The Reality ! Yes, surely there was a Reality some

where-surely there was more than the emptiness and weariness which as times weighed upon her so heavily. She turned suddenly, and, clasping the wondering nun in a close embrace, said in piteous tones : "How happy you are—you believe in Him. I be lieve nothing. Oh, do help me-help me to believe, too."

"Dear child, He will help you Himself. He is all love and mercy," said

"Come here and tell Him al'." Clare, who had burst into tears, suffered herself to be led before the Tabernacle, where, sinking down on her knees, she prayed as someone has prayed before : "O God, if there be a God, help me to believe."

And there is the still shadow of the sanctuary, with only the light of the little crimson lamp shining upon her, she bowed her beautiful head in very

Not many weeks later the artistic world was all astir with the news of Miss Wynne's "going over to Rome." Knowing as they all did what her opinions were, surprise was the order of the day. "However," remarked one spite

fully-and the sentiment was echoed by many—"there is a very potent fac-tor to be considered—Ernest Ward." Ernest read the news. He was in Africa, and the paper he saw was nearly a month old. Without losing a day he started on his return to Eng-

Clare had given him up. For months she had heard nothing of him. She thought he was lost to her, but it was an immense relief to her to think that some day he would know of her

newly-found happiness. One day she had been out, and on returning found a small parcel directed to her in a hand that set all the pulses of her heart throbbing wildly. With eager trembling fingers she opened it. Something dropped out and rolled upon the ground.

It was her engagement ring, and in the covering she found Ernest's card. She did not send it back this time. The next day a well known step, minus perhaps some of its former con-

fidence, was heard coming up to her studio. " Ernest !"

" My dearest Clare !"

That was all they said, for words would not come. We need not chron-icle the rest. Be satisfied, dear reader,

with the assurance that the ending of this little romance was a perfectly happy one, and be assured that a pic ture of the Sacred Heart occupies a prominent position in the house of Mr. Ernest Ward and his artist wife.-Catholic Fireside.

Then again she would resume her TOLD BY ITALIAN PEASANTS.

### SWEET ST. FRANCIS.

THE CATHOLIC RECORD

#### The Scraph of Assisi : -Beautiful Tribute From a Non-Catholic.

"Sweet St. Francis of Assisi ! Would that he were here again." With these words of Tennyson's prayer the Rev. W. Hudson Shaw, M. A., fellow of Balliol College, Oxford, recently closed the fourth lecture in the university extension course on "Rome in the Middle Ages" in Witherspoon Hall. Mr. Shaw is a non-Catholic, and this fact, taken in connection with his international reputation as a scholar and lecturer, invests with peculiar interest his view concerning the life and work of the gentle seraph of Assisi. Mr. Shaw said in part :

"Francis of Assisi was-shall I be rash enough to say what I think? You shall assail me for it if you choose-Francis of Assisi was the puresthearted, the most lovable and most adorable human being whom Christian history of eighteen centuries have revealed to us.

"What are the chief facts of his life? St. Francis was born in Umbria, in the little hillside city of Assisi, in the year 1182. Francesco Bernadone during his early manhood was simply the spoiled darling of his native city-gay, frivolous, lovable, generous, the leader of every mad revel, a richly dressed, fastidious, pleasure loving cavaller strongly drawn to chivalry and knight hood as his highest ideals. At 22 he fell dangerously ill and was brought face to face with death. It was the turning-point of his career. On his recovery he was filled with disgust of himself, contempt for his useless, self-ish life. \* \* \* At a sumptions ish life. \* \* \* At a sumptuous banquet given at Assisi about this time, Bernadone, master of the revels, sat silent and absorbed, and his friends rallied him on his moroseness. ' See. they said, 'Francesco is thinking the wife he is going to marry.' 'It is true,' he answered eagerly ; 'I am ' It is thinking of taking a wife more beautiful, richer, purer than you could ever Imagine.' The bride he means new the Lady Poverty, 'widowed now,' says Dante in his 'Paradise,' 'a thousand years and more.' He began humbly by attending the outcast lepers, whose loathsome sores he had always abhorred, by restoring with his own hands the ruined chapel of Santa Maria Degil Angeli. In the plain be low Assisi that tiny chapel still stands. I have knelt in it ; it is to me the holiest, most sacred spot that Europe can show. 'There were dreamed, it has been said, ' some of the noblest dreams

which have soothed the pains of humanity.' There in the Portiuncula Francis of Assisi heard the final call, and obeyed. On February 24, 1209 the words of the gospel for the day fell on his ears. 'Freely ye have re-ceived ; freely give. Provide neither silver nor gold, nor brass in your purses ; neither scrip nor two coats, nor shoes nor staff, for the laborer is worthy of his hire.

" 'This is what I want !' he cried. This is what I was seeking !' On the next day he preached in the streets of Assisi. Within a few weeks his first disciples gave all their goods to the poor and joined him, and the Francis an movement, the greatest and purest religious impulse the world had known since the death of St. Paul, had begun its romantic career.

"Francis was not a man of splendid intellect or a learned scholar. He had no new doctrines to teach. His dog He had mas were extremely few and simple His preaching was plain and un-TOLD BY ITALIAN PEASANTS. The Italian peasants have a great fund of legends concerning Christ and compassion and tenderness that it must remain so long as the world lasts one of the unsurpassed glories of Christianity. It is entirely impossible for any human being ever to love his fellows, especially the disinherited, the outcast and the suffering, more de-voutly than Brother Francis. He was burned up, as his biographer, St. Bonaventura, says, by divine love for every creature of God. The only malediction he is known to have uttered was against a fierce swine which had killed a lamb. From his Christ like piety no man, however degraded. was shut out. 'Whoseever shall come to the brothers,' so ran his rule, Whosever shall friend or enemy, thief or robber, let him be lovingly received.' One day three bandits of evil fame, starving, asked help from a certain Franciscan Angelo. He drove them away with anger and reproaches. Francis, hearing of it, reproved him sternly. command thee,' he said, 'by thine obedience to take at once this loaf and this wine and go seek the robbers by hill and dell until you have found them, and kneel there before them and humbly ask their pardon, and pray

to ask ourselves, anything more, after all, than a picturesque episode of medizeval history, an old-world relle, beautiful as the ivied traceries of a ruined abbey and of as little present utility? Has he any message to which our time is likely to listen? Let us be honest ; he has not. To this age, which dreads, as Carlyle said, only hell, the hell of not making money, which has exalted the brute god Mammon, as no age, not even that of imperial Rome, ever exalted it be fore, St. Francis is unintelligible, he speaks in vain. But the nineteenth

be ringing in the new era. "Meanwhile one trusts that in more lands than Italy, in other religions than his own, wherever tenderness and courage, purity and humility and Christ-like life are held in reverence, there are hundreds of thousands of men and women ready to re-echo Tennyson's prayer: 'Sweet St. Tennyson's prayer : 'Sweet St. Francis of Assisi ! Would that he were here again.

century is dying ; ere long we shall

### A BOOK FOR LITTLE FOLK.

Catholic doctrine does not change. but there is at times room for improve ment in the methods of communicating it to the youthful minds. There is heard at present a cry for a more simple Catechism. Several Canadian pastors severely criticise Butler's Catechism, the use of which is obligatory in Canada. Several other books have been suggested. To our mind the Catechism of the great Jesuit Deharbe is the best as to arrangement But what will all the controversy amount to if no practical step is taken Why not get up a petition, Why not get up a petition, signed by all the priests interested, and bring the matter before the Bishops in conference. Next to this, let each one nominate a board of editors well fitted to give u the ideal Catechism, in which ' words of learned length and thundering sound will be eliminated." Joaquin Miller recently answered some people who asked him why he always wrote in little bits of Bible Saxon words. This poet scorns big words. "I beg he says, "remember Shakes you,' peare's scorn for words, words, words. It was the short Roman sword that went to the heart, not the long boast-ful one of the barbarian." If we get a better catechism than those in vogue. we shall have to render thanks to The CATHOLIC RECORD of London. This able journal first raised the question, and has kept hammering away at it until now others are waking up and falling into line. - Carmelite Review.

Starved Nerves.

Starved Nerves. When the blood is thin and watery, the nerves are actually starved and nervous ex-haustion and prostration soon follow. Feed the nerves with Dr. A. W. Chase's Nerve Food and you will impart to them the new life and vigor of perfect health. Face cut and farc simile signature of Dr. A. W. Chase on every box of the genuine.

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"Cheerful looks" depend just as much upon physical

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Now use the same good common sense, and what would you give them when they are too thin? The best fat-forming food, of course. Somehow you think of

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When thirsty? Water.

Scott's Emulsion at once.

1899

Twelve months previously he had

come engaged to Clare Wynne, and now in the meantime he had, during a tour abroad, become convinced of the claims of the Catholic religion to be the only true one. To be convinced with him was a near preliminary to being received into the Church, and so to day, the feast of Our Lady's Nativity, found him in real truth a sincere Catholic. All his thoughts were now for Clare, but his prayers and effort for her conversion even to Christianity had been so far unavailing. The studio was reached, and Ernest

gently divested Clare of her hat and jacket, she submitting with a very good grace for one of her vaunted opinions. She had chosen "The death of St. Agnes" as her subject, and well had her talented brush done its work. "Isn't she lovely !" she cried, draw.

ing aside the curtain which hid her now finished work, and Ernest gazed at it long and rapturously. "What inspiration prompted you to choose that subject ?" he asked at length. "If you were a Catholic in heart and soul as well as being the little genius you are, it could not have been done better.'

Oh, flatterer !" exclaimed Clare, but with a heightened color that certainly did not indicate displeasure. "Why should I not take that subject as well as any other from mythology ; it is just "-she broke off suddenly as a look at Ernest's face revealed if not actual displeasure at least a certain disappointment. "I beg your pardon," she said, "I am treading on your pe corn now, am I not? But you know, quite forgot that you believed all these-these things." She had been going to say "fables" from sheer force of habit

Ernest had recovered. He put his arm round her slender waist and drew her over to the large window. "Poor little heathen," he said. "If you could only share my happiness to day!" "1 am very happy," Clare pouted with a pretty shrug that was more indicative of the spoiled child than of the

strong-minded woman of many rights. "Well let us sit down here," said nest, pulling up a lounge, "I Ernest, pulling up a lounge. "I want to talk to you seriously," and

spread to all quarters of the globe "He will hear of it." she would say to herself. "He will see that I am One day Our Lord and St. Peter quite independent of him."

It was during this time that she turned out some of her best work, and Ernst heard of it, as she had thought. Poor Ernest

to eternity when one day Clare received a letter from a distinguished Catholic nobleman, asking her to undertake the work of painting the walls of a convent chapel with certain subjects which he would choose.

Clare, who was somewhat run down in health. thought that a few months' sojourn in Devonshire would do her good, so she accepted the commission. Never would she forget the impres sion which her first contact with the nuns and convent made upon her. It was towards the close of autumn,

and the trees and hedges displayed a glorious wealth of crimsoning foliage ; as she neared the convent, which lay at some distance from the town, a sweet-toned bell rang out upon the peaceful air-it was the Compline bell, she was told.

She could see the gray spire of the convent chapel rising above the circle of trees which hid the rest of the conventual buildings from sight, and she began to feel a soothing calm stealing upon her wearied soul.

In the space of a week she became wonderfully at home with the nuns, some of whom were sent to her, especially during their recreation hour, to talk with and entertain her. When the light waned she would take a book and sit in the small chapel railed off from the sanctuary for the use of ex erns, and, pretending to read, would fall into deep trains of thought, whilst

the nuns in gentle, plaintive tones charted the Divine Office. Often, too, she remained for Bene-diction, and at last was so impressed with the evident sincerity and deep devotion of the nuns that she admitted to herself that this religion which they

fund of legends concerning Christ an

were passing through a street where a fine house was building, and a young man at work upon it was suspended by a rope so that he should not fall. But the rope was insecure ; and, as he Two years had winged their way in- turned to look at those who were pas sing, it lossened, and he fell and was killed before their eyes. St. Peter be-came very sad after that, and walked

on without speaking to our Lord. Soon they came to a wild place where there was a dangerous ravine. An old man was seen coming toward them; but his foot slipped and he fell down the side of the precipice. St. Peter was sure that he was dead ; but the next moment he re-appeared, hardly hurt at all. And yet his fall had been

a worse one than that of the young workman. St. Peter's heart was heavy and he said to our Lord :

"I cannot understand why You saved the old man, whose life was near-ly over, instead of the young man, who had so many years before him."

"I will tell you," answered Our Lord, sweetly and simply. "The young "The young man's soul is Mine, but that of the old man does not yet belong to Me." At those words the eyes of St. Peter filled with tears.

"And that is why," said the good old peasant who told the story, "he weeps every time when his festa comes around. He was sorry because the good young man had to die, and because the old man had not given his soul to God."-Ave Maria.

"To Err is Human."

"To Err is Human." People like to talk about attractive things in advertising. In a company recently the proverb above quoted, and which appeared at the head of one of a well constructed series of advertisements of Hood's Sarsaparilla, was so much discussed that we doubt if any one there will ever forget the source whence it came. Messrs, Hood & Co. are using these proverb advertisements on a very broad scale, and they are attracting discussion and favorable comment everywhere.

herseit that this religion which they have a solution of the s

them in my name no longer to do wrong, but to fear God.' carcely less wonderful than his all-embracing love was his invincible

humility. He became the idol of the people ; whole cities went forth to meet nim as he approached, and he cared nothing for it, remained to the end guileless and lovely in thought as a little child. 'Why thee? Why thee? a brother once said to him. 'Every body follows thee; every one desires to see and obey thee, and yet for all that

thou art neither beautiful nor learned. nor of a noble family. Whence comes it, then, that it should be thee whom the world desires to follow?' ' It is becaus the Most High willed it thus, 'answered Francis. 'He chose me because He could find no smaller man nor one more worthless, and He wished here to confound the nobility and grandeur, the strength, the beauty and the learn

ing of this world.' "And now one final word. Is this life of Francis of Assisi, we are forced

well-being as upon natural disposition and temperament. If the blood is disordered, the brain is starved, and no "dish is a feast," for the reason that the vitalizing elements do not reach the proper spot.

A step in the right direction is to purify the body by the use of a natural remedy. Hood's Sarsaparilla s Nature's remedy. It acts upon the blood, and whether the seat of the disorder is brain, stomach, liver or kidneys, the purifying process of this medicine is equally sure and successful. It never disappoints.

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atton, Que. Run Down-"My system was run own. I could not sleep nights and my ppetite was poor. Hood's Sarsaparilla re-tored an appetite and strength and has nade me feel like a new woman." MRS. S. Davpgs, Amherst, N. S.



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Financial.

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### THE CATHOLIG RECORD

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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. Arrears must be paid in full before the paper can be stoned.

can be stopped. When subscribers change their residence it is important that the old as well as the new ad dress be sent us. London, Saturday, April 22, 1889.

THE DIOCESE OF LONDON.

The Very Reverend Joseph Bayard, P. P., of St. Thomas, one of the oldest and most respected priests of the diocese, has been appointed Adminisistrator of the Diocese of London. He entered upon the duties of his office on Sunday last, the 16th inst.

### RETURNING TO THE FAITH.

It is an evidence of the spread of faith in France, that M. Freycinet, the French Minister of War, though a Protestant, in the beginning of Lent issued an order that all colonels in the army shall take care that the Catholic soldiers in their regiments shall have the opportunity afforded them to fulfil their Easter duty. Members of the Government have declared that this was done to be in accord with public opinion, which demanded that the order should be issued.

### A HIGHLY COMMENDABLE OB-JECT.

We understand Judge MacMahon proposes during next autumn presenting the townships of Biddulph and McGillivary jointly with the nucleus of a public library. During the winter a similar presentation will be made to the township of Stephen : and in the near future a gift of a similar character will be made to the township of Ashfield, County of Huron.

Judge MacMahon will add to his intended gifts, and stimulate the people to take advantage of the opportunities a library affords could he spare the time to deliver a lecture in each locality where a library is being founded.

### WAR IS COSTLY.

The people of the United States are now beginning to realize the burden of the luxury of war. Official returns show that to the end of March the expenditure of the Government on account of the war with Spain has reached the enormous sum of \$232,000,000, being over \$15.50 for every family in the country. This is exclusive of the sickness, death and suffering entailed upon the many families who have lost their bread-winners through the " un pleasantness." The expenditure will continue for many years to come, as pensions will have to be paid to thousands of the surviving soldiers, and to the families of those who were slain in the conflict. The loss to Spain will be greatly in excess of these figures, while the Spaniards will not even have the consolation of reflecting that the war has been a luxury to them. The war tax in both countries will have to be kept up for many years, notwithstanding that actual hostilities covered so short a period.

It becomes more and more certain as time goes on that the Peace Conference, which is to meet at the Hague in response to the invitation to the powers of the world, issued by Russia, will be without much if any result in the direction of securing general disarma-

ment, and much less general peace. Since the Conference was proposed at first, preparations for war have been on a more gigantic scale than has ever before been known in the world's history. Russia itself has been more aggressive in China than heretofore, and the Finns have been deprived of their liberties as barefacedly as was Poland partitioned in the early part of this century. In fact, the Czar, well intentioned as he probably is in the matter, has not really the power to carry out his programme in his own domin ions. The country is at the present time actually ruled by the President of the Holy Synod, while the Czar is but

a figurehead. Germany has appointed as its representative to the Conference Herr Von Stengel, who openly declares that any effort at disarmament is futile, and not to be thought of under the present relations of the powers to each

other. This could scarcely be regarded as a suitable appointment, if there were any hope of arriving at a satisfactory result. It is stated that America and Japan will refuse to consider the question of a reduction of their armaments, though England has already offered to diminish her shipbuilding if Russia will do the same It is very doubtful whether Russia will meet this offer half way.

### THE LINDSAY POLICE MAGIS-TRACY.

The Watchman-Warder of Lindsay still objects to our remarks in reference to the effort of the Lindsay Town Council to reduce the salary of the police magistrate from \$1,000 to \$500 as having been made in consequence of the present holder of the office being a Catholic.

We have been since informed on good authority that religious motives did not enter into the matter, as far as the majority of the Council are concerned, and we consequently withdrew our remarks on the subject, with the exception that we repeated that one member had declared that he would make the position not worth having, inasmuch as a Catholic had been appointed thereto. We received our information to this effect from a resident of Lindsay whom we believe to be a trustworthy witness, but the Watchman-Warder asserts that not a single member of the Council ever used such words as have been attributed to one of their number. The matter rests on the truthfulness of our in formant and of the individual mem bers of the council. We can only say that if it be true that there is not even one bigot in the Lindsay council, we

pressed the hope that the coming peace ernment of the divers States better a appreciate their community of interconference may have a successful He dwelt upon the Church's mission Bishops of South America is rather

of peace, and her fidelity tothat mission, and, continuing, said: "Every time the Church has intervened directly in the serious affairs of the world it has assured public welfare, and the Popes have often stopped oppression and secured truces and peace treaties. Civilization would have perished without Papal authority to vindicate the supremacy of right over might. Oppressions may sometimes embarrass and curtail the power of religion, but amid all vicissitudes the Church purues its banefi-cent mission, which embraces heaven and earth. Pare humanitarianism could not as-sure real and lasting prosperity. An at-tempt is even now perceptible to withdraw civilization from the influence of Christian-ity." sion, and, continuing, said: total being eighty-seven, the Auxiliary Bishops and Vicars-Apostolic being included, but there are besides four Apostolic Prefectures. If to these we add the thirty-five Prelates of Mexico and Central America

He then gave his benediction to those present, and it was noticed that he did so in a firm, strong voice.

represented at the Council, the As-In addition to the Cardinals, many Bishops and other ecclesiastical dignitaries were present, and the Holy Father seemed to be in excellent health and good spirits. To this announcement, which came by cable despatch, it may be added that advices by mail state that he receives visitors in audience daily, and celebrates Mass almost every morning.

A STUNNING BLOW TO RITU-ALISM.

Ritualism has received a severe blow from the Imperial House of Commons. The question of "lawlessness" in the Church of England was brought up for consideration by Mr. Sydney Gedge, M. P. for Walsall, who is licensed as a preacher in the Diocese of London and Rochester. The motion proposed to exclude from ecclesiastical appointments all who will not obey the law as declared by the courts having jurisdiction in matters ecclesiastical. This was aimed at members of the Ritualistic organization known as "The

English Church Union." The resolution was subsequently withdrawn in favor of a more moder

ate one moved by Mr Samuel Hoare, M P. for Norwich, that "This House deplores the spirit of lawless ness displayed by certain members of the Church, and expresses the hope that Her Majesty's Ministers will not recommend any clergyman for ecclesisatical preferment un-less satisfied that he would loyally obey the Bishops and the prayer book." This was accepted by the Govern

ment, and Mr. Arthur Balfour as Gov must say on their behalf that our Parernment leader in the House supported it. Mr. Balfour has already declared liament, in comparison with the Cham himself to be favorable to the Ritualnot suffer, especially since the public ists, whom he pronounced to be the most zealous and earnest body in the Church. He expressed, however, his can scarcely think that Mr. McCarthy opposition to the short-sighted, even though honest, policy of mistaken ecclesiastical theorists, to whichever party they pertain.

This motion would be readily accept ed by the Ritualists, as they maintain that they are obedient to the proper authority as required, but their adverobliged to work hard in the Capital saries were not content with this, and, during that time. on motion of the member for North Islington, the following was added :

"And to obey the law as decided by the courts which have jurisdiction in matters cclesiastical. This clause was strongly opposed by

leadership in the fact that he is his special mission from heaven to reform uncle's nephew. If, however, the the Church of Christ, while it is itself The number of Archbishops and party is now to be regarded as defunct, we can only express the hope that its over estimated in the despatch, the dust may repose in peace.

> THE COLOR LINE IN RELIGION children, whether red, black or white. The bitterness with which the div

ision is still kept up between the Northern and Southern Presbyterian churches is evidenced in many ways, the total will be raised to one hundred and notably by a communication made and twenty-two Archbishops and by the Rev. Dr. Robert L Bachman, Bishops ; but there are always some Knoxville, Tennessee, to the Evangel vacancies through deaths, so that the ist, a Presbyterian organ of New York. actual number will be somewhat Dr. Bachman wrote recently to fortysmaller than this. Hence, especially two of his fellow clergymen of the if the Sees of Latin North America be

South in twelve different States. These were the most prominent and representative men in their several localities, ecclesiastical assemblage ever gathered and his letter requested them to make except at a General Council of the known their views by answering the Church. The population of South three following questions : America is now estimated at thirty-four

three following questions: 1. Do you favor the union of the Southern and Northern Presbyterian Churches? 2. If so, do you think the present an op-portune time to make a new and earnest effort in that direction? 3. If so, will you use your inflaence with your Presbytery to have it overture your Assembly to appoint a Committee of Confer-ence to act with a similar committee from the Northern Assembly? Thister a concome year sont to these of the ulterior purposes of the coming gathering is to unite the various Latin States of America into one Confedera-Thirty answers were sent to these

tion, which would include also Spain letters, all being courteous, but from and Portugal. The idea is a grand the general tone it was made evident one, if it is really entertained, and it that any movement toward union would increase the power and influence would be fruitless at the present time. of the Latin States of the world. It is Twenty-one expressed themselves, in said also that the Pope and the Cardindeed, to be favorable to union, but on als favor this plan. It remains to be certain conditions, the italics being seen whether the proposition is fanciful Dr. Bachman's. or not, and whether it will materialize

The conditions laid down were num erous, some touching the war utterances of over thirty years ago, and others having regard to doctrine, policy, color, and woman. Some Leighton McCarthy, M. P. for North would be satisfied with few, while Simcoe, made his maiden speech in others would require many conditions, Parliament. He commenced by giving but only thirteen out of the thirty were to various degrees favorable to a present effort being made to effect a union, House ought to be conducted in a more the remainder, being of the opinion dignified manner, and that the older that it would not succeed, but would members ought to stop mud-slinging, only excite discord in the South itself, and that it would create a new seces-We certainly do not propose to dission which would extend from the pute the expediency of this advice. It Atlantic to New Mexico. In fact only is important that the representatives three or four gave favorable answers of the people of the Dominion should to the third question.

get themselves to business ; yet we The main difficulty between the two denominations regards the admission of colored Presbyterians to equal rights bers of Deputies of other countries, will with whites in Presbyteries, and in approaching the Communion table to bar in the House of Commons has been gether, and many of the ministers de-(nominally at least) suppressed. We clared that they would not endeavor to have a committee appointed to bring has come across any more serious scanabout the union. They were either dal in the conduct of the members of opposed thereto themselves, or they the House of Commons than is inseparknew that their efforts to influence able from any aggregation of two huntheir presbyteries in that direction dred citizens of the Dominion separated would be futile. for a few months from their homes and

The Southern Presbyterian of New Orleans speaks of the union proposition in the following terms :

"Episcopalians, Lutherans, Methodists, and Baptists must give by their honest con-victions in the interest of so-called Obvistian unity, or consent to a comprehensive Church organization which would be a Noah's Ark Mr. McCarthy's remarks were un doubtedly well intended, but from the amusement they created in the House we may infer that the seed he sowed organization which would be a route and to hold out of the water a motley cargo and baterageneous crew. As for ourselves, for fell upon stony ground-and in this and other reasons unnamed, we are de ideally of the conviction that we had better cidedly of the conviction that we had better let very well alone. Organic union for us would mean absorption, without compensa-tion of corresponding advantage, the sharing of responsibilities for much we now disap-prove, assumption of troubles and trials past and menacing, to which we have no divine cell and the coloring of the sewided Church call, and the coloring of the reunited Church, and with it the hue of the overwhelming najority.

### APRIL 22, 1000.

accession to its ranks has the claim to hardihood to proclaim to have a so badly in need of reformation. The Catholic Church has had no such trouble, because she makes no distinction in the treatment of her

> THE ESOTERIC CREED OF METHODISM.

We have already noticed in our columns the fact that the Rev. Dr. Cadman, at a meeting held recently in New York, at which four hun. dred Methodist ministers were present, affirmed that the bible is not inerrant or infallible, and that all

its parts are certainly not equally inspired, some parts not being inspired at all. According to this theory it follows as a matter of course that the Bible is not what it has hitherto been regarded by all Protestants to be, the un-

erring and complete Word of God. It is so well known by all that the idosyncracies and aberrations of the human mind, and even of the learned. are many, that it would not be a source of great surprise that a minister of the Rev. Dr. Cadman's reputation as a scholar should give utterance to these strange sentiments, but importance has been attached to his sayings main. ly because he was not only listened to. but was vigorously applauded by the assembled doctors and teachers of Methodism, who thus showed their sympathy with the views he expressed. It now appears that the ministers imagined they were at a private meeting, and that their true sentiments concerning the Bible would never

come to the knowledge of the public ;

and this is why they expressed themselves so freely ! The editor of the New York Christian Advocate, the Rev. Dr. Jas. M. Buckley, who was present at the meeting, was greatly perturbed at the widespread attention which was given to the matter, and at the criticism evoked by it, according to the New York Times, so he dealt with it in his editorial columns. In his article, he admits the substantial correctness of the report given of the proceedings, and his excuse is, inconsistently enough with this admission, that the meeting was a ' private one from which reporters were excluded, and that therefore the reports are liable to be distorted and erroneous." It is surely a small matter whether or not the reports were liable to be distorted, if in fact they were not so. The incongruity of this reply does not escape the keen observation of the Times, which remarks thereon:

"This is really a more important point than Dr. Buckley appears to realize, for the members of the Church are liable to ask themselves if the Methodist ministers have an esoteric doctrine which they preach to their congregations in which the Sacred Scriptures are extolled as the source of all light and life, and an esoteric doctrine only to be propounded to the initiated behind locked doors, in which they are taught that the doctrine of the infailtheilty of the bible is the doctrine of the infallibility of the Bible is a delusion and a snare."

In fact, as we have already said, Dr. Buckley admits, and Dr. Cadman also admitted in an interview, the correctness of the report, and that the subject under discussion was in part whether or not the Bible is absolutely infallible in science and in matters that do not relate to the purpose for which the revelation was given, and that the speaker asserted that the writers of the Bible, using the current knowledge of the time for illustration or incidental reference, were not inerrant or infallible, and that critical students have the right to determine which parts are true and inspired, and which are not of the same authority. We are reminded by this of what history tells us of the creed of the soothsayers of Pagan Rome, and the priests of the Egyptian goddess Isis. We cannot sum it up more graphically than is done by Lord Lytton in his last days of Pompeii, making the following

contrast between the sham of error and

"Apaccides had already learned that the faith of the philosophers was not that of the herd, that if they secretely professed a creed in some diviner power, it was not the creed which they thought it wise to impart to the community. He had already learned that even the (Egyptian) priest ridiculed what he preached to the people—that the notions of the few and the many were never united. But in this new faith (Christian-ity,) it seemed to him that the philosopher, priests, and people, the expounders of the

priests, and people, the expounders of the religion and its followers were alike accord-ant: they did not speculate and debate upon immortality, they spoke of it as a thing certain and assured."

In the case of the New York

mininters, the mask was not

thrown off, it was torn off, and

it is amusing to find with what an ill

grace the position thus forced upon the

Methodist body is accepted by their

press, under the disguise of an assumed

cheerfulness and courage.

the candor of truth :

### APRIL 22, 1869. the judgment of the Christian

It is not explained he should trust the preacher that the Bible was given vidual to be his sole guide truth ; but, surely, if C that the preacher should is the preacher of the ori fallible divinely-institute Church in whom that conf be reposed, and not the assumes that office to him has his mission only fro

made by man. The same paper says :

"To keep the people ignor: as if it were forbidden or inj to know it, has been the gre Protestantism as well as Ron This is merely an awk to put the Catholic Chu same boat in which M been found to be sailing. lie Church, teaching alw truth, does not make an made an attempt to conce may learn from the pr that not only Methodism antism of every form, is ing from the old moorin it in some semblance of C We are fast coming to t the Catholic Church alo its faith in the Bible as of God. When Protes gives up the Bible it within it even a vestige

### THE BLESSING OF

ity.

(For the CATHOLIC The Catholic religion tiful ceremonial and rit every sensitive and inte f man. Such is the wi Founder, who, wishin wholly to Himself, has the needs of our human not a mere Sunday reli into every detail of our o tifying and ennobling timate ambition.

From time to time Pr lers express in eloque admiration of the lives the people of Catholic of secret of this charm lies they live by faith, that lected in their lives the religion of Christ-a re the words of Lacorda body, our thoughts and the daily repetition of altogether the very tiss By means es ence. ritual, the blessing of their sick, their crop their cattle, etc.; by and processions in the famine or pestilence; t sire for wordly happing ity is appealed to, and to feel in a sensible m is the Creator and Pre of their souls but of the their goods, that altho has chiefly in view the fare, yet, as our Holy expressed it in the ope of one of his Encyclica do more than she does established solely for good. They are mad the curse pronounced garden of Eden affect spiritual life, but the etable creation as well and which was con

### A FALSE STATEMENT.

A statement has been telegraphed from London, England, under date 10th April, to the effect that the Daily Mail of that city publishes a story told by an American missionary at Han-Kow, a Chinese port on the Yang tse Kiang river, according to which the Roman Catholics of that locality have been engaged in the work of "burning Protestant churches, and torturing Protestants." The missionary gives the name of a priest concerned, and descertain districts. We have not the least doubt that when the correct information reaches us it will be found the present occasion.

are pleased to hear that such is the case, and that we hope it may long continue to be so.

It is not our desire to say a word in jurious to any member of the Council, but if such language was used, as we have been positively informed was the case, we had good reason to condemn it. If it was not used our informant was in fault, but the RECORD cannot be

inculpated for having rebuked such language on the hypothesis that it was used. It is possible, however, that the Watchman-Warder accepts too readily the disclaimer of "every one" of the Councillors. Still we are happy to accept that disclaimer, unless our informant furnish us with satisfactory evi-

dence of the truth of his assertion.

THE POPE.

Concerning the state of the Pope's health, the most contradictory accounts are constantly being sent to the press from Rome. His very advanced age of almost ninety-one years is sufficient to make him frail and feeble, but in spite of this it is said at times that he is remarkably well, and has recovered cribes a reign of terror as existing in entirely from the operation to which he was subjected to cure his tumor. At other times we are told he is in a most serious condition. But we know that that this whole sensational story will for years it has been over and over be seen to be a mere fabrication. The again reported he was at the point of Chinese persecute Christlans without death, when it was afterwards found distinction between Catholics and Pro- that his health was really good, and testants, and it is very possible that we may conclude with much probabilsome such persecution has broken out ity that the present reports of his seriin the locality named, but we know by ous illness are no more truthful than experience in the past that Protestant those which have been so often sent missionaries are very apt to make up forth. In fact on the 11th inst. the just such cock-and-bull stories to ex- Holy Father received the Cardinals in cite an anti Catholic feeling. They audience and was congratulated by did this recently in reference to Mada- them on his restoration to health, and he made a vigorous address in reply. He eulogized the Czar for his desire to bring about a general peace, and ex. The assured results of Biblical criticism the meeting of the Hierarchy of these bring about a general peace, and ex. The assured results of Biblical criticism the meeting of the Hierarchy of these bring about a general peace, and ex. The assured results of Biblical criticism the meeting of the Hierarchy of these as he was left alone in it on the death thus deliberately agreeing to remain should be given fraukly to the Church. The people can always be trusted with the truth and if they are, they will confide in and heed gascar, and it will surely be found he made a vigorous address in reply. that the same thing has occurred on He eulogized the Czar for his desire to the meeting of the Hierarchy of these

the partisans of Ritualism, as they have proclaimed that Parliament and

lay tribunals have no business to interfere with the doctrine and discipline of the Church. The motion was carried, that he is his late uncle's nephew, suchowever, and the resolution with this amendment was adapted by a vote of and governed by his uncle's principles; 200 to 14.

Thus once more has Parliament as serted its absolute supremacy over the Government side of the House. Church of England, and there is every likelihood that the Ritualists will yield Mail and Empire to the seat he occuto the crack of the master's whip, notwithstanding the strong defiance they | Carthy said : sent forth at the last meeting of the Church Union.

If they really want freedom of conscience they must look for it in the Catholic Church.

THE LATIN-AMERICAN PLEN-ARY COUNCIL.

A despatch from Rome states that at the Pienary Council of South American Prelates, which will meet in Rome toward the end of May, there will be present nearly one hundred Archbishops and Bishops from every part of the South American continent, Brazil alone sending fourteen Bishops and two Archbishops.

In language, as all speak the Spanish tongue, and in their commercial relations, as well as in their Republican form of Government, these Southern Latin States bear a striking resemblance to each other, and have a common tie, which binds them not only to each other, but also to the States of Central America and Mexico. It is sad to reflect, however, that most of these States have been rent by political differences which have made them the scene of many bloody fratricidal wars

case the fault may have been as much with the sower as with the ground on which seed was spread.

sembly will be the most important

millions, nearly all of whom are Cath-

The despatch further asserts that one

A DEFUNCT PARTY.

On Thursday, the 6th inst., Mr.

very good advice to the members to the

effect that "the proceedings of the

and get down to business."

olics.

into a fact.

He was careful to inform the House ceeding to his uncle's constituency, and he took his seat in his late uncle's place on the cross benches, but on the

Attention had been called by the pied. In reference to this Mr. Mc-

"I had no voice in selecting it (his seat), but what is more fitting than that I should sit alongside Mr. Stabbs who was elected on a platform similar to my own, and from whom I can ask advice? Farther, I will say, that a seat on the side of the Honse which was

od enough for Dalton McCarthy is good ough for me."

Notwithstanding this proclamation of principles, whereby we should suppose that the Third or "no-Popery Party " of which Mr. Dalton McCarthy

was the originator and leader in the House, was strengthened by the election of his nephew, Mr. Leighton Mc. Carthy gave it clearly to be understood that he is an independent member, responsible to neither of the great parties of the Dominion, "not even to the Third Party."

Thus it appears that Mr. Stubbs is to be left alone in his glory as the sole remaining member of that third party by means of which Quebec was threatened not long ago with the annihilation of its religion, language and laws. We may reasonably presume that the dispute which prevents the coherency of the only two remaining hypothetical members of the famous Third Party is based upon the question of leadership. The member from Cardwell with the euphonious name no doubt considers

and revolutions. It is to be hoped that himself the natural leader of the party,

Independently of the minor divisions of Presbyterianism, the great body of Presbyterians in the United States is divided by the line of demarcation between the North and the South ; and in the South there is another division on the color line, and it is evidently feared that any attempt at reunion will only result in creating one or two more Churches without bringing on a cordial union in the resulting Noah's Ark described so graphically by the

Southern Presbyterian. We can only say in reference to the interesting discussion, that it is scarcely consistent with the admonition of St. Paul to both Corinthians and Galatians, which may be summed up in the text ad-

dressed to the latter :

"There is neither Jew nor Greek : there is neither bond nor free : there is neither male nor female. For you are all one in Christ Jesus. And if you be Christ's, then you are the seed of Abraham, heirs according to the promise.

There is about this discussion this remarkable feature, that neither one nor the other party engaged in the negotiations appears to suspect that there is the least impropriety in keeping up a variety of sects on frivolous pretences, whereas all the parties concerned read the same Bible, and find therein the same condemnation of doctrinal error and schism :

"But evil men and seducars shall grow worse and worse, erring and driving into error. Bat continue thou in the things which thou hast learned, and which have been committed to thee knowing of whom thou hast learned." (2 Tim, iii, 13.)

The wonder is that a denomination

thorns and th forth bountiful harvest it is goodness of Him who increase to whom bel and the fulness thereo Those thoughts have

to my mind by the n

the feast of St. Mark, the Church blesses th the farming commu countries, and in som tario, the blessing of the religious events of unfortunately in m praisworthy custom ha lished, or has fallen i member with pleasu spectacle that I withe the feast of St. Marl rural parishes of ou people turned out en with them samples of vegetables to be bles was celebrated. at w received Holy Commu informed me that the the blessing has often as to attract the att ants. He related to one remarkable con about by a potato bug. A Protestant f every spring his C took some of his se church to be bless curiosity or cupidit will forgive him ; f heart is not touched a good crop ?-he pu neighbor's basket. Irishman's pest was i peetle lit on this m that of another Pr was almost destroyed the priest's blessing he called upon him instructed in the Cat is now one of his be Such incidents as that in Ontario we a and more every y

able seasons, calup such like-suggest th not draw more abu rich treasures of th the present in many been barely able

Thus Zion's Herald of Boston says : "The assured results of Biblical criticism

### THE CATHOLIC RECORD

### the judgment of the Christian preacher and

It is not explained here why they should trust the preacher if it be true that the Bible was given to each individual to be his sole guide to Christian truth ; but, surely, if God intended is the preacher of the original and infallible divinely-instituted Christian Church in whom that confidence should be reposed, and not the preacher who assumes that office to himself, or who has his mission only from a Church made by man.

#### The same paper says :

"To keep the people ignorant of any truth, as if it were forbidden or injurious for them to know it, has been the greatest mistake of Protestantism as well as Romanism."

This is merely an awkward attempt to put the Cathelic Church into the same boat in which Methodism has been found to be sailing. The Catholic Church, teaching always the same truth, does not make and never has made an attempt to conceal it ; but we may learn from the present episode that not only Methodism, but Protestantism of every form, is rapidly drifting from the old moorings which kept it in some semblance of Christian faith. We are fast coming to the time when the Catholic Church alone will retain its faith in the Bible as the true Word of God. When Protestantism once gives up the Bible it will not have within it even a vestige of Christianity.

### THE BLESSING OF THE SEED.

(For the CATHOLIC RECORD.) The Catholic religion with its beautiful ceremonial and ritual appeals to every sensitive and intellectual faculty Such is the will of its Divine of man. Founder, who, wishing to draw us wholly to Himself, has adapted it to all the needs of our human nature. It is not a mere Sunday religion : it enters into every detail of our daily life, sanctifying and ennobling our every legitimate ambition.

From time to time Protestant travellers express in eloquent terms their admiration of the lives and customs of the people of Catholic countries. The secret of this charm lies in the fact that they live by faith, that one may see re ected in their lives the splendor of the religion of Christ-a religion which in the words of Lacordaire, "binds our body, our thoughts and our free-will to the daily repetition of acts which form altogether the very tissue of our exist. By means especially of the ence ritual, the blessing of their children, their sick, their crops, their houses, their cattle, etc ; by public prayers and processions in time of drought, famine or pestilence; their natural desire for wordly happiness and prosperity is appealed to, and they are made to feel in a sensible manner that God is the Creator and Preserver not only of their souls but of their bodies and of their goods, that although the Church has chiefly in view their eternal welfare, yet, as our Holy Father has wel expressed it in the opening paragraph of one of his Encyclicals, she could not do more than she does if she had been established solely for their temporal They are made to realize that the curse pronounced by God in the garden of Eden affects not only their spiritual life, but the animal and veg etable creation as well, and that if the and, which was condemned to bring forth thorns and thistles, yields bountiful harvest it is solely due to the goodness of Him who alone gives the increase to whom belongs "the earth and the fulness thereof. Those thoughts have been suggested to my mind by the near approach of the feast of St. Mark, the day on which the Church blesses the seed. Among the farming community in Catholic countries, and in some parishes of Oa tario, the blessing of the seed is one of the religious events of the year ; but unfortunately in many places this praisworthy custom has not been established, or has fallen into disuse. I re member with pleasure the edifying spectacle that I witnessed last year on the feast of St. Mark, in one of the rural parishes of our diocese. The people turned out en masse bringing with them samples of their grain and vegetables to be blessed. High Mass was celebrated, at which the majority received Holy Communion. The pastor informed me that the visible effects of the blessing has often been so eviden as to attract the attention of Protest ants. He related to me the history of one remarkable conversion brought about by a potato - or rather a potato bug. A Protestant farmer noticed that every spring his Catholic neighbor took some of his seed grain to the church to be blessed. Actuated by curiosity or cupidity-for which we will forgive him ; for what farmer's heart is not touched by the prospect of a good crop ?-he put a potato in his neighbor's basket. That year the Irishman's pest was in evidence, but no beetle lit on this man's patch, while that of another Protestant neighbor was almost destroyed. Convinced that the priest's blessing saved his potatoes, he called upon him and asked to be instructed in the Catholic religion. He is now one of his best parishioners. Such incidents as this -and the fact that in Oatario we are suffering more and more every year from unfavorable seasons, calupillar plagues and such like-suggest the question : Why not draw more abundantly from the rich treasures of the ritual? Up to be relaxed. After pressing to his lips the present in many parts priests have the image of the divine and all pitying plenty and as many years of in Spain and Italy before made his voyage to Virginia,

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essentials of religion to the people, and thanks to the lively faith of the early settlers more was not necessary. But now-a-days the evil effect of the Proof the Master." testant atmosphere in which we live is manifesting itself in the misty principles of religion that actuate men in their lives as citizens, in the absence that the preacher should be trusted, it of that spirit of lively faith that recognizes in all the events of life the guiding hand of an all-seeing Providence, I know that it is expedient, owing to our surroundings, to dispense with many religious ceremonies Al beit, in that matter I think we pay a little too much tribute to human re-spect. I feel convinced that many of

the customs that are the expression the faith of the Catholic people might be revived amongst us to our own spiritual benefit and the edification of our dissenting brethren. F. O'S.

#### A PROTESTANT

On the Decadence of English Protest-antism.

The strength of the Ritualist movement in England is far better estimation ated from the confessions of ultra Protestantism such as we append ; than from the exultation of the Ritualists themselves, or the kindly interest of Catholics who have seen Ritualism so often the last halt of earnest truth eekers in their way to the Church. We must say, however, that the writer in Zion's Herald is sadly misin formed when he speaks of the move ment in question as "a carefully con-cealed conspiracy." Nothing could be opener and more assertive than the development of Ritualism. If the old type (f Protestant slept in England, it was not for want of "Mass" bells and 'Vesper" bells, and churchly chants,

and lively school children. But, to quote from Zion's Herald : While, however, the resolute and defiant tone of the English Church Union sufficiently reveals the magnitude and potency of a movement which has been gathering strength and volume "while men slept," the disclosure of the carefully-concealed conspiracy has found the Protestant mind wholly unpre The semi-despondpared to meet it. ent strain of the Protestant press and of prominent public men is by far the most ominous feature of the situation. Quoting from a private letter addressed to him by "an eminent member of Parliament," the editor of the British Weekly uses these words: "It is impossible to describe in too emphatic terms the gravity of the position. I honestly believe that the future of Protestantism in this land is now in the balance, and if we shrink back or speak in halting tones, woe betide us all !"-and remarks that from correspondents in all parts of the country he has received "similar ex-pressions of deep concern." "I agree with you," observes the mover of the address to the throne above referred to, "that the demon of priestcraft is now so strongly intrenched in the Church of England that it will require an almost superhuman effort to expel it. Nothing but a union of all the Protest ant forces of the country steadily and consistently directed to certain great ends can accomplish it." " If the bulk of the population," says the Methodist Times, "acquiesce in the reintroduction of essential Romanism, we have entered upon that final stage of decay which has been the unhappy lot of every other great empire since the We do not believe that world began. this doom awaits us. At the same time his is clearly not the hour in which we should rest upon our oars." Another-a distinguished minister of the

National Church in London-declares | and affection.

MYSTERIOUS AND DISTORTED

#### DREAMS. Their Fantastic Workings in the Mind Reason Resigns the Reins When ' to Fancy."

We travel in dreamland in haste sublime Not carlog for distance, seas, nor clime. The spirit moves forward on the double quic While the sleeping body may toss and kick. ick

In dreams-those fanciful visions or contortions of the mind during the hours of sleep — I never took much stock ; but they led me such a race last night, or rather this morning, that 1 cannot help noting the imaginary scenes enacted while the impression is vivid and strong in my mind. By the new inventions of this age we hear much of the speed by which the separated portions of the human race can ommunicate with one another, but udging from the achievement of last night's dream, I think those visionary movements of the mind, or the imagin ation or fancy, can carry us through space as quickly as the swiftest modern contrivance yet invented.

I was awake to full consciousness by the dawn of day, and yet no dreams had intruded upon my rest. I again slumbered for a few brief moments and in that brief interval, as the illusory imaginings of dreams count, I travelled from Quebec to the familiar haunts in Donegal, Ireland, where my boyhood days were spent. The picture of realism there presented, after an absence of more than thirty years, baffles description.

The fields, the lanes, the grass plots, edge rows, hawthorn bushes, the meadows and the big sycamore tree, in the "Quarry Hole," that we used to climb, and each familiar spot of the dear old playgrounds were pictured there in their natural and seeming re-Even the grave was forced to ality. give up its dead in order to restore the ond ones of the family circle. The fondly revered mother was brought back to life and apparent naturalness after her sleep of more than three decades, and every lineament and feature of face were as strongly marked as in the days of life and health, and inerchange of affections and ideas went on between the dead parent in Ireland and the sleeping son in Canada as though distance of time and space, and leath itself had never intervened. Bat alas! for the unreality, the wayward inonsistency and contradictory character of dreamy fantasies. I took an accus omed walk to the farthest limits of the farm and viewed with keenest observation the labors that were in progress especially in one well remembered field alled the " block hill," and returning thence to the old rooftree, I found everything changed, distorted and imost unrecognizable. 1 artition walls had been taken out, rooms had been enlarged and superb carpets had taken the place of much humbler coverings for the floors, and combined with this pretentious furniture and decorations, stiff and ceremonious nieces and nephews were gathered around, and they hardly noticed my coming, or they did it with a coldness that nearly took my breath away. I naturally and in-stantly resented this treatment, without any impassioned rebuke, however, but in chilly demeanor and stern reserve, and I began to feel a consciousness that the lapse of years had changed things at home and that the present day off-spring had lost a good deal of the Celtic warmth of feeling

smile, immediately expired and an of the seven fat and seven swered his next roll call in the peace-lean kine in the king's dream ful and eternal world in the presence down to this present hour, men and women and children have been moved to interest in the revelations, so-called, that reach us through the medium of dreams ; and while we live here in the flesh we will never be able to complete. ly dissociate ourselves from the magic and mysterious activities of mind and spirit in our sleeping and dreaming hours. We have no learned theories nor scientific propositions to offer in explanation of the phenomena, but we feel the innate power of that sleepless and restless mystic "spirit that can carry our imaginary vision, or what ever it may be called. across the Atlanic to old scenes and fond places in Ireland, while the body and senses rest in peaceful slumber in our Canadian abode, and yet be able to accomplish the feat almost in the twinkling of an eye, with a power to reproduce images that we think are real for the moment,

and capable of imparting to our senses feelings of pleasure or pain as the case may be, or, according to the vagaries neidental to dreamland, shaping, contriving and combining sets of incidents and distorted happenings that we ould never hope to compass or imagine in our alert and wakeful mo-It might be worth while to ents

make deeper research and to enquire whence comes this invisible prompter that puts those baseless fabrics before our mental vision without our consent or approval or control, and withal be ompetent to give them the substantial appearance of reality and fact, delud ng us with the presence of good things we fain would grasp, or making us wretched by contact with hideous obects we would wish to avoid.

The body, the reasoning faculties nor the will, have any active part in these fugitive movements which con vev us through time and space with lightning rapidity, nor are they reponsible for the pleasure or pain we experience. The senses and the body in their unconscious slumber may b oothed with sentiments of gladness at the prospect of some pretended good originating in the land of romance, or they may have to suffer untold agony at the approach of some dreadful combination of impending ruin, but they are meanwhile powerless to shak themselves free from the galling voke. for while we are bound fast in profound eep reason has ceased to be operative and fugitive Fancy holding the reins and having the "whip hand " can lead or drive as she chooses.

Last night millions of human beings esides myself may have been led away in their dreams on wayward adven tures without the prerogative of de lining the airy voyage, and the romantic manoeuvres in which they were forced to participate may have affected them either pleasurably or the reverse, according to incident and cir cumstance. Historical records show that many distinguished personage have had the whole of their after lives tinged and colored and in fluenced by the bare impres sions received in dreams. those creations of visionary and mythical structure, unsubstantial though they be, are not things to be lightly disposed of, but rather to be regarded as spiritual agents and messengers re minding us that human and materialis tic as we are prone to be, we are never theless spiritual creatures in essence and vitality, and, argue as we may our ultimate destiny is bound up with the invisible world beyond the grave -Wm. Ellison, in Buffalo Union and

DOESN'T HE KNOW HIS BIBLE ? The Rev. Dean Hodges, head of the

### seven THE GENESIS OF CONFESSION.

The subject of confession and absolu tion was discussed the other day in Boston by the Low Church rector of Trinity. Dr. Donald has been read-ing Allen's "Christian Institutions." He regards the confessional as the creation of the clergy, who, however, were justified by social conditions in those old days when the State had grown too weak to enforce obedience to the moral law. First, there was public discipline for sins open and known, and then the transition to secret sins was easy and natural. The whole practice was in accord with the prompt ings of human nature.

The Catholic contention is that the whole idea of confession and absolution is to be sought not in social exigencies but in the Gospel. Public confession in use in ancient times, was prescribed for certain public sins. It was pre scribed in that case not sacramental confession but a 28 88 8 part of the sacramental satisfac tion which was exacted for those sins It was always preceded by secret sacramental confession, by means of which the priest might form a judgment with regard to the necessity of a public confession of public sins. That sacramental confession belongs to the early days of Christianity and was not in vented by the hierarchy after the fall of the Roman Empire is plain from the testimonies of the Fathers collected in Waterworth's "Faith of Catholics." Living as they did only a little removed from the Apostolic age, their evidence in matters of faith and practice is of tremendous importance and their words point to but one conclusion.

It is all very well to talk about human nature in the olden times. The fact is that the sense of individuality was quite as robust and personality was quite as deep in the average prim itive or mediaeval Christian as it is to Looking back upon the history of the world, and remembering what confession means to the average man, we feel warranted in saving that no power short of that which converted the world could have brought men to submit to an obligation so repugnant to man's natural make and inclination. Providence Visitor.

### CONVERSION OF A BAPTIST MINISTER.

Rev. Avery M. Charpie, of Indian apolis, Ind., for twenty-one years a minister in the Baptist Church, has re-

nounced his Protestant faith and be-come a Catholic. Mr. Charpie's last pastorate was the River avenue Baptist Church, West Indianapolis. He also built Woodruff place Baptist church. For four years he was city missionary of the Baptist denomination. He live at 517 North Keystone avenue.

Mr. Charpie says that his determination is the result of long and careful study

"The fundamental reason which in spired me to change my faith," he said, "is the fact that I believe that the Catholic Church is Christ's Church. I had always believed that Martin Luther was an inspired messenger sent to purify the Church. I am now convinced that there has been a great-er reformation within the Catholic Church herself than has taken place outside "When I made my first profession

and was given my first instruction I remarked to the Father that these were the things I had always believed. The Catholic Church does not believe that

the Protestants are doomed. There is less of hatred and intolerance in the Catholic Church, though this is not oopularly believed, than there is in

### NOTABLE CONVERSIONS.

Following is the list of important conver-tions recorded since our last issue. Among those from abroad we have heard of the reception into the Church of Lady of the reception into the Church of Lady Cotton, widow of Admiral Cotton of the English Navy; Mrs. Herbert of Mackross, Kenmare; Hon. Ashley Moreland Eden, half-brother of Lord Auckland; Miss Winifred Mary Chapman, Ramsgate, London, married to Mr. Brandon J. Long, a journalist of some note; Mr. E. Vokes Mackey, the son of Mr. James Vokes Mackay of Doblin; Ray, Mr. Wilson e Mackey of Dablin; Rev. Mr. Wilson, a former cura'e of a Ritualist church in Liverpool; Doctor de Vecker, an eminent culist in Biarritz, France: the Countess de Bance, whose husband is well known to our Holy Father, Leo XIII, who has accorded him some very special privi-leges; the Ray. A. W. Bannet, M. A., a recent cirrate in St. Gabriel's Caurch, Liv-erpool; Rev. A. W. Milton, formerly Vicar of Stowmarket, Suffolk, and later at Dunstable, England; the Earl of Buchan, recently deceased; Mrs. Austin Lee, an American lady, wife of an attache of the British Embassy in Paris; Mrs. Mariotte, another American lady, together with her Allother American lady, logether with her bildren, recently received into the Church in Rome, and three young Gar-man ladies, sisters, also received in Rome by Most Rev. Monseigneur Granello, Commissary of the Holy Office.

Commissary of the Holy Office. The conversions at home have been no less numerons and remarkable. Among those most talked of are: the Hon. Walter McHenry, son of Jadge W. H. McHenry of Des Moines, Iowa, descendants of Patrick Henry of Revolutionary fame; Mr. Avery B. Charpie, formerly a Bap-tist minister of Indianepolis; Mr. Hartley Version, an Evalick emptement rea Keenion, an English gentleman re-siding in Mexico, and two native residents of Mexico, Mr. Thomas E. Pratz at Chihuahua, and Miss Marcelina Campos, directress of the Pablic schools of a town in Jalisco; Miss Susie Muir, daughter of the late D. K. Muir, one of Detroit's most prominent citizens; Miss Elizabeth Kilsyth Living-stone of New York; Robert Thomas Nichol of Toronto, a former minister of the Protestant Episcopal Church in New York, and Dr. Nicholas Bjerring the Greek priest who established the first Russian Greek Church in New York, and later beame a Presbyterian.

During a recent mission for non-Catho-lics given by the Redemptorist Fathers in Marine City, Mich., twenty converts were eceived into the Church. Cardinal Gibbons confirmed thirty-five converts dur-ing the administration of this sacrament recently at a church in Baltimore; and a emarkable band of converts were bapitizad during February, at an infirmary in charge of the Sisters of Mercy at Charleston, S. C. They were some of our sick soldiers who had been nursed to health by the good Sisters and spiritually nourished through the ministrations of Father Charles Wood, the chaplain. light were baptized at one time, and thers were since received. At the Gesu Church in Milwaukee, Father Ross win-kel, S. J., has in charge a promising class of inquirers, who it is expected will shortly be safely housed within the fold. -The Missionary.

#### RUDYARD KIPLING ON AMERI-CAN PREACHING.

His Description of a Sermon in a Pro testant Church in this Country.

Some years ago Rudyard Kipling at-ended services in a prominent Protestant church. Later the following description

of his experience appeared in the columns of an English publication : "Sunday brought me the queerest ex-perience of all—a revelation of barbarism omplete. I found a place that was officdescribed as a church. It was a rcus really, but that the worshippers did not know.

"To these things and a congregation of savages entered suddenly a wonderful man, completely in the confidence of their God, whom he treated colloquially and ploited very much as a newspaper reporter would exploit a foreign potentate. But unlike the newspaper reporter, he never allowed his listeners to forget that and not He was the centre o

it as his conviction "that if the pre sent agitation be allowed to subside, as it already shows signs of doing, it will be a dire calamity to the Protestant cause, and will result in the per manent entrenchment of that Neo Anglicanism which is utterly opposed to the genius and historical position of the English Church."

And yet, imperative as is the need of united and decisive action for the salvation of an imperiled Protestantism, the hindrances to harmony and co-operation are many and seeming ly insuperable. The distinguished Queen's Counsel, Mr. Augustine Birrell, and his numerous following believe that the only adequate remedy is dis establishment. From this consumma-tion, however, the Evangelicals within the Church shrink with unaccountable dread ; and while the Queen's known fear of disruption in the Church makes her ministers timid and temporizing, and lean to a policy of drift and delay the astute and sagacious leaders of th Romanizers gain credit for courage sincerity and a self-sacrificing spirit clamoring for the separation of Church and State for the sake of spirit ual freedom.

#### An Incident of the War.

Felix Andrew Reeve recently wrote An incident occurred in the Santiago campaign that may not be unineresting to some of your readers. The day after the battle of San Juan a young soldier, Sergeant Ernest M. Reeve, of the Sixth cavalry, who had carried the banner of his regiment in the charge up the now forever memorable hill, was proceeding through the dense thicket of undergrowth for a bucket of water. By the side of the bucket of which the spring he found a will continue so till the end of time. boyish looking soldier, whom he had And minds and hearts will be swayed never seen before, mortally wounded. He inquired if he had a crucifix. The by the romances and fantastic vapors sergeant handed his rosary which he and imaginings that pass through He inquired if he had a crucifix. The had carried amid the hail of Mauser their minds in such weird forms and bullets. The dying man eagerly combinations during their sleeping seized the chaplet in a grip never to moments. From the ages when the be relaxed. After pressing to his lips seer was able to foretell seven years of

The tension of the situation became more painful until relieved by the lovbridge Mass. presence of the restored parent afore-Lenten season just closed, a ser said, when conversation flowed again historical lectures in St. John's Mem with affectionate geniality. But this did not last long, for another social Reformation. storm was brewing, and I was literally reported, it appears, in a local paper, getting into "hot water." I had asked mother the name of a certain kitcher

and some of our readers sent us last week copies of this paper, containing utensil and had gotten the required in the first and fifth of the series, with a re formation, and I was in the act of pour quest to notice the lectures. ing boiling water into it when rude lifth lecture the Reverend Dean tells interupted by the command of a broth er, still in the flesh, to "be quick about divorce from his first wife, as fol My rejoiner was prompt and to lows :the point, but unfortunately it was "The marriage laws of Leviticus were held valid in all Christendom. Thay plainly forbade a marriage with a deceased husband's brother. In order that such a marriage might take place the Pope must grant a dis-pensation. He must set aside what all men held to be the law of God." couched in very profane language, far more forcible than polite ; in a word I gave him and the rest of the onlookers "a piece of my mind" in the most vigorous style of English that I could command, and with a force and direct-Allowing the dean to judge the case ness not habitual to me in my waking of Henry VIII. by the Bible law, we hours. It was a regular torrent of deny that the law applicable to the passionate abuse and resentment case can be found in Leviticus, to against undue interference with the act of a brother and at the same in Deuteronomy xxv., 5. And that law says just the contrary of what the time a visitor come back from a foreign land, and, strange to say, as proving the instinct of our inherent dean savs. It is, according to his own King James' version, as follows :elfishness and the pride we take

in gaining the mastery over an opponent, I felt no after regret at the severe chastisement I had inflicted; but rather gloried in the way I had expressed myself. It was the imaginary and visionary vehemence of the onslaught that awoke me. And now I am writing my impressions under its lingering effects, although under the light of the noonday sun and in full consciousness of my individual wakein fulness

As long as the human race exists there will be dreams and dreamers. It has been so from the beginning, and it Heart Review. and influenced and deeply impressed

the Protestant. Episcopal Theological school in Cam

In the

"I will have to begin again at the gave, during the beginning with my education. I have read history with the idea that the reformations were inspired. I shall now orial church in the same city on the have to read it with the idea that they These lectures were ere errors.

Rev. Charpie has connected himself with the Catholic book store of Krieg Bros., and is working on the beginning of a circulating library.

us why and how the bluff Harry sought ROOM FOR ALL IN THE CHURCH.

> The Rev. A. A. Murphy of the Second Presbyterian Church of New Bruns-wick, N. J., in a recent sermon said :

"Oh! why do we Christians criticize and disagree with each other as we do? The field is the world, not the Church! Isn't there enough evil in the former for us to combat, without turning our arms against each other? Think of the awful forms of evil in our own hearts; of envy, anger, pride, selfishness, appetite and greed! Look at which he refers us. It is found rather

evil in our own hearts ; of envy, anger, pride, selfishness, appetite and greed ! Look at the disorders of society. What is that black cloud upon the horizon so menacing in its aspect ? Let all who believe in law, order, God, Roman Catholic, Protestant or any-thing, unite against Anarchy ! What are the little differences that separate us com-pared with the overwhelming mass of un-belief, worldliness, agnosticism, irreverence and irreligion that threatens to engulf us all in its black depths." Vae horther, unite by coming into

"If brethren dwell together, and one of them die, and have no child the wife of the dead shall not marry without not a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother to her." Yes, brother, unite by coming into the Roman Catholic Church, where all doubts will be quieted, in the true faith, and where all can fight shoulder Arthur died childless, and Henry, to shoulder against the evils of which according to the Scriptures, ought to marry the widow. Here we have the you complain. It is the sectarian spirit which has helped agnosticism, astounding spectacle of the head of a infidelity and atheism to grow. If our Protestant theological school lecturing separated brethren were all united public on the law of God, telling his audience that he is quoting the law of God from the Bible, and yet the Bible says that the law is just the contrary of what the reverend dean says it is. The dean evidently does not know his Bible. - Sacred

Sir Walter Raleigh cannot claim the honor of having brought the potato to Europe. It was brought by Catholic Catholic here hath any rest itself ! O Centre and Source of light and strength ! O Spaniards from Quito, South America, planted and used many years as food in Spain and Italy before Raleigh Fullness of all things ! I come back to join myself to Thee !

ion. With a voice of silver and, with imagery borrowed from the auction room, he built up for his hearers a heaven on the lines of the Palmer House (but with all the gilding real gold and all the plate-glass diamond), and set in the very cen-tre of it a loud-mouthed argumentative, very shrewd creation that he called God. One sentence at this point caught my de-lighted car. It was apropos of some ques-tion of the judgment and ran :

tion of the judgment and ran: "'No! 1 tell you God doesn't do busi-ness that way.' "Then I escaped before the blessing, desiring no benediction at such hands.

desiring no benediction at such hands, The persons who listened seemed to en-joy themselves, and I understand that I had met with a popular preacher. "Later on, when I had perused the sermons of a gentleman called Talmage and some others, I perceived that I had been listening to a very mild specimen. Yet that man, with his brutal gold and other idea his housing in the regelet aligner. silver idols, his hands-in-the pocket, cigar in-mouth and hat on the-back-of-the-head style of dealing with the sacred vessels style would count himself, spiritually, quite competent to send a mission to convert the Indians. "All that Sunday I listened to people

who said that the mere fact of spiking down strips of iron to wood and getting a steam and iron thing to run along them was progress, and the network of wires overhead was progress. They repeated their statements again and again."

### A REMARKABLE FAMILY.

Death has again called attention to what is probably the most remarkable family in the history of the Church. An uncle of Cardinal Vaughan's has just died -a Jesuit; another uncle is the Bishop separated brethren were all united with us under one head, the devil would be less successful in his work among men. Let the well meaning of all religions come to us. Holy Mother Church has room for them all within Church has room for them all within Church has room for them all within her sheltering arms.—Sacred Heart Review. Lord, I have tried how this thing and that thing will fit my spirit. I can find nothing to rest on, for nothing here hath any rest itself! O Centre and Source of light and strength! O Has there ever been in the history of the Church a family more fruitful of religious vocations ?-Ave Maria,

### THE CATHOLIC RECORD

### ed Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XXIX.

An eminent statesman and jurist of our country, who is pleased to regard my papers on Allegiance as important permanently valuable, suggests that I may have somewhat overshot the mark in emphasizing too strongly the redundance of prerogative beyond the law in the elder English royalty. And indeed the Revolution of 1688 by no means converted England from an ab-solute into a limited monarchy. An absolute monarchy it never was, but from Edward IV. to Elizabeth, and even down to James II., it had verged dangerously near to one, especially by the use of the King's dispensing power. 1688 finally abolished this, and thus, for this ebulliently Protestant nation, confirmed the dictum of the Canon Law, quoted by Las Casas Philip the Second : "The true Rex is Lex."

To revert to the thread of my last week's discussion. Bishop Mallalieu, of the Methodist Episcopal Church, is cited by a Lutheran magazine of Ger-many, with decided, and very natural dissatisfaction, as saying to a minister of his charge: Brother, you have had excellent success among the Japanese of California this last year. Now, this coming year see that you convert twice as many to "Christ and Methodism." Whether Bishop Mallalieu said this or not (and I can not insist upon so round about a testimony) we all recognize the familiar Methodist style of speech Now, used by a Methodist, what would it mean? Let us consider first what a similar expression would mean if used by a Catholic

Say that a Roman Catholic priest had been successful among the Japanese or Chinese of San Francisco, that his ordinary, the Archbishop or the Vicar-General, said to him : "My reverend brother, I hope that this next year God will give you twice as rich a harvest of heathen souls converted to Christ and the Church." What would this mean, in the mouth of his Most Reverend of Very Reverend Superior ? Would it mean to set forth Christ and the Church as two coordinate divinities, a God and a goddess, and to express a hope that the heathen would not only be converted to Christ, but also to the associate power, as a distinct centre and object of allegiance? Certainly not. Such a blasphemy would be abhorrent to every true Catholic soul.

much more so than of Orientals. East-What then would it mean ? Cardiern Christians have undoubted orders nal Manning has clearly explained this, in his letter to Doctor Pasey. Six of the seven sacraments are validly enjoyed among them, and the seventh He is supported also by Cardinal Gib bons, in "The Faith of Our Fathers." in extremis. Indeed, remarks the learned Doellinger, the Roman doctors They do not make any innovation up--though apparently not the majority on familiar Catholic doctrine, but they of divines throughout the Reman Cath explain it very distinctly. What they say is in substance this, amplified by olic world-maintain that the separated Greek and Russian Bishops enjoy kindred statements of Archbishop Ire the power of the Keys, which implies the validity of all seven sacraments among them at all times. This seems land. Doctor Schanz, and many other distinguished Catholics. Let the gos pel message be proclaimed in its ut-most generality, as signifying that to agree with the tenor of the Vener able Emmerich's visions, whose judg-God has given to us eternal life, and this life is in His Son. Now all elect ments, as we know, come from the very heart of orthodoxy, at once broad and strict. My honored friend, the souls that hear this message, "the men of good will," may be expected to late Bishop Gilmour of Cleveland, asaccept it. Such a readiness we find in sured me that the sounder view ex-Cornelius the centurion, and in the "much people" whom the Lord had in tended this power also to the heretical Eastern Bishops, the Monophysites and Nestorians. Moreover, the Greek waiting unconsciously, but and Nestorians. Moreover, the Greek and Russian Churches are not treated Corinth with anticipative obedience, for Paul's preaching, or those " ordained to eterby Rome as heretical, but only as schismatical, while many Catholic who accepted Paul's message nal life. in Macedonia and in Asia Minor. writers are disposed to regard even Now these received the Gospel at first undertaken to explain it at large, they from Catholic communion by unhappy would have fallen into all manner of heresies, not of intention but of expres-sion. The polity, the doctrines, and most of the sacraments of the Church were developing into distinctness of expression rather than conclusively settled into shape. The apostles con-tented themselves, in the urgency of their work, with the indispensable minimum. Christians were conscious of having received a divine deposit, but as yet held it rather in feeling than in thought. Yet, receiving it with faith and love and contrition, they were justified men and women. Their were justified men and women. sanctification was begun, and multitudes of them received the gift of perseverance unto eternal life. Yet most of them would have been far inferior in the explicit knowledge of Christian doctrine to any intelligent Catholic child of to-day who has gone through his catechism. There could not be an explicit knowledge of Christian doc trines until the Church had defined them, which, as we know, is a continuous process to this day, the magister ium acting sometimes more, sometime less formally, but being always the same magisterium. As Cardinal Man-ning remarks, the genuine and justifying acceptance of the Gospel does not fying acceptance of the Gospel does not necessarily imply a knowledge of the Catholic Church, much less of the Primacy. The Holy See, as we know, in the Encyclical to the Bishops of Italy of Aug. 10, 1863, goes much farther than this ; yet this suffices our present necessity. Yet we shall soon see how far this is from treating Church, Sacraments, or Primacy, as things to be taken or left at pleasure. The Church and her ministers often use very free language, because so thoroughly centred in the conscious-ness of her Divine necessity. The primitive disciples, however, were all baptized. They were also all received into the Communion of the Apostles, and led forward by them and by their successors into a steadily in creasing distinctness of knowledge and fulness of spiritual life. Yet, say the two Cardinals, in agreement with universal Catholic teaching, a man may accept the Gospel in faith and love, and therefore justifyingly, who does not even know there is such a thing as

# FIVE . MINUTES' SERMON.

Third Sunday After Easter. DEATH-BED - FAREWELL IN DEATH,

baptism, or knowing it, may, through defect of apprehension, or the invinc-ible force of adverse training, deem it

superfluous. Pius IX. has energeti-cally and publicly insisted that the ex.

cusing effects of invincible ignorance

should be extended to almost all the re

sults of education in wrong opinions, if

them. Nay, as has been remarked by

could fail to view it as a matter of the

gravest moment that a Christian con-

vert should be also a Catholic convert

in visible and conscious communion

must be regarded as of momentous im-

portance in the case of Protestants,

MEETING IN HEAVEN. A little while, and you shall see Me." (John

conjoined with evidences of humility and candor. A man may also be wholly ignorant of the history of the Catholic Church in its real development Our divine Saviour is about to leave the world ; the disciples are over whelmed with sorrow, therefore He lovingly addresses them in these lovingly addresses them in these touching words: "A little while, and and of the ground of her claims, and touching words: "A little while, and you shall see Me;" yea, see Me in the land of peace and joy, where I precede you to prepare a place for you. My dear Christians, sooner or later, the time will come when you, too, must bid farewell to the world. But may be therefore entirely indifferent to them, or even prejudiced against eminent Jesuits, and other divines, with the full approbation of the Order, and of the Church, it is possible for a Protestant, without any fault of his own, to have been trained into so inwill you, like Jesus, be able to console those dear to you by the happy assur tense a dislike of the Catholic Church ance of meeting in Heaven? The that he would sin in listening to her answer is yes or no, according as you now live and will one day die.

ministers. Moreover, as explained in the Catholic Dictionary, a Protestant, An example of a sad departure from who, justified in baptism, has since fallen into mortal sin, may be reasonthis world is related in the fourth book of Moses. Dathan, Core and Abi ably viewed as recovering a state of grace by true contrition, although with ron rose up against Moses. When Moses summoned them before him, to to explicit desire of the sacrament of lead them back on the right path, they Penance, having never been trained answered impudently : "We will no come." Then God Himself passed " We will not to view it as such. In this case, re-mark the Editors, the implicit desire, judgment on them, commanding the involved in his loyalty to Christ, takes the place of the explicit desire. The whole people to separate themselves from the rebels. When this was done : from the rebels. When this was done : "The earth broke asunder under their Venerable Katherine Emmerich refeet and opening her mouth devoured marks that, to a loving soul, the Protestant Communion, though no true them with their tents and all their Eucharist, secures a spiritual strength, substance, and they went down alive though not the Eucharistic graces, if into hell, the ground closing upon it helps the ardent desire for Jesus them, and they perished from amo Christ, being received in good faith. people, but all Israel that was the All such faith, however, is in constant danger of being lost, because not nourstanding round about fied at the cry of them that were perishing, saying : by the Sacraments, guarded by "lest perhaps the earth swallow us also." (Numbers, 16, 31–36.) Truly, this is a warning example for all who the Pastorate, and kept within right bounds by the Primacy. Nor could the doctrine of invincible ignorance, or of rebel against God's holy ordinances. innocent prejudice, or innocent neglect who notwithstanding all the warnings of God's ministers or well meaning friends, reply: "We will not come." The sinner will not come to hear the of baptism, have had any possible application to the primitive disciples. Yet, although this may all come to word of God, he will not come to assist pass, and doubtless does come to pass in multitudes of instances, and although, devoutly at the holy sacrifice of Mass, as the Canon Law, following Saint but there will be a time when he must Augustine, explains, Catholic Chriscome to lie down on the bed of death, tianity goes far beyond the visible limits of the Catholic Church, yet as-suredly no Roman Catholic divine he must come to pass into a terrible eternity.

Represent to yourself the bitter and awful farewell of this unhappy being. Wheresoever he casts his eyes, he see dreadful despair grinning at him. Before him, he beholds the dark grave with the See of Peter. Above all, this into which he must descend, to return to dust, to putrify. Above, he per-ceives the terrible judgment-seat of God, before which he must appear. In his soul he sees towering, like moun tains, the sins and transgressions for which he must now render an account. Near his bed-side he beholds the devil exclaiming with scornful laughter 'Welcome, my dear friend, I shall now take you to your fiery abode ! Before him he sees his wife and children crying, weeping and wringing their hands in despair, seeking from him a final consolation, but alas ! how shall the dying man give it-he, for whom there is no longer a consolation ? Shall he point to a future meeting in eternity? Yea, a happy meeting in hell! Or shall he assuage their grief by the salutary instruction which he leaves them? Ah, the poor man! During his life he has only scandalized them by word and example. Ah, truly, a frightful leavetaking from the family! What a meeting there will be in eternity! He will, indeed, meet again those who have been near and dear to him in this life, whose souls he has infected and murdered by the scandals of his wicked life. In hell, they will all be re-united to curse, to lacerated him as the author of their damnation, for all eternity, to call down upon him the vengeance of God. Behold, dearly be-loved Christians, this is the farewell of the wicked, their meeting in eternity. How different is not the farewell and death-bed of the devout, virtuous Christian. He, too, sees indeed, hot tears flowing, hears painful sobs and lamentations, he, in a measure, fears the sad farewell. He is troubled, however, not so much about himself, for he has always fulfilled his duty as a Christian, and therefore he confidently commends his soul into the hands of a merciful God, -but about his children Will they persevere in the path of vir-tue; will he meet them all on that great day of judgment? Hence, with his remaining strength, he gives them his last salutary instructions, and amidst tears admonishes them faith fully to preserve until death the prec ious gift of faith and innocence. He also leaves them a sweet consolation. Behold, he says, we shall be separated only a little while; soon we shall meet in joy and happiness, never again to be separated. Only a little again to be separated. Only a little while! Dear children, think of this in the warfare and dangers of sin ! little while ; do not forget this in trials and tribulations? Yes, only a little while, and we shall be reunited. A silent blessing then trembles on his lips, and with beaming countenance he breathes forth his soul to go to his God. to his father in Heaven. Behold, thus dies a child of God. thus departs this life the noble Christian who has loved and honored his Saviour. Now, my dear Christians, choose be tween the two farewells in life and the corresponding meeting in eternity. If you follow the example of those who "We will not come," then doubt Say : not, a terrible separation and meeting await you. If, however, you consider, with Jesus, this temporal life as only a little while, and despise the perishable pleasures, then rest assured you will meet your children and relatives in joy and happiness, you will see all the saints and elect of God in their glory, you will see your Saviour who longs for your coming. Persevere then, my dear Christians, persevere unto the with Jesus, this temporal life as only a

end. The words, "only a little while," will be for you a safe guide to an eter-nally happy meeting. Amen. THE SACRED HEART OF JESUS.

The following editorial article is from the New York Mail and Express :

"There are men and women who grow kind as they grow old-warmer and fuller in sympathies as life ad-vances. On the other hand, the tendency is to freeze as the blood moves more slowly. Organized charity can generally secure ready response in the shape of money. But the personal kindness that is at once the charm of life among equals and the grace that prevents offense in the minds of dependents is not easy to preserve. The very prosperous to preserve. The very prosperous man, as a rule, grows imperious in to his own way. The little affability that he has left he saves up for men stronger than he. His clerks, the younger men who do his bidding in manner. He has become accustome various agencies and must meet personally, are not impressed with the sway of the spirit of the gentle Jesus in him. His austerity goes a long way toward discounting his religious professions. He seems cold hearted. He is cold hearted. He may be a thou sand miles from an 'infidel,' but he preaches infidelity without intending

"The influence of the 'lowly Nazar ene' was certainly a softening influence. Himself the loftiest personage that ever appeared on earth, He yet ondescended to men of low degree. His was not an exclusive spirit. The reign of Christianity is therefore essen tial to a true democracy. No simula tion of equality will do in a republic. We are equal in rights and we must preserve the sentiment in the heart. It may be safely said that the only way that this is possible is by that 'charity' or love which was so gloriously sung in St. Paul's poem. The spread of the Christian religion is the sole guarantee of the continuance of the experiment in popular government which engages us. We love to talk of the high moral principle which actuated us in liberat ing Cuba and the Philippines. But unless we mean nothing except pathos we mean a kind, gentle, loving wish for the welfare of our fellow-man. We love man as man. This was the old-fashioned talk of the colonial days. No man blushed to use such language a hundred years ago.

"Americans grow austere. The rush has made us brusque. Kind speech is lacking and 'orders' are fired at employees. Business is a machine. The noise is the clank of steel and grind of cogs. So intense is the competition that only efficiency ounts, and mercy has little influence Fewer are the men of years and pos ition who take young men in their employ into their intimate friendship. The old men in too many instances u the young men, that is all. And as in the nature of things an elderly man loses his friends by death, he himself becomes' solitary and acerb. God is avenged for his neglect, for the idolatry of materialism chills to the bone. There is actually an idea abroad that the play of the affections impedes business activity. If one has been saturated with this idea all day down town, it is sure to show at night up town, in the home. The tremend ous increase of litigation, of which we do not remember to have seen much current criticism, is an index of the decay of kindness.

"Once in the history of the world there appe that all the rains of night could not quench its fires. Once there has been stretched out to us a Hand so warm that it faltered not at the clammy touch of the dead Lazarus. The unspeakable value of a close association with Jesus Christ is the com municated warmth. It is not neces-sary to be dogmatic. It is necessary to be constantly reading of Him. No hard pushed man can afford to let the day pass without standing for a mo ment with the Good Samaritan group The thrill has gone through all the earth and saved us from savag-ery. That series of pictures shown us in the New Testa-ment has been like fire kindled in winter. It changed the loveless classic age. Has it, as a force, even had a sufficing substitute? Have secular poems or music or art ever been able to control the selfish, ageing human heart as these simple stories o the pitying Jesus have done? Nor is there in the contemplated kindness of other men the mystic influence that His life possesses. The claims of the strictest theology seem established. New Testament in the breas pocket keeps the heart warm by miracle."





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A WORD ABOUT THE HOME.

We once heard a Baltimore priest, a man of much experience and an ardent advocate of parochial schools, allege as a reason for their maintenance the fact hat very many of our people have no homes in the genuine sense of the word. Their "homes" are mere eating places and sleeping places, utterly lacking in the influences which make for the betterment of the family. The home according to God's intention is a school in which boys and girls are to be trained up to become faithful members of the Church and useful members of society. This is a fact about which many parents give themselves absolutely no concern, and the results are such as almost to make one despair. The responsibility rests, we think, in the great majority of cases, with the mothers, whose habits of slovenliness and disorder in family arrangements kill out the home in-stinct which bind children to their parents during the time of their moral Christ. and physical development, and drive them to seek the comfort and relaxation they naturally crave for in surroundings more or less dangerous. Barrooms, theatres, cheap dances, the streets — these things are pleasanter than the squalor of home, unswept and ungarnished. Bright, clean, [wellordered rooms and warm, comfortable meals encourage domestic life and strengthen domestic ties. Homes can be made attractive without being luxurious, and cleanliness costs next to nothing. A little experience in the visitation of parishes compels us reluctantly to admit that the taunts flung at our people by out-siders are not always unfounded ; and we have sometimes thought that at every women's mission there ought to be a few strong conferences on housekeeping. Can any good come out of nere a ci rarity that one feels like taking off his hat to it, where a whole family comes in from the mill toppartake of a dinner of canned beef, store bread and Paw tuxet water at a table still littered with the remains of the breakfast, because the mistress of the house was to lazy or to busy kalying among her neighbors to prepare an inviting meal, and where the priset, an inviting meat, and where the press, when he calls, can hardly find a safe place to deposit his hat. These details are hardly in keeping with editorial dignity, but we feel that they ought to be emphasized in the interests of the spiritual and social well-being of a considerable section of our people. Shiftless boys and wilful girls, the habit of disregarding domestic ties and duties are the inevitable result of qualid uninviting, slovenly homes. Providence Visitor.

host and

WHAT THE DIFFERENT PARTS OF MASS SHOULD REMIND US OF.

APRIL 22, 1899

The "Confiteor" denotes the repentance and preparation we ought to have when we assist at the holy mysteries. and puts us in mind of many faults we have committed, for which we ask pardon from God.

The "Glorio in Excelsis Deo" puts us in mind of the hymns and praise which the angels sung at Christ's nativity

The "Collects " signify the prayers which our Lord made in the temple when He went with His Mother and St. Joseph to Jerusalem, there to worship His Heavenly Father.

The " Epistle " resembles the preach ing of St. John the Baptist.

The "Gradual," the penance which ensued among the good people upon that preaching. 'The "Holy Gospel" betokens the

holy preaching of our Saviour Jesus

The "Offertory" denotes the great promptitude and fervent affections of a deliberate will which our Saviour had during His whole life, offering Himself to God, His Father, for our redemption and to suffer death for us.

The Orates Frates and the secre prayer signify the retreat of Our Re-deemer, when He retired into the desert of Eshraim, where He treated secretly with His disciples about His death and passion. The Preface and Sursum Corda sig-

nify His triumphant entry into Jerus alem, where the devout people received Him with great acclamations of joy, saying Hosannah in the highest.

The Canon represents His prayer in the garden, the agony and sweating of blood He endured, and how all His disciples left Him. The sundry crosses the priest makes

the Monophysites and Nestorians as not heretical in fact, but separated misunderstandings of the force of terms. As this review has rightly re-marked, Oriental Christianity has never diverged from the general Cath olic system, and needs only acceptance of the Primacy to come into full unity with Western Catholicism. Docto Lambert, indeed, has not spoken un advisedly in declaring that the breach between Rome and Constantinople hardly involved more than this patriarchate itself in the sin of schism, that the dependent Bishoprics were in-cluded in the rupture by a kind of physical necessity, so that Oriental Christianity generally can not well be viewed as formally schismatical, but rather as materially so. Moreover, as well observed by the Western Watchman, the Greeks have long been not unreasonably irritated by injudicious obstinacy in trying to Latinize them, giving occasion to the wise endeavors of Benedict XIV., and now of Leo XIII., to soothe these not unnatural suspicions by assurances that the Supreme Pontiff has no thought of approving such superfluous proselytism, but will make it his business to hold it under. As the Watchman observes, when once the Orientals are permanently convinced of the good faith of Rome in these assurances, reunion will have lost much of its difficulty.

We will next consider how very differently the case stands as between Rome and Protestantism. If the Holy See can not treat even the separated Eastern Christians as Catholics except with such careful precautions as we shall soon have to note, now much less Protestants !

Charles C. Starbuck Andover, Mass.

That which you behold with the eyes of faith is more certain than that which you behold with your own eyes.—Ven de Blots, Q. S. B.

### Itching Piles.

Itching Piles. False modesty causes many people to en-dure in silence the greatest misery imagin-able from itching piles. One application of Dr. A. W. Chase's Ointment will soothe and ease the itching, one box will completely care the worst case of blind, itching, bleed-ing or protruding piles. You have no risk to run for Dr. A. W. Chase's Ontment is guar-anteed to cure piles.

Wherever there is contest as be tween artistic and moral beauty, un less the moral side prevail all is lost Let any sculptor hew us out the most combination of tender ravishing combination of tender curves and spheric softness that even stood for woman, yet if the lip have a certain fullness that hints of the flesh if the brow be insincere, if in the minutest particular the physical beauty suggest a moral ugliness, that sculp tor, unless he be portraying a mora ugliness for a moral purpose, may a well give over his marble for pavingstones. - Sidney Lanier.

#### Have you Catarrh?

### THE POPE'S PHILANTHROPY.

There is a fine phrase of Mr. Gladstone's, which came from him once when conversing with the writer of some book, about Daniel O'Connell, the great Irish national leader, whom Mr. Gladstone had known well in his young parliamentary days. Being asked what he considered O'Connell's most striking characteristic, Mr. Glad stone paused for a moment and then said : "His most striking characterissaid : tic seemed to me to be a passion of philanthropy." A passion of phil-anthropy ! The words would apply with absolute accuracy to Pope Lee XIII. Philanthropy, indeed, appears to be with him a passion. There have been political Popes and theological Popes, but Leo XIII. is above all things a philanthropic Pope. Some of the great social movements which came up during his time, might well have in timidated a less heroic spirit.-Justin McCarthy.

A Member of the Ontario Board of Health says:

Health says: "I have prescribed Scot's Emulsion in Consumption and even when the digestive powers were weak it has been followed by good results." H. P YEOMANS, A. B., M. D. z. Look out for the first signs of impure blood-Hood's Sarsaparilla is your safeguard. It will purify, enrich and vitalize your blood.

after the consecration are mystical representations of the many grievous torments which Christ endured in the accomplishment of general redemption on. The Elevation of the Host and Chal-

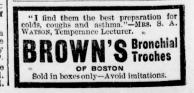
ice denote the lifting up of Christ on the cross ; and inasmuch as the Host and Chalice are exhibited apart, the ceremony declares the separation of Christ's soul from His body, and His blood from His veins.

The division of the Host into three distinct parts shows the three sub-stances of Christ, viz. the divine of His person, the spiritual of His soul, and the material of His body; and put inwhereas one of the said parts is to the chalice, and as it were, buried therein, thereby is signified Christ's body in the sepulche; likewise its mingling with the blood demonstrates that the divine personality was never separated, either from His soul in the descent into hell, or from His body ly ing in the sepulchre.

The Pax and Agnus Dei makes us call to mind that our Saviour ( being the innocent Lamb without a spot ) has reconciled us to God His Father by His death and passion ; accomplishing His triumph at the resurrection, being the true Paschal Lamb.

The priest's benediction, given at the end of the Mass, represents the particular recommendation where Christ did recommend His Church at the rendering of His soul into the hands of His heavenly Father.

What can be more unkind than to ommunicate our low spirits to others, go about the world like demons, poisoning the fountains of joy ? Oh, the littleness and meanness of that sickly appetite for sympathy which will not let us keep our tiny Liliputian sorrows to ourselves.



### APRIL 22, 1899

# OUR BOYS AND GIRLS.

What Makes a Boy Popular. It is but natural that all boys wish

to be popular, and thus wield as large an influence over their companions as possible. A writer has given the

possible. A writer has given the secret of popularity in the following: "What makes a boy popular? Man-liness. During the war how schools and colleges followed popular boys! These young leaders were the manly boys whose hearts could be trusted. The boy who respects his mother has leadership in him. The boy who is careful of his sister is a knight. The boy who will never violate his word and who will pledge his honor to his own heart and change not, will have the confidence of his fellows. The boy who defends the weak will one day be-come a hero among the strong. A boy who will never hurt the feelings of any one, will one day find himself in the

atmosphere of universal sympathy.' In order, then, to be popular in a true sense, be manly and generous and unselfish; be the soul of honor ; love others better than yourself, and people will give you their hearts and delight to make you happy. That is what makes a boy popular.

### Edison's First Phonograph

Stored away in the rubbish of a factory garret in Atlanta, Ga., is the first phonograph constructed by Thomas A. Edison, away back in 1875. At the Philadelphia Exposition, twenty years ago, it attracted the attention of almost the entire world and was justly regard ed as one of the greatest inventions of the age. At the close of the exposition it was purchased by Mr. J. J. Sprenger, who, under General Grant's administration, was attached to the United States consulate at Vienna and later to the consulate at Rome. The machine, after exhibition in several of the large cities of this country, was taken to Europe and found a place at the French Exposition in 1878. Sprenger charged a small fee for a few minutes' entertainment, and realized some fourteen thousand dollars from his speculation. He then took it to Germany, but, from a financial point of view, the exhibition there was not a The voice of the old machine success. is stilled forever, and it is slowly crumbling to pieces, but its descendants in improved forms go heralding the invention's fame down the ages. New Ideas.

#### Mary and Her Little Lamb.

Many of our readers are familiar with the story of the fondness of "Mary for her little lamb, that followed her to school one day," but all of them may not know that there really was such a Mary and such a lamb. The original Mary was Mrs. Mary E. Tyler, who was was still living at Somerville, Mass., some years ago, hale and vigorous at the age of eighty-two. She raised the lamb from its birth, its mother having deserted it. It followed her "everywhere she went," and finally died in her arms, having been gored

by a cow. Mrs. Tyler did not write the now famous verses; three of them were written by John Roulstone, who lived in the neighborhood, and the other two were afterward added by a Mrs. Town Mrs. Tyler knit two pairs of stockings from the fleece of her lamb, and these stockings in later years were unraveled and sold in small bits, tied to a card with Mary's autograph on it, at a fair held for the benefit of the Old South Church of Boston, and the sum realized amounted to \$200.—Harper's Young People.

was soon able to exclaim : "One at a time, gentlemen ! one at a time, please !" for this sentence was constant ly in the mouth of his master. The ticket man went to the country for a summer vacation and took the educated parrot along with him. One day the bird got out of his cage and disappeared. His owner searched all about for him, and finally toward evening found him despoiled of half his feathers sitting far out on the limb of a tree, while a dozen crows were pecking at him whenever they could get a chance. And all this time the poor parrot, with his back humped up, edging away and constantly exclaiming : "One at a tim one at a time, please !" "One at a time, gentlemen

## CHATS WITH YOUNG MEN.

What the Bievele Said.

When I was a boy I used to lie on the grass and look up at the clouds and imagine that a great battle was going on up there ; the clouds being the forts I used to think that the leaves when they rustled and the wind when it whistled and the birds when they chirped were all saying something. And my esteem for Shakespeare was increased when I read about his 'ser mons in stones" and "tongues in

trees I think a great deal of my bicycle. We have had many good times to gether. We have come to confide in each other. As we have rolled along together my bicycle has dropped many bits of wisdom on the philosophy of life. I remember once-it was after a dusty ride-that my bicycle turned to me and said : "Two very important words in my life are : Keep Clean." The bicycle continued : "Dust or mud are along nearly every highway of life. Dust is even worse than mud, for, being so fine, it gets into my bear-ings. My one desire is to keep clean. A boy was once sent to clean me. He was in a hurry to get to the ball game. He rubbed my frame and handle bars and wiped the dust from my rims and I looked clean and felt went away. better, but he had only cleaned the surface.

"Someone else cleaned me another time. He took off my chain and put in oil and rubbed it with a dry rag. He also took a brush and went over me carefully. That was something like it.

" But I want to tell you of a cleaning that your Sunday school teacher gave me the day you let him use me. He is an old hand. He wasn't so particular about the enamel or the nickle plate or the chain, but he gave my bearings a thorough cleaning. It is the inside that needs cleaning. If I am kept clean there I'll run all right."

"Well, old friend," I said, stroking the handle bar of my bicycle, "you are a philosopher. You have preached me quite a sermon. You have put the matter of a clean life in just the right order.

And I went back to my study soliloquizing : "Yes, it is good to see a clean face, hair well combed and finger nails nicely trimmed, but that is surface cleaning. Then a clean tongue and pure mind-they are far more important-the gear needs rubbing and oiling. But my bicycle is right. feilow isn't thoroughly cleaned until his bearings are overhauled. He cannot be said to be cleaned at all, as long as mud and dust and rust cover the Yes, a 'Clean Heart.'" bearings.

That talk by my bicycle followed me far into my reading and meditation.

heard. Thus, among other things, he dances or low theatres he ought to be warned against the loss of his inno-cence, his self respect, his independ-ence. It is to worse to lose, one's manliness than to lose one's com panions. Scarcely any greater evil can befall a man than to acquire the evil habit of complaisance to all the judgments of his fellows.

There is strength only in individuality. The world will never follow the man who follows the world. Heed not the crowd and the crowd will soon heed The angels of God stand with you. him who dares to stand alone against the multitude. Go with the crowd and you will make no progress. Follow conscience and Christ and you will be led out of the crowd into a solitary way, but a way of self-respect, strength, de-

light and divinity. "What is that to thee? Follow thou Me."

Borrower and Lenders. It was the sage Polonius who said :-"Neither a borrower nor a lender be, For loan oft loses both itself and friend, And borrowing dulls the edge of hus-bandry."

This wily old diplomatist knew the world, and was, therefore, well qualified to give advice concerning material things to his son, Laertes. He may have been vain, for we are none of us perfect, but he was wise in the ways of men. Consequently his counsel is well worth heeding, and as it was put

into his mouth by no less a person than Shakespeare, it bears the mint mark of common sense, for the dramatist seldom erred in his characterizations, though he sometimes made mistakes a to time and locality.

"Neither a lender nor a borrower be "-I take it that this refers to obtain ing loans of comparatively small sums or contracting small debts, which is kind of borrowing. Of course in busi ness one must often borrow and lend, but transactions of the kind indicated are safeguarded by notes with proper security, so there is little danger of loss. For small loans or debts a person furnishes no security but his honor, and if he has not that to give he is soon found out and shunned by reputable people. It is for this reason, if no other, that young men should always strive to pay as they go. They should shun the danger of becoming beats, for the young fellow who is not honor able in money matters, though they may appear to be trivial, almost imperceptibly drifts into the class whose

impecuniosity is chronic. If a person has not the ready cash to purchase a thing he should do without it. This self denial will do him no On the contrary, it will help to harm. strengthen his character and will make a man of him in more ways than one. I know young fellows who are conowing for cigarettes, candies stantly and the like, and sometimes even for liquor that steals away their brains. Now all these things are not necessities. It may be that the sweets mentioned are not for themselves, but they can rest assured that no decent girl would accept them if she knew they probably never would be paid for. With regard to the cigarettes, it may be said that nothing is more disgusting than to see a hobbledehoy constantly puffing these miserable apologies for a pipe or a

cigar. I know whereof I speak when I say that many young chaps run into debt for these things and never settle for them. Several dealers in small wares of my acquaintance have shown me bills contracted by youthful customers which they never expect to see paid. They have even exhibited to me accounts for newspapers running up to nich th four or five dollars, hope to realize. Now the reading of a reputable daily or weekly journal is not to be discouraged, but surely there is no necessity for running in debt for it, and every young man who is at work should be able to pay cash for his newspaper. If he is out of a job the public libraries will supply him with all the reading matter he desires. There is not much profit on news papers, anyway, and the dealer has usually to pay cash for them, and, therefore, it is contemptible to skin him out of his money. The fellow who be gins in the despicable way we have referred to frequently degenerates into the bum who asks the stranger on the street for five or ten cents. There are also mean-spirited fellows who never meet their laundry bills, if they can help it. They go from one place to another, leaving a trail of debts be-They are so lost to all hind them. manly feeling that they let others ad-vance the few dimes that their washing costs each week until it amounts to a comparatively large sum. Then they disappear to turn up in another locality where they are unknown. They pay their first bill in a new place, but never a second one. What they de with the money that comes into their hands is a mystery to some, but not t me. They never give it to their cred-itors if they can help it in any way. Now these fellows in time get marked. For a while they escape observation because they are constantly shifting from one neighborhood to another, but the world is not so large in these days of rapid transit as it used to be, and they soon become known as Jeremy Diddlers. This is a designation that I hope none of my boys will ever earn. I. It is a hateful one that suggests the poorhouse or the prison in the end. No man who acquires it, un less he reform, can come to good. He has no place in the ranks of honest working men, who never assume obligations that they do not meet promptly, unless unforeseen misfortune comes upon them. I have no desire to reflect upon the worthy poor, who may sometimes contract bills because they have

health and strength, throw their earn-ings away in illegitimate pleasures, leaving their creditors to whistle for their just dues.

THE CATHOLIC RECORD

It is a pitiful ambition to wish to shine in bar-rooms or even more dis reputable resorts as generous and whole hearted. Money in such places disappears as rapidly as the morning dew before the rays of the sun, and leaves the victim of wild folly a miserable object, upon whom pity is thrown away, for he does not profit by experience and is ready to repeat his sins against God and man as soon as his pockets are filled again. Meanwhile those whom he owes have to pinch themselves in order to do justice to others who have trusted them in be half of a dissipated wretch, who runs into debt and borrows money right and left from anyone who is fool enough to let him 50 cents

My dear boys, never fall into the habits I have lashed. They are in every sense demoralizing. Always every sense demoralizing. Always have plenty in your purse to meet or dinary expenditures and avoid even harmless luxuries until you are rich enough to indulge in them. Depend upon it, you will be happier if you resolve to be neither a borrower nor a lender, in the sense that I have indicated. - Benedict Bell, in Sacred Heart Review.

The Marquis of Worcester, a devout Catholic, was the first inventor of an actual steam engine. He received a patent for it from Parliament in 1663, which was 109 years before Watt took out his patent.

MR. W. DUNN'S CASE DODD'S KIDNEY PILLS CURE AN-OTHER DUNDAS MAN.

He Was Afflicted With Rheumatism For Six Years-All Efforts Failed to Re lieve or Cure Till He Took Dodd's Kidney Pills.

Dundas, Apr. 10.-" Gentlemen,' remarked Mr. William Dunn, a well known telephone lineman, to a group of his fellow-workmen, "Gentlemen, have suffered untold agony from Rheu matism during the past twelve months A person who has not felt the pangs of this painful malady cannot conceive the torture it inflicts upon its victims. I could get nothing to give me relief. although I doctored constantly, and took various remedies.

"Then I began using Dodd's Kidney Pills, and almost immediately a decided change for the better took place. I used, altogether, three boxes of Dodd's Kidney Pills, and am happy to say I am thoroughly cured. You may talk of doctors and their medicines, but give me Dodd's Kidney Pills."

Mr. Dunn's remarks are in a line with the publicly expressed assertions of thousands of other grateful men and women, who have been cured of Rheumatism by Dodd's Kidney Pills. Rheumatism is caused by Uric Acid

in the blood. Uric Acid is left in the blood by dis-eased kidneys, which are unable to filter it out.

make The only way to cure Rheumatism is to remove the Uric Acid. The only way this can be done is by the Kid The kidneys cannot do it unless neys. they are strong and healthy. Dodd's Kidney Pills make the Kidneys strong and healthy-make them

do their work properly by making them able to do it. There can be no Uric Acid in your blood if you use Dodd's Kidney Pills. That is a fact that cannot be disputed. It follows, then, that you cannot pos-sibly have Rheumatism if you use Dodd's Kidney Pills.



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A Noble Example.

An exchange relates an excellent example of true politeness. It may well put to shame the so-called " com pany manners," which are too often purely selfish :

An aged truckman bent under the weight of a big roll of carpet. His bale hook fell from his hand and bounded into the gutter out of reach. Twenty idle clerks and salesmen saw the old man's predicament, and smiled at his look of bewilderment. No one ventured to help him. A fashionably dressed young woman came along took in the situation at a glance, and without looking to the right or left, stepped into the gutter, picked up the hook in her dainty, gloved fingers, and handed it to the man with a smile. The idlers looked at each other and at the fair young woman.

The old truckman, in a violent effort to express his thanks politely, lost his It rolled into the gutter where the hook had been. This was almost too much for any woman, young or past young, but the New York girl to the occasion. Into the was equal gutter he tripped again and got the soiled hat. When she handed it to the truckman a happy smile was seen to "God bless you, play about her lips. "God bless miss," the old man said, as the maiden turned her back on the idlers and went on her way.

#### Two Parrot Stories.

Parrots appear to have other faculties as nearly human as their wonderful faculty of speech. Our Dumb Animals repeats a story of a very wise bird that once, in a moment of thoughtlessness, said to the faithful animal that guarded the house from burglars and incendi aries "sic him," with the result that after losing half his feathers before escaping to his perch, he on second consideration remarked to himself, "Poll, you talk too much."

Of course the dog had no notion whence the voice proceeded, and evidently considered that his duty was to "sic "poor Poll.

As to "sic "poor Poll. Harper's Round Table tells about a parrot that was owned by a ticket-

Multitudes and Manliness. Thousands of young men are trying

to learn manliness by listening to to learn """" "They "are ene "what they say." "They mies to truest manhood. The most prevalent and the very worst evil of the time-for it is the father of drunkenness, gambling, impurity, extrava-gance and the other common sins-is the tendency to go with the crowd. Fear of unpopularity, or desire to be one with the fellows, has whipped most prodigals into the far country. The foolish notion is inborn in most of us that it is necessary to do as other people do. Because a craven crowd lowers its standards, straightway we Wehave must bring ours to its level. eliminated from the Scriptures We practice that wise old text, "Thou shalt not follow a multitude to do evil." Most of our hearts are right. It is the vertebræ behind the heart that need attention. We have the mind to follow Christ, but not the strength of will to follow Him when He lead us apart from the multitude. In the final test-and this is the judgment that will be rendered against us—we choose the crowd above Christ. We would rather be popular than peculiar. We prefer the world's hands of applause to the Father's hand of benediction. We count it more desirable to be a "good fellow " with the men than a righteous

man before the Master. There is manliness in solitariness To run with the rabble is a mark of weakness. Isaiaha showed a deal of understanding of human nature when he wrote, "All we like sheep have gone astray," for that is exactly the way we have gone astray-in blind, unreasoning following of some wicked old bell-weather, which started the flock over the fence into forbidden pastures.

Callow young men think they are asserting their liberty when they join with a compations in some sin, whereas they are only proclaiming their bondage; they are too weak to dare to break away from the habits of the crowd

Behind every sermon to the lips on abstinence there ought to be a sermon to the backbone on strength. Before been plunged into misery. No, I want at learning to repeat the phrases he a boy is warned against immodest to score those young men who, with

Try them and be convinced.

NOT A NAUSEATING PILL.—The excipi-ent of a pill is the substance which enfolds the ingredients and makes up the pill mass. That of Parmelee's Vegetable Pills is so com-pounded as to preserve their moisture, and they can be carried into any latitude without impairing their strength. Many pills, in order to keep them from alhering, are rolled in powders, which prove nauseting to the taste. Parmelee's Vegetable Pills are so prepared that they are agreeable to the most prepared that they are agreeable to the most delicate.

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and their action is mild and beneficial. SORE FEET.—Mrs. E. J. Neill, New Armagh, P. Q., writes: "For nearly six months I was troubled with burning aches and pains in my feet to such an extent that I could not sleep at night, and as my feet were badly swollen I could not wear my boots for weeks. At last I got a bottle of DR. THOMAS' ECLECTRIC OIL and resolved to try it, and to my astonishment I got almost instant re-lief, and the one bottle accomplished a per-fect cure. fect cure.

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### ARCHDIOCESE OF OTTAWA.

### THE TEMPERANCE MOVEMENT.

THE TEMPERANCE MOVENEMT. The progress of the temperance cause in the been phenomenal and must indeed be very en-contraging to those who have this great cause it best. At is safe to say that the liquor traffic it best. The is safe to say that the liquor traffic it best. The is safe to say that the liquor traffic it best. The is safe to say that the liquor traffic it best. The is safe to say that the liquor traffic it best. The is safe to say that the liquor traffic it best. The is safe to say that the liquor traffic it best. The safe to say that the liquor traffic is of our clergy here in the last few months of the interference for years. This great work was inaugurated by the Rev. Fathers of der, in the rural districts, and the Paulist insions in Ottawa City. Rev. Fathers of particles in these parts off and on during the pheny set. This Missions have everywhere been for generations afflicted whole communities had, indeed in many instances, have been bely eradicated. After having been burn-here here hand of this great mission and lustre as to command the admiration and user al. Drink has been gradually losing its grasp on

arrows of the second second

the places effected by the great temperance movement. In Ottawa city the work was carried on to a still greater degree of perfection. The Paulist Fathers have, it is said, set on foot a movement that will practically eradicate in-temperance from St. Patrick's parsh. Since their departure from the city a strong Temper-anch organization has been started in St. Pat-rick's congregation. The men of St. Mary's of Bayswater have undertaken a similar task, and seem to be making very remarkable prorick's congregation. The men of St. Mary's of Bayswater have undertaken a similar task, and seem to be making very remarkable pro-gress. In St. Patrick's the work of the good missionaries was heartily seconded and car-ried on towards perfection by the respected pastor, Rev. Father Whelan, and his zealous assistant, Rev. Dr. McNalley. Among the parochial clergy not already mentioned who greatly assisted the missionaries in this noble work of moral reformation were Rev. Father Cole, of Bayswater; Very Rev. Canon Foley, of Almonte; Rev. Father Lavin, of Peken ham; Rev. Father McGovern, of Richmond. A temperance society of some year's standing is in existence in St. Bridget's parish under the direction of Very Rev. Canon McCarthy and Rev. Father Newman. Rev. Fathers Mc-Cauley and Cavanagt, of West Houriey and Metcalfe, have, as before stated, likewise en-couraged this movement in their respective parishes.

couraged this movement in their respective parishes. This great work has taken root likewise in the discess of Pembroke and Alexandria. May we not soon hope for a concentration of all the forces now at work in this gread labor of reform and thereby strengthen and encour-use each individual contre where it is carried on ? Union is strength we are assured, why not then units? Our neighbors across the St. Lawrence healt the Catholic Total Absinence Union of y be lat after a little, when this movement has become more widespread in our fair Dominier. Our efforts at concentration would be more it all the and then talk of union. Whatever may be the facts of the mattern on arm can be done by our calling to mind what has been done and our expressing a hope of is been done and our expressing a hope hat yet may be effected. Spes.

the various English speaking Conferences of the St. Vincent de Paul society received Holy Communion in a body in their respective **parish churches on Sunday of last week.** The **quarterly meetine took place in the afternoop** in St. Reiselfacture terly meeting took place in the afternoor Brigid's church.

### DIOCESE OF HAMILTON.

proclamation of the dogma, a Bishop in cope and mitre, who it was afterwards ascertained for the occurrence, "Bishop Fitzeraid of Liftle Rock, at once made his way from where hal dignitaries, to the feet of the Ponder of Bishop and the Dogma on Evolution of the Bishop intervention of the Bishop Fitzeraid and dignitaries, to the feet of the Ponder of Bishop and the Bogma on Evolution of the Bishop iter," added no ghick. At oney informant, "the sensit assembly, as well amongst the vast on be provided the fact was a non-Catholic. I give the story under all reserve, as it was related to me, thinking it worthy of being re-ported, in view of the latest act of the vener-able Bishop of Liftle Rock, who a reference to and the thirty second year on 3d Febru-ary last, and who must now, consequently, be an octogenarian or thereabouts. Last week a number of distinguished clergy of the Roman Catholic Church came here to meet Archbishop O'Connor, recently Bishop of London, at the residence of Bishop Dowling, King street west, this city, to extend to him their hearty congratulations upon his appointment to the high and important office of Archbishop. There were present: His Lord-ship Bishop Dowling, Vory Rev. Father Mc-Cann. of Toronto, Mar. Heenan, Vicar General of Dundas : Kev. Father Laurent, of Lindsay : Mgr. McFvay, of this city: Very Rev. Mari-jon, Superior of St. Bazil's Community, Tor-jonto ; Rev. Father Kenny, S. J. of Guelph ; Rev. Dr. Kilroy, of Stratlord ; Rev. Father Brennan, of St. Mary's, and Rev. Father Fen-mess, of Berlin.-Times. Bishop Dowling visited St. Lawrence church nat Sunday evening, accompanied by Rev. Dr.

Hishop Dowling visited St. Lawrence church last Sunday evening, accompanied by Rev. Dr. Walter. He addressed the people on the sub-ject of the Resurrection. The "Stabat Mater" (Rossini) will be rendered at St. Joseph's church on the evening of May 1st. The solo parts will be taken by Mrs. Martin Murphy, Miss Hanley, Mr. E. I. Martin and Mr. F. A. Filgiano. There will be a chorus of forty voices under the leadership of organist J. M. Boyes, with orchestral accompaniment by Mr. Arthur Ostler. rears ago, and I have never seen it in print. Vours Vours Vours Vours Vours Vours Vours Vours Vours THE CHICAGO CONFERENCE.

## C.' M. B. A.

Organizer Killacker assisted by Bros. Dolan. Phelan and Murphy of Branch 111. on Monday evening, 10th inst., instituted Branch 307 at Toronto Janction.  $\sim$  Rev. Father Bergin, who has done much to make this new branch a certainty, was also

2: Rev. Father Bergin, who has done much to make this new branch a certainty, was also present. The Branch, which starts with twenty-nine members, elected the following offleers: Spiritual Aduiser, Rev. W. Bergin P. P.; Chancellor pro. tem., Thomas J. Smythe ; President, J. P. Farrell; Vice-President, C. A. Kelly; Second Vice-President. Win Moonen: Recording Secretary, George Gendren; Assistant Secretary, Frank Stolte: Financial Secretary, Frank Stolte: Financial Secretary, Frank Stolte: Tressure, Peter Campbell; Marshal, Jas. Fitzhenr; Guard, B. Devereur; Trustees, C. A. Kelly, C. J. Mental, T. E. Ward, Thos, McInerney and J. J. Daly. Branch meetings will be held on the second and fourth Monday in each month at the hall, 14 Dundas street eas. Three more new members will be initiated at the next meetings. President Farrell was presented with a souvenic C. M. B. A, Jin, in recognition of his assistance in forming the branch, which bids fair to be one of the most active.

The Coronation Oath. Whereas the Coronation Oath is a solemn re-cognition of the mutual obligation between the socregin and the subjects. Whereas it said oath, the Catholic subjects of her majesty are alone singled out as being superstitutes and idularrons at least in some of their religious belief, notwithstanding the very erroneous idolatrons and superstitions relig-ions belief of millions of her Majesty's sub-ients.

erroneous idolatrous and superstituous rena-ious belief of millions of her Majesty's sub-jects. Whereas the Parliament of Great Britain has seen most proper to cancel from the statute books such aspersions when any one is called to any public offlee. Whereas that part of the Coronation Oath objected to, is still more objectionable on Her Majesty's lips than on any other official, and serves no sensible purpose, and discriminates against Her loyal Catholic subjects, bei "Essolved That the members of Branch No. 227 of the Catholic Mutual Benefit Association. at a regular meeting held in their hall. Fort William, Ont., 10th day of April, 1896, express their formal and earnest desire and request that a Coronation, or at any other lime. no direct and explicit mention be made stigmaliz-ing in any way the religious belief of her loyal Should be presented in the House of Parlia-ment at Ottawa to be acted upon consistently to our petition and directed to the proper authority in England to be dealt with accord-ingly. C. D. H

Resolution of Condolence. At a regular meeting of the various branches of the Irish Catholic Benevolent Union, of Toronto, it was moved and seconded, and car-ried unanimously, that a resolution of condol-ence be tendered to the Ry. Father L. Mine-han, a brother member of the above society, on the feath of his brother Joseph. Morreas, it has pleased Almighty God to call unto thimself the brothing of con-cest the society, on the above branches, tendere to Rev. Father L. Minehan our most eine if furthermore Resolved that we, the officers and members of the above branches, tendere to Rev. Father L. Minehan our most ein if furthermore Resolved that acy of this resolution be for-warded to Rev. Father L. Minehan, also a copy sent to the Catholic Refisterin. Signed on behalt of the L. C. B. U.: Anguns McDonald, Grand President; J. H. Barber, Grand Treasurer; J. J. Flanagan, Grand Sec-retary.

MOURNED OF MANY.

#### Remains of Father Champagne Laid in the Tomb.

College study. Chicago Daily News, April 12. With the celebration of Solemn High Mass at St. James' church. Wabash avenue and 29:h street, the clebration of Solemn High Mass at St. James' church. Wabash avenue and 29:h street, the first Conference of Representatives of Catholic Colleges in the United States was opened today. Mass was ciclebrated by the Rev. D. J. Riordan of St. Elizabeth's church. Chicago. The Rev. Morgan M. Sheedy of Alcona, Pa., delivered the sermon. "The purpose of this conference," said the plans for the unifection of Catholic colleges all of the comstry." Dr. Conaty is rector of the Catholic University at Washington. For an hour before the celebration of Mass he stood in the reception-room of the house of Father Meduize of St. James' church, and welcomed the delegates as they arrived. "The whall probably appoint a committee to devise plans for unifying the courses of instruc-tion in the various colleges and bring them all to the same standard set by the leading ones." he continue. Mass, the Rev. J. John S. College, Fortham, Mass, the Rev. J. Malen of Boston College, Nother, and The Cathole colleges in the country. There are one hundred of Borton College, Netham, Mass, the Rev. R. Mallen of Boston College, Nothine and The Cathole colleges in the country. There are one hundred of these colleges, in majority of the Cathole colleges in the country. There are one hundred of these colleges, in Brothers and in them are some eight thousand structure. . One delegate was present from Canada, the

cluding eighteen conducted by the Christian Brothers, and in them are some eight thousand students.
 One delegate was present from Canada, the Rev. H. A. Constantineau, O. M. I. rector of the University of Ottawa.
 St. James' church are shown in the cele-bration of Mass. Father Sheedy made an elo-quent appeal for the shem line between what the termed "instruction" in the studies of the college curriculum, and "church are in a well as the senses, the will and the soul.
 "Education." In the studies of the college curriculum, and "church are in a swell as the senses, the will and the soul.
 "Education." he group of the soul.
 "Education." The Church has never wavered from the great and viding the the religion from ducation. The Church has never wavered fine the poor, but for the univer-sities of the rich.
 "Education is the formation of the whole man, but it deforms him. But thinking will. It has had down this principle not only for the chole of the poor, but for the univer-sities of the rich.
 "Education is not efformation of the whole man, histruction is not education. Secular first of the Holy floots not only cannot form the man, but it deforms him. But thinking me mare changing their views. They are turn-ing toward the light. I find a prominent Pres-byterian minister of New York recently put-ting the matter in this form : 'What is said about trying to make better by introducing among them the subding influence of letters and art, is nine-tenths of it, not to say ten-tenths aside "Colleure and Refinement are not even third cousing to Yiring and Holimes. Again. I find "Colleure and Refinement are not even third consing to Yiring and Holimes. Again. I find

about trying to make better men, doubt drying to make nations better by introducing among them the subduing influence of letters and art, is nine-tenths of it, not to say ten-tenths aside from the mark." "Culture and Refinement are not even third consins to Virtue and Holiness. Again, I flad the rector of a prominent church in New York, on the same Sunday, treating the same sub-ject, setting fort his conviction in this man ner: 'But I would rather call the Reman Catholic clergy in and open the schools to their teaching for thirty-five mnutes five times a week than give the children a merely secular education. First we fancied the main point of added to that idea the training of hand and body. But I tell you the child is more than head and hand. There is the will and the would categorize the sunday store than head and hand. There is the will and the body. But I tell you the child is more than head and hand. There is the will and the soul. Education is narrow and will fail till she deals with them also. You have got to give religious teaching in the schools." DR, CONATY'S OFENING PAIER. "This conference is not called," said Dr. Conaty, 'to discuss defects southen at the st. James's school hall after Mass. "This conference is not called," said Dr. Conaty, 'to discuss defects set which met n St. James' school hall after Mass. "This conference will se to accentuate topics for future conferences. If we rench that the thought to ideals. If we rench that the thought to ideals. If we rench that the thought of ideals. If we rench that the thought of ideals of true college instruction. "The Typical Child is topic before the noor todey is the thought of ideals of true college. Pittsburg, Pa. He was followed by the morning, and it was discussed to the second to be to the unification of our collegiate system and place before our college work the ideals of true college, Pittsburg, Pa. He was followed by the second for us. In God's naries collewise, and college, Pittsburg, Pa. He was followed. The twork May show the met

With Charity in thy ranks the prize is won The darkness soon will vanish and the day Of freedom dawn forevermore to stay. —Tony B. Toronto, April 10, '99.

could do was done, but he never regained con-ciousness, and passed quietly away about 10 o'clock on the night of 13th inst. The Joran was a man of excellent talent, for a start of the start of the start of the start and during his long residence in Stellarton few if any have been more universally belowed and respected, as a clizen, and a friend, and his unimely death will be learned with deep regret by a large number through-out the province. The funeral look place from is late residence Thursday afternoon at 2:45 at the tresidence of the Acadia Coal Co. The start of this death to immediately wired the Poole, the following Desarts' death. Please con His slong service and high character very met aborg service and high character to the start coal Co.'' WILLAM JOSEPH REILLY, ROCKLIFFE I hear Thy voice, dear Lord ; I hear it by the stormy sea. When winter nights are black and wild, And when, affright, I call to Thee, It calms my fears, and whispers me, "Sleep well, my child."

THE CATHOLIG RECORD

proclamation of the dogma, a Bishop in cop

Catholic Instructors Revise Courses of

College Study.

Chicago Daily News, April 12.

In singing winds, in falling snow, The curfew chimes, the midnight bell, "Sleep well, my child," it murmurs low ; "The guardian angels come and go, "O child, sleep w.L." I hear Thy voice, dear Lord, Ay, though the singing winds be stilled, Though hushed the tumuit of the deep, My fainting heart with anguish chilled By Thy assuring tone is thrilled. "Fear not, and sleep." WILLIAM JOSEPH REILLY, ROCKLIFFE.

Deaf to the calls of love and care, He bears no more his mortal share, Nought can avail him now but prayer— Miserere Domine
 To such a heart who could refuse Just payment of all burial dues, Of Holy Church the rite and use?" Miserere Domine

Speak on, speak on, dear Lord, And when the last dread night is near, With doubts and fears and terrors wild, Oh, let my soul expiring hear Only these words of heavenly cheer, "Sleep well, my child."

THE DIVINE LULLABY.

Never.

Oh, to be one hour free To bathe in its balmy air. To taste of the joys that were, And that never again can be!

Onward.

Never: for on we go Over a shelterless plain, Bleached by the sun and rain— On to the hills of snow.

Leaving old loves behind, Never their eyes to greet Till all true lovers meet; Stern hearts, but not unkind.

"Tis the old cry: "God wills!" The old sign : a blood red cro

From "Lays of the Knights," by the Rev Clement William Barraud, S. J.

NEW BOOK.

COWARDLY PREACHERS.

A Catholic finds little satisfaction in

parson

xposing the inconsistencies of the

quote these words of a Baptist

The old sign : a blood red Gain is begotten of loss. On to the snow-clad hills !!

-Eugene Field

I hear Thy voice, dear Lord,

TWO EXQUISITE LYRICS. Oh, for the lark's free lay And the smell of the gorse and the Obroom ! Oh, for the heather in bloom. And the breath of the rising day !

Of Holy Church the rite and use " Miserere Domine! There is of sorrow and regret pervaded this community when the soft news reached here that William Joseph Re'ly, son of Mr. Patrick Reilly of Rockliffe, had been summoned before the tribunal of Almighty God to give an ac-count of the innocent years of his boyhood. The deceased was a bright promising boy of fourteen years, and was very much beloved not only in his ewn home but also at school, where he was ageneral favorite. He was thought to be suffering from the effects of la grippe and went to Pembroke, ac-companied by his mother, for medical advice. The doctors there told him he had only a short time to live, as he was suffering from diabetes. The news of his condition did not discourage to die. He received all the consoling rites of the Holy Catholic Church, being attended throughout his short illness of three days by his Lordship Bishop of Pembroke and Rev. Father French. He received the sacrament of also his gratitude to Almighty God loral the spiritual advantages he had received. Mis Lardship Bishop of Pembroke and Rev. Father sense he had received. Mis Lordship Bishop drembroke and Rev. Father share the day many kind thren days. Nuckly apossible, and, surrounded y bissor-rowing parents and many kind thren has, he breathed his last, on the night of March 18h. His body was conveyed to his how as had to read the list econvert. Mister and brother were summend as market in the list econvert. He have the sympathy of the entire com-munity in their bereaven-ment. R. I. Maddent, R. R. P. JOHN J. Maddent, Toronyo. Oh, for the gloaming sand And the lisp of the crimpled sea ! Oh, for the moor and the lea, For the woods of my native land !

JOHN J. MADDEN, TORONTO.

JOHN J. MADDEN, TORONTO. A link of the chain of love that bound a happy family together was severed by the death of John J. Madden, eldesis on of Ambrose and Mary Madden, of Toronto, which took place at Rochester, on the 11th inst. He was a respectable, steady, young man, who was an employee of the Rochester Electri-cal Light Co. for the last seven years. He was a week before his death. He went to St. Mary's Hospital, where, al-though away from his family, he was carefully tended by those ministering angels, the good Sisters of Mercy, his spiritual and temporal weifare being carefully looked after. They brough thim the priest, who fully prepared him for his final departure. He received Holy Communion and was fortified by the last rites and had a peaceful and happy death (which was caused by acute gastritis). He was a member of the Electrical Light Brotherhood, by whom he was highly estemed a was evinced by the large turn-out of the Grand Central Station en route to the resi-which arrived at 5 p. m. on 12th inst. The mena look place to St. Mary's church, whore High Mass was offered for the repose of his and algo and on the 13th, after which the cameral toxing hace to St. Mary's church. The function of the second for the repose of his on algo and on the 13th, for which the cameral cortage proceeded to St. Michael's ended at one more of the stream is the descentery. The function of the second for the repose of his on al 49 and no. In the 13th, for which the cameral cortage proceeded to St. Michael's mercy here and spectable to witness the melan. "Catholic Teaching for Children." by Wini-frede Wray. Price 40 cents Published by Benziger Bros. This is a very useful and handy work, its design being to combine a course of Christian Doctrine and of Sacred History, especially that of the New Testament, and to put the whole into language such as children, even without the aid of a teacher, can easily understand. This work is also issued at a very opportune time in view of the controversy now going on in regard to a Simpler Catechism for our children. It bears the im-primatur of the Archbishop of New York.

Protestant clergy. However, we may

his soul at 10 a. m.on the isli, after which the funeral cortege proceeded to St. Michael's cenetery. It was ad spectacle to witness the melan. choly procession of his tamily following his re-mains, consisting of his parents, six sisters er for a firm in Chicago, and he could not get to Toronto in time for the funeral. Mr. Ambrose Madden cannet to Canada about fifty years ago from county Kerry. Ireland, and settled near Toronto. In the course of some years after, heart of an estimate and settled near toronto. In the course of some years after, heart of an estimate and settled near toronto. In the form estimate, pious, some sons and six daughters. The mother infused a true spirit of Catholicity into the hearts of her chi'dren, the fruit of which she of exemplary character devoted to the course ad their parents. All the family except the youngest daughter are employed in various departments. Two of the daughters are in the employ of the Govern-mar. A bedgen has been aman of frugal and ournal, the Living Church : journal, the Living Church : There is too much attack on the part of the pulpit against things in general, and not enough personal endeavor on the part of great trouble with us pastors is that we are cowards. We are afraid to go direct to a man who has done wrong and reason with him. Instead we preach a sermon about it, and no one is the better. That is the mis-take reformers make. They create great agitations regarding rum selling and gambl-ing, and endeavor to have laws made and enforced against these evils, without in real-ity making one min or woman better or more

ment. Mr. A. Madden has been a man of frugal and industrious habits, and is in a position for him-self and his good wife to enjoy themselves in comfort during the remainder of their lives.

#### (For the CATHOLIC RECORD.) WITH APOLOGIES TO THE YOUNG LADIES' JOURNAL.

A woman there was and she wrote for the As press, As you or 1 might do. She told how to cut and fit a dress And how to stew many a savory mess— Butshe never had done it herself. I guess, Which none of her readers knew.

APRIL 22, 893.

uolations in store are :- Winter wheab atents, \$3.70 to \$4, straight rollers, \$3.50 to 3.60; straight rollers, in bags, \$1.65 to \$1.70; Annitoba patents \$4 to \$4.20; strong bakers', 3.70 to \$3.85. Feed continues strong; quota Banitovi straight rollers, in bags, \$1.65 to \$1.7 Manitoba patents \$1 to \$4.25; strong baker \$3.70 to \$3.85. Feed continues strong; onor tions are:—Ontario winter wheat bran. \$16. to \$17; shorts, \$18 according to quality, in buj Manitoba bran, \$16 to \$16.50, in bags; shor \$18 in bags; middlings, \$18; moulile, \$18 \$25; cornneal \$17.50; to \$18.50 at to... Hay dui quotations are:—No. 1, \$6.50; No. 2, \$5.5 \$1.80, in bags; and \$3.65 to \$3.70, in woo broken lots bring \$1.85 to \$1.90 in bags; shor \$3.80, to \$3.90, in wood, according to quanti purchased. Provisions dull; pure Canadh ard, in pais, 7to 7i.c; compound, refined, di 5 to 5i.c; hams, \$9 to 10c; bacon, 100 to 11 barrels of heavy Canada hong cut mess por at \$15.50; heavy Canada long cut mess por at \$15.50; heavy Canada long cut mess por at \$15.50; heavy Canada long cut mess por at \$15.50; heavy Canada long; the stock; lette from England anticipate a 60s; market; pric here are clearing out their stock; lette from England anticipate a 60s; market; pric at base ab head at 17c, in round lots; dai butter is consequently neglected, and rolls a offered at 13 to 135. Exps. on track; 70c, a bag is st paid for best, and 50c, for inforior 1 jobbing lo bring \$0c; for best, and 62c, for inforior 1 jobbing lo bring \$0c; for best, and 62c, for inforior 1 jobbing lo bring \$0c; for best, and 62c, for inforior 1 jobbing lo bring \$0c; for best, and 62c, for inforior 1 jobbing lo bring \$0c; for best, and 62c, for inforior 1 jobbing lo bring \$0c; for best, and 62c; for inforior 1 jobbing lo bring \$0c; for best, and 62c; for inforior 1 jobbing lo bring \$0c; for best, and 62c; for inforior 1 jobbing lo bring \$0c; for best, and 62c; for inforior 1 jobbing lo bring \$0c; for best, and 62c; for inforior 1 jobbing lo bring \$0c; for best, and 62c; for inforior 1 jobbing lo bring \$0c; for best, and 62c; for inforior 1 jobbing lo bring \$0c; for best, and 62c; for inforior 1 jobbing lo bring \$0c; for best, and 62c; for inforior 1 jobbing lo bring \$0c; for best; and 62c; for inforior 1 job

### Latest Live Stock Markets.

Latest Live Stock Markets. TORONTO. Toronto, April 20.—Shipping cattle.—Tradu to day was slow, and prices weaker, with Sc. as the best price. The range is from 14 to Sc. For loads of good stuff scaling from 1,200 to 1,300 hs, each, the price is from \$1.60 to 55 per

For loads of good stuff scaling from 1.200 to 1.300 lbs, each, the price is from \$1.600 to 55 per the scale scale

ing 30, per lb. Stags sell at 20, per lb. Stores are not wanted. EAST BUFFALO. East Buffalo, N. Y., April 20.— Cattle — The receipts of sale cattle were 17 loads of Canadian stockers, only part of which were sold : there was no change in the tone of the market. Calves were in moderate supply, light demand and sold about the same as yrsterday ; choice to extra, \$5 to \$5.25; good to choice, \$4.75 to \$5. Sheep and lambs—The offerings were 20 loads; the supply being light, they sold a little more readily; generally the market was higher, with a fair clearance; wool lambs, choice to extra, \$6.16 to \$0.55; good to choice, \$6 to \$6.15; common to fair, \$5.26 to \$6.75; sheep, choice to extra, \$4.75 to \$5.75; to \$6.75; sheep, choice to extra, \$4.75 to \$5.75; sold to choice, \$1.05; classical about the same extra \$4.75; sheep, choice to extra, \$4.75 to \$5.75; sold to choice, \$1.05; classical about the same extra \$4.75; sheep, choice to extra, \$4.75; to \$5.75; sold to choice, \$4.50; of \$4.50; common to fair, \$5.26; extra, \$4.50; of \$4.50; common to fair, \$2.50; to \$3.75; Horgs-16] to add son sale; demand active and the market was cleaned up at stronger prices; havy, \$4.10; mixed, \$4.05; to \$3.67; Yorkers, \$4 to \$4.07; pigs, \$3.55; to \$3.00]; roughs, \$3.50; to \$3.55; stags, \$2.75; to \$3.50.

### TIRED AND LANGUID. The Experience of an Estimable Young

### Lady.

-the Rev. Dr. Lawrence, of Chicago, -since we find them in a Protestant HER BLOOD WAS POOR AND WATERY-SUFFERED FROM SICK HEADACHE AND FAINTING SPELLS -HOW SHE REGAINED HEALTH'S BLOOM.

-HOW SHE REGAINED HEALTH'S BLOOM. enforced against these evils, without in real-ity making one m:n or woman better or more able to withstand temptation than he or she would be if there were no such laws enforced. The place to begin is with the individual. When you have made a sufficient number of individuals better, you have removed just that number from the evil influences which are so loudly decried. tness "wise words;" it says that those noisy reformers all come to grief sooner or later; the people get tired of them and their flocks dwindle; and it urges the brethren to try De

### VOLUME XXI.

## The Catholic Record. les London, Saturday, April 29, 1899.

LEO XIII. The secular papers are unduly ex- Of

cited over Leo XIII's successor. The tai reporter who writes up elections and su is acquainted with the methods of the th ward heelers, is very apt to make us the believe that saying of Plutarch, "A an fool cannot hold his tongue," when he an tells us what he knows about Papal ha

### elections. OBSERVATIONS.

Now and then when the brain is dry Fo we stroll to a favorite window in our den and watch the crowds hurrying

It is always instructive to observe others playing the game of life. We look at the eager throng and it seems to us that the only real things are the children. They have still a love for the little things that money cannot buy: they are without pretence and without guile, and we always think their ringing laughter is the obligato to the song of God's goodness to C us. And as we mused in idle fashb ion our attention was arrested by a h little group of men and women, chattering as gaily as if the big world held neither sob nor sigh. They were types of a class that pride itself on its emancipation from creed -bad imitations of polished ungodliness, pieces of taudry and faded finery -compounds of cheap vice and bad liquor, but irreproachably dressed, and au courant with the news of the time. And some day they will lead a young lady to the altar and there will be much joy and bell-ringing. Laudatory notices will appear in the newspapers, with the list of presents and all the other vulgarity that is born of sham and ostentation. And yet there is no sadder sight under heaven than the marriage of a pure maiden and a man who has

sounded every note on the gamut of vice, and whose only recommendation is that he has money.

We sometimes smile at the customs of the Latin races that are, so wiseacres tell us, on the verge of decay. We wonder at their urbanity, their dignified manner of converse and their prudence in safeguarding their children. They looked upon courtship not as a subject for thoughtless jest and ridicule, but a thing sacred, as a preparation for the day when the man and woman would be able to kneel down in the glory of their purity

parish churches on Sunday of last week. The quarterly meetine took place in the afternoon in St. Brigid's church.
A mission has just been preached in the parish of St. Narcisse by Rev. Father Cote.
A Junior Conference of the St. Vincent de Paul society, as already existing in St. Patrick's, is about to be established in St. Joseph's.
The St. Thomas Aquinas Academy of Ottawa University is composed of the students of the study of philosophy. The officers are: President, J. E. Doyle: Vice-President, M. Foley; Secretary, P. J. Galvin; Council, J.A. Meehan and R. A. O'Meara.
Rev. Father Campeau, O. M. I., has recovered from along illness, and has returned to his duties at the University.
The accommodation in the Capuchin church of St. Francis de Assisi is being increased by some recently preached there the attendance at the offices of the Church has increased very much.

ots Francis de Assisi is being increased by some cigniteen pews. Since the close of the mission recently preached there the atlendance at the offices of the Church has increased very marked and the close of the difficulty of obtaining a sufficiently solid foundation for such a mask of the scare Cocur church, on a song of the scare Cocur church of the sca

Breparations are being made for the annual diocesan pligrimage to St. Anne's de Beaupre. Rev. Father Portclance, O. M. I., of the Sacre Coeur church, is the organizer.

The funeral services of the late Father Cham pagne, paster of Gatineau Point parish, tool place in the village church this morning. Thi interior of the sacred edifice was in mourning Thousands of peeple thronged the church Each district parish sent its quota of sympathiz interior of the sacred edifice was in mourning.
 Thousands of people thronged the church.
 Each district parish sent its quota of sympathiz-ers. A mong the prominent people present
 were Mayor Payment of Ottawa, Mayor Sylvano if Gatineau Point, Mayor Barette of Hull,
 F. A. Labelle, President of the St. Jean Baptiete Sciety of Hull; representatives of the
 benevolent societies of Hull, Gatineau Point and Aylmer ; Judge St. Julion, Aylmer ; J. A.
 Laferier, of Hull; Dr. Ouimet, of Hull; H.
 A. Champagne, of Hull; Hon, Justice Girouard, L. N. Ohampagne, M. P.; Collier
 Grounds, Ottawa; Jos. Bourque, contractor ;
 Ed. Devlin, Ottawa; Canon Campeau, Ganon McCarthy, of Ottawa; Canon Philipp, Hawkesbury; Canon Deguire, Canon Campeau, Canon McCarthy, of Ottawa; Canon Philipp, Hawkesbury; Canon Michel, Buckingham; Rev. Fathers
 Canon Michel, Buckingham; Rev. Fathers
 Canon Michel, Buckingham; Rev. Fathers
 Canon Michel; Scapuchins, Lonergan, Montreal ; Troi, O. M. L. Pallier, O. M. L: Failer, O. M. L.; Henault, O. M.
 L.; Lambert, O. M. J.; Henault, O. M. J., Stanet, Rawa; Sanet, San

"What the College May Do for Preparatory

Schools." " College Entrance Conditions." " Requirements for College Degrees." " The Drift Toward Non-Catholic C and Universities."

College . 14

#### OBITUARY.

MRS. JOHN FOLEY, TORONTO. The sad death of Mrs. John Foley of Blong avenue, Toronto, occurred on Sunday morning. the 9th inst. The deceased was May, daugh-ter of Mr. Thomas Fitzgerald, of Brookline avenue, Toronto, who is a well-known and highly respected resident of the east end, and parishioner of St. Joseph's church, Lesile-ville. The deceased leaves a husband and three children to mourn her loss, the eldest child being only five years. The bereaved husband is also for many years a resident of the east end, and highly connected, and has the entire sympathy of the community. Mr. John Foley is also a memoer of St. Joseph Court, 370, C. O. F., which extends to him their sincere sympathy and condolence in his irreparable loss. The funcral took place on Tuesday morning, at 9 a. m. to St. Joseph's church, when Solemn Requiem Mass was celebrated by Rev. J. J. McEntce, attended by many relatives and friends of deceased. After the obsequies were performed the cortege formed, being several blocks in length, of the many friends and deighbors, to St. Michael's cemetery, to pay the last iribure of their respect to a faithful wife, a kind mother and good neighbor. R. I. P. MRS. JOHN FOLEY, TORONTO. ons Campeau of Ottawa, and Foley of Al-monte. The choir, under the direction of Prof. Mathe, of the Basilica, chanted Borduas' Mass, and Mr. P. O. Pelletier, organist of the Cathe-dral in Montreal, presided at the organ. At the offertory a chorus composed of Messrs, E., Tremblay, A. Tremblay, N. M. Mathe, and E. Gauthier rendered the 'Domine Jesu Christi '' of Bordua, and at the Commun-ion Messrs, E., Tremblay and A. Gauthier sang "Fanre's Crucifix." During the Libera the Gatineau Point band played Taylor's funeral march.—Ottawa Free Press, April 11.

A MEMORABLE INCIDENT.

O the hour we spent and the flour we spent, And the sugar we wasted like sand, At the hest of a woman who never had cooked. And now we know that she never could cool And did hot understand.

A woman there was and she wrote right fair (As you or I might do.) How out of a barrel to make a chair To be covered with chintz and stuffed with hair "Twould adorn a parlor and give it an air (And we thought the tale was true!)

O the days we worked and the ways we worked To hammer;and saw and hack In making a chair in which no one would sit, A chair in which none could possibly sit Without a crick in his back.

And it ian't to toil and it isn't to spoil That brimsthe cup of disgrace. It's to follow a woman who didn't know beans A woman who never had cooked any beans But wrote and was paid to fill space. —John Larmer.

(For the CATHOLIC RECORD.) A MESSAGE TO IRELAND.

O Race beloved of that Saint so great, So generous, so pure, so fired with zeal. Look, upward now and hear his pleadin

voice, As to the Sacred Heart he makes appeal E'en as of yore, for his fond children's weal!

'O Heart divine! the tend'rest man ha

known. So filed with godlike pity for man's pain! I come again to plead for that dear land, That Isle so blest, whose cnly earthly gain Is that true faith which in her heart doth reign.

O pitying Father! see that land, so fair So bright in ages past, but now so drear, So desolate, for the faithful sons that roam In foreign lands,—the ties they hold mos

dear Of home and kindred, sundered ever here. Or nome and kindred, studered ever here.
The dawn of happier days at times appears About to break and scatter all the gloom, But Irish hearts, so stalwart, brave and true Have hid their noblest virtue in a tomb And blindly onward rush to meet thei docm And bi. doom.

Fair Charity lies buried all forgot, Tho' from her tomb, her voice the loude

cries In pleading accents to her wilful sons, 'Remember Christ's own watchword and

wise 'Love one another.' There thy true strength lies.'

O,heaveniy Father! bless thy children true And gather them within thy Heart divine. There will they learn Thy all-consuming lov With hearts united, meek like unto thine, Forevermore in charity sublime."

Tis thus, our Saint, in heaven's mansi-

Prays still in fervent accents, for his own, His faithful Irish flock, who gladly gave Their life's best blood, with neither sigh nor moan, To keep the faith — each day more lively grown.

Dr. whiltens Pink Pink. I immediately discontinued the other medicine, and began takling the pills. I found that they helped me, and four more boxes were procured, and by the time I had finished them I was entirely well. I have rever had better health in my life than I am now enjoring. My appetite is now always good, and I have increased in weight. All this pills, and i would advise any other young gril troubled as I was to use them, and they will certainly cure if the directions are followed. The facts above related are important to budding into womanhoon whose condition is, to say the least, more critical than their parents as there are many young grils just an appearance, troubled with heart palpitation, headaches, shortness of breath on the singhtest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In supply the place of Dr. Williams' Pink Pills, which build anew the blood, strengthen the nerves and restore the glow of health to pale and supply the place of Dr. Williams' Pink Pills, ablow checks. They are certain cure for all troubles peculiar to the female system, young cold. These Pills also cure such discases as rheumatism, neuralgia, partial pa rence's method. But they are not likely to do this. The truth is, Proestantism, which pretends to be so inellectual, has always confused religion and noise. Moreover, it preaches not at the man in the pew, but at man in the abstract. It is a point of etiquette with many preachers, just as it is said to be a point of etiquette with negro revivalists never to say "chickens" in the pulpit.-Ave Maria.

### MARKET REPORTS.

LONDON.

LONDON. London, April 20.–Grain, per cental – Red winter, \$1.15 to \$1.17; white winter, \$1.5 to \$1.18; sprinz, \$1.16 to \$1.17; outst, 92 to 98c; peas, 90 to \$1.05; barley, 90 to \$1.05; corn, 75 to \$5c; buckwheat, 90c to \$1.00. Dairy Produce-Eggs, fresh laid, per dozen, 11 to 15c; eggs, basket lots, 10 to 12c; butter, best rolls, 14 to 16; butter, best crock, 13 to 15; butter, store lots, 120 to 14; butter creamery, re-tail, 19 to 20c; cheese, pound, wholesale, 72 to 9c.

Examinations will be held as follows The Theory (paper work) — Early in June, ThePractical — Between the loth and 30th June, The exact dates will be duly announced. Entries close on May 1st. Entries close on May 1st. All information, syllabus, forms of entry, etc., can be obtained of the Hon. Local Representa-tives in each centre, or from the Central Offlee, Room 505, Board of Trade Building, Montreal, Bandre South, 1899. March 30th, 1899. SAM'L ATTKEN, March 30th, 1899. Hon. Secy. N. B.—The music, specimen theory papers, etc. can be obtained from the local music sellers, or direct from the Central Office, Montreal. 10684.

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The Associated Board R.A.M. & R.C.M.

PRESIDENT FOR CANADA.

H. E. The Governor-General. The Rt. Hon. the Earl of Minto.

Hon. General Representative for Canada. Lt. Col. I. Bayne-Maclean, Montreal.

Hon. Local Representative for London, Ont, Sir John Carling, K. C. M.G.

C: M. B. A.-Branch No. 4, Londen,

Meets on the 2nd and 4th Thursday 05 every month, at 8 o'cicck, at their hall Albion Block, Richmond Street. James P. Murray, President: P. F. Boyle, Secretary

before the altar of God and receive Hi blessing for the new life.

If that custom were in honor amongst us there would be more homes reflecting the happiness of the little cottage of Nazareth.

Parents should lock their doors against the dissipated youth and against the idle and shiftless who imagine that the theatre and base ball field exhaust the possibilities of life.

### THE EVICTED TENANT FUND

We have received a copy of the appeal to Irishmen and Irishwomen beyond the seas on behalf of the Evicted Tenant Fund.

"Considering," it says, "the condition of Ireland generally, and bearing in mind the ever-inceasing drain of unfair Imperial taxation, it will be seen that Ireland is no less in a condition than she was a quarter of a century ago to do without the sympathy and generous aid of her sons and daughters beyond the sea."

Ireland has received her share of the blessings of Anglo-Saxon civilization and she knows a little about the wise and paternal rule so vaunted by ranters all over the country.

All the facts concerning the Irish land system were known in 1846 after the Report of the Devon Commission. In August, 1886, Lord Salisbury, referring to Mr. Parnell's proposal to reduce judicial rents, said : "We do not con template any reduction of the judicia rents: we do not think it would be honest in the first place, and we think it would be exceedingly inexpedient. The Plan of Campaign was inaugur ated in the winter of 1886-87.

So late as March, 1887, Mr. Balfou said : "It would be madness, i would be folly to break a contract solemnly entered into only five year ago. The Campaign agitation wa

butter, subre lots, 1/2 to 14, butter creamery, re-tail, 19 to 20; ; cheese, pound, wholesale, 7 i to 30; Farm Produce—Hay, per ton, \$8,00 to \$9.00; straw, per load, \$2.50 to \$3.00; straw, per ton. \$5.00 to \$6.00; honey, per pound, 9 to 12c; maple syrup, per gallon, 80c to \$1.00; we have a straight of the straight of the syrup, per gallon, 80c to \$1.00; we per bh, 10 to 12[c, Vegetables — Potatoes, per bag, 85c to \$1.10; Vegetables, per duz, 00 to \$0c; onions, per bag, \$1.50 to \$2.00. Poulity — Fowls, per pair, (undressed) 55 to to 65c; fowls, per pair, (dressed) 80 to 90c; turkeys, per lb, 22 to 13c. Meat—Pork, per ewt., \$5.15 to \$5.50; beef, forequarters, \$4.50 to \$5.50; beef, hindquarters, \$6.00 to \$7.00; beef, sides, \$5.00 to \$6.00; mutton, by carcas, \$5.00 to \$7.00; beef, hindquarters, \$6.00 to \$6.00; lamb, by pound, 9 to 10c; lamb, by the carcas, \$5.00 to \$4.00; timothy seed, per bushel, \$1.25 to \$1.75. Live Stock — Live hogs, \$4.00; stars, per lb, 2 to \$1.75. TOBONTO. per 10., 2 to 2/c; sows, per 1b., 2c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$4.25 to \$4.75. TORONTO. Toronto, Ont., April 20. – Flour quiet and steady; straight rollers in wood, quoted at \$3 to \$3.5, west. Bran firm, at \$14 to \$14.50 here, and at \$1.50 to \$14, outside. Shorts, \$16 here, and at \$1.50 to \$16 outside. Wheat quiet and white quoted at 65c north and west; goose quoted at 67c, low freights; No. 1 Manitoba hard sold at 72c. Fort William, and at \$22c. North Bay; No.1 northern, 79 to \$9c. North Bay, Oats firm, with demand good and sale of white at 315 to 52c, north and west. Buckwheat steady, at 49 to 50c., north and west. Break quiet, at 63 to 64c, west, and 64 east. Rye, firm, at 33c, north and west. Corn steady, with Canadian quoted at 36 to 37c, west, and American at 42c. on track here. Barley dull, with No. 1 quoted at 415, west, and No. 2, at 38c. Outmeal unchanged, at \$3.60, in bags, and at \$3.70 in bbis. on track here.

 Instructure in hore, with neither sigh nor moan, in the base blood, with neither sigh nor moan, is the proven.
 Dags, and at structure is a good demand for other is a good demand for other is a good demand for other is a good demand for is fairly active, and there is a good demand for intel.
 Murray, President: P. F. Rovia, Generatary, Murray, President: P. F.