

MAY 12, 1894.

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FIDDLER.

with his instrument under his arm, there was a murmur of voices. He paused for a moment to screw up a string when he reached the piano, and then, raising his head, looked around the room at the large and fashionable audience. Dressed in a somber black suit, and his dark hair hanging down over his forehead, made his face stand out paler than usual. He pushed the hair back from his eyes, settled his chin upon the fiddle, then drew the bow across the strings. A murmur of applause greeted him, but it died away as he commenced to play. He seemed to waver on the strings for a moment, as if undecided what to play; then, unconsciously he closed his eyes and fell into a reverie, and as he did so a playful power in his hand thrilled through the room, soft and sweet for awhile, then they changed into the saddest notes you ever heard, full of plaintive regret. The bow seemed to be charmed, the instrument to speak — to speak to the heart, for many in the room wept. For a moment they ceased to play there he played in silence. Every one seemed to be speechless, awed by what they had heard. All at once the spell was broken by cries of "Bravo" and by loud clapping. The fiddler scarce heard the applause. He bowed awkwardly to the audience—but he only saw a pale little form lying upon a bed and nothing else. He played again and again, but although each piece was enthusiastically received, none took so well as the first, which was his own composition. The host detained the fiddler after the guests had departed. "I shall have you playing solos at the great concert," he said to the fiddler in his peculiar abrupt manner. The fiddler's heart beat fast. "You can never raise in that wretched agony, you should be playing to those who understand you. What do you gain from the theatre?" "Thirty five shillings a week." "It is nothing. Nothing!" "I am glad to get even that." "You shall have thirty-five pounds an evening very soon." He tried to get an introduction to persons in power connected with the concert, but he always failed. "I shall not fail," said the old gentleman, in confident tones. "The next concert takes place in two months' time. I will get you an engagement. There is a peculiar power in your music—a strange, deep power which produces tears. You saw them tonight. The men wept while you played your first piece. When the fiddler reached his mean and shabby home the gray spectral light of morning was beginning to steal into the room. He met the nurse on the stairs. She turned her back toward him and hid her face in her hands. He felt as if his heart had turned into ice as he mounted the stairs in silence. Helen lay on the bed dead. The fiddler stood for a long time holding the little wasted hands in his. All at once his hand went to his breast pocket and his fingers closed over an envelope which the old gentleman had given him. Mechanically he tore it open; two 45 notes fell on the floor at his feet. With a smothered cry of agony he fell upon his knees and sobbed aloud. What was money to him now? To feed and restore the little wasted form to life? An hour later he was set in rigid lines and his hands twitched nervously. Taking down the fiddle from the wall he flung it upon the floor and ground it to splinters under his heels. He did not play at the great concert two months later, as announced. Nor did he ever play again.

THE FAILURE OF PROTESTANTISM.

Rev. William B. Hale, a young Protestant clergyman of Middleboro in this state, has a remarkable paper in the March Forum upon the subject of religious decadence in New England. The title of the article is "A Religious Analysis of a New England Town." Mr. Hale deals frankly and fearlessly with the conditions as he finds them and with the causes which have been operative in bringing about these conditions. He admits the truth of the Boston Herald's and the force of his deductions. We quote the following from his editorial utterances on this topic in the Sunday edition of our neighbor: "It is in some respects a remarkable paper. It is a faithful statement of the decadence of religion and present makeshifts to secure its maintenance in a great many respectable country towns, and the most painful thing about the article is its truthfulness, and the fact that the same things could be said of the religious state of three quarters of the towns and hamlets of New England."

Mr. Hale confines his strictures and observations to the town of Middleboro, in which he is engaged as a pastor and preacher, and his conclusions are consequently entitled to the highest credit, for they are based upon facts and conditions within the range of his personal knowledge. In 1890, Middleboro, according to the census, had a population of 6,065. Mr. Hale figures out a population in 1894 of about 6,800. He divides this population, for purposes of religious comparison and analysis, as follows:

Table with 2 columns: Denomination and Number. Congregationalists 700, Roman Catholics 450, Baptists 300, Methodists 300, Episcopalians 100, Unitarians 100, Perfectionists 30, Adventists 20. Total 2300 persons in the town of Middleboro who are publicly affiliated with recognized religious communities. The remaining 4500 persons, Mr. Hale boldly asserts, "have no affiliations of any sort with any religious body." Over 66 per cent. of the people of this representative New England town are, therefore, unaffiliated with any form of religious teaching. On the Sunday next preceding the date of his magazine article Mr. Hale took account of the number of worshippers in the fifteen churches in the town; and he found that 1200 persons were in attendance. Under this calculation we find that more than 82 per cent. of the population of Middleboro did not attend divine service; or, as Mr. Hale puts it, "for every three persons who went to church there were seventeen who did not go."

The First Church of Christ in Middleboro was founded two centuries ago. Early in this century the society built the present church which now stands on the green. Here is the picture which Mr. Hale draws of the faith and devotion of the early Congregationalists, who claimed direct succession from the Puritan settlers: "Seventy years ago, on any Sunday, fair or stormy, you would have seen gathering thither the entire population of the Namanset country. The carriages in which the people came filled and overflowed the line of stalls which stretches many rods along the green. Together, upon the aisles of the meeting house, families took their way. Every townsman was in his place. Neighbors met neighbors, and felt the inspiration of common interests expressed in common worship. Together their hymns and prayers went up, and when the minister took his place in the high pulpit, he looked into the faces, not of a party held together by some peculiar notion or practice, but of the whole town. Let us contrast this picture with that drawn by the same hand descriptive of the present state of religious sentiment and practices in the same society: "The old church on the green is next to deserted. The faded curtains back of the pulpit still flap in the breeze, two or three of the stalls are occupied, the rest are tumbling down, and an excellent young clergyman preaches to a few old people on fair Sundays." What a commentary upon the influence of Protestantism upon the popular thought of the period!

hear in many circles of Protestantism the silly and fatuous cry that it is the enemy of the republic. Protestantism has failed in New England. Catholicity has been making steady progress since its existence here was tolerated.—Boston Republic.

CATHOLIC VIEW OF TYNDALL.

Rev. J. A. Zahm, in Notre Dame Scholastic. The secular press is still eulogizing the wonderful achievements of the late Professor Tyndall, who, we are assured, was the most conspicuous man of science that England has produced since the time of Newton. The specialty of Tyndall was physics; his occupation for many years was that of lecturer on this branch of science in the Royal Institution of Great Britain. In the originality of thought, and in extent and variety of attainments he is not to be compared with his illustrious predecessors, Dr. Thomas Young, Sir Humphry Davy, and Michael Faraday. The genius and the discoveries of these three men have rendered their names immortal. But what of Tyndall, of whom we have heard and still hear so much? As a mathematician he was far below mediocrity, and was practically unknown. And yet without a knowledge of the higher mathematics it is now impossible to attain to eminence in physics. All our truly great modern physicists have been eminent mathematicians, as are also the most illustrious of living, Clerk Maxwell, Lord Kelvin, Tait, Stokes and Lord Rayleigh are witnesses to the truth of this assertion. Faraday is sometimes quoted as an exception to this rule; but while mathematics was not his forte, he was unquestionably, even as a mathematician, the superior of the much-lauded Tyndall. But it must not, in this connection, be forgotten that Faraday was a genius of the first order; that he had a talent for experimentation which has never been surpassed, if even equaled; that he was endowed with an instinct for interrogating Nature which few, if any, have ever possessed in such a superior degree.

A genius Tyndall certainly was not. Not even the most ill-advised friend would venture to give him this title. Being then neither a genius nor a mathematician, we have legitimate *a priori* reasons for inferring that he was not, and could not have been, a great physicist. What, then, we again ask, are his claims to distinction? In the first place, he knew how to popularize science. He was a good writer for the English-speaking world, and the late scientific results of French and German science. He was pre-eminent in his own, but in exploiting the discoveries of others; he was in no sense distinguished as an original investigator, but was rather a *buccinator tantum* of the results achieved by others. As a lecturer on scientific subjects he had few if any peers. In addition to the gift of golden speech, he had a dramatic style and a lucidity of exposition which put him at once in rapport with his audiences, and held them spell-bound for hours. As a writer he was prolific and versatile, and many of his productions may be cited, not only as among the most popular style, but also as models of a luminous and brilliant language. His contributions to the Royal Society alone number considerably more than a hundred papers. But it is by his popular works that he is best known, and it is by these we can best judge of the capacity of the man and of the character of his achievements.

Amongst his best known books are those on "The Forms of Water," "Sound," and "Heat as a Mode of Motion," not to mention similar works on light and electricity. But in all these works we see at once that the distinguishing characteristic of Tyndall was not originality of thought, but rather novelty of presentation and felicity of illustration.

It is said of Tyndall's father that he lived to a great extent for the purpose of fighting the Church of Rome. Tyndall son inherited this proclivity with an intense hatred, and availed himself of every opportunity of having a fight at both Church and churchman. When, speaking of the condition of science during the Middle Ages, he, like Draper, loved to expatiate on Moorish enlightenment and Christian ignorance, and to dilate on the long exploded notions regarding the debt due to the Mohammedan science and the opposition displayed by Christian Europe against every form of culture and advancement. He would descend with manifest relish on the martyrdom of Giordano Bruno, the persecution of Galileo, and the repression of the genius of Descartes and his contemporaries. With him the Church was a synonym for ignorance; the sworn advocate of methods and systems which are not only medieval and obsolete, but unscientific and absurd. He did not, it is true, exclaim with Voltaire, *Ecrasez l'infame*, but his known opinions on this subject did not essentially differ from those of the rabid French infidel.

The calibre of Tyndall's mind and the manner in which he dealt with opponents is best illustrated in the theological and political discussions in which he took part. Of theology he was absolutely ignorant of even the first principles; and yet, notwithstanding this, he did not hesitate to run full till against those who had made theology the study of a life-time. As may

readily be imagined, his blunders were ridiculous in the extreme. In politics—in which he was singularly uninformed, and for which his entire education and training had utterly unfitted him—he was ever ready to enter the lists with the most astute politicians of the United Kingdom, and to run amuck, where the wisest statesmen of the age feared to tread. His notorious Belfast address, his inflammatory denunciations of Home Rule, and his furious diatribes against Gladstone, whom he designated "a hoary rhetorician," are samples of his style of dialectics and his methods of controversy.

OVER A GLASS OF WINE.

They had been introduced, of course, but he spoke to her first at dinner. "May I pour you a little wine?" he asked. "Thank you," she said simply, "a little. I drink only claret." "You don't care for the sweet wines?" "I don't think I really care for any wine, but this is what we drink at home. You did not pour any for yourself," she added a moment after. He smiled. "It would be for the first time in my life if I had."

"How strange!" she looked at him with a pair of clear and very kind blue eyes. "Have you scruples? Do you think it wrong?" "Well"—he drew a long breath—"hardly. Yet, for me it would be wrong." The color deepened on her cheek a little. He saw her check back a word from her lips, and the shadow that swept over her face was sweeter than any brightness. But he could not appropriate her unmerited sympathy.

"No—no, he declared, laughing slightly. "It is not at all a temptation to me. I have never known the taste of any sort of liquor. I think I have a great advantage against fate in this, and—I mean to keep it." "Then you are afraid, after all." "Sometimes we recognize danger though we may not fear it." "It is it danger you must fear. You, or you would not take precautions." He looked down and met her earnest glance. She was forgetting her dinner.

"If you were not afraid," she went on impulsively, "wine would seem to you as harmless as water. It is because you have a fear that you will not touch it."

He was at a loss just here. It was difficult to match her candor without a touch of seeming discourtesy. "Suppose I drink to your better courage," she said, a girlish dimple showed itself. "The deadly cup has no terror for me." He raised his crystal goblet and drank to her in sparkling water, saying gently: "But of my cup no one need be afraid."

There was a pause. She had not lifted the wine to her lips. A servant came to remove the course and some one spoke to her across the table. When he could claim her attention again he was ready with a bright remark about the beauty of some roses in a vase near them. "Yes—so pretty—pretty," she said vaguely, and then with purpose in her tone. "We had not exhausted our topic, I think. May I ask—is it your conviction that liquor should not be used in any form?"

"You are unmerciful," he depreciated. "Think how ungracious it would seem to object to anything amid such surroundings." "Never mind about being complimentary," she replied gravely. "I am trying to reflect—a decade. I have never before given one serious thought to this question of temperance. The people I live among—and they are all upright, intelligent and refined—regard a moderate use of liquor as almost indispensable. Surely you must admit that there are thousands and thousands who are not in any way injured by its use?"

"I know," he said quickly, "but there are millions and millions—the jails will tell you—the hospitals—"

He stopped abruptly.

"Yes," she said thoughtfully, "yes. But why not take the good and avoid the evil? We need not become drunkards because we use liquor?" He met the appeal of her earnest eyes with a look as earnest.

"Since you desire it," he answered steadily, "let me say one word, and then, I think, I will say no more. If you never touch liquor, you not only need not, you cannot, become a drunkard. But, if once it crosses your lips, the first step is made."

There was a long silence between them. The rest of the guests went on talking gaily. Presently she spoke, but so low that he had to bend his ear to listen. "You have given me a wonderful message," she said. She laid down her glass of wine and in the simple act he knew there was consecration.—M. S. B. in L. H. Journal.

The Poor.

To those who are accustomed to see only the under side of the roof, and whose disposition or experience inclines them to pessimistic thoughts, the present widespread suffering among the poor must be instructive, as showing how thoroughly our modern civilization is permeated with the Christian spirit. Not to speak of princely benefactions, the words of sympathy and encouragement in behalf of our less fortunate brethren would be a hopeless puzzle to nations that are not Christian. But of all these champions of the poor, we have found none more worthy than Father John Vaughan, who gives this admirable statement of the case in the current Dublin Review: "Every member of the human family should have the means of enjoying the ordinary requisites of life, according to his station, before any should indulge in his dainties, or luxuriate on its delicacies. No member of the body politic should be clothed with silk or broadcloth till shivering nakedness has secured a flannel garment. What is superfluous belongs to the poor. St. John Chrysostom calls it 'the patrimony of the poor.'"

The policy which Father Vaughan advocates so feelingly is indeed rank "Socialism" but it is no new thing in the Church. It was practiced by St. Paul, and as late as the days of Cardinal Manning.—Ave Maria.

The Liberty of a Catholic.

How many centuries will it take to remove from the minds of the Protestants—even those of them who have received a liberal education and passed for persons of culture—the ridiculous notions with regard to Catholicism circulated by its antagonists in the sixteenth century, asks a writer in the *Liverpool Times*? Alfred Wilcox has written for the current issue of the *Humanitarian* a readable article on "The Pulpit and the Press," and in it we find him repeating the statement that the Catholic pulpit has denied the right of the individuals to keep the key of their own conscience. A more unfounded assertion it would be impossible to make.

In point of fact, there is no religious denomination in which the sense of individual responsibility to God and conscience is so strongly felt and inculcated as among Catholics. To be a genuine Catholic one must accept the truth, the whole truth, and nothing but the whole truth. This finds in the Magisterium of the Church, which, in accordance with Christ's promise, is inspired by the Holy Ghost, and he is not at the mercy of human caprice. The Protestant, on the other hand, is blown about by every wind of doctrine. His guiding authority at each given moment is the latest artful speaker he has met or the latest clever work he has picked up at his bookseller's. And all the while his Church assures him that there is no such thing as certitude. When this is so, how can he entertain any confidence in religious teaching or feel that he is bound to believe and act up to the truth?

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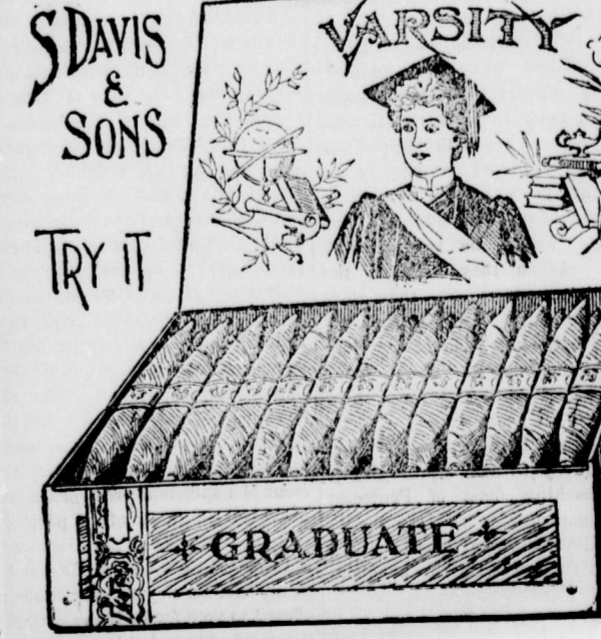
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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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London, Saturday, May 12, 1884.

PENTECOST.

The feast of Pentecost, or Whit-Sunday, which will occur on Sunday next, the 13th inst., is always celebrated on the tenth day after Ascension Thursday, or seven weeks after Easter.

In the first chapter of the Acts of the Apostles it is recorded that during the forty days while our Blessed Lord remained on earth with His twelve Apostles, "He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father which you have heard (saith He) by my mouth."

When he was asked, "Lord wilt thou at this time restore again the kingdom to Israel?" He answered, "It is not for you to know the times or moments which the Father hath put in His own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem and in all Judea and Samaria, and even to the uttermost part of the earth."

After He had said these things, and while they looked, He was raised up, and a cloud received Him out of their sight. Here was, at a most solemn moment, a renewal of the promise which our Lord had previously made to His Apostles, that He would send to them another Paraclete or Comforter to abide with them forever and teach them all truth, so to enable them to fulfil the duty He imposed on them, to teach all nations whatsoever He had commanded and revealed to them. Thus we find in the thirteenth, fourteenth, fifteenth and sixteenth chapters of St. John's Gospel that when the time was at hand when He should consummate the great mystery of our Redemption, and after He had instituted the Most Blessed Sacrament of His Body and Blood, He made a most affectionate and instructive discourse to His Apostles, in the course of which He told them:

"But the Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you;" and "when the Paraclete cometh whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, He shall give testimony of Me; and you shall give testimony, because you are with Me from the beginning."

In the same discourse our Divine Redeemer tells the Apostles that it was expedient for them that He should go from this earth to His Heavenly Father in order that the Holy Ghost might come: "For if I go not, the Paraclete will not come to you; but if I go I will send Him to you. But when He, the Spirit of Truth, is come, He will teach you all truth." Elsewhere He promised that when they were to be subject to persecution, and would be brought before the synagogues and magistrates and powers to answer to the false charges which should be brought against them, the Holy Ghost would be their instructor, teaching them what they should say.

It was on the feast of Pentecost that all these promises were fulfilled, and thus in the history of the Church this festival is of the greatest importance, it being regarded as the festival of the institution of the Church because it was on this day that the Apostles first preached in public the Gospel of Christ and received many converts to the faith.

The manner of the coming of the Holy Ghost is described in the second chapter of the Acts of the Apostles. They were gathered together in one place, which from the chapter preceding seems to have been the house which they had made their residence in Jerusalem, along with Mary, the Mother of Jesus, and the holy women who had served in preparing the body of Jesus for burial, and other disciples.

Suddenly there was heard a sound from heaven as of a mighty wind, which filled the whole house, and parted tongues of fire appeared and sat upon them, and "they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak."

It is possible, indeed, that God may have given the Apostles the power of speaking in many tongues, even though they had not understood what they were themselves saying; but St. Thomas says that it is more probable that they were also made able to understand the tongues they spoke, and to answer the difficulties proposed by the men of various nations who assembled together to witness the extraordinary event which was taking place, that each one should hear the Apostles speaking in his own tongue. This view is strengthened by the fact which St. Paul states in his Epistle I to the Corinthians: (xiv: 13, 18:)

"I thank my God, I speak with all your tongues. But in the Church I had rather speak five words with my understanding that I may instruct others also, than ten thousand words in a tongue," where he evidently seems to signify that his speaking to them was not in a way which he did not understand, but in language which God enabled him to understand and explain, while giving him the power to speak it. It can hardly be doubted that on Pentecost the same miracle was wrought in favor of all the Apostles.

We are then told that the assembled crowd, composed of men of every nation who were then visiting Jerusalem, understood the teaching of the Apostles, and wondered saying: "Behold are not all these that speak, Galileans? And how have we heard, every man our own tongue wherein we were born."

described occurred in regard to the apostles. The feast of the Old Law resembled that of the New, as it was the festival instituted in commemoration of the Law then delivered to Moses on Mount Sinai, and was thus the feast of the establishment of the Mosaic law and religion, just as the Christian Church was established on the same festival day. It is still celebrated by the Jews with great solemnity.

During the last general election out of 185,105 votes cast, 121,210 were given to candidates who favored Disestablishment, and 63,895 to the Unionist candidates, without counting the four constituencies where anti-State Church Liberals were elected by acclamation. It is fair to presume that in these constituencies the anti-State Church feeling was even stronger than in the rest of the principality, and to infer that the sentiment of the people is at least two to one in favor of disestablishment.

DISESTABLISHMENT IN WALES.

After long expectation, the Bill for the Disestablishment of the Church in Wales has been introduced into the British House of Commons by Mr. Herbert Asquith, Home Secretary.

By this measure, the area of the disestablished Church is not precisely terminous with that of the Principality. There is a certain portion of the diocese of St. Asaph in which the Church of England is stronger than elsewhere, and this portion, consisting of fourteen parishes, is to be transferred to one of the neighboring dioceses in England; while, on the other hand, in twelve English parishes in Monmouthshire disendowment and disestablishment will take effect, as in Wales.

The case of several other boundary parishes will be considered by a special commission, as their treatment in connection with disestablishment involves certain delicate considerations. Mr. Asquith said, on introducing the Bill, that "the vast majority of Welshmen had regarded the Church of England in Wales as an aggressive and sectarian power. It had been, to them, a symbol of national discord."

He stated also that the gross income of the Church in Wales is £279,000, which sum will be applied to national and public purposes, such as providing for hospitals, nurses, parish halls, libraries and laborers' dwellings.

One year from the first of January next is to be given before the law will come into force, should it be passed during the present session; and though the meagre report of the measure given by telegraph does not inform us that any pension is to be allowed to present beneficiaries, it is probable that, as when the Irish Church was disestablished, some provision has been made so as not suddenly to reduce their condition too greatly. It was announced, however, that all public and private rights in patronage shall become extinct on the date named, that no Welsh Bishops shall sit in the House of Lords, that ecclesiastical law in Wales shall cease, and ecclesiastical courts be deprived of their authority.

The intention of Mr. Gladstone to disestablish the Church in Wales was expressed as soon as he assumed the authority of Prime Minister, and as a preliminary to the intended measure he introduced a bill last year to leave vacancies to existing benefices unfilled, thus preparing the way to disestablishment, by diminishing the number of difficulties to be overcome when the time should arrive for the introduction of the present bill.

There is no doubt of the will of the Welsh people on this question; for out of thirty Welsh members of Parliament in the present House of Commons, twenty-eight were elected on a pledge to support disestablishment, and this fact gave occasion to Mr. Gladstone to say that "the Nonconformists of Wales are the people of Wales."

The Bishop of St. Asaph asserts, however, that Mr. Gladstone's statement is incorrect, and claims that the non-Conformists, according to their own statistics, number only about 46 per cent. of the population. To get this result, he adds certain statistical figures given in the year books as including the adherents of four non-Conformist bodies, Calvinistic and Wesleyan Methodists, Congregationalists, and Baptists, which sum up the percentage named. Besides overlooking Catholics and Presbyterians, and smaller bodies, the Bishop does not give prominence to the fact that the other bodies named above, for the most part, especially the Methodists, omit in their returns the non-communicants, who form, however, a considerable proportion of their population. The fact is as Mr. Gladstone stated it—and the return of nearly 93 per cent. of members to Parliament favorable to Disestablishment is a sufficient proof of the almost universal sentiment of the people. In fact even of the two members who are not counted as being for Disestablishment, one, Sir Pryce Pryce-Jones, once offered to vote for it, if the majority of the people demanded it; and the other, the Hon. G. T. Kenyon, said nothing about this question in his election ad-

dress. All the other members were outspoken as to the course they would adopt in Parliament, and were elected accordingly.

When Mr. Gladstone spoke in Wrexham, Wales, before the election, he told the electors that if they wished really that their views should be carried out, they must "put away the sheep-like attitude they had hitherto assumed." This is what they actually have done, and Lord Rosebery is now fulfilling Mr. Gladstone's promise to them.

The present determined attitude of the Welsh people to obtain Disestablishment is not to be wondered at when the oppressive measures used by the Anglican clergy in Wales during the last few years, in order to collect their tithes, are taken into consideration. Between the clergymen and the lawyers, the yoke was made absolutely unbearable. Mr. J. Walter Jones, barrister, and Mr. Frank Edwards, who made minute enquiries upon the whole subject, said that it was the custom to leave cattle and goods upon the farms, deliberately, after they were distrained for tithes, and "by means of actions of pound breach, and other legal devices, to have the costs run up to an enormous extent."

By such means as these, in one case a claim of £10 15s was run up to £98, which had to be paid, and in another £71 had to be paid for an original claim of £5 17s 6d. In another yet, four and a half tons of hay worth £20 5s. were seized and sold for a tithe debt of £7 18s. 3d, and no balance was returned. In numerous other instances, treble the original claim was collected.

The sweeping victory gained in Wales by the Liberals at the last election was brought about by such facts as these, which raised the people to a frenzy hitherto unparalleled, and the result is Lord Rosebery's bill, which sounds the knell for the destruction of State Churchism among the descendants of the ancient Britons.

Sir Richard Webster and Sir Michael Hicks Beech spoke strongly against the measure, the latter saying that the Government's proposals are akin to legislation of sacrilege and plunder. But the time is past when such denunciation as this could stem the tide which has set in, and the Bill, or one similar to it, must soon become law, even if the Lords should be able to delay it for a time by means of their veto power.

There is not the least doubt that the disestablishment of the Church in Wales is preliminary to that of the whole Anglican organization, and it is for this reason especially looked at with so much alarm by the Anglican Bishops and clergy. The people of England may not be fully prepared as yet for this sweeping measure, but they are evidently coming up to the idea; and when they are so ready to yield to the desire of the people of Wales to sweep away the anomaly of their supporting a Church in which they have no confidence or belief, we may be sure that the days of the Established Church in England are numbered also.

Even in England the Established Church now comprises a minority of the population, and the majority naturally object to being tithed to sustain the Church of the minority; though as yet the general public have not been thoroughly moved to make serious objection to the present state of things. Disestablishment in Wales may for a time distract attention from the evil, as so much territory which was the worst aggrieved by it will be removed from the agitation for redress; but no one doubts that before long the whole question of State Churchism will be brought up again, to be solved once for all by total disestablishment, not only in England, but in Scotland also.

Speaking of the Sisters of St. Joseph, the Governor of South Australia, the Earl of Kintore, recently said: "They could not help admiring the self-sacrifice, the philanthropy, and the piety of the good Sisters of St. Joseph. They could see them in the houses of the poor, feeding and clothing the wretched. They could see them in the jails and the abodes of vice striving to raise the fallen and save the lost."

A FEW WORDS ON TRANSUBSTANTIATION.

An esteemed correspondent, writing over the signature J. K. L., makes enquiry of us in regard to the interpretation of three scriptural texts which bear upon the subject of Transubstantiation, and which seem to him to be a serious objection to the Catholic doctrine that in the Holy Eucharist the bread and wine are changed into the Body and Blood of Christ.

The texts are the following: "He that cometh to me shall not hunger; and he that believeth in me shall never thirst." (St. John, vi., 35.) "Amen. Amen I say unto you: He that believeth in me hath everlasting life." (vi. 47.) "Amen, amen, I say unto you: unless you eat the flesh of the Son of Man, and drink His blood you shall have no life in you." (vi. 54.)

Our correspondent's difficulty is as follows: "Now, according to this last text, only those who partake of our Lord's body and blood can be saved; but according to the other two, belief alone is necessary. May we not conclude, then, that our Saviour speaks figuratively in verse 54, meaning a firm and lively faith?"

In reply we have to say to our inquiring friend, that whosoever believes in Christ with the lively faith which is admitted to be necessary will fulfil His laws, and make use of the necessary means of grace which He has placed at man's disposal in the sacraments. Hence in verses 35 and 47 we must understand that "whoever cometh to Christ" and "believeth in Him," will also fulfil His command to partake worthily of the Holy Eucharist, such a one "shall not hunger" and "shall not thirst" but "shall have everlasting life," because he is nourished with the life-giving food furnished by our divine Master and Redeemer.

It is clear from this that the proper participation of the Holy Eucharist is implied in these two verses, and it is not to be inferred that when Christ elsewhere, as in verse 54, speaks of the necessity of eating His flesh and blood, He is to be understood as speaking vaguely and indefinitely, as would be the case if His words were not literally true.

The words of Christ, asserting His Real Presence in the Holy Eucharist are so positive and clear, and so frequently repeated in this very chapter, the sixth of St. John's Gospel, that any other sense than the literal is unnatural and strained. It would, however, be out of place for us to attempt, in the limited space at our disposal, a complete essay on the Real Presence. We must, therefore, refer our esteemed correspondent to works in which this subject is fully and ably treated. We shall only remark here that the teaching of the Church of Christ, the pillar and ground of truth, is the only sure guide in the interpretation of the doctrines taught in Holy Scripture. This teaching on the question of the Real Presence of Christ has been constant and definite, as will be seen from the words of the Holy Fathers of all ages. Among these, St. Cyril has the following, referring expressly to the passages our correspondent quotes, and it will be seen that his interpretation is identical with that which we have given:

"What, therefore, does Christ promise? Certainly not what is corruptible, but the blessing we gain by the partaking of the Body and Blood of Christ, whereby we shall be brought fully to such incorruption that we shall not need material food and drink; for the Body of Christ gives life, and through our partaking thereof leads to incorruption."

St. Augustine and other Fathers of the Church have spoken with equal clearness on this subject.

THE SPIRIT OF OUR AGE.

We have frequently had occasion to quote the sayings of Protestant clergymen, both in Canada and the United States, who have braved the indignation of Apapists and other fanatics by doing justice to Catholics and repudiating in the name of Christianity and humanity the bigotry of those who under various names have attempted from time to time to raise a persecution against Catholics by representations of "Roman Catholic aggressions" which had no existence except in the imaginations of those who were endeavoring to excite a no-Popery crusade at the time.

From the frequency of these manifestations of liberality, and the prominent position occupied by the clergymen who have in this way given expression to their feelings, it might be supposed that a majority of the Protestant clergy are of this way of thinking. We would be rejoiced to give them due credit if such were really the case;

but that the facts are otherwise is too evident for us to hope to conceal the truth, even if we desired to do so. This, however, we do not wish to do, as it would be an act of treason to our co-religionists to lull them into a false security at a critical moment when fanaticism is putting forth incredible efforts to inaugurate an era of intolerance.

We have had many proofs of this during those periods when the wave of bigotry passed through Ontario. At the meetings of the various synods, conferences, presbyteries, etc., which have been held throughout this Province, there have not been wanting men who have set themselves to stem the torrent, and who have struggled manfully to this end, but their efforts were invariably unsuccessful, and they have been borne down by the avalanche of votes against them. Ability and learning were usually arrayed on the side of toleration, but where numbers predominated, these qualities count only on the preponderance of argument. The voice of the multitude prevails when the votes are counted.

A new instance of this condition of affairs occurred at a Methodist convention of the New England States held at Waltham, Mass., on April 18. A report was read by the Rev. Dr. E. K. Stratton, in which it was said that "The power of Rome has been lessened in its old strongholds, and now an effort is being made towards massing Rome's forces on these shores. This effort has been successful to such an extent that the statement is made that in no country in the world is the power of Popery so strong as in America."

Some extracts were then given purporting to be from Abraham Lincoln, Dr. Joseph Cook, and Reverend Dr. McGlynn. The utterances attributed to Dr. McGlynn were stated to have been made "while he was riding the high wave of Protestant popularity."

As he reached this point, Dr. Stratton, to exhibit his wit, remarked "that was when he was honest."

The report then proceeded to state that New York is ruled by Romanism, the daily press of Boston is almost entirely in the hands of Romanists, the navy, and the public offices in Washington are filled by Romanists, and, in the belief of the committee, a crisis in national affairs is coming rapidly.

The Government of New York city has undoubtedly a large proportion of Catholics in it simply for the reason that Catholics form a majority of the population of New York, and by the laws of the country the majority rule. It is not to be supposed that the Catholics will ostracize themselves. Nevertheless Protestants have their full share in the Government, and though we have not at hand the statistics which would show the full state of the case, we have reason to believe as a certainty that Protestants have more than their share, through the liberality of the Catholic majority.

It is the custom with politico religious orators of the class which made this report to consider every man with a name at all resembling an Irish name to be a Catholic, when it serves their purpose to do so. Thus Mr. Richard Croker, who is considered to be the chief man in controlling the municipal destiny of New York city, is assumed to be a Catholic simply because he was born in Ireland fifty-three years ago. He came to America a child, and he has been all his life, we may say, an American citizen. He is said to have nominated nine men of his choice to represent New York city in the State Senate, and it is taken for granted that his nominees will be elected. But Mr. Croker is not a Catholic, so that, it appears, the New England Methodist ministers are altogether astray in their statements. But they have no care for this. It is their business, or they make it their business, to make a charge against Catholics, and they manipulate facts to suit their theory, or rather their iniquitous designs.

Boston is very nearly one-half Catholic. Indeed throughout the New England States Catholics have so progressed in numbers that they are a most important factor of the population. It is not much to be wondered at that the Catholics should exercise considerable influence in political matters in these States, the more so because they are particularly numerous in the cities, as in Boston, Burlington, Falls River, Lowell, etc.

The Methodist ministers of New England are altogether mistaken if they suppose that Catholics will be a nonentity in the municipal government of these cities, or of the States, in the government of which by the nature of things the cities exercise considerable influence.

Boston, though almost half Catholic, was controlled for two or three years by an anti-Catholic clique of one hundred, who managed during that period, by procuring the registration of some twenty thousand women voters, to supersede the most honest and economical Government that ever managed the city's affairs; and during the short time that it was under the control of Methodist and Baptist divines the voters had time to regret their apathy in allowing such a clique to rule. They will probably never again get the reins of the city government into their hands; though they may whine against Catholic municipal government. We are happy to say that during the period of Methodist and Baptist clerical mismanagement there were no Catholics permitted to remain in office, where these gentlemen had sufficient authority to keep them out.

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FIVE-MINUTE SERMONS. Feast of Pentecost, or White Sunday.

THE EASTER DUTY. In this great feast and its octave, my dear brethren, we commemorate the last of the wonderful events which brought the Christian religion into the world.

Now, what is exactly this precept of the Easter duty? Strange to say, you will often find people who do not seem to have any clear idea about it at all.

But some may say: "I have not committed any mortal sin since my last confession; I am just as good as these people who are running to church all the time."

Do not, then, make the foolish excuse either that you have been to Communion at Christmas or thereabout, or that you have nothing to confess now.

James Vincent McNamara, the A. P. A. lecturer whose utterances at a public meeting at Kansas City, last January, caused a riot, and later his arrest for slandering Bishop Hogan, Rev. William J. Dalton and Rev. Thomas F. Lillis, was placed on trial in the criminal court last week on the appeal which he took from the finding of the jury before Justice of the Peace Nichols, at Independence.

It is your duty to yourself to get rid of the foul accumulation in your blood. Hood's Sarsaparilla is just the medicine you need to purify, vitalize and enrich your blood.

OUR BOYS AND GIRLS. The First Rotary.

It is midnight in the city. Sleep and oblivion reign over all. No; not over all. In a church on the outskirts of the city, a white-robed monk is keeping a lonely vigil.

Who is this man? Why does he watch and pray through the silent hours of the night? It is St. Dominic, who, horrified at the prodigious growth of impiety caused by the heresy of the Albigenses, against which he has striven hitherto with little success, comes to the dear "Hoop of Christians" and implores her assistance in combating error.

The "David" of Michael Angelo. A great mass of white marble was waiting in Florence for some one to chisel it into shape.

One notices to this day that one of the shoulders of the statue is somewhat flattened, owing to the shape of the block with which the young artist had to contend, as he hammered away, bringing into sight the beautiful David, which was destined to be the central ornament of the old Palazzo.

It seemed as if a sort of madness seized him when he attacked the marble which hid the vision of strength or beauty which he would bring to light. And if he worked this at sixty, how must he have labored at twenty-five, shut up alone in that great shed with the white mass which the Maestro had nearly ruined, releasing, by frantic blows, the graceful David who seemed to him to be imprisoned there?

THE GERANIUM'S MESSAGE. How a Friendly Little Heart Found Neighbors in the Great City.

By Mary L. Branch. "This is such a pretty flat!" said Mrs. Bryant, enthusiastically, as she went up and down the five little rooms which were to be the first home of her married life.

Then we are set here to help each other. We ought to be friends, she said, looking wistfully at the opposite window, whose curtain was closely drawn.

Sometimes the neighbor opened her window for a moment to set out a bottle of milk or a covered pail; but she never by any chance glanced across, and she retired as quickly as possible.

When spring came the vendors brought flowering plants in wagons to the city streets for sale; and Lucy, taking a walk one day, seized upon a thrifty young geranium with pink buds and bore it up to her high nest, putting it in her parlor window as a surprise for Fred.

One day late in June something was going on in the neighboring flat. The curtain was up, the window open, and Lucy, with a rapid glance, caught sight of a trunk packed and strapped, and an open valise. An hour after an express wagon stood in front of the building, and a quantity of baggage was placed upon it.

she had forgotten it or been away at sunset. One, two, three weeks went by.

"I do hope," thought Lucy, "that she will come back before we go away ourselves, or she will never know how I tried to save her flower for her."

"I'm not afraid," she said. A happy month flew quickly by in the old home in Greenwich. Early in September the Bryants, recruited in health and spirits, found themselves again climbing the stairs and entering the little top flat.

"Wait a minute," said Lucy, "I want to give you a handful of sweet peas from my mother's garden."

There are a number of varieties of corn. Hood's Corn Cakes will remove any of them. Call on your druggist and get a bottle at once.

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