

The Catholic Record.

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

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The Catholic Record.

London, Saturday, June 3, 1899.

"ESPIRITU SANTO."

The cordial reception extended to Mrs. Skinner's book, "Espritu Santo," is a sign of the times. Twenty five years ago a novel portraying Catholic life would have received scant courtesy from the critics, and Harper & Brothers would have thought long and deeply before permitting it to come from their workshop. To-day, however, "Espritu Santo," fragrant with the odor of Catholic custom and belief, is a welcome visitor to every fireside, and the publisher is, by giving it a prominent place amongst his literary wares, endeavoring to make amends for the past.

The story is well told. It is not a controversial catechism with some descriptive scenes and perfunctory love-making; but it is a record of human love and sorrow written down in graceful characters by men and women who were for the most part stumbling on life's path, feeling intensely, sinning betimes and knowing where to seek a remedy for the miseries of the soul. There is a tone of sadness in it; but above rings the clear glad notes of duty done, of repentance, of joy, that however earthly dreams and hopes may vanish, and earthly objects may elude the grasp, there is the heaven "that may be had for the asking," awaiting all true hearts when they go home.

The story is of love, not of the kind that is "a cold fury and dreary animalism, but of a love that has its roots in the reverence and reserve, in the great, all surrounding atmosphere of modesty which makes the distinction between the true refinement and barbarism, be the latter never so gilded."

"I suppose," says the grandmother of "Espritu Santo," "that her name has a strange sound to Northern ears, but the Spanish name their children after the feast of Our Lord and His saints. Our little girl's name is very precious to us. She was born on Whit Sunday morning, the feast of the Holy Spirit, in the city of Mexico. As soon as the mother saw the child she asked that the priest might be sent for at once to baptize it. Just before he came, the nuns of a neighboring convent sent over a flower, a little white flower that the Mexicans call 'El Espritu Santo.' The priest came hurriedly, and as he entered the room, we could hear the nuns chanting the 'Veni Sancte Spiritus.' He glanced at the little pale, almost lifeless figure, holding in its hand the white flower of the Holy Ghost, and without asking us to name the child, he took it up at once and pouring the water on its brow, said: 'Espritu Santo, I baptize thee in the name of the Father and of the Son and of the Holy Ghost.'"

Teodoro Daretto, a tall, awkward boy of fifteen, meets Espritu at a festive gathering. He is attracted to her because she pities his loneliness, and between the two grows gradually a bond that nothing in after years can sever. Teodoro becomes a great tenor singer—and this gives the authoress an opportunity to initiate her readers into the mysteries of stage-life. Tenderly and gracefully is his love for "Espritu" depicted. The plaudits of the audiences, the flattery of the great never caused him to be unfaithful for one moment to the maiden to whom he had pledged his troth. But their earthly nuptials were never to take place. Teodoro was speeding to Espritu, her voice ringing in his ears, and beckoning him on to happiness; and he knew not that he would meet her in heaven.

"From the convent on the opposite height came the sound of voices singing—for it was the eve of Pentecost; the monks were chanting the first Vespers of the feast, and the bells rung with sweet and joyful clangour. Espritu Santo opened her eyes a last time and smiled at them all. The ray sunset light touched the face that lay on the pillow: she stretched her hands towards it. 'O lux beatissima!' she murmured, and with a soft glad cry the gentle spirit breathed itself out."

And he—where was he who should have been by her side, and for whom she called in infinite longing from her

couch of pain? He was hurrying towards her, eager to reach her, singing his soul out for very gladness. High and beautiful were the tones, reaching the peasant homes far beneath the mountain path and telling them that the beautiful boy whom they loved was with his own again. But he did not notice the white mist and the cold wind that suddenly struck into his bared chest with a piercing chill. It was but a cold—but the fever came and the glorious voice was now but a hoarse whisper. "Espritu," he murmured, "I am coming, dearest, but give me thy hand, for I cannot find the way."

Adriano, the brother of Teodoro, is more strongly limned. He, too, is a singer with a love history more complicated than his brother. And the description of his repentance is touchingly told.

May we hope for similar stories from the pen of Mrs. Skinner.

The Ave Maria, of Notre Dame, Indiana, in reviewing "Espritu Santo," makes the following reference to the talented authoress:

Mrs. Henrietta Dana Skinner, author of "Espritu Santo," is a granddaughter of Richard Dana, poet and founder of the North American Review. Her father was Richard H. Dana, author of that deservedly famous book "Two Years before the Mast." Mrs. Skinner was bred in the Unitarian faith, but became a Catholic at the age of eighteen. An interesting circumstance in connection with her book is that, though intensely Catholic in feeling, it is published by the Harpers, who say in their advertisement that "for the first time, perhaps, in the history of American fiction has a talented novelist portrayed the Catholic faith in its most beautiful aspects, and with unsurpassed sincerity and truth." To those who remember that the Harpers used to be the chief publishers of anti-Catholic books in America, this "ad" is significant.

THE ORATORY.

Just at the close of May we celebrated the feast of one of God's saints, who, while on earth, was Mary's most devoted son, St. Philip Neri, founder of the Oratorian Order. Born at Florence in 1515, he chose Rome as the scene of his future labors, and there, as the saint himself said, under the hands of Mary the Oratory grew up and all Rome was transformed by its spirit. Through a singular persuasiveness, both of nature and of grace, he converted the worst sinners, taught the poor and simple how to pray, and trained men and women to be saints in their own homes. There was conversion in his very presence and look. You remember the story of the rough soldier, burning with revenge and hatred, whom St. Philip looked at, and in an instant he became repentant and gentle as a child. He lived in an atmosphere of gladness and consoled all who came near him. Neither trial nor sorrow could dim the brightness of his joy. The highest honors sought him out, but he put them from him. He died in his eightieth year, and bears the grand title: Apostle of Rome.

Cardinal Newman after his conversion to the Catholic Church recognized in St. Philip's Institute an Order specially adapted to the needs of England, and in 1847 the Oratory was formally established, drawing souls to Jesus and binding them together by charity and lightness of heart.

As in every Catholic home of the present day Father Faber's name is almost a household word, the story of the Oratorian settlement in London is a familiar one. We have still before us that picture of the little community in King William street, startling even Catholics as well as Protestants by the nature of its services—new hymns, new prayers, and a new style of preaching. Some of those Catholics who are more Catholic even than the Pope himself, carried their grievance to the Bishop. Dr. Wiseman, as we read, took a different view. The daily preaching was continued, the processions of Our Lady went on as before, and the congregational singing was uninterrupted.

And the success of the experiment was not long in proving itself. So great was the number of conversions, and so crowded the church at the Sunday evening service, that the thoughtful, looking at the four or five priests, and comparing results, were forcibly reminded of those words uttered long ago by St. Ignatius Loyola: "Give me five men like St. Philip Neri and I will convert the world!" It was in the church on King William street that Dr. Newman, in 1850, preached his sermons on Anglican Difficulties which burst like a bomb in the camp of the High Church party.

Newman and Faber! Associated names that stand first in that line of gifted men who seemed specially raised up by God, when England was at its greatest need, to bless and defend His Church.

All this has passed into history. And a few days ago, on the Feast of St. Philip Neri, the Oratorians, in their noble church at South Kensington, celebrated the fiftieth anniversary of that foundation. What Catholic who has dwelt for any time in London does not know the Oratory by heart?—and who that has been present there on St. Philip's Day can ever forget it? The Feast of the Oratorian Saint is ushered in the afternoon before by the Roman Vespers and Grand Benediction. On the day of the Feast the church is thronged with worshippers and visitors from early morning until 10 o'clock at night. From 6 a. m. Communion is given at St. Philip's altar, and the Holy Sacrifice of the Mass is celebrated every half hour in every one of the nine side chapels, and also at the high altar, up to 10 o'clock.

Pontifical Mass takes place at 11, and all the ceremonies are conducted on strictly Roman lines. Crimson and gold, the Roman colors, are the decorations, and their rich tones bring out in bright relief the pure marbles of the altars. The Cardinal usually officiates, and in the sanctuary are representatives of nearly every Order in London. The music is of the highest order. It has always been the aim of St. Philip's sons in London to carry out the traditions of their founder in regard to sacred music—who taught, "that there is in music and in song a mighty power to stir the heart with high and noble emotions, and an especial fitness to raise it above sense to heavenly things." Wasn't it Pius IV. who exclaimed after hearing Palestrina's famous Mass "Pape Marcell!"—which stands unrivalled in sacred music for its sublimity, simplicity and beauty? "These are surely the harmonies of the new canticle which Saint John heard sung in the Jerusalem that is above!"

But it is in the Oratory night service that St. Philip and his children meet heart to heart, and most especially on his feast. As the twilight deepens the saint gathers about him his own special friends and in that irresistibly winning voice tells them of Mary's love. And a goodly number he can claim. The great church is packed. Every seat is free: crossing sweeper and duchess sit side by side, their voices uniting in the hymn that must sound very sweetly as it reaches the great White Throne. There is a procession in honor of Our Lady. Her statue, surrounded by gleaming tapers, is carried around the church. In her train follow the Cardinal, several Bishops and the Fathers of the Oratory. Then come the Brothers of the Little Oratory in their habits, and they are followed by members of the congregation. The hymn still goes on, and Mary, as she looks down on the vast assemblage, "knot together in charity," thinks of those first days in King William street, and is well content. Under her hand the work grew and expanded. It was the grain of mustard which has grown up a noble tree, and under those spreading branches Mary and Philip have gathered their children. The procession winds onward, past the beautiful Lady Altar, and ends at the Sanctuary. At Benediction the "O Salutaris" ascends from hundreds of voices, and as you kneel and adore the Spirit of the Feast descends upon you and expresses itself in one word—love. One last hymn and the day is ended:

"Philip! strange missioner thou art,
Bidding us still at home,
Content with the evening star
Scouts to thy net will come.
O bless us, Philip! Saint most dear!
Thine Oratory bless
And gain for those who seek thee there!
The gift of holiness!"

THE GUARDIAN AND THE "OPEN BIBLE."

The Christian Guardian returns to the subject of the "Open Bible" with a certain amount of hilarity. He reiterates the twaddle that appeared in a recent issue, and gives us, moreover, a specimen of what some Christian editors can do in the line of unblushing mendacity. He says that the "open Bible" is the life of Protestantism. We admitted they had a Bible open to the

unhallowed hands of every strippling who had a mind to go into the mission field and to distribute it to the millions who could hardly read it, much less understand it. It is this senseless scattering of God's word that has bred fanatics and illusionists, and that has shorn it in the eyes of many of its dignity and sacredness. When we read that four hundred Methodist ministers at New York applauded one of their number who declared that the Bible could no longer be regarded as divine: that Protestantism in the presence of Rationalism is like an iceberg gradually melting before the sun, we are at a loss to understand what the editor means when he says that the "open Bible" is the life of Protestantism. "Three centuries of exterior life," says the pastor of Geneva, "must not deceive us with regard to Protestantism. It still lives from the first and vigorous impulse which it received in the sixteenth century; it lives through its political antecedents; it lives through its element of nationality. But this impulse is becoming exhausted; the beams of the edifice are falling asunder; the edifice itself is cracking in every part. There are Protestants; there is no longer Protestantism. It is a kingdom divided against itself—rent by divisions and subdivisions—a refuge for every theory, no matter how fantastic—and in all this there is life."

The "open Bible" has, in the opinion of the Protestant Archbishop Bramhall, done more injury to religion than all the restraints of Catholics. It is the open door to infidelity—and our esteemed contemporary need not go far for the proofs. The day that Protestantism removed the Bible from the protection of the everlasting Church, it bereft itself of the oneness of heart and soul that should be the essential characteristic of the followers of Christ. Nay, more; it is a noted fact that no body of men were ever held together permanently without a recognized authority to legislate for them. Where no such provision is made there is always disorder and anarchy. And in face of this fact the Christian Guardian would have us believe that the life of the religious society depends upon the "open Bible" interpreted and expounded by individuals who are accustomed in affairs of human moment to be directed by human authority. It is no wonder that the state of Protestant Christendom is, according to their own writers, one of subdivision and chaos.

The Christian Guardian says that the Catholic Church is the enemy of the "open Bible." This assertion is a deliberate calumny, or a proof of the grossest ignorance. Any unprejudiced reader of history appreciates the efforts of the Catholic Church in preserving and safeguarding the Bible, and knows, therefore, what intellectual status to assign to the editor of the Guardian. He would not know there was a Bible but for the Church which he endeavors to besmirch with his un-Christian bigotry.

Why did not the Catholic Church destroy the Bible if it were a menace to her vitality? And yet she has stood as a sentinel over the word of God, defending it against those who would fain lay a sacrilegious hand upon the sacred deposit, and maintaining it in our times intact against all the onslaughts of modern infidelity.

If the Catholic Church is so afraid of the Bible will the Christian Guardian explain why there were more than seventy editions of it in the different languages of Europe printed before the time of Luther?

In 1877 Mr. H. Stevens published at South Kensington a "List of Bibles in the Caxton Exhibition." He says: "This catalogue will be very useful for one thing at any rate, as disproving the popular fable about Luther finding the Bible for the first time at Erfurt, about 1507. Not only are there many editions of the Latin Vulgate long anterior to that time, but there were actually nine German editions of the Bible in the Caxton Exhibition earlier than 1483—the year of Luther's birth—and at least three more before the end of the century." (Quoted by Desmond.)

We could cite more testimonies to the same effect, but they would, we fear, be unappreciated by the editor, who has no regard either for historical truth or the amenities of civilized life. He further says that Anglo Saxon

superiority is due mainly to the "open Bible." He would have his readers imagine that worldly greatness is an unmistakable sign of God's approval, and the sign of orthodoxy. We asked him what he would say to the stuttering Moses when confronted by the magnificent Egyptian civilization: or to the first Christians, who were materially and intellectually inferior to the Romans; but we have received no answer to the question. Look in your open Bible and you will read that the Founder of Christianity denounced riches, restrained the ambitious and bequeathed them the legacy of woe and persecution, that in a word He came to teach truth and to save souls. Wealth and conquest have nothing to do with religion of any kind, and we are rather surprised to see the gentlemen who wax hysterical over their spiritual form of worship holding up the grandeur of the British Empire as a proof of the divine approval of the "open Bible."

We said that if Englishmen are enterprising and powerful it is due not to the Bible, but to their fearlessness and resourcefulness, to the magnificent natural endowments of their country, and we challenge the Guardian to disprove it.

He claims that the English people are the most thoroughly Christian people upon the earth, because they have the "open Bible." What a vivid imagination the editor has! He must strike an attitude when he gives vent to such a powerful remark. Sidney Smith does not coincide with the Guardian's views, and from what we know of them, we are constrained to believe the talented author. He says: "There is no doubt more misery, more acute suffering among the mass of the people of England than there is in any kingdom of the world; but then they are the great unwashed, dirty, disagreeable and unfortunate persons. There are thousands houseless, breadless, friendless, without shelter, raiment or hope in the world: millions uneducated, only half-fed, driven to crime and every species of vice which ignorance and destitution bring in their train, to an extent utterly unknown to the less enlightened, the less free, the less favored and the less powerful kingdoms of Europe. There is no population on the earth, says Mr. Lester who live so near Christianity and know so little of it; that see so much luxury and have so few of the necessities of life; that dwell in such filthy holes and dens that bask so little in the sunlight of heaven."

When we read that the laboring classes of England have reached a point of degradation unequalled in any civilized nation on earth; that the masses in London and Lancashire are as heathen as these of whom St. Paul drew a picture in immortal though dreadful colors; that there are hundreds of thousands to whom God is practically an unknown Being, we must regard our contemporary's assertion as the veriest claptrap.

The editor tells us that the English never take possession of any portion of the earth's surface without improving it. It is all the result of the "open Bible! He must imagine that it is a species of an improved guano bed, plus, of course, a moral code. "The condition of the native races is improved." Let us see how this is borne out by facts. Speaking of British rule in India, Mr. Seymour Keay, quoted by Father Young, to whom we are indebted for the foregoing quotations, says that "in the course of a few years we have succeeded in destroying whatever of truthfulness and honesty they (the natives) have by nature, and substituting in its place trickery, chicanery and fraud."

Mr. Lester tells us that Protestant English domination in India has demoralized India:—"Perhaps there is no feature in the whole system so painful as the degradation it brings upon women. The Mohammedan and Hindu religions always treat women as inferior beings—as slaves; but the Christians of England carried the system infinitely further than that. Under the various forms of domestic or field slaves, eunuchs, concubines and dancing girls are kept for purposes of prostitution, the lawless gains of which go into the hands of their masters."

He concludes his article by referring to the impartial administration of law, etc.

Must this be ascribed to the open Bible? Does it not come from our Catholic forefathers? "We may truly say," remarks Monsignor Vaughan, "that all that is best and grandest about England, even at the present day, has come down to her from Catholic days, when she was known throughout the world as Merrie England. Thus: 1. Her glorious constitution. 2. Her representative form of government. 3. Her two Houses of Parliament. 4. Her trial by jury. 5. The charter of her liberties, the Magna Charta. 6. Her noble Universities.

We do not think for one moment that the editor of the Guardian is voicing the opinion of his brethren.

We did not intend to pay any attention to his effusion, but the deliberate falsehood that garnished his exordium induced us to make this rejoinder. It will have, we know, little effect upon him, because he belongs to the Old School of controversialists, who believed that any argument, however baseless, can be wielded against Catholicity. He may wonder at our unparliamentary language; but any man who resorts to calumny must not arrogate to himself the rights of honest citizens. Let him read his Bible and shudder at the doom that awaits those who bear false witness against their neighbor.

When he has some leisure time, will he kindly inform us in what does Anglo Saxon superiority consist? Is it based on race prejudice or facts? We are aware of the merits of the Englishman, but we must be excused from admitting his universal superiority.

POPE OF THE SACRED HEART.

Leo's Great Zeal in Promoting the Beautiful June Devotion. The present illustrious Pontiff, Leo XIII., besides the title the "Pope of the Rosary," has merited a still grander and more exalted one as the "Pope of the Sacred Heart." The Holy Father, in his glorious reign, has let no opportunity pass to impress upon the faithful the beauty and efficacy of the sublime devotion to the Sacred Heart of Jesus. It is chiefly owing to his incessant recommendations that this devotion has become so popular and it promises to be, as it verily should be, the grand devotion of the new century. It is essentially a devotion to the personal love of Jesus, that love which He showed for us in His life and death and still manifests to us in the Real Presence, that love, which is symbolized by His most Sacred Heart.

There is no more gratifying sign to-day than to see that this devotion is becoming more and more popular, especially among men. The men love this devotion. They take to it more than to any other. At the Communions and devotions on the first Fridays in our churches there is always a splendid representation of men. The Holy Father has just published a letter, in which he plainly shows to the whole world his love for this devotion to the Sacred Heart by the following additional enactments in its favor: 1. His Holiness wishes that the feast of the Sacred Heart this year be preceded by a solemn Triduum. 2. He sets aside the Litany of the Sacred Heart as one of the four approved by the Holy See, the other three being of All Saints, the Holy Name and Blessed Virgin. 3. He wishes all Bishops to dedicate their dioceses this year to the Sacred Heart. 4. He recommends the Rosary of the Sacred Heart. With the first of June, Thursday, we enter upon the "month of the Sacred Heart." Surely it should be a most preclous month for all devout Christians.—Catholic Columbian.

MR. BOWNS TO BE A PRIEST. George M. P. Bowns, a former preacher in the Methodist Episcopal Church, who became a convert to Catholicity a little more than a year ago, has been enrolled among the students of the college of St. Thomas Aquinas, Washington, D. C., to undertake a course of preparation for entering the Catholic priesthood; with the ultimate intention of joining the Congregation of the Paulist Fathers, in whose church he was converted.

Mr. Bowns comes of a long line of Methodist ancestry, and is the first of his family to set aside the religious traditions of his forefathers. His maternal grandfather, the Rev. William Noon, was a personal friend, adviser and supporter of John Wesley, under whom he was a local preacher in England.

To arrange the things among which we have to live is to establish the relation of property and of use between them and us; it is to lay the foundation of those habits, without which man tends to the savage state. I distrust both the intellect and the morality of those people to whom disorder is of no consequence. What surrounds us reflects more or less that which is within us.—Emile Souvestre.

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INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in great part failed us.

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LAURENTIA;

A Story of Japan in the Sixteenth Century. By LADY GEORGIANA FULLERTON. CHAPTER IV.

A VISIT TO THE PALACE.

Laurentia had accompanied her visit to the palace. The success of her brother's fans had been complete. She had displayed before the Empress and the ladies of the Court. The beauty of the paintings had been extolled, and the good taste with which the tassels were adapted to each, according to their shape and color, noticed and admired.

The Empress looked annoyed at this remark, and said to one of her attendants: "In return for the pleasure which the inspection of these ingenious works of art have afforded us, we will feast this maiden's eyes with the sight of the presents which the youthful Ambassador Mancio Ho has brought to us from Europe."

It was now more than two years since the day that she had stood in the port of Nagasaki watching with anxious eyes her colleagues, and his suite, had set sail for Goa on their way to Europe. Amongst the pages of the young Ambassador was Isafai, the son of their next-door neighbor, and the playmate of her childhood.

Vainly did Isafai plead long and earnestly; vainly did he promise her the free exercise of her religion and the full worship of her God, and the full maintenance of her own faith, and never on any account divorce or forsake her; in vain he wept at her feet and implored her to relent.

He should be pleased to supply any of the following books at prices given: The Christian Father, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh, (cloth), 40 cents; Catholic Belief (paper), 35 cents, cloth (strongly bound) 50 cents. Address: Thos. Coffey, CATHOLIC RECORD Office, London, Ontario.

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that had bent the knee to the divinities of Japan, and joined in the worship of Arima and Coeca—that had been under the influence of the low-minded, though often learned and eloquent, ministers of that foul superstition, she would have lost in his eyes, if not the beauty which attracted, at least the charm which subdued his heart. Often and often he had watched her on her way back from the Christ Church, and wondered, to borrow words from the American poet,

The Japanese Embassy was at that time about to sail for Europe. He offered himself to accompany Mancio Ho, one of the envoys, as his page, and the offer was accepted. The ship set sail from Nagasaki, bearing away one proud and aching heart to those unknown regions which seemed to the Japanese almost as unattainable as the world beyond the grave.

She had been long the object of the admiration and envy of the courtiers, and she had been long the object of the affection and devotion of the people. She had been long the object of the admiration and envy of the courtiers, and she had been long the object of the affection and devotion of the people.

The day before her departure from Meaco and her entrance on her new position, the happiness of once more beholding Grace in London, was regarded as the grandfather to his palace in that city. These two Christian maidens, of very different rank, but united by the bond of their common faith, had maintained a strict friendship since the days of their childhood, when the two girls had attended the same school in the Father's chapel.

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schemes in his mind which your religion stands in the way of, and in consequence is beginning to hate you, and to hate you personally much attached to your fathers, especially to his interpreter, Father Rodriguez. But hearken now, Laurentia, to what I am about to say. I should like to have a Christian near me who would sometimes speak to me in secret. Him whom you call the true God, and whom I call the God of heaven, would open to me the gates of heaven by the means you spoke of a moment ago. I will attach both you and your brother to my service. In a few days the Emperor will attend by all the Court, proceeds to Paris, there to inspect the preparations he is making for the reception of the Chinese Ambassadors. Nothing that he approaches to the magnificence which is to be displayed on this occasion. Thousands of palaces are rising at his bidding on the plains between Meaco and Ozeaca.

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to ride, and to shoot with bow and arrow. In another old man, an itinerant musician, who by charming the ears of the peasant, in whom the love of music was a perfect passion, often found a way to their hearts, and won them to the faith by his touching, extemporaneous and sweet words about the Cross.

Meeting as usual in Agatha's humble abode, the little band of Christian women rejoiced that day at the return of the long absent daughter of Juato Ucondono. She did not speak of the dangers she had been exposed to, but only asked that some prayers might be said in thanksgiving for a great mercy received. Laurentia's appointment in the Empress's household was then discussed, and advice given to her as to the line of conduct to pursue in that difficult position.

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FIVE-MINUTE'S SERMON.

Second Sunday after Pentecost. FREQUENT COMMUNION.

"A certain man made a great supper, and invited many." (Luke 14, 16.) The great supper spoken of in the Gospel of this Sunday, is a figure of the Saviour instituted on the eve of His passion, and to which He invited all, who by faith have become His disciples. Why is it that so few appear at this heavenly banquet? Why do the majority, like the invited guests in the gospel, make excuses and refuse to come? Ah! it is because they do not prepare the banquet, because they do not comprehend the inestimable value of the Food prepared for them, and because they do not realize the corporal and spiritual misery into which they are plunged. For if they realized all these things, they would certainly approach the table of the Lord more frequently, with true devotion and earnest desire to strengthen their souls with this Bread of the Angels.

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LEAGUE OF THE SACRED HEART.

The Spread of the Apostleship of Prayer League with the Sacred Heart of Jesus.

Recommended to our Prayers by His Holiness, Leo XIII. American Messenger of the Sacred Heart. It is now definitely known that the Supreme Pontiff Leo XIII. intends to open the religious functions with which we are to commemorate the close of the present century and prepare for the one to follow, by solemnly dedicating the entire Catholic world to the Divine Heart of our Saviour Jesus Christ. The day appointed for this ceremony is the coming Feast of the Sacred Heart, June 3, and it is expected that the Apostolic Letter concerning it will be sent to the Bishops on or near the feast of the Ascension, so as to give them full time to announce and prepare for this imposing event.

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fastness with which it is set before you. It is the Sacred Body, the Most Precious Blood of our Lord Jesus Christ. Would it not be the most terrible insult to God, to have an abhorrently filthy and unclean creature, who does not love God, to partake of His heavenly food? Consider diligently what is set before you. Must not its infinite value raise your heart frequently to taste its sweetness? Consider your own weakness, the dangers and temptations surrounding you, and you will most earnestly desire the heavenly food which will bring you strength, consolation, help and protection. Yes, consider diligently, what is set before you; your faith must indeed be weak, if you do not strive to receive more frequently our Lord in holy Communion, this pledge of your glorious resurrection.

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EDUCATION WITHOUT GOD.

In the current North American Review the venerable Mrs. Davis—the mother of Richard Harding—protests against purely secular education, which, she says, has reduced the number of thieves and drunkards only to increase the number of forgers and counterfeiters. "Perhaps the falsest value," writes Mrs. Davis, "is that which we set on mere book learning. Without religion, it only qualifies the thief to be a more expert in his thieving. An experience that she recounts is a fair illustration of the prevalent Protestant idea of civilization. Mrs. Davis found, in a lonely corner of Louisiana, an old Catholic settlement where a little schooling went a long way, but where no offence nor dissension had been committed for years. "They worked enough to keep them from want; they went to Mass in the morning and to a dance at night. They were faithful husbands, loyal friends, tender mothers; a single-minded, honest, merry folk." Shortly after Mrs. Davis returned North, and heard a philanthropic lecturer make a most pathetic plea for missionaries—children and credulous Yankee missionaries—to go down to Louisiana and civilize those very people!—Ave Maria.

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GENERAL INTENTION FOR JUNE, 1899.

Recommended to our Prayers by His Holiness, Leo XIII.

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The Catholic Record.

Published Weekly at 464 and 466 Richmond street, London, Ontario.

REV. GEORGE H. NORTHGRAVE, Author of "Mistakes of Modern Infallibility," THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey, Messrs. Luke King, John Nish, P. J. Neven and Joseph S. King, are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

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London, Saturday, June 3, 1899.

A WARNING.

On the 23rd ult. a boy of fifteen, named Howard Elliot, was sentenced at Whitby by Judge McMahon at the Assizes to be hanged on Thursday, Aug. 17, for the murder of William Murray, of Beaverton. The murdered man was eighty years of age.

It appears to be undoubted that the cause of the crime was the want of moral education at school, for we can scarcely conceive that any boy of that age should have committed such a fearful crime if his moral sensibilities had not been dulled by the want of religious training.

MORE CARE NECESSARY.

A curious circumstance has arisen out of a recent accident which occurred last week whereby Blanche Dallas lost her life at Britannia by drowning. The father of the girl, Mr. R. G. Dallas, of Bleury street, Montreal, has been separated from his wife for several years, and who did not know the whereabouts of either his wife or daughter until he saw an account of the accident in the papers.

ROSEBERY AND HOME RULE.

The recent anti Home Rule declaration of Lord Rosebery has not had the effect which he in common with many Unionists anticipated. It was very confidently prognosticated that the result would be the throwing over of Home Rule by the Liberal Party who were expected to adopt at once the policy announced by its quondam leader.

BISHOP POTTER AND DR. BRIGGS.

Bishop Potter of New York, in justification of his having ordained Dr. Briggs as a "priest" of the Episcopal Church, says that the Doctor's denial of the inspiration of certain books of the Old Testament does not invalidate his belief in the fundamental truths of Christianity. Thus we have at last the admission of at least one of the chief pastors of Protestantism that in his Church, at least, the most Conservative of the Protestant churches, a belief in the inspiration of certain books of the Bible is not an essential quality in a teacher of Christianity.

CHRISTIANITY PURE AND UNDEFILED.

The following extracts from a sermon by the Rev. President Patton of Princeton (Presbyterian) University, while showing the sad havoc produced in Protestantism by the modern Latitudinarianism which has become so prevalent in all the Protestant denominations, give a just view of the only style of preaching which ought to find a place in the Christian pulpit.

THEATRICAL RELIGION.

There is a new experiment being made in an Ohio town by the Baptists, who have just erected a church on the plan of a theatre. The baptismal bath-tank is not forgotten, but there is in addition everything which is required for theatrical performances as well as for religious ceremonies.

A PATCHED UP CHRISTIAN UNITY.

In some of the Australasian colonies the Methodists have during recent years effected partial unions between the various bodies which claim to be the original Methodism of John Wesley, and have found that the unions thus effected have been of immense benefit in the way of making the whole Methodist body more powerful and influential.

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without such exoteric aids as are now said to be necessary in order to draw crowds to the churches?

In Catholic times there was no lack of congregations throughout Christendom, and here in America, where Protestants make the frank confession that the teaching of their religion is not sufficient to induce the people to attend church, the Catholic churches are filled with devout worshippers at every Mass on Sundays and holy-days, which can be celebrated from 6 or 8 o'clock in the morning till 11 in the afternoon, and again at Vespers either in the afternoons or evenings, yet the Catholic churches do not find it necessary to substitute vaudeville for the gospel.

RITUALISM AND PRESBYTERIANISM.

Maitland Presbytery has adopted an overture prepared by the Rev. A. Mackay of Lucknow, Ont., to be presented to the forthcoming General Assembly of the Presbyterian Church, which is to meet at Hamilton in June, on the subject of Ritualism.

THEATRICAL RELIGION.

There are two formal objections made to the pamphlet in question: 1. that "it teaches that it (the Bible) is not a complete rule for the details of public worship." The writer says: "I have aimed at expressing the views of those who desire a partial and optional liturgy."

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Corinthians, in reference to public worship: "Let all things be done decently and in order." (1 Cor. xiv., 40.) He praises the Colossians for their orderly manner of conducting divine worship (Coll. iii., 5), and enjoins upon Titus, the Bishop of Crete, "to set in order the things that are wanting, and to ordain priests in every city, as I also appointed thee." (Titus i., 5.)

It is thus seen that the chief pastors of the Church have authority to enjoin and enforce order in the Church and in divine worship, in matters in which there is no special divine institution. Otherwise these directions would have been vain and devoid of meaning.

RITUALISM AND PRESBYTERIANISM.

The festival of Corpus Christi falls this year on Thursday of the present week, June 1st. The name Corpus Christi is Latin for "the body of Christ," and the feast is so called because it was instituted by the Church in honor of the adorable sacrament of the Eucharist, in which Christ gives to His own body and blood, soul and divinity, under the forms and appearances of bread and wine, to be the food and nourishment of our souls.

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As regards the assertion of the Malitlanders that the "Church of Rome" is guilty of a heresy in not adopting the Protestant teaching that the Scripture alone is to be taken as our rule of faith and practice, it is enough to say that nowhere does either Christ or the Scripture itself proclaim that the Bible alone as each private individual may interpret it is the Christian's sole rule of faith.

It follows that in the matter of Ritualism, beyond the essential ceremonial which is of divine institution, it is within the powers of the authorities of the Church to arrange details in such a way as to ensure respect and reverence and to impress this reverence on the minds of the faithful.

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superior to them, because they were but types and figures of what was given to them under the New Law.

Besides, the Blessed Eucharist was the final legacy left by Jesus to His Church, and it was requisite that His words should be clear and literal.

Hence the Church of Christ, with her prerogative of infallibility in teaching from the beginning, never hesitated in the belief that this sacrament is the true and precious gift of Christ's Body and Blood. This is shown by the unanimity with which the Fathers of the Primitive Church express the constant belief of the Church that when Mass is celebrated the bread and wine used thereat are really changed into Christ's Body and Blood.

The Blessed Eucharist was instituted during the week which is specially devoted to the commemoration of Christ's sufferings and death—a time when there is such an admixture of sorrow in the offices of the Church, that it was deemed advisable to devote another festival in honor of so great a sacrament, when the joy of the celebration might be unmixt with the sorrow which is necessarily conjoined with the period of Christ's passion, and for this reason the Feast of Corpus Christi was instituted. It is celebrated with all the magnificence and splendor usual on joyful festivals.

The most striking feature of this celebration is usually the triumphant procession which takes place on this feast, wherever the resources of the Church permit.

In this country the solemn festivity is transferred to the Sunday within the octave of the feast.

CHRISTIAN UNITY.

The following letter of the Rev. Silliman Blagden of Washington, D. C., is a powerful rebuke to those who think they serve God by maligning the Catholic Church and the Catholic Religious Orders, especially the Jesuits.

And their own clergy have admitted that such is the fact. Remember, therefore, that we are all poor, miserable sinners, saved by grace; and that, not of ourselves, but by faith in the Precious Blood, and Glorious Resurrection of Jesus Christ, and the Holy Ghost, who is God, who is Father, and who is Son, and who is Holy Spirit, and who is together with the Father and the Son, and who is of the same substance with the Father and the Son, and who is together with the Father and the Son, and who is of the same substance with the Father and the Son.

And I have also said, that everything in the Roman Catholic Church, which does magnify and exalt the DIVINITY of Jesus! And all else to the contrary notwithstanding.

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Love, Love, the Love of God in Jesus, shed abroad in our hearts by The Adorable Holy Ghost, will banish sin and the Devil, and will overcome the powers of darkness, and will give us grace, the wish, will, and power, to do all things that lead us to heaven. Verily love each other as Brethren in Christ, and also to work together in one mind in a hideous storm, overtaking waves and billows of a soul-terrifying hurricane, and with the other hand, reaching away down as low as possible, to catch and save another poor soul, who has not yet reached "The Rock of Ages," which is JESUS, and THE CHURCH OF THE LIVING GOD; Amen.

O may God Almighty, grant to every Christian in all creation, this gift of Love and Spirit, which will make "Christian Unity" feasible, possible, and of early consummation, if it be His Will, for His Great and Dear Name's Sake; and to the Praise and glory of JESUS, Coming Kingdom; who is LOVE, JESUS; Amen.

WASHINGTON, D. C. U. S. A. 11 April, 1899.

To the Rev. J. Buckler, Basel German Mission, Mangalore, India.

Rev. and Dear Sir, and Brother in Christ: Your letter and pamphlets were forwarded to me here, in Boston, and I have just read that I have for years worked and prayed for "Christian Unity." That God, His own time and way, will bring all true Christians and lovers of JESUS, to love each other and another in Him, through the Supernatural and divine power of The Adorable Holy Ghost, Amen.

Having for many years labored with and preached for almost all the different Protestant denominations, and having carefully and experimentally studied the Roman Catholic Church, also, for years, reading their own books and histories, as well as their own and having taken pains to become personally and socially acquainted with the leading priests and prelates among them; I have long since formed, by the Grace of God, and the Commission of Heaven, my own opinion as to the great and absolutely divine Essential for Salvation, which is, faith in, love for, and obedience to JESUS as God, who is Father, and who is Son, and who is Holy Spirit, and who is together with the Father and the Son, and who is of the same substance with the Father and the Son, and who is together with the Father and the Son.

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I am yours faithfully, in the Faith and Love of Jesus, Rev. Silliman Blagden.

CONCLUDING PRAYER.

And now may Thy Lord Jesus breath upon and into every syllable of every word of all the above, The Holy Ghost in pentecostal fire and power, if he His Will, convert, saving, and restoring, by most abundantly blessing, all that shall ever see, hear, or read it; and may He through its instrumentality, bring all true Christians, both Protestant and Catholic, to really love each other as Brethren in Jesus, and also work together, for the promotion of "Christian Unity," with all the mind, heart and strength, which they may possess, and may have, and may be, in any way, in any manner, and by any means, for the sake of our Heavenly Father, and of our dear Mother, and of our dear Brother, and of our dear Sister, and of our dear Friend, and of our dear Neighbor, and of our dear Country, and of our dear World, and of our dear Humanity, and of our dear Creation, and of our dear Universe, and of our dear Kingdom, and of our dear Empire, and of our dear Nation, and of our dear People, and of our dear Church, and of our dear Religion, and of our dear Faith, and of our dear Hope, and of our dear Charity, and of our dear Love, and of our dear Mercy, and of our dear Grace, and of our dear Peace, and of our dear Joy, and of our dear Happiness, and of our dear Salvation, and of our dear Eternal Life, Amen.

ARCHDIOCESE OF KINGSTON.

Archbishop Gauthier Visits the Parish of Read.

Wednesday, 17th ult., was a red letter day in the Parish of Read, the occasion being the first visit of His Grace the Archbishop to this mission.

His Grace was met by a most beautiful and impressive procession of about one hundred carriages and buggies at Marysville.

The Archbishop was met by the Rev. Father McCarthy and the committee—Messrs. Michael Carrigan, Denis Hanley, and Patrick Sheeran.

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coming a favorite resort for lady-retirees. Twenty-four children, pupils at the Rideau street convent, had their great day on Pentecost Sunday.

About four hundred children are being prepared for the happy day in Hull, which will be the 1st of June. The Rev. Archbishop will administer confirmation on the 25th.

Rev. Dr. Constantine, rector of St. Mary's University, preached the Pentecost sermon in Montreal.

The net result of the recent bazaar, in aid of St. Bridget's Church, is \$2,119.99.

His Grace Archbishop O'Brien, of Halifax, N. S., who was in the city last week, attending the meeting of the Royal Society, expressed his sympathy in one or other of the city churches and institutions.

MUSICAL AT ST. JOSEPH'S CONVENT, LINDSAY.

Fortune's favored few who gathered at St. Joseph's Tuesday evening, May 23, were lorded in spirit and in the most successful concert of sacred music to which they were bidden by the young ladies who so cleverly opened the evening.

Upon entering the spacious halls of the convent, the patriotic flags so artistically displayed, and the magnificent decorations, evoking the expression—"This is Empire Day," the eve of the festival of "Our most gracious Queen."

Passing on to the music hall one's sense of the beautiful could not fail to be impressed upon the mind by the sweet and simple melody of the stage arrangements, harmonizing so agreeably with the tone of the evening.

Mat Dolores excellent expressions of admiration, while the careful grouping of other pupils in the choir, and the beautiful statuary in either corner, proved a pleasing feature of the decorations.

Presently the attention of all was recalled to the choruses of the young ladies who had come to the concert, and who were singing in the music hall.

The choir, which is under the direction of Miss Miss, sang in a pleasing way, and their sweet tones, their first appearance as soloists created a very pleasing impression and gained for them the admiration of the audience.

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Association. St. Mary's church congregation having decided to follow the advice of His Grace, Archbishop O'Brien, in the erection of a new choir, Father Quinn, who warmly commended the Association to the large congregation present, presided at a meeting held in Grady's hall on Sunday afternoon.

The Rev. Father Quinn, rector of St. Mary's, addressed the meeting, after which fifteen applications were received.

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WEDDING BILLS.

CLANCY BILLS. At Teeswater, Bruce County, on May 15th, there was celebrated one of the prettiest weddings ever held in that place. The bride was Miss Elizabeth Cronin, formerly our teacher, and daughter of Mr. William Cronin, while the groom was Mr. James Clancy of Carleton Place. The bride was handsomely attired in a costume of beautiful silk, and carried a bouquet of white and pink flowers.

Among the numerous guests were: Rev. Father Kelly, uncle of the bride; Rev. Father Cronin, rector of the parish; Mr. and Mrs. Cronin, formerly of Carleton Place; Mr. and Mrs. John Clancy, merchant at Carleton Place; Mr. and Mrs. Clancy of Carleton Place; Mr. W. T. Clancy, teacher of Carleton Place; all of whom are brothers of the groom and the bride.

The groom was supported by Mr. Joseph Cronin and Mr. Francis Cronin, both of whom appeared in advanced in hand some costumes corresponding to that of the bride. The groom was supported by Mr. Joseph Cronin and Mr. Francis Cronin, both of whom appeared in advanced in hand some costumes corresponding to that of the bride.

The Rev. Father Kelly, uncle of the bride, presided at the ceremony, which was celebrated by Rev. Father Kelly, uncle of the bride, presided at the ceremony, which was celebrated by Rev. Father Kelly, uncle of the bride.

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cate as benefactor or subscriber to the Carmelite Review will be sufficient to make you a welcome guest. Those who to their pastors, have been in communication with us must present references from their pastors or confessors to whom the Review is sent.

The date of retreats, as soon as we are ready to give them, will be made known in these pages, and the principal dates in the papers of the country.—Carmelite Review, June, 1899.

DOUKOBORS AND RITUALISTS.

EDITOR CATHOLIC RECORD:—It is pleasing to know that the Hon. Gifford Sifton is putting forth his best efforts for the purpose of building up our Dominion with steam and electric lines, and a network of telegraph and telephone lines between Winnipeg and the Pacific will do much to break the isolation of the West.

During the past few months the Minister of the Interior has brought out thousands of Doukobors, Russian sectarians and Ritualists, all of whom are well known to me. I have been furnished with true and reliable information as to the character and habits of these sectarians.

The Doukobors, of whom over seven thousand have already reached Canada, are Christians who have suffered for conscience sake in Russia, where they have been persecuted in the name of religion since the time of the Czar.

But what about the Ritualists? They, too, have been persecuted and persecuted for conscience sake. The Ritualists are of the same faith as the Doukobors, but they are not so much persecuted in the name of religion since the time of the Czar.

The Doukobors and Ritualists are filling a want in the West. Previous to the organization of the Doukobors and Ritualists, the Doukobors and Ritualists were filling a want in the West. Previous to the organization of the Doukobors and Ritualists, the Doukobors and Ritualists were filling a want in the West.

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superior to them, because they were but types and figures of what was given to them under the New Law. Besides, the Blessed Eucharist was the final legacy left by Jesus to His Church, and it was requisite that His words should be clear and literal.

PROTESTANT CONTROVERSY.

SECRET HEART REVIEW. Protestant Controversy. BY A PROTESTANT MINISTER. XXXVI. One might suppose that Protestantism would at least, while allowing to the State, as we see that Catholicism does, full control over the civil incidents and consequences of marriage, vindicate for the Church the right to deny her privileges to those who enter into un-Christian marriages. This, however, was plainly impossible to the original Protestantism of Germany, Scandinavia, and England. In all those countries the sovereign was explicitly recognized by the new teachers as the head of the Church. Indeed, the Lutherans were a good deal more outspoken in emphasizing his supreme episcopate than the Anglicans, with whom Catholic feeling and tradition have always been powerful whoppers. Elizabeth II. gave up the title of Head, for a somewhat more ambiguous one, and who have maintained the offices and gradations of the hierarchy. Lutheranism, however, above all German Lutheranism, swept the old traditions clear, and in Germany, wherever it prevailed, left only a few, incoherent rags and fragments of the governing hierarchy. There was absolutely no one left who could exercise ecclesiastical rights except the prince, and to him, in each territory, great and small, the Reformers unreservedly committed the absolute control of the Church, not in exterior matters merely, but in doctrine, discipline and worship. These followed every changing mood of the prince, or of the magistrate. To the Catholic Emperor the Protestants disdainfully refused the least control, giving it all to the lord of each territory, if he were one of themselves. "The conscience of my subjects is mine," said the Reformed Elector-Palatine. The preachers, it is true, often gained such influence that they ruled the princes and even bullied them, but this is no more than may happen in any absolute government, especially in times when theology is the great concern.

not take his tea by trigonometry, nor prove his case against Luther by philology. However, for the present let us throw him out entirely. My friend next accuses me of falsely accusing Luther of having advised the Landgrave to take Margaret von der Sale as his concubine rather than as his bigamous wife. My friend is right; Luther and Melancthon both warn Philip, as he values his salvation, not to live in unpermitted relations. They both stand on the mother's side, who told the prince that he might have her daughter as his wife, but not otherwise. The daughter wished rather to be concubine than bigamous wife, but yielded to the mother. What Luther wanted was, not that Philip should take Margaret as his mistress, but that he should make the world believe she was his mistress. I was wrong in supposing that he admitted the other alternative. Says he (Seidemann, Lauterbach's Tagebuch, Auhang 196 198 note): "The Landgrave assured me, on his conscience, that this double marriage, and this alone, would save his chastity. Had I been aware that for years and years he had had no chastity to save, I would not have let an angel drag me into giving such advice." "Much less would I have advised that there should be a public wedding, and I never supposed that this affair was to end in introducing us to a young princess and Landgrave," which, "to be sure, is intolerable, unendurable to the whole realm." "I understood and hoped, men being such weak creatures as they are, so that we must put up with sins and scandals, that he would find some honest maiden to keep in a house apart, in secret marriage, even though before the world it might look as if she was his mistress. Such things, we know, are not uncommon with great lords. I have left out one clause, which is too coarse to be even insinuated. The Landgrave's sister, the Duchess Elizabeth, was greatly enraged over her brother's behavior, until he threatened that if she did not hold her tongue, he would not hold his tongue, and would let the world know what a single example of evangelical widowhood she was. Then she collapsed. She seems, like her brother, and like these evangelical princes generally, of Luther's time, to have been wholly uninfected with that pernicious heresy which afterwards gave so much offence to all true Lutherans, namely, that "the Holy Spirit renews the hearts and lives of believers." When the deed was once done, Philip held firm, but his friends were greatly frightened, particularly the consenting divines. Above all Martin Bucer, like a blasphemous beast as he was, did not shrink from the horror of endeavoring to persuade this man, who had been from his youth up a tyrant, an adulterer, and a roystering drunkard, and who had now crowned his long course of persecuting and pernicious zeal for Luther's gospel with a scandal unexampled in Christendom, to hide it out of sight under solemn and public perjury. He brings before him, as examples how holy it is to lie for the cause of God, not only Abraham, Isaac and Jacob, and the Judges, but the Prophets, and not the Prophets only, but the Apostles. Would that I could stop there! He declares the Holy Redeemer Himself a dissembler, and the Eternal Father a liar. So should we also ourselves, whosoever they can hurt us, but also through antagonistic error turn them from it." (Lenz 175 180)

Every nation has its dark as well as its bright pages of history—its angry ocean of revolution, its unclouded sky of prosperity. But the whole history of Christendom proclaims one great fact, that the nations in their darkest hour, in their most distressing adversity, have always found some member of the Catholic Episcopate who stretched out his shepherd hand and guided them over the stormy billows to the harbor of safety. While this is true of many a Catholic prelate, it is especially true of Archbishop MacHale, the Moses of Ireland. Consider him as we will, he shone as the morning star in the midst of a cloud. Born at a time when the angry spirit of revolution had taken possession of the hearts of men and made their bosoms heave and thirst for blood; when fair France, filled with all the elements of destruction, was about to become the prey of everything that was wild and terrible, and all the gallantry and civility of the Frank trampled in the dust; when all Europe was shortly to become the battle ground in which men would slake their thirst for blood, and destroy whatever reason religion prized. Ireland at that time had her own trials; she lay groaning under the iron rule of England, which gradually moulded the Irish heart into the belief that the spirit of evolution and bloodshed would if imported to the Irish shores, find a warm welcome in every Irish breast, and break the chains that kept their native land in unholy bondage. John MacHale might have used his gigantic intellect to oppress his native land; he might have become a modern Cromwell, but

"come out with a good plump lie, eine gute starke Luge?" We need not accuse Luther of "mental reservation," he, on occasion, is for no half-measures, but for good plump lies, such as befitted "a burly, thick-skinned peasant," as he calls himself, when he jeers over poor Melancthon's distress. But, says my friend, leaning on Doctor Sheldon, Luther can not be accused of moral obliquity, for assuming, what all then assumed, that unlawful marriages become lawful by dispensation of the Church. I had hoped to compress this whole case into this one paper, but I see I cannot. The mystery of iniquity is too voluminous. I will therefore deal with this plea in the next. My friend's ignorance in this point is entirely sincere. I would not say as much for some of the authorities who have used the word "dispensation" as a blind. Charles C. Starbuck. Andover Mass.

ARCHBISHOP MACHALE. BY REV. P. J. HENDRICK OF THE CATHOLIC UNIVERSITY. From the gray dawn of human history down to the present, we might as well look for nations without gods or cities without hopes, as look for a nation or age that brought forth no noble specimen of humanity. Great men have been born into the world and they came according as the necessities of the ages required their presence. To study their lives is to study the history of the ages in which they lived, and the more we study them the greater will be our profit, the greater will be our love for the mighty dead. They arose over the swarming millions of humanity like the spires of expression of the hopes that filled and sweetened the hearts of the multitude; they were so many Messiahs that led the people from the house of bondage into the Promised Land. To imitate them is to progress, even though their bodies lie mouldering in the grave and their spirits wafted to a more congenial home. Such graves as theirs are pilgrim shrines. The Delphic vases, the Palatines, The Meccas of the Mind." Long before Demosthenes sent his fiery eloquence like a lightning-flash through the Grecian empire, long before the Cicero spoke his well rounded periods by the Palatine, nations had inscribed upon their pillars the names of their heroes, their statesmen, their philosophers and their poets, thereby placing upon their brows an immortal crown of glory. To honor great men is at once complying with a counsel, fulfilling a duty, and pointing out to others the path that leads to true greatness. In fact, the sentiment is natural and therefore universal. One nation may excel another in giving its expression to its heroes, but the sentiment is as unbounded as the world of the soul. This feeling which is innate in every human breast is as strong to-day as it was when Horatius kept the bridges in the brave days of old. The advancement of civilization only gives it strength and lends to it a perpetual youth and beauty. France, England, Germany, Italy and the great republic of the west honor their heroes and celebrate their deeds with an enthusiasm unparalleled in other nations. As Charles Magnus or Socrates. And as with these nations so it is with Ireland—the Niobe of nations—she, too, tries to perpetuate the memory of her dead but glorious sons. At home and abroad the sons of Ireland have won many a noble victory and died for many a noble cause. As the setting sun throws his rays back over the mighty plains of the west and turns them into seas of gold, so the achievements won by Irishmen in every land reflect back over the land of their sire and weave for it a gladiolus of undying glory. "But high amid those glories bright, 'Tis ours to write in line of light, The name of John MacHale." Every nation has its dark as well as its bright pages of history—its angry ocean of revolution, its unclouded sky of prosperity. But the whole history of Christendom proclaims one great fact, that the nations in their darkest hour, in their most distressing adversity, have always found some member of the Catholic Episcopate who stretched out his shepherd hand and guided them over the stormy billows to the harbor of safety. While this is true of many a Catholic prelate, it is especially true of Archbishop MacHale, the Moses of Ireland. Consider him as we will, he shone as the morning star in the midst of a cloud. Born at a time when the angry spirit of revolution had taken possession of the hearts of men and made their bosoms heave and thirst for blood; when fair France, filled with all the elements of destruction, was about to become the prey of everything that was wild and terrible, and all the gallantry and civility of the Frank trampled in the dust; when all Europe was shortly to become the battle ground in which men would slake their thirst for blood, and destroy whatever reason religion prized. Ireland at that time had her own trials; she lay groaning under the iron rule of England, which gradually moulded the Irish heart into the belief that the spirit of evolution and bloodshed would if imported to the Irish shores, find a warm welcome in every Irish breast, and break the chains that kept their native land in unholy bondage. John MacHale might have used his gigantic intellect to oppress his native land; he might have become a modern Cromwell, but

SURPRISE SOAP. A pure hard Soap which has peculiar qualities for Laundry Uses. 5 cents a cake.

EPILEPSY! FREE CURE. GOOD NEWS. To all sufferers from Epileptic Fits, St. Vitus Dance, Falling Sickness, Weak Spells, Twitchings, Nervous Spasms or Convulsions, Nervous and Despondent Feelings, and all acute or chronic derangements of the nervous system. A full course of treatment will be forwarded positively free of cost to all persons requiring treatment and who answer this advertisement. This extraordinary offer is open for a limited time only. EPILEPTIC FITS NO LONGER INCURABLE THE NEW DISCOVERY—NEURO-SAL promptly and permanently cures the very worst forms of Epilepsy. We therefore introduce NEURO-SAL to the people of Canada on its merits alone. Do not delay, but send at once for full course of treatment free of cost.

THE NEURO-SAL CHEMICAL COMPANY, TORONTO, CANADA. his generous heart, and filled his soul with noble thoughts and aspirations. Should he ever be able to restore to his native land some of its lost loveliness, peace and happiness? Could he help to restore to the faith of St. Patrick its freedom, honor and glory? And if he could not bring the Celt and Saxon to the unity of faith should he not at least try to bring them to a sense of justice and truth, of mutual appreciation and good-fellowship for the betterment of society? For this he labored and toiled; for from the day on which the first gleam of morning broke on the Irish shore bringing to his great and generous heart the glad tidings that he should ascend the Holy Mount and minister for the first time at the altar of the Most High, to the last pulsation of his breast, his voice and pen never ceased to do battle for the freedom and prosperity of Ireland, for the religious and intellectual welfare of Irishmen. With as constant a devotion did he watch over Ireland as Vestal Virgins ever watched over the sacred flame, with as great a love did he love his native land, as mother ever loved the child of her womb. No wonder then that when he was celebrating his golden jubilee all Ireland rejoiced, and the echo of their rejoicings reverberated eastward and westward throughout the world. Eastward did it travel throughout Great Britain, France, Germany, Italy, to the banks of the Ganges, on to far distant Tasmania, and westward to the Golden Gate in California. To make Ireland a nation was the great aim of his life; for this he would use every legitimate means in his power; for this he would have the people own the land which they cultivated, since it insures prosperity and stimulates to advancement. He would organize the people, for organization is necessary for success. He would educate the people according to the dictates of their own conscience, for it insures peace. He would teach the people their own language and literature, not only that they might recall the ancient glories of Ireland, but also that they might preserve their national life. He would have Irishmen and not strangers rule their native land. Not from without but from within; not from Westminster but from College Green would he have Ireland governed. From the poem which he wrote on Grace O'Mally, the Queen of the West, and which he so often sang like the minstrels of other days to the music of the harp, we take the following verses, for they give us the key to the noble and patriotic soul of John of Tuam: "To Erin what shame and what lasting disgrace That her sons should be crushed by a vile foreign race Who have banished her priest and polluted her faith And turned to a desert her beautiful plains. Then down with the Saxon! Hurrah for the Gael! Hurrah for the clergy who bowed not to Baal! In the land of our Fathers, we ne'er will be slaves. Nor pay titles to the parsons, or fatten their knaves. With rapture the heart of young Erin shall glow: From minstrels the tide of sweet music shall flow; The deep springs of life and of discord shall cease; And all shall unite in the blessed bonds of peace." These lines were written by the Lion of Judah to manifest his great love for "The first flower of the earth, and first gem of the sea," and also to encourage the people to battle for their rights. His love for the national music and poetry was intense and very often he charmed the long evenings away singing and listening to others sing the melodies of Ireland, to the music of the harp, the piano, or of the rustic pipes. A knowledge of both the music and poetry of Ireland he strove to spread among the people, knowing on the one hand that there is nothing like music to embalm and reproduce the past, and on the other that the devil cannot stand it. He would thus drive the

OUR BOYS AND GIRLS. Two Messages. A message from the Sacred Heart: "What may thy message be? My child, my child, give me thy heart—My heart has bled for thee." This is the message Jesus sends To my poor heart today. And eager from His throne He bends To hear what I shall say. A message to the Sacred Heart: "Oh, bear it back with speed? Come, Jesus, reign within my heart—Thy Heart is all I need." Thus, Lord, I'll pray until I share Thy home whose joy thou art: No message, dearest Jesus, there—For Heart will speak to heart. —Fr. Russell, S. J.

THE MEANS OF ENJOYMENT. One of the most successful merchants of his day was Mr. Alexander. In trade he had amassed a large fortune, and now, in the sixtieth year of his age, he getting and begin the work of ceasing to enjoy it. Wealth had always been regarded by him as a means of happiness; but, so fully had his mind been occupied in business, that, until the present time, he had never felt himself at leisure to make a right use of the means in his hands. So Mr. Alexander retired from business in favor of his son and son-in-law. And now was to come the reward of his long years of labor. Now were to come repose, enjoyment, and the calm delights of life. But it so happened, that the current of thought and affection which had flowed on so long and steadily was little disposed to widen into a placid lake. The retired merchant must yet have some occupation. His had been a life of purposes, and plans for their accomplishment; and he could not change the nature of his life. His heart was still the seat of desire, and his thought obeyed, instinctively, the heart's affection. So Mr. Alexander used a portion of his wealth in various ways, in order to satisfy the ever active desire of his heart, for something beyond what was in actual possession. But it so happened that the moment an end was gained, the moment the bright ideal became a fixed and present fact, its power to delight the mind was gone. Mr. Alexander had some taste for the arts. Many fine pictures already hung upon his walls. Knowing this, certain picture broker threw himself in his way, and by adroit management and skillful flattery, succeeded in turning the pen-up and struggling current of the old gentleman's feelings and thoughts in this direction. The broker soon found that he had opened a new and profitable mine. Mr. Alexander had only to see a fine picture, to desire its possession; and to desire was to have. It was not long before his house was a gallery of pictures.

Was he any happier? Did these pictures afford him a pure perennial source of enjoyment? No; for, in reality, Mr. Alexander's taste for the arts was not a passion of his mind. He did not love the beautiful in the abstract. The delight he experienced when he looked upon a fine painting was mainly the desire of possession and satiety soon followed possession. One morning, Mr. Alexander repaired alone to his library, where, the day before, had been placed a new painting, recently imported by his friend the picture-dealer. It was a picture of a work of art, and the big picture was hung high. But he succeeded in securing it for the sum of two thousand dollars. Before Mr. Alexander would linger before and study out its beauties with a lighted appreciation. Nothing in collection was deemed comparable therewith. Strangely enough, after it was hung upon the walls of the library, he did not stand before it as long a space as five minutes before. Then his thoughts were not upon beauties. During the evening he followed, the mind of Mr. Alexander was in repose than usual. After having completed his purchase of picture, he had overheard two persons who were considered autocrats in the speaking of its defects, which minutely indicated. They likewise gave it as their opinion that the painting was not worth a thousand dollars. This was throwing cold water upon his enthusiasm. It seemed as if a well suddenly been drawn from before his eyes. Now, with a clearer vision, could see faults where, before, every defect was thrown into shadow by all obscuring beauty.

On the next morning, as we have said, Mr. Alexander entered his library, to take another look at his chase. He did not feel very happy. Many thousands of dollars had he spent in order to secure the means of gratification; but the end was not gained. A glance at the new picture sufficed and then Mr. Alexander turned to look at other pictures? No, crossed his hands behind him, ben eyes upon the floor, and for the period half an hour, walked slowly backward and forward in his library. There was a pressure on his feelings, knew not why—a sense of disappointment and dissatisfaction. No purpose was in the mind of Alexander when he turned from the library, and drawing on his overcoat, he went to the street. It was a bleak winter morning, and the footsteps hurried shivering on the way.

"Oh! I wish I had a dollar." These words, in the voice of a man, fell suddenly upon the ears of Mr. Alexander, as he moved along pavement. Something in the reached the old man's feelings, and partly turned himself to look

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OUR BOYS AND GIRLS.

Two Messages. A message from the Sacred Heart; My child, my child, give me thy heart...

THE MEANS OF ENJOYMENT.

One of the most successful merchants of his day was Mr. Alexander. In trade he had amassed a large fortune...

So Mr. Alexander retired from business in favor of his son and son-in-law. And now was to come the reward of his long years of labor.

And not alone on the pleasure of the child did the thoughts of Mr. Alexander linger. There came before his imagination another picture.

Mr. Alexander had some taste for the arts. Many fine pictures already hung upon his walls. Knowing this, a certain picture broker threw himself in his way...

Was he any happier? Did these pictures afford him a pure perennial source of enjoyment? No; for, in reality, Mr. Alexander's taste for the arts was not a passion of his mind.

One morning, Mr. Alexander repaired alone to his library, where, on the day before, had been placed a new painting, recently imported by his friend the picture-dealer.

And for weeks and months did Mr. Alexander gaze, at times, upon this picture, and always with a warmth and lightness of heart unfelt when other images arose in his mind and obscured it.

Strange as it may seem, Mr. Alexander did not profit by this lesson—grew no wiser by this experience. The love of self was too strong for him to seek the good of others...

THE PASSIONIST FATHERS.

The idea of preaching to non-Catholics is growing wonderfully. Already the Connecticut apostolate is an assured success.

On the next morning, as we have said, Mr. Alexander entered his library, to take another look at his purchase. He did not feel very happy.

Parents Must Have Rest. A President of one of our Colleges says: "We spent many sleepless nights in consequence of our children suffering from colds, but this never occurs now."

CHATS WITH YOUNG MEN.

One of the strongest forces exerted on a young man's character and conduct is the influence of the company he keeps—of "his crowd."

Began to Drink in Youth. Nine drunkards out of ten are so today because they did not resolve in youth to lead a sober life.

Do Right. Galt first God's approval, then thine own; setting thy small watch by the great Regulator, and let the opinion of the world count for naught.

Inspect Your Repair Outfit. It is always as well for a cyclist, before starting out for a spin, to inspect his repair outfit.

Don't Be a Growler. The young man who is dissatisfied with his employer is not an uncommon type of humanity. He is looking for perfection in a world where no such quality exists.

Advice to Young Debaters. Let me say a word to the young debater: Never get up to speak before you know what you are going to say.

Webster's power as an orator was founded on great natural ability, developed by a liberal education, and strengthened and ennobled by constant and varied study.

Effects Were Wonderful. "I had been troubled for years with pains in my sides and kidneys and had aches in all parts of my body, owing to stomach and liver troubles."

Do not put off the duty that ought to be done to-day. If your blood is out of order take Hood's Sarsaparilla at once.

Hood's Pills are non-irritating and the only cathartic to take with Hood's Sarsaparilla. Do not put off the duty that ought to be done to-day.

Shakespeare was not exhausted by the writing of "Hamlet"; he was, rather, enlarged in his thought and reinforced in his will by a task which held him to the highest exercise of his whole nature.

It is true that there are tasks which a man may not escape, and which consume his vitality, as those duties in the discharge of which one must count his life as a loss.

Success costs more than it is worth when a man lets these things go out of his life for the sake of it; and the danger is that a man may lose them without being conscious of his loss.

MORNING ON THE IRISH COAST.

The incident which prompted the writer of "Morning on the Irish Coast" was often related by the author, the late John Locke, whose Irish nature was profoundly touched by it.

Worms derange the whole system. Mother Graves' Worm Expurgator deranges worms, and gives rest to the sufferer. It only costs 25 cents to try it and be convinced.

A Single Set of Cuticura Remedies Costing only \$1.25 Consisting of Cuticura Soap 25c. Cuticura Ointment 50c. Cuticura Resolvent 50c.

CALVERT'S CARBOLIC OINTMENT. Is unequalled as a remedy for Chafed Skin, Piles, Scalds, Cuts, Sore Eyes, Chapped Hands, Chilblains, Earache, Neuralgia and Rheumatic Pains, Throat Colds, Ringworm, and Skin Affections generally.

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Labatt's India Pale Ale NEW BREWINGS

At this time of the year everyone needs something to create and maintain strength for the daily round of duties. Try these pure Malt Beverages...

JOHN LABATT, BREWER, LONDON.

KIDNEY DISEASES ARE POSITIVELY CURED BY DODD'S KIDNEY PILLS.

Lanark Country People Know This—Their Experience Has Proved It—Dodd's Kidney Pills Cured Mrs. Peter O'Brien of Kidney Complaint.

Kilmarnock, May 22.—The people of this section are among the shrewdest and most level-headed people in Canada. They know a good thing when they meet it.

It is nothing unusual to hear of several cures of Kidney Disease, every day, by Dodd's Kidney Pills, in this neighborhood. The medicine is in universal use.

It is a still further claim is made by those who have used Dodd's Kidney Pills. They assert emphatically, (and to speak the truth, they bring convincing proof) that Bright's Disease and Diabetes are as easily cured, if Dodd's Kidney Pills are used, as is a common cold.

Mrs. Peter O'Brien, of Smith's Falls, whose cure is the latest reported, has many friends in Kilmarnock, and her complete recovery amazes, while it delights them. Her case was a severe one of Kidney Disease, and Dodd's Kidney Pills worked a wonderfully quick and complete cure.

Worms derange the whole system. Mother Graves' Worm Expurgator deranges worms, and gives rest to the sufferer. It only costs 25 cents to try it and be convinced.

A lady writes: "I was enabled to remove the corns, root and branch, by the use of the Western home made corn cure."

ALWAYS ON HAND.—Mr. Thomas H. Porter, Lower Ireland, P. O., writes: "My son, 18 months old, had croup so bad that nothing gave him relief until a neighbor brought me some of Dr. Thomas' EUCLETRIC OIL, which I gave him, and in six hours he was cured."

THEY ARE NOT VIOLENT IN ACTION.—Some persons, when they wish to cleanse the stomach, resort to Epsom and other purgative salts. These are speedy in their action, but serve no permanent good.

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