### The Catholic Record.

London, Saturday, June 3, 1899.

" ESPIRITU SANTO."

The cordial reception extended to Mrs. Skinner's book, "Espiritu 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, "Espiritu 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 lovemaking : 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 Skinner was bred in the Unitarian faith, but became a Catholic at the age of a lighten. An 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

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 "Espiritu Santo," "that her name has a strange sound to Northern ears, but the Spanish name their children after the feasts 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 baptize it. Just before he came, the nuns of a neighboring convent sent over a flower, a little white flower that The priest came hurriedly, and as he little pale, almost lifeless figure, | could dim the brightness of his joy to name the child, he took it up at once and pouring the water on its brow, grand title: Apostle of Rome. said: 'Espirtu Santo, I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

AL

Lon-

ny.

1.

ent. is

ry, \$85

lerry.

26 May 9 June 18 June 7 July Steer-

treal.

VIL-nouse, tiser,

N OF r, will PUR-70-5.

ners

Teodoro Daretti, a tall, awkward boy of fifteen, meets Espiritu 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 singerand this gives the authoress an opportunity to initiate her readers into the mysteries of stage-life. Tenderly and gracefully is his love for "Espiritu" 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 plighted his troth. But their earthly nuptials were never to take place. Teodoro was speeding to Espiritu, her voice ringing in his ears, and beckoning him on to happiness: and he knew not that he would meet

"From the convent on the opposite height came the sound of voices singing - for it was the eve of the first Vespers of the feast, and the all. The rosy sunset light touched the face that lay on the pillow: she stretched her hands towards it. 'O

breathed itself out."

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 but a cold—but the fever came and the glorious voice was now but a hoarse whisper. "Espiritu," he murmured, "I am coming, dearest, but give me

thy hand, for I cannot find the way." 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

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

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

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. the priest might be sent for at once to | There was conversion in his very presence and look. You remember the story of the rough soldier, burning with revenge and hatred, whom St. the Mexicans call 'El Espiritu Santo.' Philip looked at, and in an instant he became repentant and gentle as a The great church is packed. Every entered the room, we could hear child. He lived in an atmosphere of the nuns chanting the 'Veni Sancte gladness and consoled all who came duchess sit side by side, their voices Spiritus.' He glanced at the near him. Neither trial nor sorrow holding in its hand the white flower of The highest honors sought him out, the Holy Ghost, and, without asking us but he put them from him. He died in his eightieth year, and bears the

> 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 Pentecost : the monks were chanting great was the number of conversions, and so crowded the church at the Sunbells rung with sweet and joyful day evening service, that the thoughtclangour. Espiritu Santo opened her ful, looking at the four or five priests, eyes a last time and smiled at them and comparing results, were forcibly reminded of those words uttered long ago by St. Ignatius Loyola: "Give me five men like St. Philip Neri lux beatissima!' she murmured, and I will convert the world!" It with a soft glad cry the gentle spirit was in the church on King William street that Dr. Newman, in 1850, she called in infinite longing from her the camp of the High Church party. admitted they had a Bible open to the

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 Kensingchest with a piercing chill. It was ton, 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 Adriano, the brother of Teodoro, is can ever forget it? The Feast of the at a loss to understand what the ed-Oratorian Saint is ushered in the afternoon before by the Roman Vespers and Bible" is the life of Protestantism. 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 But this impulse is becoming exo'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 the open door to infidelity-and our sacred music - who taught, "that there is in music and in song a far for the proofs. The day that Promighty 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 "Papae Marcelli" -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 winn ing voice tells them of Mary's love. And a goodly number he can claim, seat is free: crossing sweeper and uniting in the hymn that must 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 Ocatory 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, 'knit 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 wordlove. One last hymn and the day is ended:

Philip: strange missioner thou art,
Biding so still at home,
Content if with the evening star
Souls 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 "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 And he-where was he who should preached his sermons on Anglican mendacity. He says that the "open have been by her side, and for whom Difficulties which burst like a bomb in Bible" is the life of Protestantism. We

couch of pain? He was hurrying Newman and Faber! Associated unhallowed hands of every stripling superiority is due mainly to the "open Must this be ascribed to the open names that stand first in that line of who had a mind to go into the mission Bible." He would have his readers Bible? Does it not come from our gifted men who seemed specially field and to distribute it to the millions raised up by God, when England was who could hardly read it, much less at its greatest need, to bless and defend 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 itor means when he says that the "open "Three centuries of exterior life," says the pastor of Geneva, "must not deceive us with regard to Protestant ism. It still lives from the first and vigorous impulse which it received in the sixteenth century; it lives through divine approval of the "open Bible." belongs to the Old School of its political antecedents; it lives through its element of nationality. hausted; the beams of the editice are falling asunder; the edifice itself is cracking in every part. There are and we challence the Guardian to dis-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 esteemed contemporary need not go testantism 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 uneducated, only half-fed, driven to no such provision is made there is alface of this fact the Christian Guardian | their train, to an extent utterly unthe religious society depends upon the open Bible" interpreted and exbe directed by human authority. It and know so little of it; that see so bolized by His most Sacred Heart. is no wonder that the state of Protest.

The Christian Guardian says that the the grossest ignorance. Any unintellectual 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,

imagine that worldly greatness is an Catholic forefathers? "We may truly unmistakable sign of God's approval, say," remarks Monsignor Vaughan, him what he would say to the stutter- England, even at the present day, has ing Moses when confronted by the come down to her from Catholic days, magnificent Egyptian civilization : or when she was known throughout the Romans ; but we have received no an representative form of government. 3. swer to the question. Look in your Her two Houses of Parliament. 4. Founder of Christianity denounced her liberties, the Magna Charta. 6 riches, restrained the ambitious and Her noble Universities, teach truth and to save souls. Wealth voicing the opinion of his brethren. and conquest have nothing to do with We did not intend to pay any attenreligion of any kind, and we are rather tion to his effusion, but the deliberate surprised to see the gentlemen who falsehood that garnished his exordium wax hysterical over their spiritual form induced us to make this rejoinder. of worship holding up the grandeur It will have, we know, little of the British Empire as a proof of the effect upon him, because he

terprising and powerful it is due not argument, however baseless, can be to the Bible, but to their fearlessness and resourcefulness, to the magnificent natural endowments of their country, guage; but any man who resorts to prove 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 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 ity. believe the talented author. He says: "There is no doubt more misery, more acute suffering among the mass of the Leo's Great Zeal in Promoting the people of England than there is in any kingdom of the world : but then they are the great unwashed, dirty, less, friendless, without shelter, raiment or hope in the world : millions much luxury and have so few of the in the sunlight of heaven."

When we read that the laboring than to any other. Catholic Church is the enemy of the classes of England have reached a munions and devotions on the first "open Bible." This assertion is a point of degradation unequalled in deliberate calumny, or a proof of any civilized nation on earth; that the masses in London and Lancashire are a letter, in which he plainly prejudiced reader of history ap- as heathen as these of whom St. Paul the whole world his love for this devopreciates the efforts of the Catholic drew a picture in immortal though Church in preserving and safeguarding dreadful colors; that there are hundred in gadditional enactments in its favor: Church in preserving and safeguarding dreadful colors; that there are hunter the Bible, and knows, therefore, what dreds of thousands to whom God is of the Sacred Heart this year be prepractically an unknown Being, we ceded by a solemn Triduum. 2. He must regard our contemporary's asser-sets aside the Litany of the Sacred tion 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.

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 fore going 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 Hindoo 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, enuchs, concubines and tion of property and of use between them and us; it is to lay the foundadancing girls are kept for purposes of tion of those habits, without which prestitution, the lawless gains of which man tends to the savage state. I go into the hands of their masters."

and the sign of orthodoxy. We asked "that all that is best and grandest about to the first Christians, who were materi- world as Merrie England. Thus: 1. ally and intellectually inferior to the Her glorious constitution. 2. Her open Bible and you will read that the Her trial by jury. 5. The charter of

bequeathed them the legacy of woe and We do not think for one moment persecution, that in a word He came to that the editor of the Guardian is

We said that if Englishmen are en controversialists, who believed that any wielded against Catholicity. He may wonder at our unparliamentary lancalumny 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 must strike an attitude when he gives 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 superior-

#### POPE OF THE SACRED HEART.

Beautiful June Devotion

The present illustrious Pontiff, Leo XIII., besides the title the "Pope of the they are the great unwashed, dirty, disagreeable and unfortunate persons.

There are thousands houseless, bread 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 crime and every species of vice which Jesus. It is chiefly owing to his incesways disorder and anarchy. And in ignorance and destitution bring in sant recommendations that this devotion has become so popular and it promises to be, as it verily should be, would have us believe that the life of known to the less enlightened, the grand devotion of the new cenless free, the less favored and the less tury. It is essentially a devotion to the powerful kingdoms of Europe. There is no population on the earth, says Mr. pounded by individuals who are accustomed in affairs of human moment to Lester who live so near Christianity Real Presence, that love, which is sym-

There is no more gratifying sign tois no wonder that the state of Protest and Christendom is, according to their own writers, one of subdivision and filthy holes and dens that bask so little this devotion. They take to it more

The Holy Father has just published tion to the Sacred Heart by the follow-

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 "The condition of the native races precious month for all devout Christians .- Catholic Columbian.

### MR. BOWNS TO BE A PRIEST.

George M. P. Bowns, a former preacher in the Methodist Church, who became a convert to Cath olicity 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 reladistrust both the intellect and the morfear, be unappreciated by the editor, who has no regard either for historical truth or the amenities of civilized life.

He concludes his article by referring is of no consequence. What surtouch the impartial administration of law, etc.

He further says that Anglo Saxon etc.

# CARLING

WHEN ALE is thoroughly matured it is not only palatable, but wholesome.

Carling's Ale is always fully aged before it is put on the market. Both in wood and in bottle it is mellowed by the touch of time before it reaches the public.

People who wish to use the best Ale should see to it that they receive Carling's.

Its easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porter.

# CARLING

LONDON.

SNAP For the Brain Worker.

STRENGTH For the Physical Worker. STAMINA For Men, Women and Children.





#### READ THE PROOF!

GENTLEMEN,—I have for a long time needed something to make blood and build up my system. My blood was watery and thin, lacking strength and vitality. Last January a friend said:—"Why not try Dr. Ward's Blood and Nerve Pills? try Dr. Ward's Blood and Nerve Pills?
They will supply the oxygen your blood needs and give you health and strength."
I told him I was very skeptical as to any benefit that could be derived from any proprietary medicine and had no faith in them. There the matter rested until four what Dr. Ward's Blood and Nerve Pills have done for so many people with impoverished blood, I concluded to give them a trial. I have taken four boxes and my unbelief so far as Dr. Ward's Blood and Nerve Pills are concerned has been entirely removed. They are a splendid blood builder and strength restorer, and an invaluable medicine for weak, enervated people. This has been my experience, they having given me strength of body and strong healthy blood.

(Signed). PETER LAWRENCE WHYTE.

(Signed), PETER LAWRENCE WHYTE, 88 Queen St. West, Toronto, Ont. All good druggists can supply you. If they won't, we will by mail. Price 50c. per box; 5 boxes for \$2.00. THE DOCTOR WARD COMPANY, Limited, Toronto, Ont.

#### INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACT

ARUHOIOUESE OF ST. BONIFACE MAN.

IT HAS BECOME A NECESSITY TO I appeals to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command havein great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Persons heeding this call may communicate with the Archbishop of St. Boliface, or with the undersigned who has been specially charged with the promotion of this work.

Our Missions may be assisted in the following manner:

Jay schools on Indian Reserves—a small stacked.

6. Entering a Religious Order of men or women specially devoted to work among the Indians; e.g. (for North-Western Canada) the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec), etc.

1. Donationseither in money or clothing should be addressed to His Grace Archbishop Langevin, D. D., 8t Boniface, Man., or to Rev. C. Cahill, O. M. I., Rat Portage, Ont.

1. C. Cahill, O. M. I., Rat Man Missionary.

### SCHOOLS

During the coming School Term of 1808.9 we respectfully solicit the favor of your orders for the supplying of Catholic Educational and other Text books, both in English and French; also, school stationery and school requisites. SADLIER'S DOMINION SERIES.

SADLIER'S DOMINION SERIES.
Sadlier's Dominion Reading Charts, 26 Read
ing Charts and one Chart of colors, mounted or
14 boards, size 235 to 325 inches.
Sadlier's Dominion Speller, complete.
Sadlier's Dominion First Reader, Part I.
Sadlier's Dominion First Reader, Part II.
Sadlier's Dominion First Reader, Part II.
Sadlier's Dominion Third Reader,
Sadlier's Dominion Fourth Reader.
Sadlier's Ominion Fourth Reader.
Sadlier's Outlines of Canadian History,
Sadlier's Grandes Lignes de l'Histoire dt
Canada.

Sadiler's Grandes Lignes de l'Histoire de Canada.
Sadiler's Cutlines of English History.
Sadiler's School History of England, with teolored maps.
Sadiler's Ancient and Modern History, with illustrations and 23 colored maps.
Sadiler's Edition of Butler's Catechism.
Sadiler's Child's Catechism of Sacred History, Old Testament, Part I.
Sadiler's Child's Catechism of Sacred History, New Testament, Part II.
Sadiler's Catechism of Sacred History, New Testament, Part II.
Sadiler's Catechism of Sacred History, Iarge edition.

dition. Sadlier's Bible History (Schuster) Illus

trated. Sadlier's Elementary Grammar, Blackboard Exercises.
Sadiler's Edition of Grammaire Elementaire par E. Robert.
Sadlier's Edition of Nugent's French and
English, English and French Dictionary with

Sadlier's (P. D. & S.) Copy Books, A. and B

### D. & J. SADLIER & CO.

CATHOLIC PUBLISHERS. TORONTO, O'T. | 1669 Notre Dame St. GOOD BOOKS FOR SALE.

We 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), 25 cents, cloth (strongly bound) 50 cents. Address: Thos. Cottoy, CATHOLIC RECORD office, London, Ontario.

MERCHANTS BANK OF CANADA. PAID-UP CAPITAL, \$6,000,000. REST, \$3,000,000

A general banking business transacted. Loans made to farmers one asy terms. Cor. Richmond St. and Queen's Ave. (Directly opp. Custom House.

### LAURENTIA;

A Story of Japan in the Sixteenth Century.

By LADY GEORGIANA FULLERTON. CHAPTER IV.

A VISIT TO THE PALACE.

Laurentia had accomplished her visit to the palace. The success of her brother's fans had been complete. She had displayed the whole contents of the casket 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. When those which bore the emblems of the Christian faith were produced, some curiosity was excited. the emblems of the Christian faith were produced, some curiosity was excited. The Empress looked at them long and earnestly, but made no remark. When Laurentia timidly pointed out the one which had been copied from King Bartholomew's favorite picture, she said with a sigh, "The King of Omura is a wise and valiant prince." and then hastily adverted to another subject. Laurentis, nothing daunted, spoke of the impression which that picture had made on the heart of that monarch, and of the share it had in his conversion. But one of the elderly in his conversion. But one of the elderly ladies of the Court dryly observed, "That the Kumbo-Sama tolerated, in-"That the Kumbo-Sama tolerated, in-deed, the foreign religion in such of his subjects as were faithful and useful serv-ants of the Crown; but that as a topic of conversation it was not acceptable at

Court.

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 her way we will found to be a constant. art have afforded us, we will feast this maiden's eyes with the sight of the pres-ents which the youthful Ambassador Mancia Ito has brought to us from Mancia Ito has brought to is hold Europe; one who has so much taste as she displays in setting off these lovely fans to the best advantage cannot but be delighted with the beautiful things which our envoy has lately laid at our feet with

our envoy has lately laid at our feet with loving messages from the European Sovereigns, and the blessings of the great high priest of the Christian faith."

Two of the ladias in waiting complied with the orders of the Empress, and having brought a large chest into the room, they proceeded to spread out on a gold fringed carpet the treasures to which sha carpet the treasures to which sh When the Japanese embassy had been

When the Japanese embassy had been mentioned, Laurentia's cheeks had flushed, and as she stooped, to hide her face, the beating of her heart was almost audible. She vainly tried to wrap in silver-paper the fans that were lying near ner; her hands trembled too much. It was now more than two years since the day that she had stood in the port of Nangazaqui watching with straining eyes the ship on board of which Mancia Ito has been and been always and his suite, had set sail for Goa on their way to Europe. Amongst the pages of the young Ambasador was Isafai, the son of their next door neighbor, and the playmate of her childhood. They had loved each other since the time that from each side of the trellised barrier which divided the trellised barrier which divided the they had pelted each other with the fallen bloesoms of the peach and almond trees, shared their sweetmeats, or played at ball with oranges and pomegranates.

blossoms of the peach and almond trees, shared their sweetmeats, or played at ball with oranges and pomegranates.

When they grew up, Isafai would fain have wedded the companion of his childish sports, but Laurentia turned a deaf ear to his suit; not that she had ceased to love him—the daughter of the Capulets ear to his suit; not that she had ceased to love him—the daughter of the Capulets was not more tenderly attached to the heir of the Montagues than this Japanese maiden to the highly gifted and spirited Isafai. The glance of his dark eyes, the joyment this world could allord; but her heavenly hopes, her faith, her divine privileges, she never dreamt could be foregone; she could not have wounded the Sacred Heart which had been wound-ed for her for the sake of any human affec

tion, however ardent, however pure.

It was not a sacrifice she made, for it had never occurred to her as a possibility that a Christian could marry a heathen, a

child of the Church one of its enemies. Vainly did Isafai plead long and earnestly; in vain did he promise her the free exercise of her religion, and that he would never bring to his home any other wife but herself, and never on any account divorce or forsake her; in vain he wept at her feet and implored her to relent. She looked upon him with a pitying tenderness which gave an almost heavenly sweetness to her countenance, but it was the look which the angel at the gate of Paradise might have turned upon the children of men pleading for entrance to the Eden they had forfeited. She did not, she could not, have yielded. Nor would he seek the only means through which he might have obtained the blessing he so earnestly desired. He would not examine into the truth of the Christian. Vainly did Isafai plead long and earn ing he so earnestly desired. He would not examine into the truth of the Christian religion. He refused to study its laws, or to confer with its teachers. In common with many of his countrymen, a proud sense of honor was the ruling passion of Isafai; and though he did not rank with the nobles of Japan, he shared in the spirit which prevailed amongst them and support to make a concession them, and spurned to make a concession which he considered degrading. He pre-ferred any amount of suffering to aught that sayored of humiliation. In abandoning Laurentia he was offering up a greater sacrifice to his pride than is often made by men to conscience and to God. It is not always true that men sin because they will not submit to suffering; they often suffer, keenly, cruelly, under the sway of the father of lies. Since the day that he fell himself, like lightning from heaven, it is his policy to blind men in order to ruin them.

Proudly and silently Isafai took leave of the Christian maiden whom he had loved long and well; whom he had loved loved long and well; whom he had loved for those very virtues, that sweet modesty, that tender womanly charity, that nobility of soul, which were due to the very faith he so intensely hated. Nor was he altogether ignorant of the cause of her superiority to the heathen daughters of the land. He would not, strange to say, have had her renounce the Christian faith. Like so many inconsistent men, he would have wished her to retain her belief in Christ and act in opposition to His laws. He had an instinctive feeling

that had she bent the knee to the divinities of Japan, and joined in the worship of Arima and Cosca,—that had she 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,

That a celestial [brightness, a more etheria beauty.

Shone on her face and encircled her form when after confession.

Homeward serenely she walked with God's benediction upon her."

"When she had passed," it seemed in-leed to him, "like the ceasing of exqui

"When she had passed," it seemed insite music,"

He had seen her go into the abodes of
sickness and proverty with a strange mixture of feelings, half disgusted, half admiring; the prejudices of his country and
education striving with that intuitive
sense of virtue which exists in the natural
man when the practice of vice has not
blunted its perceptions. "Strange! unnatural!" he would exclaim, as he saw
her bending over some poor wretch covnatural!" he would exclaim, as he saw her bending over some poor wretch cov-ered with a loathsome disease, or gently closing the eyes of some dying sufferer. And yet he would not have interfered to withdraw her from those singular purwithdraw her from those singular pur-suits. He thought she never looked so beautiful as at those moments. But he would not be touched; he would not ad-mit the first ray of light into his soul which by degrees would have enlightened it. He forcibly shut out the truth, "refus-ing to hear the voice of the charmer, charm he never so wisely." At last the ing to near the voice of the charmer, charm he never so wisely." At last the mental conflict grew too hard to endure, and he broke away from an influence which irritated his pride and wounded his feelings.

which irritated his price and wonders his feelings.

The Japanese Embassy was at that time about to sail for Europe. He offered himself to accompany Mancia Ito, one of the envoys, as his page, and the offer was accepted. The ship set sail from Nangazaqui, bearing away one proud and aching heart to those unknown regions which to the Japanese almost as uncorrected to the Japanese almost as unseemed to the Japanese almost as un tangible as the world beyond the grave whilst another was left behind, steeped in so much sorrow and suffering that i required all the elasticity of youth and of a naturally buoyant disposition to over a naturally buoyant disposition to over-come in some measure the effects of that grief; but nursing at the same time a cherished hope, laid before God every day in prayer, and for the attainment of which, life, and more than life, was continually

offered up.

The report of the return of the Embassy had reached Meaco. The envoys had met the Emperor at Ozaca, and there laid at his feet the gifts which the European meanwhile had some the the Secondary of the Computer of the European to the Secondary of the European to the European ffered up. at his feet the girs with this support monarchs had sent to the Sovereign of Japan. None of the Ambassador's suite had yet arrived at the capital. Laurentia had only heard that Mancia Ito had entered the novitiate of the Jesuits, and are regularly at their house at Oxog. Of was residing at their house at Ozaca. Of his page she could learn no tidings. The sight of the curious and beautiful articles of European manufacture now spread out before her seemed a reminiscence of him whom she had accompanied in thought to those distant climes which had been to those distant clinics which and shadowy visions. One by one she examined them with an admiring curiosity. There was the casket enriched with jewels and surmounted with the initials of the Catholic King; the vase from the royal manufactory at Sevres, the present of his most Christian Majesty; the inlaid marble table from Florence; the rare and quaintly-mounted gems from Venice; the copies of famous pictures from the galleries of Rome and Bologna; but what, above all, riveted her eyes and engaged her attention was the Missal which the Holy Father had destined for the late Emperor, who, when the Embassy had sailed from Japan, was on the verge of becoming a to her like a land of dreams and shadowy namer:

1. Yearly subscriptions, ranging from \$5 to a red to the highly gifted and spirited and prayed was at last afforded. The elderly lady in waiting had withdrawn when the European treasures were produced. She hated the very name of foreign lands, and had never ceased to lament the intercourse recently established with the kingdoms of the Continent. The other ladies

doms of the Continent. The other ladies gathered round Laurentia, who related with touching simplicity the history of the birth, of the miracles, and of the Passion of Christ. It seemed to her incredibly strange to be speaking, within the very palace walls, of those glorious truths, and to be holding in her hands the very book which the Vicar of Christ had with his own hands given into Mancia Ito's care, for the Empress had told her this, and repeated the Holy Father's words; how he had blessed the young envoy, and told him to assure his countrymen of the love he felt for them, his new children; how he prayed for them every day at the tomb of the apostles.

how he prayed for them every day at the tomb of the spostles.

"The bearer of that message," said Laurentia, "has devoted himself, if report speaks truly, to the delivery of Christ's message to men. He has laid aside the rotes of state, and all the courtly splendor which has so long surrounded him, to put on the black robe of our Fathers, and sit their fort in humble splication." at their feet in humble subjection

"It is as you say," answered the Empress; "and passing strange is such an act in a man in the flower of his age and act in a man in the lower of his age and on the high road to fortune."

"This book," said Laurentia laying her hand on the Missal, "this book speaks of a broad road that leads to destruction, and a narrow one that leads to life. Per-

and a narrow one that leads to life. Ferhaps Mancia Ito preferred the latter."
"Child," exclaimed the Empress, half provoked and half amused, "it hardly becomes your youth and sex to discourse so like an aged bonze."

Laurentia colored, and said, with a sweet smile, "It is also written in this book that God chooses the weak and the

book, that God chooses the weak and the foolish ones in this world to confound the wise and the strong."

The Empress sighed, ar I ordered her attendants to remove the regal presents; and whilst they were doing so, she beckoned to Laurentia to come nearer to her.
"Maiden," she said, "I have been ere now
almost persuaded to be a Christian, and

schemes in his mind which your religion stands in the way of, and in consequence he is beginning to hate it, though he is 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 of Him whom you call the only true God, and who, if I was in danger of death, 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, attended by all the Court, proceeds to Fuximi, there to inspect the preparations he is making for the reception of the Chinese Ambassadors. Nothing that the eye of man has ever yet witnessed approaches to the magnificence which he is about to display on this occasion. Thousands of palaces are rising at his bidding on the plains between Meaco and Ozaca. Theatres of a size which baffle all conception, Temples more gorgeous by far than those which Nobunanga destroyed on the Theatres of a size which baile all conception, Temples more gorgeous by far than those which Nobunanga destroyed on the hills of Frenoxama; and on an altar raised above all others, amidst the time-honored images of the divinities of Japan, one larger and more stately than the rest, that of the reigning sovereign, is to be set up larger and more stately than the rest, that of the reigning sovereign, is to be set up and worshipped by his people.

Laurentia turned pale, and the Empress perceived it. "Child, what ails you?" she kindly said. As the maiden did not immediately answer, she added, "We

immediately answer, she added, "We wish you to accompany us in this journey. We choose your brother also to atney. We choose your brother also to attend us. Go home now and announce to him that he is to follow in our train, and take sketches of the gorgeous scenes which will unfold themselves before his which will unfold themselves before his eyes during this royal progress. The governor of our household will furnish you both with the necessary equipments for your new position. I shall commit to you, maiden, the custody of the imperial fans as your ostensible office in my house-bold."

Laurentia knelt at the feet of the Em-

As she passed on her way home through As she passed on her way home through the noisy streets it felt as if her brain could hardly master the multitude of thoughts which were crowding into it. Ozaca, was she indeed to travel thither, where, in spite of herself, her mind was ever dwelling? Then the Empress! what a task was before her: to win, by word by example, by daily silent reven. ever dwelling? Then the Empress! what a task was before her: to win, by word, by example, by daily silent prayer, that soul which was struggling for freedom, but held in the iron bondage of terror and human respect. Her brother, too! to be about the Court, and have full scope for the exercise of his really remarkable talents: this had been long the object of his ambition; with what joy he would receive the announcement! Then there came a thought which froze the blood in her veins—that daring act of idolatry! That open outrage about to be offered to the Majesty of the Eternal God! It seemed to cast a dark shade on her spirit; it oppressed her with a strauge, dull, heavy weight. She could hardly account to herself for the way in which it haunted her, for she lived, alas! amongst heathens, and daily witnessed their idolatries without the sickening feeling that came over her then.

came over her then. She had no sooner reached home, an had hardly had time to make known to Matthias the news of his appointment and her own, which was received by him with the most rapturous delight, than an with the most rapturous delight, than an officer from the Court arrived and confirmed the news. The brother and sister conversed long and earnestly that evening. It was a great change that had come over their lives. Both indulged in a variety of anticipations connected with it. He rejoiced in his sister's courage in going to the palace. He owned that her boldness had been far more successful in every sense than his prudence would boldness had been far more successful in every sense than his prudence would have been. He congratulated her on the good she might do in her new position, and expressed an earnest hope that he might also serve the interests of religion by the exercise of his art and the assist-ance he might afford to other Christians when once his talents had secured him influence at Court. He was full of good resolutions and fervent thoughts that night. If things went well with him he was willing to pay tribute, as it were, in the shape of pious feelings and virtuous

His sister was less excited, more His sister was less excited, more thoughtful. She made fewer plans for the future; and when she was once more alone that night, if any one could have seen her face they would have wondered if it was joy or fear, or hope or grief that was causing such swift shadows to pass over her brow like the clouds over the more on a stormy night.

over her brow like the clouds over the moon on a stormy night.

The day before her departure from Meaco and her entrance on her new position in the Japanese household, she had the happiness of once more beholding Grace Ucondono, who had returned with her 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 childhood, when they had both attended the catechism class in the Father's chapel. Both had also long been devoted to the work of rescuing abandoned children from an untimely death, or, if that was impossible, of opening heaven to them work of rescuing abandoned children from an untimely death, or, if that was impossible, of opening heaven to them through the sacrament of Baptism. Under the guidance of a pious matron, the wife of Andre the archer, they had formed an association for this purpose. At the feet of Father Organtin they had offered themselves, in God's presence and in the sight of His holy Mother and all the men and women saints in the heavenly court, to imitate Christ in bearing injuries, in leading a life of poverty, spiritual or actual, and especially to labor for poor children. This promise they regarded as a solemn dedication to a most holy work. They felt that it was recorded on high. Often their minds were haunted by the thought of the perishing infant; the unbaptized babe, the lonely riverside, the dark dismal marsh where human life and human souls were in jeopardy.

Alas! the same cries ring in our ears even now! The same dismal echoes rise, not from the salitary muit or the wild as

even now! The same dismal echoes rise, not from the solitary muir, or the wild seabeach, but from the foul alleys and dark peach, but from the four alleys and dark recesses of a densely-peopled city. We, too, have to mourn not so much for children left to die by unnatural parents; for, alas! such is the misery and the crime that surges around the homes of our poor, that death in infancy we must often look upon as one of God's highest mercies—but over those doomed to vice and unbelief by fatal neglect.

This little band of Christian women were wont to meet at the house of Agatha, the wife of Andre Ongasamara, a man of high birth but decayed fortunes, who supported himself by teaching young men

to ride, and to shoot with bow and arrow. In no country was nobility of descent more in esteem than in Japan; but the loss of fortune in no way diminished the respect with which a man was treated whose rank in the State had been at any time acknowledged. Andre was greatly looked up to, not only by the Christians, but by his countrymen in general. His father, who had been a renowned warrior in his day, and was now in his eightieth year, had been recently received into the Church. His wife, the good Agatha, had long been regarded by the Christian women of Meaco with the sort of love and veneration which St. Frances of Rome inspired in her day, or the plous Madame Acarie at that very time in Paris. She was the leader in all charitable undertakings; the advocate of the poor, and the consoles of the adjusted. was the leader in all charitable undertakings; the advocate of the poor, and the consoler of the afflicted. She oftened travelled great distances, suffering the while incredible hardships, in order to visit some of those small communities of Christians who seldom could enjoy the ministrations of a priest, but who patiently kept the faith and supplied by religious exercises, humbly and faithfully performed for the scanty amount of sacramental advantages afforded them. She gaye them every consolation that symitations of the same o gave them every consolation that sym-pathy and encouragement could offer under such circumstances, and thus remained in active communication with umbers of Christians scattered over th

Her great allies and firmest friends were Matthew the blind comb-seller, and another old man, an itinerant musician who, by charming the ears of the peasant y, in whom the love of music was a pe fect passion, often found a way to their hearts, and won them to the faith by his touching, expostulations and sweet words about God.

about God.

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 Justo 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' household was then discussed, and advice given to her as to the line of conduct to pursue in that difficult registion. Comto pursue in that difficult position. Com-bining, Agatha said, with a smile, "the wisdom of the serpent with the simplicity

of the dove.'

" Mother." said Grace to her friend, for she always gave her that name, "can you call to mind the circumstances which Anselm, the flute-player, related to us, about five or six years ago, about a child whom he rescued from a watery grave in the

he rescued from a watery grave in the kingdom of Arima?"

"That is indeed taxing my memory severely, dear Grace. We have, thank God, rescued so many infants since that time, that I can scarcely remember the circumstances of each particular case."

"It was almost the first time I ever came to your house that Anselm, who happened to be present, related this story, and so I suppose it has remained fixed on my recollection. He said, I think, that one morning, at break of day, he was walking by the side of the river which flows through the town of Arima, and that much lower down, and nearer to the sea, he saw something floating on the sea, he saw something floating on the water which resembled one of the little osier boats in which infants are so often left to die. It was far beyond his reach; ne could not swim, and no boat was a hand. In the very centre of the wide stream, borne onward by the current and the breeze, that tiny craft was making its straight and fatal way to the ocean, straight and fatal way to the ocean, freighted, it might be, with the dying body and the unbaptized soul of a child. He told us, in his simple way, that he enelt down on the shore, and invoked Father Francis praying him by the great love he had for souls whilst he was on earth, to obtain, that if a child was indeed thus drifting to destruction it might yet be rescued and baptized. No sooner had he uttered the words than a gust of wind changed the direction of the floating cradle, and soon it lay entangled in the rushes of the shore. He found a beautiful infant lying in this sad cot dressed in

Grace," said Agatha, "exactly as you re-late them. They had quite escaped my memory; but what makes you revert to them now?"

"I have a reason, dear mother, for greatly wishing to discover what became of that infant, and whether the clothes which it wore have been preserved. Do you soon expect to see Anselm?"

TO BE CONTINUED.

### 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 num-ber 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 more expert in his thieving." An experience that she re-counts 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 meanor 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 a terward Mrs. Davis returned North, and heard a philanthropic lecture make a most pathetic plea for missionaries -- childless and creedless Yankee missionaries -- to go down to Louisians and civilize those very people !-Ave Maria.

DYSPEPSIA is the cause of untold suffer ing. By taking Hood's Sarsaparilla the digestive organs are toned and dyspepsis is current. So rapidly does lung irritation spread and

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

FIVE . MINUTES' SERMON.

Second Sunday after Pentecost, FREQUENT COMMUNION.

"A certain man made a great supper, and nyited many." (Luke 14, 16.)

The great supper spoken of in the gospel of this Sunday, is a figure of that heavenly banquet which our divine 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 consider the great dignity of Him who prepared 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 ap-proach the table of the Lord more frequently, with true devotion and earnest desire to strengthen their souls with this Bread of the Angels. No matter from what point of view

we consider our life, we shall find it surrounded by miseries of all kinds and threatened by innumerable dangers. If we examine our hearts we shall find it filled with evil inclinations, and assaulted by wicked tempta-Weakness and indolence towards doing good, are the marked features of our hearts. If we look around us, we find bad examples, scandals, allurements and proximate occasions of sin. If we consider our oody, we find it subject to ailments sickness, exposed to dangers of life and limb, and daily, nay hourly approach-ing the grave; and if we contemplate eternity, must we not fear and tremble at the thought of what our judgment will be and if we shall gain eternal blies. Now, my dear Christians, where can we find a better safeguard against all dangers and temptations, where find a better, greater source of spirit-ual strength, were find a surer remedy to heal the wounds of the soul than at the table of the Lord! In the Blessed Sacrament, says St. Jerome, our Divine Saviour is all for us, all for body, all for soul, all for time and all for eternity.

If the devil tempts you with his allurements, if concuspiscence assaults you, if the wicked world lays its snares, behold in the heavenly manua of the Blessed Sacrament you will find rest and security for your soul. In Holy Communion, Jesus, the mighty God, comes into your heart saying as He did to His disciples on the stormy sea : Why do you fear, you of little faith, it is I who am with you, and I will not permit you to perish. I preserved the three young men in the fiery furnace at Babylon, and I will also preserve and protect you. My dear Christians, would that you might listen to this voice of grace, that you would frequently receive our Lord in holy Communion! You would then receive from the Sacred Heart of Jesus all the graces you need to obtain your salvation. You would receive heroic strength to combat Satan and sin; divine protection in times of perlis and temptations; heavenly joy in the performance of good works, and the grace to walk perseveringly and steadfastly in the thorny road to Heaven. Your Saviour has prepared all these graces for you at His heavenly banquet, why then will not you, His disciple, accept His invitation and partake of it?

"I now remember those facts, dear "Typicare overwhelmed with bodily the table of the Lord is again the refuge of the afflicted. As the fatal fruit of the tree in the garden of Paradise, brought not only death to the soul, but also sickness, distress, poverty, and all the ailments of the body and the miseries of the world, so will also the Bread of the angels, the Biessed Sacrament, give not only spiritual graces to the soul, but also temporal blessings for the body, provided they are beneficial for the soul. For what blessings may we not expect from that Divine Saviour who brought so much relief to the sick in the distant land of Judea. If health were restored to those who only touched the hem of His garments, how much more relief, consolation, and strength may not we expect when we receive in our hearts the God of all consolation!

The Blessed Sacrament is, moreover, the pledge of our everlasting happiness. If, during this life, we frequently receive our Lord into our earts, we have, as it were, a right to expect to be received by our Divine Guest into His heavenly mansions. This He has promised when He said: ' He that eateth My flesh and drinketh My blood, hath everlasting life, and I will raise him up on the last day. (John 6, 55.)

Truly, should not we have a happy death and receive eternal happiness who has always dearly loved Jesus in the Blessed Sacrament, who has fre-quently been united to Him in Holy Communion and who has thus made his whole life a pious preparation for death!

Behold, my dear brethren, how imneasurably great are the benefits of frequent, worthy communions. Should iot an earnest desire, a zealous fervor be awakened in our hearts for this source of all blessings! Let us often approach the table of the Lord with angelic preparation, where we receive Jesus Christ, where the soul is filled with graces, where we receive the pledge of eternal life. He who loves God and is desirous of saving his soul, will not only understand my words, but will also follow them. Hence, in conclusion, I will remind you of the words of the Holy Ghost; "When thou

shalt sit to eat with a prince, consider diligently what is set before thy face." withston

(Prov. 23, 1) Yes, consider diligently what is set vival before you. It is the Sacred Body, the notably Most Precious Blood of our Lord Jesus own co Christ. Would it not be the most ter- An a Christ. Would it not be the most terrible insult to God, to have an abhorrence for this heavenly food? Consider diligently what is set before you. Must not its infinite value rouse your every heart frequently to taste its sweetness?

Consider your own weakness, the dangers and temptations surrounding acts by 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 better to receive more frequently. not strive to receive more frequently so ma our Lord in holy Communion, this pledge of your glorious resurrection. the Diamen.

LEAGUE OF THE SACRED HEART. Sacred The Spread of the Apostleship of Prayer in League With the Sacred Heart of Jesus.

asked

sideri

its adv

the so

to Chr

it shor

easily

Christ

l'infa

centu

loudly

GENERAL INTENTION FOR JUNE, 1899.

Recommended to our Prayers by His

Holiness, Leo XIII. American Messenger of the Sacred Heart. It is now definitely known that the seentl Supreme Pontiff Leo XIII. intends to do open the religious functions with endea which we are to commemorate the close | dred ; 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 been ceremony is the coming Feast of the Government Sacred Heart, June 9, and it is expectand s ed that the Apostolical Letter concernings, ing it will be sent to the Bishops on or the p near the feast of the Ascension, so as huma

to give them full time to announce and called

prepare for this imposing event. Opening under such auspices, the deem religious rites with which the Catholic so ide Church will mark the progress of time His t cannot fail to sanctify her children and exile impress most favorably those who stand perse apart from her. The march of the cenuries will be made the occasion of migh many imposing celebrations ; the nather tions of the earth will join together to recon exhibit the proofs of their progress; of the the world's religions and its sects will pessi appear collectively and separatively as final on a theatre with their several doc-trines and rites; vast bodies of men and women representing various little human interests, societies international been and local, organized for commercial, social, scientific or purely benevolent have purposes, and every form of secret and how esoteric body as well as associations how which men and women can honestly izat oin, all will strive to make this an opportunity for recommending and more advancing the objects they have at heart. The nations and sects and sign other purely human societies will meet the as so many units, with interests widely divergent and often conflicting, lacking the common bonds of authority, belief, or mutual interest; the Church alone can present the spectacle of a world wide society, company recorder from of every recorder and present the second of the confliction of the c posed of men of every race and nation under heaven, bound together in belief, keeping a common law of morality, living in the closest ties of mutual affection, and looking to one supreme authority to preserve them in this of unity, and that there may be no doubt Chu whence this august authority is derived, its present possessor, Leo XIII., plot as Vicar of summon his faithful subjects to begin the celebrations of the coming year by solemnly and publicly dedicating inv themselves to the Heart of Jesus Christ. mo

A sublime spectacle it is, surely, to that of the venerable Pontiff, a spi that of the venerable Pontiff, a spin prisoner in the Vatican, living as if rid by a miracle, after having conciliated by his wisdom and forbearance for the past two decades the esteem and sympathy of all good men, devoting what he considers his expiring energies to a solemn and universal protestation of love, reparation and gratitude to the Heart of his Divine Master. The world would make him one of its idols, but he loyally points to Christ as the true object of our worship. While all men praise him, he humbly bids them to praise the One whom he represents and to whom he owes all his dignity and influence. Truly may he, as the vicar of Jesus Christ, to whom he has consecrated a life long devotion, call upon the faithful at this solemn moment to consecrate themselves likewise to their Lord and Master.

It is now twenty five years since the proposal was made for the first solemn consecration of the Catholic world to the Sacred Heart of Jesus. Already at the time of the Vatican Council many Cardinals and prelates and over ten thousand priests and laymen had requested the Sovereign Pontiff that such a consecration might be made by the Church throughout the world. Whilst the Congregation of Rites was considing the postulate the request was re peated, and in April, 1875, fully five hundred and thirty-four Bishops for-mally petitioned the Holy See to sanction it, and on the 22nd of the same month the petition was granted, the Sacred Congregation formulating the prayer by which the consecration was to be made. Those who took part in that solemn ceremony cannot readily forget the enthusiasm with which the clergy and faithful alike entered into it. The whole Catholic world seemed to derive from it a new spirit of faith and hope and charity, and this spirit has been constantly renewed in many places by an annual repetition of the ceremony on the Feast of the Sacred Heart. The evidences of this renewal

are plain to see as well in the stead-

nd

do

who

ap-

arn.

ouls

id it

able

ina-

pta.

rked

our

ents,

plate

ment

where

ainst

pirit-

an at

our

nd all

th his

saults

of the

1 Holy

y God, as He

y sea :

faith.

vill not

red the

urnace

istians,

ald fre-

ve from

graces

vation.

ngth to

protec-

ations :

ance of

to walk in the

Saviour

ept His

h bodily

the re-

of Para-h to the

ss, pov-

l, so will e Blessed

spiritual temporal

ded they For what

rom that

so much

tored to

m of His

lief. con-

ot we ex-

hearts the

noreover,

g happi-

into our

Yes, consider diligently what 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 abhorrence for this heavenly food? Consider diligently what is set before you. Must not its infinite value rouse your heart frequently to taste its sweet angers. not strive to receive more frequently our Lord in holy Communion, this pledge of your glorious resurrection. Amen.

LEAGUE OF THE SACRED HEART. The Spread of the Apostleship of

Prayer in League With the Sacred Heart of Jesus. GENERAL INTENTION FOR

1899. 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 9, and it is expected that the Apostolical 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.

Opening under such auspices, the religious rites with which the Catholic Church will mark the progress of time cannot fail to sancify her children and impress most favorably those who stand apart from her. The march of the centuries will be made the occasion of many imposing celebrations; the nations of the earth will join together to exhibit the proofs of their progress; the world's religions and its sects will appear collectively and separatively as on a theatre with their several doc-trines and rites; vast bodies of men and women representing various human interests, societies international and local, organized for commercial, social, scientific or purely benevolent purposes, and every form of secret and soteric body as well as associations which men and women can honestly join, all will strive to make this an opportunity for recommending and advancing the objects they have at heart. The nations and sects and other purely human societies will meet as so many units, with interests widely divergent and often con-flicting, lacking the common bonds of authority, belief, or mutual interest ; the Church alone can present the spectacle of a world wide society, com posed of men of every race and nation under heaven, bound together in belief, keeping a common law of morality, living in the closest ties of mutual affection, and looking to one supreme

A sublime spectacle it is, surely, that of the venerable Pontiff, a prisoner in the Vatican, living as if by a miracle, after having conciliated by his wisdom and forbearance for the sympathy of all good men, devoting what he considers his expiring energies to a solemn and universal protestation of love, reparation and gratitude to the Heart of his Divine Master. The world would make him Master. The world would make him one of its idols, but he loyally points to Christ as the true object of our worship. While all men praise him, he humbly bids them to praise the One whom he represents and to whom he owes all his dignity and influence. Truly may he, as the vicar of Jesus Christ, to whom he has consecrated a life long devotion, call upon the faithful at this solemn moment to consecrate themselves likewise to their Lord and Master.

It is now twenty five years since the proposal was made for the first solemn consecration of the Catholic world to the Sacred Heart of Jesus. Already at the time of the Vatican Council many Cardinals and prelates and over ten thousand priests and laymen had requested the Sovereign Pontiff that such quested the Sovereign Pontiff that such a consecration might be made by the Church throughout the world. Whilst the Congregation of Rites was considing the postulate the request was repeated, and in April, 1875, fully five hundred and thirty-four Bishops formally petitioned the Holy See to sanction it, and on the 22nd of the same month the petition was granted, the month the petition was granted, the clergy and faithful alike entered into it. The whole Catholic world seemed

Consider your own weakness, the should be, one uninterrupted series of dangers and temptations surrounding acts by which we dedicate ourselves to 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 salalities and other confraternities are structured to receive more frequently. so many different ways by which we publicly bind ourselves more closely to the Divine Majesty. Hence, there is no need of explaining the purport of the universal consecration of the Sacred Heart of Jesus in which we are asked to join; but there is need of con-sidering its object, its necessity, and its advantages, if we would make of it the solemn act of homage it should be to Christ, and derive from it the graces it should obtain for eurselves.

The passing century, we cannot easily forget, began by disowning Christ. The blasphemous Ecrasez Vinfame, with which the eighteenth century had closed, was re echoed loudly the first few years of the nineteenth, and what infidel peoples failed to do with Christ, they have vainly endeavored during the past one hun-dred years to do with His vicars upon At no period in the history of earth. Christianity have its Divine Founder, and all who follow Him, been more a sign of contradiction than they have been during the century just closing. Governments have abolished His name and sacred symbol from public build ings, schools, documents and coins; the press has created Him as a sublime human being, but human only; socalled divines have written and spoken of Him as a model, but not as a Redeemer, and others have found His life so ideal as to consider Him a myth His true followers have been ostracised exiled, oppressed, imprisoned, and persecuted in every country in Europe; the immortal King of the ages might look it would seem in vain in the annals of this past century for record of the homage due to Him, and of the respect due to His chosen ones; pessimists are deploring that we have finally come to have a Christian civilization without Christ, while infidels boast of it. Truly, at first sight very little of the past century seems to have been consecrated to Him; and still it is true that persecution and oppression have only served to show more clearly how He still reigns in the world, and how all that is best in Christian civil-ization still belongs to Him. It may safely be said that if Christ was never more clearly a sign of contradiction neither was He ever more clearly a sign of salvation than at the close of remove His name and memory from the

may offer to Christ as the fruit of the passing century, we should consider first of all the moral triumph of the Papacy which is all the more splendid, because it has been made the chief point of attack by the enemies of Christ. The kings of the earth affection, and looking to one supreme of St. Peter who has ruled the unity, and that there may be no doubt whence this august authority is derived, its present possessor, Leo XIII., as Vicar of Jesus Christ, deigns to summon his faithful subjects to begin the celebrations of the coming year by solemnly and publicly dedicating themselves to the Heart of Jesus Christ.

A sublime spectacle it is, surely,

A su invoked a false science and a lawless morality to proclaim them hindrances to enlightenment and progress. In spite of force, of secret machination, of ridicule, misrepresentation and of calumny, the Vicars of Christ have stood firm, blameless in life and unswerving in devotion to His Church, meeting dally greater confidence from the daily greater confidence from the faithful, growing always in popular esteem, and compelling the silence, if not the admiration of their enemies. We need but to review the life of the present august occupant of the Throne of the Fisherman, recalling as it does, most that was prominent in the lives of his predecessors during the past one hundred years, to perceive that the crowning glory of our faith during all that time is the prestign of Chalette that time is the prestige of Christ's vicars by the beneficent exercise of the divine authority they have received and of the human influence they all

To make some estimate of what w

have acquired.

Keeping in view the divine and human influences exercised by our Sovereigh Pontiffs during the past century, we shall easily discover how much we have to offer to Almighty God as the fruit of its years. A learned and devoted episcopate, a numerous and zealous clergy, a host of self-sacrificing religious, and a loyal and thoroughly Catholic laity, with devicing perishes poble churches. and thoroughly controlled the churches, seminaries, colleges and schools, and institutions for every manner of human need or affliction. Everywhere the growing Catholic spirit is manifesting itself in vast and enthusiastic organiz-ations of the faithful uniting together month the petition was granted, the for pious and beneficent purposes, and of this universe Sacred Congregation formulating the the champions are not few who defend Heart of Christ. to be made. Those who took part in that solemn ceremony cannot readily forget the enthusiasm with which the tiffs an insidious liberalism has been everywhere steadily rooted out, the rights and possessions of the Church

pretense of a false science and criticism progress of the waning century has been largely promoted and safeguarded by the Vicars of Christ, notably by the one who is gloriously reigning as Leo XIII. Very properly, therefore, may it be offered to Christ, and rightly does the invitation to consecrate it to Him come from the one to whose influence

it is so plainly due.
We must consequently enter ardently into the project of our Holy Father o pay this sovereign homage to Jesus Christ; we must consecrate to Him ourselves, and our every interest, our churches, and schools, our homes, our families, our business, our prospects, our successes, and our hopes; and knowing that in the world a out us there are so many who know Him not, or who at least, do not stop to consider how they belong to Him, we must in their stead offer Him what they would gladly consecrate to Him, did they but know His claims. Knowing also that our own self oblation is at best imperfeet, and that many instead of paying homage to Christ, dishonor and outrage Him in the very best gifts of His love, we must make our offer with a spirit of reparation for their offenses as well as for our own shortcomings. Finally, we should consecrate ourselves with gratitude because by His mercy we have so much that is worthy of Him, and with love because we are inspired to dedicate it all by His love. symbolized for us by His Divine Heart.

We have dwelt at length on this subject because it naturally overshadows

every other subject which the Messenger of the Sacred Heart can treat Moreover, no topic could urge upon the prayers of our readers the general intention which is recommended them by our Holy Father for this month of June, the spread of the Apostleship of Prayer in union with the Sacred Heart The practices of our Apostleship are the best means of preparing for this solemn act of consecration to the Sacred Heart, and the spread of the association is one of the be derived from this great ceremony. From the beginning, our association has adopted devotion to the Sacred Heart of Jesus as the chief means for obtaining the end set before us. Aiming at the glory of God and the salvation of souls, our constitutions seek to unite us with Christ as our chief and model in this great work; they put before us His divine Heart as the source of all true devotion to the interests of God and man; they bid us ioin with Him in prayer, in zeal, and in the great work of reparation of the human race. By our Morning Offering our lives be-come one continuous act of consecration by which our prayers, works and sufferings are united with the Sacred Heart for all the intentions He has at heart; in the offering to Our Lady, we interest ourselves again in the import ant objects of prayer recommended to us by His Vicar every month; by our sign of salvation than at the close of the century which began by trying to Communions of Reparation we engaged His name and memory from the deavor to make our union with Christ as actual, intimate and unbroken as possible, partaking as we do of His Body and Blood, by doing this for the desire of His Heart, i. e., for the repartion of His Father's offended majesty and of all fallen humanity, and by joining with others in this pious exercise, who, in our behalf, receive Him when we cannot. Finally, by the exercise of the Holy Hour, we strive to enter into the innermost recesses of His

> of its practices to all persons and cir-cumstances; the help, instead of hindrance, it is to all other pious associa tions, the effective organization and methods of communication by which it improves and extends its work; the ease with which it enables pastors to discover and employ the zeal of parishioners; the new spirit of piety which it infuses into all its associates; the new view and love of Christ it gives them, and the spirit of zeal with which it warns them to co operate in every parochial work, are only some of the advantages that have recommended it to pastors as a society through which they can accomplish the greatest amount of permanent good with the slightest possible effort.

Through the Apostleship of Prayer the devotion to the Sacred Heart of Jesus has been made the worldwide and popular devotion that it is, and, in turn, this devotion has helped every member of our association to pray and perform every duty of a Christian life with greater fervor and efficacy. It is a happy coincidence then that we are asked to pray and work for the extension of our Apostleship at the very time when it can both promote and derive benefit from devotion to the Sacred Heart. We can prepare for this act of consecration by contributing to the spread of the Apostleship, and in the measure in which we do this we shall also extend and perpetuate the fruits of this universal dedication to the Heart of Christ.

We are to pray, therefore, that every parish, community, society, school and other Catholic institution in the United States be regularly aggregated to the Apostleship of Prayer; that every member of these various bodies take part in some and, if possible, in ail of its practices; that the spirit of prayer and of zeal with which it should inspire all hearts may help them to know Through the Apostleship of Prayer the devotion to the Sacred Heart

and hope and charity, and this spirit has been constantly renewed in many places by an annual repetition of the ceremony on the Feast of the Sacred Heart. The evidences of this renewal are plain to see as well in the stead-

blessed by a disposition to study its adthat treated nothing as sacred save its own conceit and theory. All the true may understand how, by means of progress of the waning century has what some are pleased to call the accidentals of religion, it inculcates habits in practices most substantial and per manent; and that our Lord, with whom we seek to unite ourselves so intimately and constantly, may bless our efforts, and deign to accept all petitions, and enable us to honor Him and make known the love of His Sacred Heart, in a measure somewhat in proportion to the abundance of His grace and love for us.

LIST OF BOOKS.

For Sale at the Catholic Record Office.

Life of St. Francis de Geronimo. By A. M. Clarke.
Life of Christopher Columbus. By Rev. A. G. Knight.
Catholic Teaching for Children. By Winfirlde Wray.
Thoughts on the Sacred Heart. By Right Fev. John Walsh, D. D.
Month of May. Thirty-two Instructions.
From the French by Rev. Thos. Ward, Church of St. Charles Borromeo, Brooklyn, N. Y.
Passion Flowers. By Rev. Edmund Hill, C. P.

Mariae Corolla. By Rev. Edmund Hill, C. P
Bethlehem. Do.
Precious Blood. Do.
Hymns. Do.
The Training of a Priest. By John Talbot Smith

1 25 Moral Principles and Medical Practice. By Rev. Charles Coppins, S. J. By Rev. Charles Coppins. S. J. 150
Brother Agarias. By John Talbot Smith. 150
Christian Vitues. By St Liguoti. 75
Veneration of the Blessed Virgin. By Rev.
B. Rohner, O. S. B. . 125
Discourses to Mixed Congregations. By J.
H. Newman. Discourses to Mixed Congregation. 80
H. Newman. 80
Life of St. Catharine of Sienna. By Edward L. Avme, M. D. 100
Marriage. By Pere Monsabre, O. P. 100
Month of May. By Rev. T. F. Ward 75
A Treatise of Prayer. By the Blessed John
1 00 Fisher Spiritual Exercises for a Ten Days' Re-treat. By Very Rev. Rudolph V. Smet-

on Christian Art. By Edith Healy..... Sermons on the Blessed Virgin. By Very ns on the Blessed Virgin. By Very D. C. McDermott. in Type and Prophecy. By Fav. A. J. Mass. S. J.
The Via Media 2 Vois. By J. H. Newman
Popular Life of Catharine McAuley. Edited by Sister's of Mercy.
Six Sermons on Devotion to the Sacred
Heart. By Rev. Ewald Bierbaum, D.
D.

D.
The Ceremonies of Low Mass
How a Schoolmaster Became a Catholic
By James P. Taylor. (Paper).
Mooted Questions of History. By H. J.
Desmond, A. M.
Life of Bisnop John N. Neumann, C. SS.
K. By Very Rev. F. Magnier, C. SS. R.
Charity. The Origin of Frager Physical Charity. The Origin of Every Blessing. Summer Taiks about Lourdes. By C. M.

Charity. The Origin of Every Blessing.
Summer Taiks about Lourdes. By C. M.
Caddell.
Holy Week Book
New Testament. Revised and Corrected.
By Rt. Rev. Richard Challoner.
The Catholic Soldier's Guide. By George
Wenninger. S. J.
New Manual of the Sacred Heart.
Adventures of a Protestant in Search of a Religion. By Iota
The Trials of a Mind. By L. S. Ives. 125
Father Ignatius in America. By Father
Michael, O. S. B.
Some Lies and Errors of History. By Rev.
Reuben Parsons, D. D.
Our Christian Heritage. By Cardinal Gibbons. 125 The Pictorial Church for Children. By Rev. J. Brelevit ..... By Capt. W. F. Lyons. 1 2 Thos. F. Meagher. By Capt. W. F. Lyons. 1 2 The Feast of St. Anne. By Pierce Stevens

Hamilton e Life of Our Ladye. By M. P. John Damascene on Images. By Mary t, John Damascene on Images. By Mary H. Allies
he School System of the State of New York. By John Millar, B. A.
sequests for Masses. By William Dillon, D.
pevotion to St. Joseph. By Rev. Father Jos. A. Patrignam:
he Convert. By O. A. Brownson Ssay I. By Cardinal Wiseman.
10. 11. Do.

Oo V Do
Oo V Do
Oo VI Soffine's Instructions.

Man's Contract with God in Baptism.

From French of Rev. P. J. Eudes....

Fifty Reasons Why the Roman Catholic

Religion Ought to be Preferred to all

McGrady errsons in Religion; by Very Rev. Canon Mackey, O. S. B. Easy Language Lessons. The Women of Israel; by Grace Aguilar Lite of Rev. Just de Breteniere; by Mgr.

Lite of Rev. Just de Breteniere : by Mgr.
D'Hulst
D'Hu

H Pottier, S. J...
Guide to Latin Conversation; by Prof.
Stephen W. Wilby...
Rights of Our Little Ones; by Rev. Jas.
Conway, S. J.
The Mysteries of the Holy Rosary
Popular Instructions on Marriage; by
Very Rev. Ferreol Girardey, C. S.S. R..
The Christian Mother; by Right Rev. W.
Cramer, D. D.
The Catholic Father; by Right Rev. Dr.
Augustine Egger.
General Principles of the Religious Life;
by Very Rev. Boniface F. Verheyen, O.
S. B.
Manual of Devotion to the Sacred Heart of

Manual of Devotion to the Sacred Heart of

Manual of Devotion to the Sacred Heart of Jesus ...
The Christian Father; by Rev. L. A. Lambert.
The Hidden Treasure; by St. Leonard of Port Maurice.
For Maurice.
The Office of the Dead.
Examination of Conscience, for the use of Priests who are Making a Retreat.
Popular Instructions on P. ayer; by Very.
Hev. Ferreof Girardey, C. SS. R...
One and Thirty Days with Blessed Margaret Mary.
The Aposties and Twelve Pictures for Religious Instruction with Explanatory.
Text.
Prayer; by St. Alphonsus Liguori

ligious Instruction with Explanatory
Text.

Loyatty to Church and State; by Mgr. Sa 1 or tolli
Bible Science and Faith; by Rev. J. A.
Zahm, C. S. O.
Old English Catholic Missions: by John
Areicbar Payne, M.A.
Inner Life of Lacordaire; by Rev. Pere
Chocarne, O.P.
Hymns to the Sacred Heart; by Eleanor
C. Donnelly
Life of St. Ignatius of Loyola; by Father
Daniel Bartoli, 2 vol...
The Life of Our Ladye; by Cardinal
Vaughan
Church and Science; by Cardinal Wissman.

50 man...
The Wealth of Nations; by Adam Smith,
LL. D. F. R. S

LL, D. F. R. S. 150 Cardinal Wiseman's Works 150 Selections from Fevelon. 150 Catholic Christianity and Modern Unba-lief; by Right Rev. J. D. Richards, D. 

STORIES.
Under the Black Eagle; by Andrew Hilli-Alvira; by Rev. A. J. O'Rielly, D. D. ..... In the Track of the Troops; by R. M. Ballantyne.
The Martyrs of the Collseum; by Rev. A. J.
O'Reilly, D. D.
Mosses From an old Manse; by Nathaniel
Hawthorne
Tanglewood Tales; by Nathaniel Haw-Tanglewood lates, by thorner.
The Scottish Chiefs; by Miss Jane Porter.
Lorna Doone; by R. D. Blackmore.
Dombey and Son; by Charles Dickens.
Storles of the Promises; by Mrs. M. A.
Sadlier and her daughters.
Irene of Jorinth; by Rev. P. J. Harold,

paper cover.
The Children of the Golden Sheaf, by Eleanor C. Donnelly: (Poems)......
The Vicar of Wakefield; by Oliver Goldenstein smith David Copperfield; by Charles Dickens... Aunt Honor's Keepsake; by Mrs. Jas. Sad-lier...

## "One Good Turn Deserves Another."

life doing good and helping to make others happy. A lady who had been ill with a complication of troubles, having been thoroughly cured and now enjoying perfect health, felt it a duty to tell her friends that the specific that brought her back to health was Hood's Sarsaparilla.

Thus, after Hood's had served her well, she felt it deserved a good turn at her hands. Thousands tell the same story of blood purified and health restored. Hood's Sarsaparilla possesses merit peculiar to itself.

Sick Headache-" For a long time I was troubled with sick headaches. Different medicines failed to give me relief. I took Hood's Sarsaparilla, my husband having been cured of salt rheum by it, and soon it made me feel like a new woman." Mrs. Robert McAfee, Deerhurst, Ont.

Impure Elood — "My wife suffered with pain and distress from an affection of the throat caused by impure blood. She was almost in despair when she turned to Hood's Sarsaparilla. Six bottles of this medicine completely cured her." John Wecknar, Galt, Ont.

Back Ache—"My mother had severe

Back Ache-"My mother had severe

Back Acne—"My mother had severe pains in her side and back. She was obliged to give up work. A friend persuaded her to take Hood's Sarsaparilla and soon she was able to do her work, free from pain and had a good appetite." Maggie Morgan, Nasonworth, N. B.

and had a good appetite." MAGGE MORGAN, NASONWORTH, N. B.

No Strength—" My whole system was run down. I was weak and could hardly get around to do my work. I began taking Hood's Sarsaparilla and after using five bottles I found that my strength had returned and appetite much improved." Mas. Kelley, 318 Dufferin Street, Toronto, Ont.

Nerve Food—" My wife was stricken with nervous prostration. She suffered from headaches. She became weak, low-spirited and her appetite was poor. I am glad to state that Hood's Sarsaparilla has completely cured her of all her ailments." G. Bellamy, 321 Hannah St., Hamilton, Ont.

Never Disappoints.



er) amercial Traveller ; do., (paper)... by Rudge: do. (paper)..... nelly.... New Ireland; by A. M. Sullivan; (paper cover)

How Boys Should Behave.
Evenings at Home; by Dr. Alken and Mrs.
Barbauld.

The Little Sisters of the Poor; by Mrs.
Abel Ram
Mere Gliette; by author of "An old Marquise". quise" Songrand Sonnets; by Maurice Francis Egan A Gentleman do Lucille; trans. from French of Stephanic Queen's Nephew; by Rev. Joseph By Branscome River; by M. A. Taggart... The Miner's Daughter; by Miss C. M. Cad-Crowley.

The Canary Bird; by Canon Schmid.....
Our Dumb Pets, Tales of Animals and Our Dumb Pets, Tales of Animals and Birds. Abbey of Ross; by Oliver J. Burke, A. B. T. C. D Conversion of Ratisbonne; by Baron Theo-dore de Bussieres. Cash must accompany order. Address

> "Probably no single drug is employed in nervous diseases with effects so markedly beneficial as those of cod-liver oil."

> These are the words of an eminent medical teacher. Another says: "The hy-

> pophosphites are generally acknowledged as valuable nerve tonics."

Both these remedies are combined in Scott's Emulsion. Therefore, take it for nervousness, neuralgia, sciatica, insomnia and brain exhaustion.

50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

# Mason & Hamlin



# CHAPEL ORGAN

Style 447.

THE CHAPEL SHOULD BE AS WELL EQUIPPED AS THE CHURCH, and out organ hereshown is the most service. here shown is the most satisfactory instrument which can be selected for use in chapels. It is especially designed for that purpose, is furnished with gilt pipe top if desired and is made with either a walnut or an oak case. In fact this organ combines all requirements, and our system of easy payments puts it within the reach of all.

# Mason & Hamlin Co. It is so easy to go through NEW YORK. CHICAGO

Church & Cathedral Windows COMP'Y, MFG. High-Class ( HOBBS



#### O'KEEFE'S Liquid Extract of Malt Is made by a



Canadian House, from Canadian Barley Malt, for Canadians. It is the best Liquid made, and all Leading Doctors in Canada will tell you so.

PROFESSIONAL.

DR. STEVENSON, 391 DUNDAS A ST. London. Specialty-anaesthetics. Phone

DR. WAUGH, 587 TALBOT ST., LONDON, Ont. Specialty—Nervous Diseases.

DR. WOODRUFF, No. 185 Queen's Avenue.
Defective vision, impaired hearing, ussal
catarrh and troublesome throats. Eyes tested. Glasses'adjusted. Hours: 12 to 4.

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

a right to ur Divine mansions. He said : drinketh ife, and I ast day. happiness I Jesus in has fren in Holy thus made aration for

how imbenefits of Should lous fervoi ts for this t us often Lord with we receive eceive the who loves g his soul, my words, Hence, in you of the When thou

but types and figures

given to them under the

# The Catholic Record

Published Weekly at 484 and 486 Richt street, London, Ontario. Price of subscription—\$2.00 per annum.

EDITORS:

BEV. GEORGE R. NORTHGRAVES.

Author of "Mistakes of Modern Infidels." THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey

Masers. Luke King, John Nigh, P. J. Neves and Joseph S. King, are fully authorized to receive authoriptions and transact all other business for the Catholic Record. Rates of Advertising—Ten cents per line eac naertion, agate measurement.

Approved and recommended by the Archibishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Cominion.

throughout the Cominion.

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

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

When subscribers change their residence it is important that the old as well as the new address be sent us.

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. He lived alone, and was beaten to death with a club which the boy used, the purpose being to rob him. Since his arrest the boy has shown a cool indifference to the sad circumstances in which he is involved. The only evidence he has exhibited showing any feeling on account of his position is that he wept during the address of his counsel.

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, for which the system of education now in vogue makes but little provision.

#### MORE CARE NECESSARY.

A curious circumstance has arisen out of a recent accident which occurred last week whereby Blanche Dallas lost her life at Brittania 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. He went immediately to Britannia and ascertained that the drowned girl was his daughter, and that his wife is now living as the wife of William McConnell, of the Octawa Wire Works. She was married by the Rev. Dr. Moore, a Presbyterian clergyman of O.tawa, four years ago, being under the belief that her husband was dead. The case shows how careful clergymen ought to be to ascertain that there is no impediment to a marriage before they consent to celebrate it. The like could scarcely have happened in the Catholic Church, as the priests are ever on their guard not to marry persons without taking precautions to discover whether any impediments exist.

### ROSEBERY AND HOME RULE.

The recent anti-Home Rule declara. tion 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 : but the opportune pronouncement of Sir William Vernon Harcourt, to the effect that the traditions of the party as handed down to it by William E. Gladstone must be faithfully adhered to, has checked any tendency to adopt Lord Rosebery's programme. It was expected also that on the an nouncement of the plan of Lord Rosebery Mr. Chamberlain and his Liberal Unionist followers would return to the ranks of Liberalism after it had thrown overboard its programme of giving Home Rule to Ireland, and disestablishment of the Church to Wales. but, after some hesitation on the part of the Liberal organs, they have now almost universally proclaimed their Intention to continue to maintain Mr. Gladstone's principles. They now as sert bravely that the Liberal Unionists are gone forever from the Liberal ranks, and if they themselves wavered for a few days before making this proclamation of principles, they explain their hesitancy by saving that Lord Rosebery's pronouncement was so ambiguous that they could not at first make out exactly what it meant. Now that they understand it, they lose no time in repudiating it.

#### 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. And yet some Protestants have the hardihood to assert that Protestantism is founded upon and teaches reverence for the Bible! Our Blessed Lord constantly quotes passages from the Old Testament as being undoubtedly in its entirety the word of God. and among the parts of the Bible thus quoted is the prophecy of Jonas, and specifically the fact that he was three days and three nights in the whale's belly. This is one of the parts of the Old Testament which Dr. Briggs denied, so that not only does he deny the truth of the Bible, but he impugns the truth and knowledge of our Blessed Lord, which is equivalent to a denial of Christ's divinity. Thus it appears that Bishop Potter does not regard Christ's Divinity as an essential Christian doctrine. Wherein, then, does he differ from the Unitarians and Deists?

#### CHRISTIANITY PURE AND UN-DEFILED.

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. Dr. Patton advocates that only the Christian doctrine, pure and undefiled, should be preached, and that Latitudinarian teachings and fads of all kinds should be rigidly excluded from the pulpit, which is, unfortunately, not the case at present :-

Case at present:

Princeton, N. J., May 7.—President Pat ton preached an able and eloquent sermon this morning to the graduating class of the seminary. He chose as his text a part of Acts, xi., 26 "And the disciples were first called Christians in Antioch."

"There has arisen a new Christianity, which I shall call 'Ethical Christianity,' and a new style of preaching founded upon it. This Christianity is illustrated by the institutional Church. And the preaching that has become popular in these days is mixed in about equal proportions with sociology and sentimentality. Instead of preaching justification by faith, ministers are preaching "Expansion and Open Door."

"The essence of Christianity lies in its meaning. It means for us, it is for us, a distinct piece of information, and no philosophical language is required to express it. It is revelation. And on that hypothesis two distinct questions confront us. What is the authority of Christianity? What is its content?

we a solid foundation, a revealed plan of fe. You can preach ethics also, and preach better than anybody else."

### 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, including scenic properties, boxes and balconies. In fact there is everything which constitutes a fully equipped theatre, except the drop curtain.

Of late many Protestant clergymen have expressed their conviction that in order to draw the people to the Church, it is necessary that the Church should furnish dramas and music like the theatres and concert halls, and even vaudeville attractions, ll of which are now the only means of securing congregations which will go to Church.

We have hitherto been told that Protestantism appeals to the intellect of mankind more strongly than Catholicism, that it has restored the purity of primitive Christianity, and estab lished a more perfect morality than was known or practiced among Cathelies. What do such boasting professions amount to if the facts are there that have been stated - if there is not sufficient inherent power in Protestantism to commend it to the people

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 dom, 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 either in the afternoons or evenings, it necessary to substitute vaudeville for the gospel. The religion which must have recourse to such methods must have something radically wrong in its essential features and the admixture of theatrical methods will not galvanize it into a spiritual vitality.

#### 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. In New Zealand especially the amalgamation appears to be complete, including not only the Eniscopal and Weslevan, but also the Primitive Methodists and Bible Christians. In New South Wales, however, the Union movement is making but slow progress, the question of Union having been brought before the Wesleyan Conference recently, with the result that a motion to defer the consideration of the subject until after the closing of the twentieth century fund, was lost by the casting vote of the chairman, there being a tie when the vote was taken.

Another motion was offered to the effect that the question be deferred until next year, with a view to ascertaining what steps the Primitive and Free Methodists will take in regard to the desirability of effecting a union at an early date. This was carried by 91 to 61, and so the question of Union was shelved for a year.

It may be seen from all this that the strongly impressed with the notion that the Christian Church should be one body and one fold, in accordance with the declaration of our Lord; and many other Protestant sects, as the Presbyterians, Anglicans, Baptists, Congregationalists, etc., are arriving at the same belief. This is one of the authority of Christianity? What is its content?

The men you will have to meet are not those who differ on interpretation, but the men that deny the truth of the Bible. They will tell you that Christianity is a thing obsolute; and what they call ethics is all the best its advice as are denied, and the Incarnation and Resurrection must go with them. "Believe me, you cannot stand by merely minimizing this doctrine of evolution. You must take a firm stand upon the authority and infallibility of the Scriptures. You cannot compromise the matter. The man who pretends to preach Christianity and denies the divinity of Christ and the suthority of the Scripture is either a fool or dishonest. "The religion of mere ethics has nothing higher to urge for right doing than the preservation of the social fabric: but you have a solid foundation, a revealed plan of life. You can precede this ease, and read have a solid foundation, a revealed plan of life. You can precede this ease, and read have a solid foundation, a revealed plan of life. You can precede this ease, and read have a solid foundation, a revealed plan of life. You can precede this ease, and read have a solid foundation, a revealed plan of life. You can precede this ease, and read have a solid foundation, a revealed plan of life. You can precede this ease, and read have a solid foundation, a revealed plan of life. You can precede this ease, and read have a solid foundation, a revealed plan of life. You can precede this ease, and read have a solid foundation, a revealed plan of life. You can precede this ease and read and the teachings of Our Blessed Lord.

The men you will have to the sectation but the Bible. They will the same time to bast of the diversity of the Scripture is either a fool or dishonest. "The man who have the command of the committee, and the convener of the committee, and the commended by a divine command of the committee, the matter of ceremonial of the Catholic Church to expect what is laid down in Scripture; though we could name many protestant u the fashion to boast of the diversity of desirable. and the teachings of Our Blessed Lord, who wishes these divergences of belief to exist in His Church so that it may be truly Catholic, inasmuch as it would thus give Christians an opporbunity to be one in spirit while differing in belief concerning the most important of Christ's teachings.

True Christianity has but "one Lord, one Faith one Baptism, " and without that Faith, it is impossible to please Gcd." It is in fact an insult offered to God and an impeachment of the divine truth to hold a contrariety of doctrines.

The sects now admit all this, and are endeavoring to bring about such a union as will restore some appearance of harmony, but harmony is impossible with the primary principle of all Protestantism, that each individual has been left by God to judge for himself what doctrines he will believe, and what reject. It is an obligation on Christians to accept unhesitatingly whatever Christ has taught, as otherwise the truth of God is impugned and changed into a lie.

This patching up of small sects will not suffice to establish that unity which is an essential characteristic of the true Church of Christ, and nothing else than a partial patching can take place so long as the erroneous principle of private judgment is adhered to by Protestantism. Disunion and diver-

the system. Thus we have had in Canada so-called unions which have been effected between Presbyterian and Methodist bodies, but there are of congregations throughout Christen- still Free and Primitive Methodists who refuse to enter into this union, and Cumberland and other Presbyterians who are equally hard-headed on the union question.

We must add that elsewhere, as in the United States, the much talked of unions between the Northern and Southern Methodists, and between 8 o'clock in the morning till 1 in Presbyterians, who are also divided the afternoon, and again at Vespers from each other on the same issue, which is the color question, appear to yet the Catholic churches do not find | be as far off as ever. This question of union was discussed before the General Assembly of the Northern Presbyterians at Minneapolis last week, and it was held that "it is not expedient to take any action this year." Of course not! Christ's Church was from the beginning one body and one fold, under one shepherd, but these manmade Churches are of the opinion that they can over-ride the constitution of the Church at will, and so they come to the conclusion that they may, by a majority vote, set aside this divine law, and still be the Church of Christ. It is not alone on the color question that planted in us by God, and have dissuch powers have been assumed by the General Assembly.

#### RITUALISM AND PRESBYTER IANISM.

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.

Hitherto it has been the general impression that only the Church of England is troubled with dissensions on this subject, but the Maitland overture asserts that a treatise on Worship, in pamphlet form, published by the convener of the General Assembly's committee on Worship, is very objectionable on this score. It complains that the pamphlet in question departs from the simplicity of primitive divine worship by introducing certain Ritual observances which are not to be found in Scripture, and thus running counter to the prescriptions of the Westminster

Confession. There are two formal objections made to the ramphlet in question: 1. Methodists are at last becoming that "it teaches that it (the Bible) is not a complete rule for the details of public worship." The writer savs : "I have aimed at expressing the views of those who desire a partial and optional liturgy." Further, he admits that, as far as the New Testament is concerned, the Church service found therein is of very simple character, which is, however, manifestations of the fantasticalness sufficient for the spiritual man, but and mutability of Protestantism. It is nevertheless, he adds, for the sake of but a very few years since it was all the natural man a liturgical service is

Scripture, as follows:

"The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly laid down in scripture, or by good and necessary consequence may be deduced from scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or the traditions of men."

All this appears very plausible to those who believe that Christ intended that the Old and New Testaments contain everything which is necessary to guide Christians to eternal life; but this belief is without the least foundation either in Scripture or in the traditions of the Church for nineteen cen-

From the Scripture itself we learn that Christ established His Church on earth to continue the work which He began, and gave it authority to govern mankind in spiritual matters according to the rules laid by Him, and the Church exercises full authority to speak in His name. Thus He declares that whosoever will not hear the Church shall be esteemed "as a heathen and a publican." (St. Matt. xviii., 17.)

The twelve Apostles, as the first teachers and pastors of the Church, are the "twelve foundations" of the wall of the New Jerusalem, which is the Church of God on earth described by St. John in Apocalypse xxi, as "the holy city coming down from God out of heaven, prepared as a bride adorned for her husband." (See verses 2, 14)

sity are an essential characteristic of the Apostolic office, enjoins upon the Maitland Presbytery.

Corinthians, in reference to public worship : "Let all things be done decently and in order." (1 Cor. xiv., 40.) He praises the Colossians for divine worship (Coll. ii, 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

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. It follows that in the matter of Rit-

ual, 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. Those who, like the Presbyterians and other sects which have rejected the authority of the Catholic Church in this matter, have done violence to the natural instincts of the human race, which have been imobeyed the authority of the Church which Christ has commanded us to hear. They have thus disobeyed Christ Himself, Who said to His Apostles when He sent them forth to teach: "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me."

The Rev. Mr. MacKay and the Maitland Presbytery cannot discuss their own concerns and settle their own squabbles without making a ludicrous onslaught on that great bugaboo of Presbyterians, "the Church of Rome," in the following style:

"Whereas the fundamental heresy of all the Romish errors and superstitions is deny-ing the Holy Scriptures to be a sufficient rule of faith and practice. As a consequence of this denial, the Church of Rome mingles creature authority with the absolute authority of Jehovah speaking in His written word."

The Presbytery in thus arraining the CatholicChurch appears to be unconscious of the fact that Presbyterianism itself claims that the Church has authority to enforce its laws : but there is this difference, that the authority of that Church and of the General Assembly is based entirely upon its own usurpations : while the authority of the Catholic Church is derived by uninterrupted succession from the Apostles, and through them from our Divine Master.

The Catholic Church admits fully the authority of Scripture, and from present indications she will soon be the only Christian Church which will do this ; for it is undeniable that the modern tendency of all the Protestant sects is toward a rejection of the Bible as of divine authority. There is nothing in the ceremonial of the Catholic Church respect shown in the worship of God. Thus we have the general rules laid down under the Mosaic law in regard to ecclesiastical vestments and other accessories to public worship :

accessories to public worship:

"Thou shalt make a holy vesture for Aaron thy brother, for glory and for beauty..., in which he being consecrated may minister to me..., and that they may do the office of priesthood unto me." [Exod. xxviii.]

"Command the children of Israel that they may bring thee the purest oil of olives..., that a lamp may burn always in the tabernacle of the testimony. [xxvii., 20.]

"And thou shalt make the tabernacle in this manner. Thou shalt make ten curtains of fine twisted line, and violet and purple, and scarlet twice dyed, diversified with embroidery." [xxvi., 1]

"Thou shalt make also an altar to burn incense, of setim wood ... And thou shalt overlay it with the purest gold... And thou shalt make to it a crown of gold round about, etc."[xxx; 1, 3.]

We need not quote further on this

We need not quote further on this subject here. The above passages of holy Scripture are sufficient to show that it was God's will that respect for the public divine worship should be inculcated through orderly and ornamental means whereby the reverence due to God might be impressed upon the minds of worshippers through the senses, which are the principal means symbolism of the Catholic Church, or the white chokers and Genevan gowns of Calvinism are best adapted to pro duce this effect. The Assembly's com mittee appear to appreciate the effects St. Paul, having been also raised to of an orderly liturgy better than the heaven sent manna, and the Paschal

As regards the assertion of the Mait. landers that the "Church of Rome "is guilty of a heresy in not adopting the Protestant teaching that the Scripture their orderly manner of conducting 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. We are, on the contrary, told by the Apostle St. John that Jesus did many things which are not written, and we know on the other hand that no part of the New Testament was written by Christ Himself. nor was it completed until two generations had passed away after Christ's Ascension into heaven. It is, therefore, evident that the Bible was not the sole rule of faith and practice in the time of the Apostles, so that even according to the principle laid down in the Westminster Confession itself, it would never become the sole rule of faith, for the Confession as already cited declares that there can be nothing new added to the original revelations of Christianity. This was necessarily as true during the Apostolic age as it is

#### CORPUS CHRISTI.

to day.

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 us 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.

The sacrament of the Blessed Eucharist was instituted on Holy Thursday, the day before the death of our Lord Jesus Christ on the cross. Being then at His last supper with His twelve Apostles, as we read in three of the Gospels, (Sts. Matt. xxvi., Mark xiv., Luke xxii.,) and in the first Epistle of St. Paul to the Corinthians (xi.) Jesus took bread, and blessed and broke and gave to His disciples and said : "Take ye and eat, this is My Body," and taking the chalice He gave thanks, and gave them, saying: "Drink ye all of this. For this is My Blood of the New Testament which shall be shed for many for the remission of sins."

Without entering here upon any lengthy dissertation on the force of these words of our Blessed Lord, we will merely point out some few of the circumstances which demonstrate that His words are to be taken literally. and that He here gives to His Apostles truly and really His own flesh and blood.

He had before this promised (St. John vi., 48, etc.):

"I am the bread of life. Your fathers did eat manna in the desert, and they died. This is the bread descending down from Heaven. that if any man eat of it he may not die. I am the living bread which came down from Heaven. If any man eat of this bread he shall live for ever. And the bread which I will give is my flesh for the life of the world."

He promises here that He will give truly His flesh to eat, and in the following verses that His blood will accompany His flesh, and,

"Amen, Amen, I say unto you, unless you eat the flesh of the Son of Man and drink His eat the flesh of the Son of Man and drink His blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life; and I will raise him up at the last day; for my flesh is meat in-deed; [cibus, food] and my blood is drink in-deed."

This promise, so frequently repeated in this chapter, and confirmed by the solemn oath of our Lord Jesus Christ, cannot be interpreted in any other than the literal sense, and He adds even the following appeal to the most sublime mystery of the Trinity, and self-existence in the Unity of God, in testimony of the same truth, when in verse 58 He says: "As the living Father hath sent me, and I live by the Father, so he that eateth Me, the same also shall live by Me."

What Jesus here promises He fulfils at His last supper, and the Apostles present at the supper receive His words as the fulfilment, without expressing the least surprise, because they were prepared for this fulfilment, and believed that without doubt what He had promised He had now accomplished, and that they were now to participate in that great banquet of love which they had already been taught to anticipate. They knew the infinite power of conveying striking impressions and of Jesus to fulfil what He had promised, convictions to the human mind. It is and they were convinced of His will to easy to see whether the appropriate do the same; therefore they received the gift of this great sacrament with undoubting faith.

The Blessed Eucharist, instituted as the sacrifice of the New Testament or covenant, was to take the place of the lamb of the Old Covenant, and was

Besides, the Blessed the final legacy left by Church, and it was req words should be clear Hence the Church of C prerogative of infallibil from the beginning, nev the belief that this sac true and precious gift and Blood. This is unanimity with which the Primitive Church e stant belief of the Chu Mass is celebrated the used thereat are really Christ's Body and Blood mous teaching of the mitted even by Luther. The Blessed Eucharia during the week which voted to the commemor sufferings and death there is such an admi in the offices of the Chi deemed advisable to festival in honor of so ment, when the joy of might be unmixed w which is necessarily the period of Christ for this reason the l Christi was instituted.

#### CHRISTIAN

with all the magnifice

usual on joyful festi

striking feature of th

usually the triumph

which takes place on

ever the resources of

mit. In this country

ity is transferred to th

the octave of the feast.

The following letter liman Blagden of Wa is a powerful rebuk think they serve Go the Catholic Church Religious Orders, es uits. If there were r ters of the Protesta honest and sincere as man there would be Christian Unity being than there appears to

#### AN EXPLAI "One Lord, One Fait (Eph. 4

BY REV. SILLIMA Having just received s Protestant ones, and one Rev. J. Bucker, a Luti Mangalore, India, calli his religious views as writings, and also the question, as expressed writings, ure; and receiving a let from him calling me to tions from my writings, Brother in his pamphlet which, especial promint All who fight against that now, and will be found a sequenting at the second secon

are now, and will be fou
God;—and requesting ar
tion from me, the writer
following statements, a
subjoined letter.

From many years of
observation, and from
mental acquaintance
clergy, it is self-eviden
the Roman Catholic Ch
Christ, The Church of
Christs, The Church of us Spiritual Mother of us read books and histories testant and Catholic, an the extraction of the tru them, the Inspired and Blessed Word of God.

Blassed Word of God.
Having also made the works, of Ignatius Ly.
The Society of Jesus
Jesuits, matters of caref and having known them the writer is also instruct that the Jesuits though famed, denounced, and sent the highest type of Catholic Church. And correspondingly bo Catholic Church. And correspondingly ho defended, aided and dof their glorious witness in Jesus. It is no wand adulterous wor traduces, exiles, and withe faithful Jesuits, b sticklers for Obedience ings, example, and life the Gospels; and because of the standard of the Gospels; and because in the Gospels; and because in the Gospels; and because in the standard of the standard of

Therefore the write reiterates, and would ally than ever, if it we that the good Jesuit here articles in here again the sole increase again the sole in the sole increase again the sole in the sole increase again the sole in the sole i

Therefore the write iterates, and would

truth.

Forgetting the pabygones be bygones be bygones upon the Infinite an soon to dawn upon slumbering world;

Thunderings and Lig and quickly coming ment Day! When totter and stagger lik then be burned up, yass away with a gr ments shall melt with 3; 10;)—and also re: 3; 10;)—and also rea most serious difference Cal truth and statem Catholic Church ass one great and absolu Salvation is Faith in, to JESUS as GOD to JESUS as GOD—of us, who are real should bin hearts at love for one another, mon work and labors countless thousands, broad road to destruc burnings! [tsa. 33: 25: 41; Rev. 14: 10, 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. This unanimous teaching of the Fathers is admitted even by Luther.

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 unmixed 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. If there were many more ministers of the Protestant churches as honest and sincere as this rev. gentleman there would be more likelihood of Christian Unity being soon accomp'ished than there appears to be at present.

## AN EXPLANATION.

"One Lord, One Faith, One Baptism,"
(Eph. 4:5. BY REV. SILLIMAN BLAGDEN.

Christ, The Church of God, and the Ancient Spiritual Mother of us all. The writer has read books and histories on both sides. Protestant and Catholic, and then has applied to the extraction of the truth and error in all of them, the Inspired and Infallible test of the Blessed Word of God.

Having also made the writings, life, and works, of Ignatius Lyyola, the founder of "The Society of Jesus," commonly called, Jesuits, matters of careful reading and study, and having known than persually for years.

Jesuits, matters of carrent reading and study, and having known them personally for years, the writer is also instructed and persuaded, that the Jesuits though much persecuted, defamed, denounced, and abused: still represent the highest type of Spirituality, in the Catholic Church. And that they should be sent the highest type of Spirituality, in the Catholic Church. And that they should be correspondingly honored, reverenced, defended, aided and dearly loved, in behalf of their glorious witness for God's Truth as it is in Jesus. It is no wonder that this sinful and adulterous world, hates, maligns, traduces, exiles, and would kill if they could, the faithful Jesuits; because the latter are sticklars for Obedience to the literal teachings, example, and life of Jesus, as given in the Gospels; and because "It is written" also, "Yes and all that will live godly in Christ Jesus shall suffer persecution," (2 Tim.3: 12, with all the Refere ces thereon.)

Therefore the writer endorses, confirms, reiterates, and would state more emphatically than ever, if it were possible so to do, all that the good Jesuit Brother quotes of the writer's articles in his pamphlet; and also repeats again the solemn and potent warning, that, all who fight against the Roman Catholic Church, are now and will be found, highing against God! Amen.

This timely and to be heeded admonition, should make one and all, both Protestants and Catholics, turn to the tact, that we would seek to cultivate the hot house flower of Love! That we should all strive, work and pray for grace sufficient to enable us to really love one another, in sincerity and in truth.

Forgetting the past; determined to let

really love one another, in sincerity and in truth.

Forgetting the past; determined to let bygones be bygones; Looking up and out upon the Infinite and Eternal Future, so soon to dawn upon this sinful and soul-slumbering world; Thinking of the awful Thunderings and Lightnings, of that fearful and quickly coming (Rev. 22: 12.) Judgment Day! When this old Earth will reel, totter and stagger like a drunken man, and then be burned up, while the heavens shall pass away with a great noise, and the elements shall melt with tervent heat, (2 Peter 3: 10:)—and also realizing that all of our most serious differences, are yet of infinitesimal importance, compared with the Biblical thick that and statement, and to which the Catholic Church assents, namely, that the one great and absolutely divine Essential for Salvation is Faith in, Love for and Obedience to JEEUS as GOD—why, we all—that is, all of us, who are real lovers of The Lord, should join hearts and hands in Christ-like love for one another, and in united and common work and labors, for the Salvation of the countless thousands, now hurriedly going the broad road to destruction, and to everlasting burnings! [isa, 33: 14: Matt. 18: 8; Matt. 25: 41; Rev. 14: 10, 11.]

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 veritably love each other as Brethren in Jesus, and also to work together in one Organic Church of The Lord God Almighty! And as some one has well said, we will then present to all creation, the Picture of a poor sin-convicted mortal, clinging with one hand to the Blessed Cross on Calvary, in the midst of a hideous storm, and overwhelming 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 con summation, if it be His Will, for His Great and Dear Name's Sake; and to the Praise and Glory of Christ's Coming Kingdom; where in LOVE is, and will be, ETERNAL KING; even JESUS; Amen.

WASHINGTON, D. C., U. S. A., ?)
To the Rev. J. Bucker, Basel German Mission, Mangalore, India.

To the Rev. J. Bucker, Basel German Mis-sion, Mangalore, India.

Rev. and Dear Sir, and Brother in Christ:
Your letter and pamphlets were forwarded to
me here, from Boston: and I hasten to reply,
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 and one
another in Him, through the Supernatural
and divine power of The Adorable Holy
Ghost, Amen.
Having for many years labored with 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 Protest ant denominations; and having carefully and experimentally studied the Roman Catholic Church, also, for years; reading their own books and histories, as well as our own; and having taken pains to become personally and socially acquainted with the leading priests and prelates among them; I have long since found, by the Grace of God, and The Comforter, which is The Spirit of Truth—that upon the one great and absolutely divine Essential for Salvation, which is, faith in, love for, and obedience to JESUS as God, we are, and always have been agreed. All the other things, however important, are still, non essentials to Salvation; though they may be means to that end. Because the whole. "Word of God" (Rev. 1913.) from Genesis to Revelation, teaches, what I have above stated in simple and few words, but which also sums up all Theology upon this subject—namely, that the one great, and absolutely divine essential for Salvation, is Faith in, Love for, and Obedience to JESUS as GOD. Since, where we hind the words, but which also sums up all Theology upon this subject—namely, that the one great, and absolutely divine essential for Salvation, is Faith in, Love for, and Obedience to JESUS as GOD. Since, where we find the with The Holy Spirit, for "It is written." that God gives The Holy Ghost to those, who obey Him. [Acts 5:32]

And I have also found, that everything in the Roman Catholic Church, aims to, and does magnify and exalt, the DIVINITY, of Jesus! And all eles to the contrary notwith standing.

And their own clergy have admitted that such is the fact.

standing.
And their own clergy have admitted that

And their own clergy have admitted that such is the fact.

Remembering, therefore, that we are all, poor, miserable sinners, saved by grace; and that, not of ourselves, but by faithin the Precious Blood, and Glorious Righteousness of Jesus, and by Obedience to His Sweet Mind and Spirit, for it is the gift of God. I behold by and through the teaching of The Comforter, which is The Spirit of Truth, that we are also, all of us, both Catholics and Protestants, brethren in Jesus, children of the same Heavenly Father, and all members of the same Divine Household! And that instead of quarreling among ourselves, over insignificant differences, and about matters which are non essential to Salvation, we should instead, indeed love each other as dear Brethren in Christ, and we should work and pray for "Christian Unity," to come in God's own time, and in His own way! Amen.

By REV. SILLIMAN BLAGDEN.
Having just received some pamphlets, two Profestant ones, and one Catholic, from the Rev. J. Bucker, a Lutheran clergyman of Mangalore, India, calling my attention to his religious views as set forth in his own writings, and also the Catholic side of the question, as expressed in the Jesuit's brochure; and receiving a letter at the same time from him calling me to account for quotations from my writings, used by the Jesuit's brochure; and receiving a letter at the same time from him calling me to account for quotations from my writings, used by the Jesuit's brochure; and reseiving a letter at the same time from him calling me to account for quotations from my writings, used by the Jesuit's brother in his pamphlet; to one sentence of which, especial prominence is given, viz.,—All who fight against the Catholic Church, are now, and will be found, fighting against God;—and requesting an immediate explanation from me, the writer therefore, makes the sollowing statements, and mails to him the subjoined letter.

From many years of reading, study, and observation, and from personal and experimental acquaintance with the Catholic clergy, it is self-evident to the writer, that the Roman Catholic Church, is The Bride of Christ, The Church of God, and the Ancient Spiritual Mother of us all. The writer has read books and histories on both sides, Protried to sow the seeds for, and to bring about, Rebellion against God, as he did of yore, in the Paradise of the Garden of Elen! He is now doing his level best, in these "last days," to get us, all Brethren in Christ, both Catholics and Protestants, fighting each other, and cutting one another's throats! Because "It is written," "A divided house cannot stand!" (Matt. 12 25, &c.) Whereas we all should join heart and hand, with each other, and pray and work for "Christian Unity." Agreeing to disagree, upon the things about which we can't agree; since we are all forever agreed upon the one great and absolute! ly divine essential for Salvation, which is Faith in, Love for, and Obedience to JESUS as GOD.

Faith in, Love for, and Obedience to JESUS as GOD.

And you must also know and recollect that from a careful, prayerful, and eshaustive study, covering many years of searching of the Scriptures, and especially of 2 Thess. 2, whole chapter, with all the References thereon, and particularly of the 3d, verse, we are positively assured, that the so called "Reformation" turns out to be not an unmixed good by any means! But on the other hand, it was agreat Epoch in the world's dispensation and history, marking and emphasizing the "Falling Away," above referred to in 2 Thess. 23. The "Reformation" came, like "a great Thunder Storm in mid Summer; but by this self-same "Reformation," this dread and prophesied "Falling Away," which even began in the days of the Apostles, has been diabolically accelerated and expedited! So that the Protestant Church is a long way from being perfect!

a long way from being perfect!
And the Roman Catholic Church, having done as much, it not more than any other, to promote and preserve, true and Christ-like Riligion, over all the wide world, still looms up, as an Eternal Lighthouse upon an Everlasting Rock, as the Ancient Spiritual Mother of us all; Amen. "Until the day break and the shadows flee away." (Sol. Song. 46.)
Yea, even as "It is written,"—"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." [Sol. Song 6 10]
I have not time to write more now. I will send you some of my recent articles when I return to Boston. I have already written to my printer to send you copies of my two Books, entitled, respectively—A Bouquet of Poems and Canticles to The Praise and Glory of God! Also—God Calls to "Christian—Unity" and Bids us Love one another. They both; as do all my works, both written and spoken; exalt "The Word of God" (Ra. 19:13.) the Divinity of Jesus, [Rev. 1: 8, &c. ] and make a Plea for "Christian Unity." John 13; 34, 35] Hence, I not only stand-by and endorse the words quoted from my writings, and to which you have just called my attention, but I would put them in even stronger language, were I able!

I sond you my Books free, and as a Souvenity of the supplemental of the sum of Jesus.

able!

I send you my Books free, and as a Souvenir, in The Name of Jesus.

If you fail to get them, please let me know."

know."

Praying the Lord Jesus to bless, keep and prosper you as to Him seemeth best, for His Name's Sake. Amen.

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

CONCLUDING PRAYER.

And now may Thy Lord Jesus breathe upon and into every syllable of every word of all the above. The Holy Ghost in pentercostal fire and power, if it be His Will, converting, saving and reviving, and most abundantly blessing, all that shall ever see, hear, or read it; and may He through it instrumentality, bring all true Christians, both Protestants and Catholies, 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 desire, till the prophesied promise be ere long fulfilled,—that yet a little while, and He that shall come, will come, and will not tarry, (Heb. 10:37), when we shall indeed be all United, and Satisfied, as we awake in the likeness of our King in His Beauty, even Jesus, behold the land that is very far off (Isa. 33:17), and see Him, as He is; and may He also by means of this, mightily expedite and hasten on, the divine cause, of 'Christianity Unity," for His Great and Dear Name's Sake. Amen. CONCLUDING PRAYER.

### ARCHDIOCESE OF KINGSTON.

Archbishop Gauthier Visits the Parish

Archbishop Gauthier Visits the Parish of Read.

Wednesday, 17th uit., was a red letter day in the parish of Read, the occasion being the first official visit of His Grace Archbishop Gauthier to this mission. His Grace was met by one hundred carriages and buggies at Marysville. The Deseronto Band was stationed on the platform at Marysville Station and played until the arrival of the train conveying the Archbishop at 11 o'clock. On the arrival of the train this Grace was met by the Rev. Father McCarthyand the committee—Messrs. Michael Carrigan, Denis Hanley and Patrick Shieran. The clergy in attendance on the Archbishop were the Very Rev. Dean O'Connor the Rev. Fathers Michael Meagher Secretary, Hartigan and McCarthy, and, preceded by the band and followed by the congregation in carriage, accompanied by Rev. FathersMeagher and McCarthy, and, preceded by the band and followed by the congregation in carriages, the procession left for Read. On arrival at the church the Archbishop, vested in his robes of office, and accompanied by the clergy, passed up the centre aisle to the attar. He briefly addressed the congregation and thanked them for the demonstration they had made on the occasion of his first official visit. In fact words could not express what he felt on the occasion, He then announced that on Thursday he would examine the candidates and on Friday administer the holy sacrament of Confirmation. On Friday morning there was Mass at 10 o'clock, the Rev. Father McCarthy being celebrant. After Mass the Archbishop confirmed sixty candidates. His Grace was beautiful instruction to the newly confirmed, and made them take a bledge to abstain from intoxicating liquor until they attained the neg of twenty-one years.

The church was beautifully decorated and reflected much credit on the ladies of the Altar Society, who kindly supplied the flowers and decorations. There was a beautiful arch of evergreens decorated with flags in front of the church and a large Union Jack flying in front of the church and a large Union Jack

fore His Grace, who was seated on his throne, and Mr. Denis Hanley read the following address:

To His Grace the, Most Rev. Charles Hugh.
Lord Archbishop of Kingston:

We, the congregation of St. Charles'church, as faithful and devoted children of the Catholic Church, with filial devotion and respect desire to approach you as our chief pastor, on this the occasion of your first official visit to our mission since your consecration as Archbishop of the ancient See of Kingston. When the pastoral staff fell from the hands of your lamented, illustrious and well-beloved predecessor, the late Archbishop Cleary of blessed memory, whose praise was heard throughout the land, as the valiant and ever watchful champion of Catholic rights, and who, as the ever watchful sentinel on the walls of Zion, safeguarded the interests of our Holy Mother the Church, we, in common with the whole diocese, rejoiced when we learned that the Holy Father had selected you as our new Archbishop.

We trust that Your Grace may find evidence of prosperity in this mission, and we may be permitted with pardonable pride to point to our beautiful new church with its stained glass wirdows and beautiful stations of the Cross. This sacred edifice, erected in the lifetime of your predecessor, will stand as a lasting memorial to the zeal, energy and devotion of a well-beloved pastor, the Rev. Father McCarthy, who has been our fathful priest for the last fourteen years. It would be out of place if we did not bear our willing testimony to his faithful labors amongst us—he who has been the true soggeth arrows amongst us—he who has been the true soggeth. Paper and the arrestly pray that you may long be spared to adorn your high and holy office.

Signed on behalf of the congregation, Michael Carrigan, Denis Hanley, Patrick Shieran.

The Archbishop replied to the address in his usual happy style. He said that he was more than pleased at the happy allusion to his illustrious predecessor. Archbishop Cleary was, indeed, the faithful defender of the Church, and wh

and whenever he was required to defend his rights he was always willing and able to do so. He was also pleased at the way that they had spoken of their worthy pastor, and Father McCarthy deserved all that they said of him. It was a pleasure for him to visit Read, and he found everything here as it should be—after which he gave his episcopal blessing to the congregation. After the ceremonies in the church the Archbishop held a reception at the presbytery, when the members of the congregation held a reception at the presbytery, when the members of the congregation were presented to His Grace. The Archbishop took the afternoon train for Trenton, where he payed an official visit. The visit of His Grace took place under the pleasants t and most auspicious circumstances. His kindness and affability of manner have endeared him to all, and the various denominations outside the Church have been charmed with the urbanity and kind words of His Grace. His kind reception, alike of Catholics and non Catholics, has endeared him to all. He has the happy combination of the Suaviter in mode and the Fortiter in re, and he fully carries out the Divine Command: "If ye love Me love ye one another."

### ARCHDIOCESE OF OTTAWA.

ARCHDIOCESE OF OTTAWA.

The Most Rev. Dr. O'Brien, Archbishop of Halifax is here attending the annual meeting of the Royal Society. His Grace celebrated the children's Mass in St. Patrick's on Pentecest Sonday, and afterwards gave a short instruction.

The life-size statues of St. Joseph and St. Anne which had to be removed during the recent alterations in St. Patrick's, have been replaced in shrines on either side of the entrance to the sanctuary, adding very much to the appearance of that part of the church. Pentecost Day was celebrated with great solemnity in all the city and suburban churches. The annual picnic in aid of St. Mary's church, Bayswater, will be held in July. It will be in charge of the McPhail Total Abstinence Society.

church, Bayswater, will be held in July. It will be in charge of the McPhail Total Abstinence Society.

The golden jubilee of the sodalities of the Children of Mary and of the St. Anne was celebrated with great pomp in the Basilica on Pentecost Sunday. Overone thousand females, comprising members from the parishes of Netre Dame (Basilica) St. Brigid, St. Anne, Hull and Hintonburg, took part in the ceremonies. His Grace the Archibishop pontificated at the Mass, assisted by the usual retinue. A sermon on "Christian Womanhood" was preached by Rev. Father La Jeune, and amongst the clergy present were the Directors of the different branches: Rev. Canon McCarrhy and Fathers Alexis and Moise, Capuchins, Beausolert and Valiquette. Two beautiful statues of Our Lady and of St. Anne were placed on either side of the entrance to the sanctuary. A dinner was held in La Salle hall after the Mass, about four hundred sitting down. In the evening a procession of the societies took place around the interior of the societies took place to the University. The Sodalities of Mary and of St. Anne number, respectively, four hundred and six hundred. They were founded in 1849 by Bishop Guiges, then the chief pastor of Bytown – Ottawa.

A beautiful new set of vestments were used in St. Joseph's on Pentecost for the first time. A fresh batch of literature has been received by the St. Joseph's branch of the Catholic Truth Society.

The Happy Day for the children of St. Mary's, Bayswater will has heart held.

A fresh batch of the frather has been received by the St. Joseph's branch of the Catholic Truth Society.

The Happy Day for the children of St. Mary's, Bayswater, will be about the 15th July.

Miss Katherine E. Conway, the well-known authoress and member of the Boston Pilotstaff, spent the week before last in the monastery of the Precious Blood. The monastery is fast be-

coming a favorite resort for lady-retreatants.
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 on 1st June. His Grace the Archbishop will administer confirmation on the 25th.
Rev. Dr. Constantineau, rector of the University, preached the Pentecost sermon in Almonte.

Almonte.
The net result of the recent bazaar, in aid of St. Bridget's Church, is \$2,110 69.
His Grace Archbishop O'Brien, of Halifax, N. S., who was in the city last week, attending the meeting of the Royal Society, celebrated Mass daily in one or other of the city churches and institutions.

#### MUSICALE AT ST. JOSEPH'S CON-VENT, LINDSAY.

Fortune's favored few who gathered at St. Joseph's Tuesday evening, May 23, were loud in their praise of the markedly successful occurrent of sacred music to which they were bidden by the young ladies who so cleverly entertained them.

ertained them, pon entering the spacious halls of the con-it, the patriotic flags so artistically dis-yed, immediately attracted attention, evok-the expression—"This is Empire Day," eve of the festals of "Our most gracious een." vent, the patricular tracted attenuous, ing the expression—"This is Empire Day," ing the eve of the festals of "Our most gracious Queen."

Passing on to the music hall one's sense of the beautiful could not fail to be improved in the particular traction.

"Calvary." In the instrumental solo which followed the performers showed excellent technic and time. Miss May Doran, ever a favorite among the lovers of song, failed to do herself justice as she was suffering from a severe cold. We trust her clear, sweet voice will soon be completely restored. In the instrumental duct by six young ladies, the smooth flow of melodious sounds which seemed to drop from the many finger tips gave but a faint idea of the difficult passages which had been so thoroughly mastered. To the beautiful solo "Sond Down Thy Blessings" Miss Winter's sweet voice seemed admirably adapted, now rising in clear silvery tones, now falling in graceful cadence to the softest whisper. Again appear the choral class. As they came to open the entertainment with a canticle of joy they now come to close it with one of the sweetest of lullables. Listening to the melody of the soothing tones of the chorus "Guard While I Sleep" who among the audience could not agree with Mgr. Laurent, that sacred music possesses charms unknown to any other. The sweetest of prayers it dwells in the mind—as Mr. Knight noted in his short address—far into the night and smoothes away the runtles of care.

At the close of the entertainment the pupils.

The following is the programme:

PART I.

Chorus—" Magnificat."...

Choral Class.

Inst. Duo " Hungarian Sketches,"... Volkmann
Pianos, Misses Brady, McIntosh, Johnson,
Zeufeldt, Hurley, Laing.

Vocal—" The New Kingdom ..... B. Tours

Miss E. Laing, acc, Miss Winters.

Inst.—" Nearer My God to Thee."

Violin, Nettie O'Boyle: piano, Maud Cairns.

Vocal—" Temple of Peace" .... St. Quentin.

Clara Thompson, acc, Miss Winters.

Violin obligato, M. Cairns.

Vocal Duo—"Saviour, Draw me Near to Thee,"

Canpana.

Misses Winters and Hettgar, acc. M. Brady 

#### C. M B. A. The Coronation Oath.

The Coronation Oath.

The Committee appointed by Branch 215 of the C. M. B. A. on the 2nd May, inst., to report at next regular meeting on the movement inaugurated by the Catholic Truth Society of Ottawa, for the elimination of the objectionable clauses retained in the Coronation Oath of the British Sovereign, have decided to submit the resolutions unanimously adopted by the large audience assembled in the Academic Hall of the Ottawa University, at the invitation of the said society on the 16th February last, to wit;

Hall of the Ottawa University, at the invitation of the said society on the 16th February last, to wit;

"That the Roman Catholics of Ottawa, as loyal subjects of the British Empire, desire to express their regret that there should be required of the Sovereign of the Empire, atcoronation, or at any other time, a declaration against Transubstantiation, by which the Sacrifice of the Mass and other doctrines of the Roman Catholic Church are stigmatized as superstitious and idolatrous:

"That they sincerely trust that the spirit of broad toleration which within the reign of Her Most Gracious Majesty, and the two preceding sovereigns, removed this deciration from the statute books so far as members of Parliament, peers of the realm and office holders are concerned, will, at the request of humble but dutiful subjects of the Empire, cause it to be repealed in so far as it relates to the supreme head of the state:

"That they believe that the removal of this objectionable declaration would tenable the Roman Catholies of the Empire to enter with more profound feelings of loyal affection into the spirit of a ceremony which should be the cocasion of nothing but mutual esteem and good will on the part of both sovereign and subjects."

D. J. G. Macdonaid, P. P., Spiritual Adviser.

cecasion of nothing but mutual esteem and good will on the part of both sovereign and subjects."

D. J. G. Macdonaid, P. P., Spiritual Adviser, J. B. Strong, President,
S. J. Cameron, Vice-President,
Committee,
Moved by Rev. D. J. G. Macdonald that the resolutions just read, representing as they do Catholic thought on the matter under consideration, do hereby meet with the approval and cordial support of the members of this Branch. The motion was seconded by Chancellor McCuilough and carried unanimously.

It was further moved by Bro. James A. Macneill, past Chancellor, and seconded by 2nd Vice-President Thomas Hickey, that copies of the foregoing be transmitted to Mr. John H. Bell, M. P., Mr. E. P. Stanton, President Catholic Ricogo of London and the press of Prince Edward Island. Carried.

J. B. Strong, Pres. P. C. Gallant, Sec.
Hall of Branch 215, C. M. B. A., Summerside-P. E. Island, May 9, 1859.

Chesterville will be Next!
This busy and thriving town is at last to be the carried of a presence of the Catholic Mutual Benefit

This busy and thriving town is at last to have a branch of the Catholic Mutual Benefit

Association, St. Mary's church congregation having decided to follow the advice of His Grace, Archbishop Gauthier, and their zealous pastor, Father Quinn, who warmly commended the Association to the large congregation present at High Masson Sunday, the 20th instruction of the High Have the Association of the large congregation. Bro, W. P. Kilinckey, Organizer of the C. M. B. A., addressed this meeting, after which fifteen applications were received. The branch will be instituted with probably thirty charter members early in June, and from the zeal manifested by those interested in its formation it should become one of the most successful branches yet organized.

Arrangements are being June, in aid of St. Mary's church, when Hon, Chas, Fitzparick, Solicitor General, D. C. Fraser, Esq., M. P. and others will deliver addresses,

[The following report reached us too late for insertion in last week's issue of the CATHOLIC RECORD.]

Upon the invitation of Very Rev. VicarGeneral McCann, the Catholic Order of Foresters of Toronto, attended grand musical 
Vespers in St. Mary's church, on Sunday 
evening, May 21.

The three courts of the Order, to the number ming. May 21.

the three courts of the Order, to the numbe thout three hundred, assembled at the hall the Court, and proceeded in a body to church, where they were conducted by the less to seats reserved for them in the middle

sle. Vespers were sung by Rev. Father Dollard, f Sacred Heart Court), assisted by Rev athers Sheridan and Wm. McCann. The ery Rev. Vicar-General also assisted in the inctuary. The choir, under the leadership of Mrs. D. M. McPherson, rendered Mercadante's cele

one occasion he asked them, Are you so foolish as not to comprehend the words of the Prophet? But I will send the Spirit of Truth, He said, and on the feast of Penecost what a change came over them. They understood then the teaching of their Divine Master: the great socrets of futurity then became known to them. "We have," said the speaker," the great and wise men of the werld, men who understand these things; they are able to point out their perfections, and yet, their hearts have never been raised to heaven; they never think of God.

Holy Scripture says: "The heavens show forth the glory of God," They have not faith, the light of faith can only impress these things upon us. So it is that Catholics recognize truth so easily. They are told that there are three persons in God; and believe it—that is the gift of God, faith. Faith is the foundation of all religion and is absolutely necessary. When our Divine Lord asked His disciples whom they thought He was, Peter answered, "Thou art Christ the Son of the living God," That was faith. And Christ said then, "Thou are Peter, and upon this Rock I will build My Church and the gates of hell shall not prevail against it. The body of the Church was then formed, but had no life until the Spirit came, and on Pentcost the Spirit of Truth came and the Church was complete. Go and teach all angue attendance.

"The reverend speaker then congratulated the Catholic Foresters on their appearance and large attendance."

"The Church" he said, "has a word for the Catholic Societies are living under her shadow. She recognizes them became they recognize her and they we can be they recognize her and they we can be they recognize her and they we had a can be they recognize her and they we would be they never the content of the catholic societies are living under her shadow. She recognizes them became they recognize her and they will be

large attendance.

"The Church" he said, "has a word for the Catholics societies; these societies are living under her shadow. She recognizes them because they recognize her and they will be strong and increase at long as they obey her precepts. Men must obey the Church and put her precepts into practice, and when they do this they are helping ner to ancify the soul."

The Catholic Foresters are filling a want in the church. Previous to the organizing of this grand Order our young people were rushing for insurance into societies outside the Church. They need no longer do so now. They have no necessity for asking which society should they join. Join the society that has the approval of the Church, whose emblem of Faith, Hope and charity stands out as prominently as the lighthouse on the dark ocean.

Wishing you the blessing of God In the name of the Father. Son and Holy Ghost. Amen.

It is the intention to organize a court of the C.O. F. in St. Mary's parish, the organizer being now at work.

Fraternally yours,

M. F. Mogan.

Toronto, May 21st, 1899.

THE HOSPICE OF MT CARMEL, NIAGARA FALLS, ONT.

BY VERY REV. A. J. KREIDT, O. C. C.

OPENING OF THE HOSPICE.

The Hospice of Mount Carmei, projected by Archbishop Lynch, of saintly memory, begins under the late Archbishop Waish, blessed by the Holy Father, and approved by Cardinai Gibbons and many Archbishops and hishops of the United States and Canada, is now entering

Gibbons and many Archbishops and Bishops of the United States and Canada, is now entering supon its first stage of public utility.

On the 15th of this month of June, His Grace the new Archbishop of Toronto, the Most Reverend Denis O Connor, D.D., will solemnly Julies the building and thus officially open it for its sacred 'purpose. This first building is to eserve as a house of retreat for the Catholic clergy and laity.

Although the building is ready for occupation, many things must yet be done to bring it and the grounds adjoining it to that point of perfection which will put it in harmony with its surroundings and make it worthy of the glorious Queen of Mt. Carmel, under whose title and protection it is placed. Owing to the long-continued spell of hard times, which has been hanging over the whole country for several years back, we have not been able to carry out all our original plans.

Most of all do we regret that we were unable to begin the erection of a new church to take the place of the present pilgrimage church. Dear as the old shrine is '10 the thousands who and almost beyond repair. Nor is it large cough to accommodate the pilgrims, who come here annually to pay homage to the Mother of God and to gain the many spiritual privileges attached to it.

But the beginning is made, and well made.

privileges attached to it.
But the beginning is made, and well made.
The Hospice building in its massive beauty is
the herald of the noble church edifice, which,
sooner or later, will occupy the centre of the

The Hospice building in its massive deady; the herald of the noble church edifice, which, sooner or later, will occupy the centre of the entire structure.

Realizing the needs of our present generation, we have provided all modern improvements. By an agreement with the Niagara Power Company, we have secured sufficient electric power to light the building not only, but even to heat it throughout, to do the cooking in the kitchen and to supply all motive power needed. The private rooms are furnished with simple but neat and substantial furniture, enamelled white steel beds, wardrobe, dresser, washstand, table and chairs. There are nine bathrooms in the house, with porcelain lined tubs and cold and hot water, the latter being supplied by electrically heated boilers. The water supply is obtained from an inexhaustible spring on the grounds, which furnishes the purest and most wholesome drinking water out of the heart of the rock, at a depth of over a hundred feet.

The rooms are dedicated to saints, each room

heart of the rock, at a depth of over a bindred rect.

The rooms are dedicated to saints, each room bearing the name of a saint. We have allowed benefactors, who have contributed the sum necessary to furnish a room, viz, \$50, the privilege to select the name of the saint to whom they wish the room to be dedicated. So far, but eight of the fifty rooms have been paid for in this way, but we have hopes that all will be christened in the same charitable manner.

All our subscribers and readers are invited All our subscribers and readers are invited to attend the solemn ceremony of the opening on Thursday, June 15th. An excursion train on the Michigan Central to the Hospital grounds will leave buffalo at 7.30 a.m. on that day. The fare for the round trip will be only 50 cents. Trains will leave the grounds only 18 p. m. Our friends who are coming from other points in the States will do well to content of the points in the States will do well to content with this train at the New York Content of the grounds by the Canadian visors Center will preach the grounds by the Canadian Visors Center with the grounds by the Canadian Park Electric Railway. This troile in the connects with boats from Toronto at Queenston, Ont., and with the Grand Trunk Railway at the Bridge. We hope to see a large grathering of our friends on this solemn occasion.

After the Hospice, our friends on the longing at the Hospice, our friends, who contemplate a stay of a few days, should notify us at least ten to fifteen days ahead. A certification of the state of the content o

cate as benefactor or subscriber to the Car-melite Review will be sufficient to make you a welcome guest. Those who have hitherto not been in communication with us must present references from their pastors or confessors to be admitted.

dates of retreats, as soon as we are ready to give them, will be made known in these pages and in the principal Catholic papers of the country.—Carmelite Review, June, 1893.

#### WEDDING BELLS.

CLANCY CHONIS.

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 Cargill. The bride was handsomely attired in a costume of beautiful silk, and carried a bouquet of lilies of the valley. She was ably assisted by Miss Maggie Clancy, sister of the groom, and Miss Nellie Cronin, sister of the proom, and Miss Nellie Cronin, sister of the proom, and whom appeared to advantage in handsome costumes corresponding to that of the bride. The groom was supported by Mr. Joseph Cronin and Mr. Francis Clancy, brothers of the bride and groom respectively. High Mass was celebrated by Rev. Father Corcoran. The bride and groom respectively. High Mass was celebrated by Rev. Father Corcoran. The ceremony over the bride, which was the property of the proof of the

#### DOUKOBORS AND RITUALISTS.

Editor CATHOLIC RECORD,—It is pleasing to know that the Hon, Cufford Sifton is putting forth his best efforts for the purpose of building up Canada's great North-West. It is only a question of years until that portion of our great Dominion will be grid-ironed with steam and electric railways, and a veritable network of telegraph and tel-phone lines between Winnipeg and the Pacific will do much to break down the barriers of time and space.

During the past few months the Minister of the Interior has brought out thousands of Doukobors, Icelanders, Galicians, Croats, Wallacians and Swedes. All these, I am informed, have been furnished with free homesteads and transportation.

secuted in the name of religion (save the (mark )).

But what about the Ritualists' They, too, have been assaulted and persecuted for conscience sake. The Ritualists are all Protestants, and John Kensit and his fellow persecutors are also Protestants; but they are no credit to England. A few weeks ago the Protestant Ritualists were moving along in a solemn procession, singing hymns and canticles, when lo! the wild eyed minions of the John Kensit's inquisition swooped down on them like a pack of wolves on a flock of sheep. They hooted and jeered at the poor Ritualists, and some of them went so far as to shovel soot on the white surplices were by the Protestant Ritualistic ministers.

surplices wern by the Protestant Ritualistic ministers. In view of these facts, would it not be well for the Canadian Government to furnish all the Protestant Ritualists of England, with free transportation and homesteads in the North-West. In all probability they would make far better citizens than either the Doukobers or Croats. Here in Canada they will be allowed freedom of conscience and an open Bible. They will also be allowed to sing hymns and canticles in solemn procession without having their surplices blackened with the contents of Canadian stove-pipes.

Yours sincerely, Albert McKeon. Strathroy, Ont., May 24, 1869.

### LORETTO AND ITS "LEAFLETS."

It is ever a new pleasure for us to receive from its gifted young editors the "Leaflets of Loretto"—and the number now before us, "Souvenir of the Golden Jubilee of Loretto Abbey," is so replete with good things that our satisfaction in perusing its columns is enhanced ten-fold. The frontispiece is a photograph of His Grace Archbishop O'Connor, of Toronto; and portraits of the late Rev. Mother Teresa Dease, founder of the Loretto Order in America; the convent chapel, study hall, concert hall, reception hall, Loretto literary society, studies 1, 2, 3; sanctum of "Leaflets," music room No. 1, in conservatory; budjo and violin clubs are also given. Miss Maude McDonald, of our Forest City, is a constant contributor to the "Leaflets," and amongst others in this edition we notice over her signature The Valedictory (poem) and an article on the "Extirpation of the English Sparrow"—both of which are cleverly written and bespeak for their gifted young author, careful thought and deep research. Much of the present volume is devoted to the Golden Jubilee of the Abbey, which will take place on June 13, 14 and 15, and will be commemorated by a Solemn Pontifical Mass of Thanksgiving, celebrated by Most Rev. D. O'Connor, D. D. on Tuesday at 10; Sermon and Benediction of the Blessed Sacrament by Rev. F. Ryan; on Wednesday, the 14th, Solemn Requiem Mass, celebrant Very Rev. J. J. McCann, V. G. grand reception concert; Thursday, the 15th, "Alumne Day," Meeting of Allumnae, Address by a former pupil, concert and graduating recital (Miss R. Shea).

### NEW BOOKS.

Retreat Conferences for Cenvents, being a series of Exhortations addressed to Religious. By the Rev. Chas. Cox. O.M. I. Publishers, R. & T. Washbourne, IS Paternoster Row, London, England. For sale by Benziger Bros., New York. These really edifying exhortations and instructions are published by the permission of Rev. N. J. Miller, Provincial of the Oolates of Mary Immaculate, and bear the imprimatur of Cardinal Vaughan, Archbishop of Westminster.

Clothed in Our Lady's favorite colors—blue and gold—comes to us a very edifying volume, being a record of one hundred and fifty spiritual and temporal favors granted those who sought the all-powerful interession of the gracious Queen of Heaven, It bears the title of Maria Sanctissima. Our Life, Our Sweetness, Our Hope. Selected and adapted from the German of Rev. Dom. Joseph A. Keller, D. D., by O. S. B., translator of 'The Sacred Hear', "Angell Dei," "Christmas Legends," and "St. Joseph's Halps." Published by R. and T. Washboure, 18 Paternoster Row, London, Enz. Price, \$1.25.

# THOROLD CEMENT.

THOROLD CEMENT.

Parkhill, Ont., Dec. 8, 1898.

Beat Sirs,—It is with pieasure that I testify to the good qualities of your Thorold Cement for building purposes. During the past summer I have built a basement under my barn 50x81x10 feet high, wall twelve inches thich; and also a cistern under the approach to the barn, 10x20x7 feet high, wall around cistern fourteen inches thick and arched over top twelve inches thick. It took ninety barrels to build those walls. The work was done under the direction of your Mr. Norval Hagar. The total cost of building wall and cement was \$150. I also put a floor with your Thorold Cement in all my stabling except two box stalls. I used about sixty barrels of cement for floor. The floor cost me about \$99 for work and cement and also the gravel. I consider it cheaper than flooring with lumber. The flooring was done under the direction of your traveller, Marcus A. Ware, who has put in a number of floors in barns and other buildings around here, and has given good satisfaction. I also send you photo of the barn.

Yours truly,

Benjamin Pile.

A year's subscription to "Our Boys' and Girls' Own " means original stories by all the foremost Catholic writers and 390 to 350 fine half-tone illustrations. 75 cents in postage stamps, sent to Benziger Brothers, 36 Barclay St., New York, is the easiest way to pay for a year's subscription.

OLD READER, ST. ALBERT.—We should be glad to republish the Ode to which you refer if you send us a copy, or give us the date in which it appeared in the paper. We have no recollection of the matter,

#### Bacred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. XXXVI.

One might suppose that Protestantism would at least, swhile allowing to the State, as we see that Catholicism also 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 these countries the sovereign was ex-plicitly recognized by the new teachers as the head of the Church. Indeed, the Lutherans were a good deal more outspoken in emphasizing his suprem pate than the Anglicans, episcopate than the Angileans, whom Catholic feeling and tradition have always been powerful who persuad eth into giving 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 Ger man Lutheranism, swept the old tradi tions clear, and in Germany, wher-ever it prevailed, left only a few, inco herent rags and fragments of the gov-erning hierarchy. There was absol-utely no one left who could exercise siastical 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 in cities, of the magis-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.

Of course, in such a state of things, the Church could not assert the law of Christ against the sovereign. She could only act through him or by his leave. When Philip of Hesse proposed a Church discipline that would authorize a column of the second of the column of the second of the column of the colum ize polygamy, it was only the recoil of riginal accomplices, and the threat that the Emperor might strip him of his lands and throw him into prison as a common felon, which finally sobered him down. Of course the Hessian clergy, even though they thought him a sinner, were bound to give the Com-munion to their spiritual head and to his polygamous wife whenever these might ask for it, which for decency sake I am glad to say that he at least scarcely ever did. At all events, in the fifteen years previous, during which, as he owns, he had pursued a course of unintermitted libidinousness, he had only come to the altar once.

If polyamy was not permitted to bar a man from the communion, of course divorce was not likely to shut him out, although it is true that Lather had said that he disliked polygamy, but detested divorce. He therefore had occasion to admire the fine consistency which prevailed in Pallip's polygamous nuptials. Melander, the Lutheran clergyman who celebrated them, had three wives living. He had left two, but he had been divorced from none Polygamy, indeed, is met with ever and anon among the Lutheran pe for a good many years, although it gradually died out. For a while not only had some men several wives but some women several husbands.

It is a great mistake to suppose that Luther consented to the Landgrave's polygamy in a stress of circumstance, ainst his judgment and conscience Against his judgment, if one will, but at all against his conscience. As far back as 1523, that is, sixteen years before the Landgrave solicited his sanction to his double marriage, Luther, being asked his opinion about polygamy in general, without any particular case in mind, expressly says: "If any man wishes to marry sev al wives, say that I can not forbid it, nor is it repugnant to the Holy Scriptures. Yet I should not like to be the first to introduce such an example among Christians, for as St. Paul everywhere insists, it becomes us to avoid scandal. (de Wette 2.459 )

Observe, Luther does not say obligamur, "we are bound," but simply decet, "it becomes us" His opinion simply amounts to this: "You do not sin by plural marriage, but you show a certain want of regard to established propriety. I should not like to introonce became general, so as to give no scandal, I do not know that I should oppose it very strongly. Indeed, l have really no right to do so." Later on, though, he insisted that, though intrinsically lawful, it may be made civilly unlawful, and approves of such a general prohibition, with occasional exceptions for great parsonages.

A Methodist friend of mine informs me that Doctor Sheldon, of the Boston University, has published a paper on the Landgrave's case, in which, as my friend views it, he proves conclusively that Luther was guilty of no moral obliquity in sanctioning Philip's polygamy. I have not seen Doctor Sheldon's paper, but as his follow professor signifies his hearty concurrence with him, I will give the points which the latter makes against me

And first, my friend reproves me for supposing that because Sir William simple word is to be taken against Luther. I am not quite such a fool as good and for the sake of the Christian my friend fancies. Sir William does Church "-that is, of Protestantism-

not take his tea by trigonometry, nor prove his case against Luther by philosophy. 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 Pailip, 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 who told the prince that he might have her daughter as his wife, but not other wise. 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 supposhis mistress. I was wrong in suppos-ing that he admitted the other alterna-tive. Says he (Seidemann, Lauter-bach's Tagebuch, Anhang 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 Land-gravine," which, "to be sure, is in tolerable, unendurable to the realm." "I understood and hoped men being such weak creature "I understood and hoped, as they are, so that we must put up with sins and scandals, that he would find some honest maiden to keep

even though before the world it might look as if she was his mistress. Such things, we know, are not un-common with great lords." I have left out one clause, which is too coarse to be even insinuated.

in a house apart, in secret marriage,

The Landgrave's sister, the Duches 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 col-lapsed. She seems, like her brother, and like these evangelical prince 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 runkard, and who had now crowned his long course of persecuting and perfidious zeal for Luther's gospel with a scandal unexampled in Christendon, 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 Araham, 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! "So should we also not alone conceal the truth from our enemies, wherewith they can hurt us, but also through antagonistic error turn them from it." (Lenz 175 180) The way in which Bucer proposed to carry on this campaign of sanctified

nendacity was, that Philip should induce Margaret to enter into a contract before a notary and witnesses, "in which she should appear as a concubine, such as God, by dispensation had granted to His dear friends of old. Furthermore, the Landgrave was to issue a public declaration of the tenor ollowing: "That he is everywhere traduced as if he had forgotten his married duty and princely honor, and against the constitution of universal Christendom and also against the imperial enactments had taken and was holding, besides his spouse, another spouse. But to say this is to do him outrage and wrong; whoever has devised and given out such a thing is only a false liar, that has been fain so to cool the vehement envy of his heart and soul. For Philip has not been so forsaken of Almighty God as not to know, that to Christendom the grace has been granted, that Holy Matrimony has again been brought to the first in stitution of individual espousal, that not only the ministers of the Church but all Christians should each have y. I should not like to intro-and so make talk, but if it God, and ornament of Christendom, he would not willingly violate for himself, or allow such a thing to any one of his people. He begs, therefore, no one will put any faith in such false rumors devised against him by his un-

Luther had long since said : " We Papacy." make plain that he believed also: All things are lawful to cover up the iniquities of the Lutherans." He in sisted that the matter must be publicly denied. (De Wette Seidemann 6, 263-264 Lenz 375 377.) "For," says he, " what is a private yea that can be come no public yea, else were private and public one and the same, without distinction, which yet should not be nor can. Therefore must the private yea remain a public nay, and vice versa." "What would it matter," posing that because Sir William said he in July, 1540, in a conference on was a great philosopher, his with Hessian councillors at Elsenach, "even if one should, for some greater

(Lenz 175-180.)

come out with a good plump lie, eine

We neet not accuse Luther of 'mental reservation." For the blesse cause of the Reformation, 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

oor Melancthon's distress.

But, says my friend, leaning on octor Sheldon, Luther can not be 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 can not. 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 en tirely 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 CATHO

LIC UNIVERSITY. From the gray dawn of human history down to the present, we might as well look for nations without gods or cities without houses, as look for a na tion 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 lead. They arose over the swarming millions of humanity like the spires above our temples ; they were the very expression of the hopes that filled and swelled the hearts of the multitude, they were so many Moseses 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

Such graves as theirs are pilgrim shrines Shrines to no code or creed confined. The Delphian vales, the Palestines, The Meccas of the Mind."

Long before Demosthenes sent hi iery eloquence like a lightning-flash through the Grecian empire, long be-fore the Cicero spoke his well rounded periods by the Palatine, nations had inscribed upon their pillars the name 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 it expres sion as they excel each other in the arts and sciences, but the sentiment itself 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 either in the days of Charlemagne or of Socrates. And as it is with these nations so it is with -the Niob 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 th 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 sires and weave for it a diadem of undying glory.

But high amid those glories bright, That shine on Innisfail, '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 Episco pate 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 Catholi

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 account all things lawful against prey of everything that was wild and Papacy." He now joined with Bucer terrible, and all the gallantry and civterrible, and all the gallantry and civ-ility 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 apprized. 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. MacHale might have used his gigantic intellect to oppress his native land; he might have become a modern Comwell,

A pebble in the streamlet scant Has turned the course of many a river, A dewdrop on the infant plant, Has warped the giant oak forever."

Many a distinguished writer in ancient and modern times has asserted that the stirring events which we witness in our childhood or which we hear narrated by those who have influence over us mould our lives and character. Young MacHale witnessed the ills of Ireland; he saw her pale face, her steel grey lips, her tottering limbs; he saw her persecuted, trampled upon until her every bone could be numbered; he witnessed the crucifix ion of his mother, like Mary witnessed that of her Son, and like a hind at the feet of the hunter he saw his own Ireland lying bleeding and dead at the

eet of her Saxon foe.
This spectacle of British iniquity roused his Irish blood till it coagulated in his veins: it made him

'A patriot spirit bold and free To do or to endure."

Every breath of his nostrils was for Catholicity and Ireland. His ideal wa Sursum corda : let your hearts rise to better regions, sigh for the kingdom of Christ. This was his primary mission, and well and nobly did he fulfill it. For decades of years he was the pillar of the Irish Church, directing it on ward and upward, defending it against heterodox intruders, and with the learning of a Scotus, with the faith of St. Bernard, and the eloquence of a Chrysostom, he smote the enemies of that Church to the ground.

The thunderbolts of his mighty per were not less loud in the cause of Cath olic truth, and with the courage and success of a Horatius he conquered the hydra of proselytism and saved the itadel of Catholicity in Ireland.

He was a faithful sentinel on the watch-tower of Israel-a lion in the fold of Christ, ever ready to defend the lambs and sheep, over whom he kep constant watch against the encroach

During the famines which made the hearths of Ireland cold and dreary, which decimated the land and made it desolate, he was a Joseph to the Irish people. A good and faithful servant, a good shepherd.

Next to his love for the Catholic Church was the love of his native land. He was the Columba of the nineteenth century and as King Lir's lonely laughter sighed for the beaming of the day star, so John MacHale, from youth to manhood, from manhood to old age, sighed and prayed that the day star of freedom might rise, and light and warm the isle with peace and love—that the bell of liberty might ring out and call every Irish heart from the dismal grave of slavery into he sunshine of a nation's glory.

He knew that as long as Ireland con tinued to be governed from Westmin ster, by men who knew little of her woes and wants. Irishmen would never enjoy the blessings of happy home and altars free.

For years he was the pilot in th

ship of state, guiding the Irish nation through the troubled and seething waters of party strife-and that he succeeded none will deny.

This love of faith and fatherland he drank in with his mother's milk. He

learned it around the fireside of his mountain home, and in the hedge school, where

The teacher and his pupils met Feloniously to learn,"

where the lamp of Ireland's faith was kept aglow and the story of Ireland's glories and of Ireland's woes was told in the sweet old team of the story of Ireland's work was told to the sweet old team of the sweet land to the swee in the sweet old tongue of the Gael, and instilled into the tender minds and hearts of the Irish children, destined though they were and still are to tear away from a mother's love and a father's care and betake themselves to every country on which the sun of heaven shines. All things else they may forget but not that faith which St. Patrick planted on the historic hill of Tara-not their dear old Ireland.

And whether they be in the sunny South or in the North, whether they wear the Roman purple or the laborer's garb under the Southern Cross, or whether they sit in the halls of Congress or live on the prairies of the West, to Ireland as to the Mecca of their hearts shall they ever turn.

The words of St. Columbkille, one of Ireland's greatest saints, greatest poets and greatest sons spoken hundreds of years ago find to-day an echo in every exiled Irish heart. He says :

Death in faultless Ireland is better than life without end in Albin.

life without end in Albin.

What joy to row in my little boat and land upon the whitening foam of the Irish shore.

Al! how my boat would fly if its prow were turned to my Irish oak groves.

But the noble sea now carries me to Albin, the land of the Taven.

My foot is in my little boat, but my sad heart bleeds, and there is a grey eye which ever turns to Erin.

If death should come upon me suddenly it will be, because of my great love for the Gael."

Love for Ireland was a great char acteristic of the Irish saints and schol ars, and when in foreign lands ough crowned with the highest dig nities of the Church, still they wou gather together and celebrate in the Irish language with sweetest verse to he sound of the timbrel and the harp the praises of their native land.

is spirit of his predecessors in the Irish Church did John MacHale imbibe as he gazed on the monuments and ruins of his native country. All around the giant hills were places consecrated by St. Patrick, his associates and successors, which brought back to the mind of John of Tuam the ancient music of the harp, the piano, or of the glory of the Irish Church. Of this he thought as he looked upon the desolation which now hung like a shroud over the beautiful panorama of moun tain, hill, peaceful valleys, far stretch ing plains, lakes and streams with which his native place abounds.

SURPRISE

A pure hard Soap which has peculiar qualities for Laundry Uses.

5 cents a cake.

# EPILEPSY! FREE

GOOD NEWS To all sufferers from Epileptic Fits, St. V. tus Dance, Fa ling Nervous and Despondent Freelings, and all acute or chronic derangements of the

A full course of treatment will be forwarded positively free of cost to all recons requiring treatment and who answer this advertisement. rdinary offer is open for a limited time only. EPILEPTIC FITS NO LONGER INCURABLE

promptly and permanently cures the very worst forms of Epilepsy, We therefore introduce NEU-RO-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 NEW DISCOVERY-NEU-RO-SAL

#### THE NEUROSAL CHEMICAL COMPANY. TORONTO, CANADA.

with noble thoughts and aspirations. shore. Should he ever be able to restore to his native land some of its lost loveli- Ireland and of Irishmen as the needle ness, peace and happiness?

And if he could not bring the Celt the betterment of society?

For this he labored and toiled; for

from the day on which the first gleams 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 Virgin 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 Ire-land rejoiced, and the echo of their repicings reverberated eastward and westward throughout the world. ward 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, ay! the only 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 pros perity and stimulates to advancement. He would organize the people, for 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 reserve their national life. He would have Irishmen and not strangers rule their native land. Not from without, but from within ; not from Westminster out from College Green would he have Ireland governed.

From the poem which he wrote on Grace O'Maily, 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 dis grace
That her sons should be crushed by a vile foreign race Who have banished her priest and polluted

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 Nor pay tithes to the parsons, or fatter

their knaves.
With rapture the heart of young Erin shall glow;
From minstrels the tide of sweet music shall flow; 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 rights. 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

historic 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 This sight forced a deep sigh from stand it. He would thus drive the

his generous heart, and filled his soul Saxon and the devil from the Irish

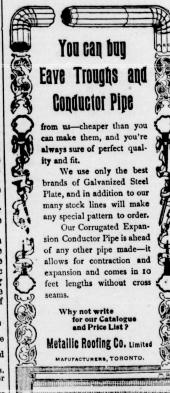
He was as true to the interests of to the pole, the sworn foe of Ireland's Could be help to restore to the faith of St. Patrick its freedom, honor and the model prelate, the ardent patrict the defender of the poor. He was the consecrated leader of Ireland, and and Saxon to the unity of faith should Irishmen followed him whithersoever he not at least try to bring them to a sense of justice and truth, of mutual and loved well—religion and father-appreciation and good-fellowship for land; what he hated they hated, and hated bitterly-English misrule and English despotism.

The memory of such a leader will not soon be forgotten ; his name is inscribed on the pillars of the Irish nation, and on the fleshy tablets of every Irish heart:

"Ah! men will come and pass away, Like rain-drops in the sea. And thrones will crumble to decay, And kings forgotten be, But through all time in every clime The children of the Gael Will guard the fame and praise the name Of glorious John MacHale."

One Minute Cure for Toothache Toothache, the most common and one of the most painful affections, is instantly cured by the application of Polson's Nerviline. Polson's Nerviline is a combination of powerful anodynes, and it strikes at once to the nerves, soothing them and affording in one minute total relief from pain. Mothers, try it for your children's toothache. Nerviline is sold in 10 and 25 cent bottles by all druggists.

TAKE ONLY the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get HOOD'S.



WAS FURNISHED \$5000 1826 BLLID IN TURON, SCHOOL OTHER PURES STORE WEST TROY N Y SEALURING JOHN FERGUSON & SONS,

180 King Street,
The Leading Undertakers and Embalmers,
Open Night and Day,
Telephone—House 373 : Factory 548.

PLAIN FACTS FOR FAIR MINDS. THIS HAS A LARGER SAIE THAN any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Doctrine. The author is Rev. George M. Searle. The price is exceedingly low, only 15c. Free by mail to any address. The book contains 360 pages. Address Thos. Coffey, Catholic Record office, London. Ont.

Cobbett's "Reformation."

Just issued, a new edition of the Protesiant Reformation, by Wm. Oobbett. Revised, with Notes and Preface by Very Rev. Francis Adam Gasquet, D. D., O. S. P. The book is printed in large, clear type. As it is published at a nei price of 25 cents per copy in the United States, 30 cents will have to be charged in Canads. It will be sent to any address on receipt of that sum, in stamps.

CATHOLIC RECORD Office.

CATHOLIC RECORD Office.

London, Ontaric,

#### MAY 27; 1880 OUR BOYS AND GIRLS.

Two Messages

A message from the Sacred Heart;
What may its 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 to-day.
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
That home whose joy thou art:
No message, dearest Jesus', there—
For Heart will speak to heart.

-Fr. Russel, 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, trade he had amassed a large fortune, and now, in the sixtieth year of his age, he concluded that it was time to cease getting and begin the work of enjoying. 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 t 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 And now was to come the reward of his long years of labor. Now were to come repose, enjoyment, and the calm delights of which he had so often dreamed. But it so happened, that the current of thought and affection which had flowed on so long and stead ily 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 this 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 hap-pened that the moment an end was gained, the moment the bright idea 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 himsel in his way, and, by adroit managemen and skillful flattery, succeeded in turn ing the pent-up and struggling curren of the old gentleman's feelings an thoughts in this direction. The broke soon found that he had opened a ne and profitable mine. Mr. Alexande had only to see a fine picture, to desir its possession; and to desire was thave. It was not long before his house

was a gallery of pictures.

Was he any happier? Did the pictures afford him a pure perennic source of enjoyment? No; for, reality, Mr. Alexander's taste for the arts was not a passion of his mind. I The delight he experience when he looked upon a fine paintin was mainly the desire of possession and satiety soon followed possession.

One morning, Mr. Alexander paired alone to his library, where,

the day before, had been placed a ne

painting, recently imported by I friend the picture-dealer. It was equisite as a work of art, and the bi dings for it had been high. But succeeded in securing it for the st of two thousand dollars. Before was certain of getting this pictu Mr. Alexander would linger before and study out its beauties with a d appreciation. Nothing in ollection was deemed compara therewith. Strangely enough, at it was hung upon the walls of library, he did not stand before it as long a space as five minutes; then his thoughts were not upon beauties. During the evening to followed, the mind of Mr. Alexan was less in repose than usual. A having completed his purchase of picture, he had overheard two person who were considered autocrats in ta speaking of its defects, which winnutely indicated. They like minutely indicated. gave it as their opinion that the pa This was throwing cold water on This was throwing cold water of enthusiasm. It seemed as if a veil suddenly been drawn from before eyes. Now, with a clearer vision could see faults where, before, et defect was thrown into shadow by all obscuring heauty.

all obscuring beauty. On the next morning, as we l said, Mr. Alexander entered his rary, to take another look at his chase. He did not feel very ha Many thousands of dollars had he s in order to secure the means of gratification; but the end was no

gained. A glance at the new picture suff and then Mr. Alexander turned it with an involuntary sigh. W to look at other pictures? No. crossed his hands behind him, ber eyes upon the floor, and for the per half an hour, walked slowly backy and forwards in his library. and forwards in his library. was a pressure on his feeling

knew not why—a sense of disappenent and dissatisfaction. No purpose was in the mind o Alexander when he turned fro library, and, drawing on his ove passed forth to the street. It bleak winter morning, and the m pedestrians hurried shivering or

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

# OUR BOYS AND GIRLS.

A message from the Sacred Heart;
What may its message be!
My child, my child, give me thy heart—
My child, my child, give me thy heart—
My heart has bled for thee."
This is the message Jesus sends
To my poor heart to-day.
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
That home whose joy thou art;
No message, dearest Jesus', there—
For Heart will speak to heart.

#### -Fr. Russel, 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 concluded that it was time to cease getting and begin the work of enjoying. Wealth had always been enjoying. Wealth had always been regarded by him as a means of happiregarded by him as a means of happi-ness; 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 which he had so often dreamed. But it so happened, that the current of thought and affection which had flowed on so long and stead ily was little disposed to widen into a placid lake. The retired merchant must yet have some occupation. His een a life of purposes, and plans for their accomplishment; and he could not change the nature of this 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 for something beyond what was in actual possession. But it so hap-pened that the moment an end was gained, the moment the bright ideal became a fixed and present fact, its der linger. power to delight the mind was gone.

Alexander had some taste for Many fine pictures already the arts. hung upon his walls. Knowing this, a certain picture broker threw himself v. and, by adroit management and skillful flattery, succeeded in turn ing the pent-up and struggling current 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 ab 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 re-paired alone to his library, where, on the day before, had been placed a new painting, recently imported by his friend the picture-dealer. It was ex-quisite as a work of art, and the biddings for it had been high. But he succeeeded in securing it for the sum of two thousand dollars. Before he was certain of getting this picture, Mr. Alexander would linger before it, which cost but a single dollar, is gazed and study out its beauties with a de-lighted appreciation. Nothing in his collection was deemed comparable of paintings and statues. collection was deemed comparable therewith. Strangely enough, after it was hung upon the walls of his library, he did not stand before it for as long a space as five minutes; and then his thoughts were not upon its beauties. During the evening that followed, the mind of Mr. Alexander was less in repose than usual. After having completed his purchase of the picture, he had overheard two persons, who were considered autocrats in taste, speaking of its defects, which were minutely indicated. They likewise gave it as their opinion that the paint ing was not worth a thousand dollars. This was throwing cold water on his enthusiasm. It seemed as if a veil had suddenly been drawn from before his eyes. Now, with a clearer vision, he could see faults where, before, every defect was thrown into shadow by an all obscuring hearity. all obscuring beauty.

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. Many thousands of dollars had he spent in order to secure the means of gratification; but the end was not yet

A glance at the new picture sufficed, and then Mr. Alexander turned from it with an involuntary sigh. Was it to look at other pictures? No. He crossed his hands behind him, bent his eyes upon the floor, and for the period of half an hour, walked slowly backwards and forwards in his library. There was a pressure on his feelings, he knew not why—a sense of disappointment and dissatisfaction.

No purpose was in the mind of Mr. Alexander when he turned from his library, and, drawing on his overcoat, passed forth to the street. It was a bleak winter morning, and the muffled pedestrians hurried shivering on their

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

speaker. She was a little girl, not CHATS WITH YOUNG MEN. over eleven years of age, and in com-pany with a lad some year or two older. Both were coarsely clad.

"What would you do with a dollar, sis?" replied the boy.
"I'd buy brother William a pair of

nice woollen gloves, and a comforter, and a pair of rubber shoes. That's what I'd do with it. He has to go away, so early, in the cold, every morning; and he's most perished, I know, cometimes. Last night his feet were soaking with wet. His shoes are not good ; and mother says she hasn' money to buy him a new pair just now

Instinctively Mr. Alexander's hand was in his pocket, and, a moment after, a round, bright silver dollar glittered in that of the girl. But little farther did Mr. Alexander

extend his walk. As if by magic, the hue of his feeling had changed. The pressure on his heart was gone, and ts fuller pulses sent the blocd bounding and frolicking along every ex-panding artery. He thought not of pictures nor possessions. All else was obscured by the bright face of the child, as she lifted to his her innocent eyes, brimming with grateful tears.

One dollar spent unselfishly brought more real pleasure than thousands parted with in the pursuit of merely elfish gratification. And the pleasure did not fade with the hour, nor the That one truly benevolent act, impulsive as it had been, touched a sealed spring of enjoyment, and the waters that gushed instantly forth continued to flow unceasingly.

Homeward the old man returned, and again he entered his library Choice works of art were all around him, purchased as a means of enjoy-They had cost thousands ment yet did they not afford him a tithe of the pleasure he had secured by the ex-penditure of a single dollar. He could turn from them with a feeling of satiety; not so from the image of the happy child whose earnestly expressed wish he had gratified.

And not alone on the pleasure of the child did the thoughts of Mr. Alexan There came before his imagination another picture. He a poorly furnished room, in which were a humble, toiling widow and her It is keen and frosty with children. out; and her eldest boy has just come home from his work, shivering with While he is warming himself cold. by the fire, his little sister presents him with the comforter, the thick gloves, and the overshoes, which his benevolence has enabled her to buy. What surprise and pleasure beam in the lad's face! How happy looks the sister! How full of a subdued and thankful pleasure is the mother's coun-

tenance. 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.

And for a single dollar was all this obtained, while thousands and thou-sand swere spent in the fruitless effort to buy happiness.

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, to bless both himself and his fellows by a wise and generous use of the ample means which Providence had given into his hands. He still buys pictures and works of art, but the picture in his imagination

If Mr. Alexander will not drink from the sweet spring of true delight that has gushed forth at his feet, and in whose clear waters the sun of heavenly love is mirrored, we hope that others, wiser than he, will bend to its overflowing brim, and take of its treasures freely.

### THE PASSIONIST FATHERS.

The idea of preaching to non-Catho lics is growing wonderfully. Already the Connecticut apostolate is an as sured success. Following the example set by the Paulist Fathers, the Passion ist Fathers, whose monastery is in West Hoboken, have entered the field of non-Catholic missions. The first of these missions to be given by them opened in West Fortieth street, New York, last Sunday night, and it will continue throughout the week. The object of the mission is, of course, to preach and explain Catholic doctrines to the Protestants and non-believers, with a view to converting them. The methods adopted by the Passionists are almost identical to those used by the Paulists in similar work throughout Paulists in similar work throughout the country. The Passionists are a religious order of priests of Italian origin, which was founded in the eighteenth century. To one of this order, Father Dominick, is attributed the conversion of Cardinal Newman.
The Passionists did not establish a branch in the United States until 1852, but since then they have been mos active in the missionary field. All their efforts in that line, however, have been confined heretofore to reviving the religious spirit among Catholics alone. Their entry into the non-Catholic field is considered significant in view of the recent attempts by some Europeans to belittle the work of the Paulists in the eyes of the

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." subservient to it and it is evil, he will probably go to the devil. If he has the spunk to resist it when it clashes with his principles, he will grow strong. But it is hard to fight. It is likely to prevail. His best hope of security is to have no associates whose example tends to drag him downbetter no friends than vicious friends; better solitude than society that de-

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

Do Right.

Gain 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. Do right. If the world approve, well; if not, thou losest but a triffs.—C. P. Nettleton.

Inspect Your Repair Outfit.

It is always as well for a cyclist, be fore starting out for a spin, to inspect his repair outfit. Rubber solutions and ements have a habit of drying and be coming so thick as to be useless rider who, after a year's immunity from tire accidents, recently had a puncture some miles away from anywhere, had to waik to the nearest repair shop, owing to the solution in his outfit having dried up.

#### 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. He is so independent that he wants to do what he pleases, regardless of the wishes of his employer, the person who pays saiaries and who has to carry the weight of the business upon his shoulders. Now this is very foolish. The young man will discover this if he ever becomes an employer himself--which he is not likely to do while he continues in his present complaining frame of mind.

The young men who get on are those who do what they are told to do, as long as there is nothing dishonor-able proposed, without consulting their own feelings in the matter. They feel that they are hired to do certain things, and they perform their duties to the best of their ability. They are like the brave soldiers at Balaklava who obeyed the command to charge, though they knew that someone had

Advice to Young Debaters. Let me say a word to the young de-bater: Never get up to speak before you know what you are going to say. When you have nothing to say, say nothing. It is all moonshine to trust to the spur of the moment. The spur of the moment will probably make you say something stupid or rid iculous,—something you will regret having said at all. Lord Cockburn tells of a man who, having been unexpectedly requested to give a toast at a public dinner, cast about for something fine, and then gave: "Here's to the moon, shining on the calm bosom of

Webster's power as an orator was founded on great natural ability, de veloped by a liberal education, strengthened and ennobled by constant and varied study. Nothing came amis language, his images, his whole style has something of classic purity about it; his figures and illustrations are drawn from the noblest sources; his sentences are strong, forcible, polished his manner is highly dignified and impressive; and his power of seizing and disposing of the salient points in argument, unequalled. For great mental power, sound logical reasoning, and classic purityof style, Websterstands unrivaled. It was his large literary culture that analysed him to give such public ture that enabled him to give such noble expression to those patriotic sentiments which have rendered his speeches the admiration of every citizen and the favorite declamation of every student of oratory, wherever English is spoken.

Paying Too Much. Paying Too Much.

It is a truism that success often costs too much, and that men pay for it more than it is worth. It is always a mistake to put so much energy and force into securing success that when it is won there is no freshness of feel. ing or vitality of mind left to enjoy it. Few failures are more pathetic than

that of the man who, in getting rich, has lost the power of enjoying the things which money brings. To burn out one's life in eager pursuit, and to seize the prize at last with a hand which cannot hold it, is to write futility over a whole life. Force and which cannot hold it, is to write fairly over a whole life. Force and energy are great and virile qualities, and they ought to be adjusted to the work to which they are set; they ought not to be put forth in blind discount to be put forth in bl

only cathartic to take with Hood's Sarsaparilla frequency of the relative value of the final reward, nor in disregard of the conditions under which that reward may be enjoyed.

Many a man impoverishes himself by the very magnitude of his successput so much of himself into the doing of the work upon which he has set his heart that when the work is done the man who accomplished it is a spent force. When this happens, there has been a lack of adjustment between the energy put forth and the value of the end sought. For the worker ought always be superior to his work; ought not only to survive it with undiminished power, but to be enriched by it.

Only cathartic to take with Hood's Sarsapararila to the doing done to day. If your blood is out of order take Hood's Sarsaparilla at once.

An END TO BILIOUS HEADACHE.—Biliousness, which is caused by excessive bile in the stomach, has a marked effect upon the stomach, has a marked effect upon the headache. This is the most distressing headache one can have. There are headaches from cold, from fever, and from other causes, but the most excruciating of all is the bilious headache. Parmelee's Vegetable Pills will cure it—cure it almost immediately. It will

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, but which did not drain him of his vitality.

It is true that there are tasks which

a man may not escape, and which con-sume his vitality, as those duties in the discharge of which one must count his life as dross: but these supreme tasks and duties are rare. To most men the opportunity is offered to determine the opportunity is offered to determine the price they will pay for success. The danger of over-payment is, however, peculiarly insidious, because it is often not recognized until too late; the man who meant to fix the price he is willing to pay, suddenly awakes to find that he has already overned. he has already overpaid. He meant to exchange time, strength, and pleas ure for success; he discovers that he has also parted with freshness of feel-

ing, the capacity for enjoyment, the ability to use leisure, the faculty of friendship. 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 with out being conscious of his loss. Every man must protect himself against hi

#### MORNING ON THE IRISH COAST.

Baltimore Mirror.

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. The poet, on one of his voyages across The poet, on one of his voyages across the Atlantic, became acquainted with a fellow passenger, an Irishman, who never tired of talking about the land of his birth, to which he was returning after an absence of thirty years. arent was his desire to see it that he asked the officers of the ship to tell him of the very first glimpse of Ireland, be the time day or night. It so happened that land was sighted early in the morning. In accordance with his oft expressed wish the old man was awak ened. As he came upon deck the sun broke in splendor over the hills of Kerry, and with its first rays illuminand transfiguring his tear ating stained face, he advanced, with out stretched arms to the rail, exclaiming

Oh, m'anam le Dia! But there it is, The dawn on the coast of Ireland! The dawn on the coast of Ireland! God's angels lifting the night's black veil From the fair sweet, face of my sireland Oh, Ireland, isn't it grand you look, Like a bride in your rich adorning, And with all the pent-up love in my heart I bid you the top of the morning.

This one short hour pays lavishly back For many a years mourning.

Sure, I'd almost venture another flight
There's so much joy in returning.

Watching out for the hallowed shore,
All other attractions scorning.

Oh, Ireland, don't you hear me shout?

I bid you the top of the morning.

Oh, kindly, generous Irish land,
So leal, so tair, so loving,
No wonder the wandering Celt should pause
And dream of thee in his roving.
The Western home may have gems and gold,
Shadows may never have gloomed it:
But the heart will fly to that absent land
Where the lovelight first illumed it.

See, see! Upon Cleena's shelving strand
The surges are grandly beating:
And Kerry is pushing her headlands out
To give us the kindly greeting.
Into the shore the sea birds fly
On pinions that know no drooping,
And out from the cliff a million of waves
With welcomes charged come trooping.

With welcomes charged constraining there
Watching the wild waves motion
Leaning her back up against the hill,
With the tips of her toes in the ocean.
And I wonder I don't hear Shandon's bells:
Ah! May be their chiming's over.
For 'tis many a year since I began
The life of a Western rover.

For thirty years, asthore machree,
Those hills I now feast my eyes on O'er memory's dim horizon:
Even so 'twas grand and fair they seemed
In the landscape spread before me—
But dreams are dreams! And my eyes would

To find Texas skies still o'er me And often upon the Texas plains,
When the chase and the day was over,
My thoughts would fly o'er the weary waves,
And round this coast line hover:
And the prayer would rise that some future
day.

day
All dangers and doubters scorning,
would heelp to win for my native land
The light of young liberty's morning. Now fuller and truer the shore line shows, Was ever a scene more splendid? I feel the breath of the Munster breeze. Thank God my exile's ended! Old scenes, old times, old home, old friends

again!
The vale, the cot I was born in!
Ob, Ireland, up from my heart of hearts,
I bid you the top of the morning!

"YELLOW JOURNALISM."-The preter natural development of the sentiment al faculties is caused by the intellectua poison supplied by "yellow" journal-ism, and the mind loses its equipoise. This explains the strange conduct of many persons who outrage public morality. American Herald.

Effects Were Wonderful 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. I began taking Hood's Sarsaparilla and its effects were wonderful. In a short time I was entirely cured." Mrs. Francke, 299 Ossington avenue, Toronto, Ontario.

Hood's Pills are non-irritating and the only cathartic to take with Hood's Sarsaparilla.

# abatt'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, made from specially-selected new grain and hops—the best obtainable for years—uniting the strength of the best Malt Extracts with the palatableness of a fine ale.

### Ask your Merchant for the New Brewing JOHN LABATT, BREWER, LONDON.

# KIDNEY DISEASES

ARE POSITIVELY CURED BY BUSINESS DODD'S KIDNEY PILLS.

anark 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. And when they "run up against" a good thing they make use of it. That is why Dodd's Kidney Pills have such an enormous sale in this district. That's the reason Dodd's Kidney Pills are used in nearly every household in the county.

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 has the record of having completely cured every case of Bright's Disease, Diabetes, Dropsy, Lumbago, Rheumatism, Paralysis, Heart Fallure, Urinary Disease, Dis-eases of Women, or Blood Impurity, in which it has been used. Our people claim that it is the only medicine earth that will cure these diseases.

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

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 deights them. Her case was a severe one of Kidney Disease, and Dodd's Kidney Pills worked a wonderfully quick and complete cure. Dodd's Kidney Pills are sold by all

druggist at fifty cents a box, six boxes \$2 50, or will be sent, on receipt of price, by The Dodd's Medicine Co., Limited, Toronto.

Worms derange the whole system. Mother Graves' Worm Exterminator 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 Holloway's Corn Cure." Others who have tried it have the same experience.

tried it have the same experience.

ALWAYS ON HAND.— Mr. Thomas H. Porter, Lower Ireland, P. Q., writes: "My son, 18 months old, had croup so bad that nothing gave him relief until a neighbor brought me some of Dr. THOMAS' ECLEC TRIC OIL, which I gave him, and in six hours he was cured. It is the best medicine I ever used, and I would not be without a bottle of it in my house."

THEY ARE NOT VIOLENT IN ACTION.—

bottle of it in my house."

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. Their use produces incipient chills, and if persisted in they injure the stomach. Nor do they act upon the intestines in a beneficial way. Par melee's Vegetable Pills answer all purposes in this respect, and have no superior.

## A Single Set of **Cuticura Remedies** Costing only \$1.25 Consisting of Cuticura Soap 25c. Cuticura (Ointment) 50c. Cuticura Resolvent 50c. Is often sufficient to cure the most

torturing, disfiguring, and humiliating skin, scalp, and blood humors, with loss of hair, when all else fails.

Sold throughout the world. POTTER D. AND C. CORP., Props., Boston. How to Cure Torturing Skin Diseases, free

#### CALVERT'S CARBOLIC CINTMENT

Is unequalled as a remedy for Chafed Skin, Piles, Scalds, Cuts, Sore Eyes, Chapped Hands, Chiblains, Earache, Neuralgic and Rheumatic Pains, Throat Colds, Ringworm, and Skin Allments generally.

Large Pots, 1/12 each, at Chemists, etc. with instructions. Illustrated Pamphlet of Calvert's Carbolic Preparations sent post free on application.

F. C. CALVERT & Co., Manchester PLUMBING WORK IN OPERATION

ONTARIO MUTUAL LIFE

# Educational.

# BELLEVILLE COLLEGE Established 1889.

Students have a larger earning power who acquire the following lines of preparation under our efficient system of training. It has no superior:

1. Book keeping. 4. Telegraphing — Company of the compan

 Shorthand. mercial & Railway
 Typewriting. 5. Civil Service Options Students may commence Telegraphing on the first of each month, and the other de-partments at any time.

J. FRITH JEFFERS, M. A.
Address: Belleville, Ont. PRINCIPAL



Enter now if you can. Prospectus free.

EXAMINATIONS . . . if properly conducted, test the proficiency of a studen reasonably well. The graduates of the

Central Business College, capanowe can supply. You may enter with your advancement there are no vacations to interfere with your advancement of it you wish particulars drop a portail of the Yu. H. SHAW, Principal. W. H. SHAW degrad street.

'EXPERT BOOK-KEEPING" and the "LAWS OF BUSINESS." .. Fleming, are recommended by the itute of Chartered Accountants of Ontario. The

NORTHERN OUSINESS Olleger

Owen Sound, Ont.
and branch (the Winnipeg Business College)
are the only Schools or Colleges using these
works. We have published more works on
Business Subjects than all the other business
colleges in Canada put together. Prospective students should consider this. Write
for Catalogue to for Catalogue to

C. A. FLEMING, Principal

ST. JEROME'S COLLEGE. BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting.

For further particulars apply to-REV. THEO. SPETZ, President ASSUMPTION + COLLEGE.

SANDWICH, ONT.
THE STUDIES EMBRACE THE CLASS
ICAL and Commercial Courses. Terms
including all ordinary expenses, \$150 per anincluding all ordinary expenses, sand including all ordinary expenses,



SCHOOLS, LODGE ROOMS, PUBLIC HALLS, CLUB HOUSES, STORES, CHURCHES and PRIVATE RESIDENCES

can all be ap-propriately decorated with Pedlar's Steel Ceiling, not a substitute but a Steel Ceiling, not a substitute but su-perior to lath and plaster, will not crack and fall off, absolutely fire-proof, handsome in appearance. Es-timates furnished on receipt of plans.

Pedlar Metal Roofing Co. OSHAWA, CANADA.

# FOR WEAK GIRLS AND BOYS

Dr. Ward's Blood and Nerve Pills. Third and Enlarged Edition.

FATHER DAMEN, S. J. One of the Most Instructive and Useful Pamphlets Extant
Is the Lectures of Father Damen. They comprise five of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church the Only Trus Church of God," "Confession," "The Real Presence," and "Popular Objections Against the Catholic Church," The book will be sent to any address on receipt of 15 cts. In stamps. Orders may be sent to

THOMAS COFFEY
Catholic Record Office. - Lordon, Ont.

Catholic Record Office, - Lordon, Ont.

CONCORDIA VINEYARDS SANDWICH, ONT.
ALTAR WINE A SPECIALTY. Our Altar Wine is extensively used and recommen led by the Clergy, and our Claret will compare favorably with the best im-ported Bordeauu. For prices and information address

ERNEST GIRARDOT & CO

# DIOCESE OF HAMILTON.

Official.

Two diocesan clerical retreats will take place at St. Jerome's college, Berlin, in the month of July next. The first retreat opens on Monday, the 10th of July, and the second retreat opens on Monday, the 11th of July, each retreat closing on the following Saturday morning.

EPISCOFAL APPOINTMENTS.

The Bishop will attend the annual concert at Loretto, on Monday, 29th June; and on Thursday, June 1, the Bishop will officiate at Instance, the Corpus Christi celebration at St. Clements; Friday, June 2, Confirmation will be given at St. Clements. The following Sunday Confirmation at New Germany in the morning, and at Elmira in the afternoon. On June 14th the Bishop will give Benediction at Loretto Abbey, Toronto, at the golden jubilee celebration, On Sunday, June 18th, the Bishop will prist St. Agatha and lay the corner stone of the new church. On Tuesday, June 20th, the Bishop will preside at the distribution of premiums at St. Jerome's college, Berlin, On Sunday, June 25th, the Bishop will administer the sacrament of confirmation at Paris and Brantford. On Sunday, the 2nd of July, confirmation will be given at St. Patrick's church, Hamilton.

Bishop Dowling Honored on the Occa-

#### Bishop Dowling Honored on the Occa ion of his Anniversary.

Bishop Dowling Honored on the Occasion of his Anniversary.

Hamilton Times, May 16.

Yesterday at 10 a. m. His Grace the Archbishop of Toronto celebrated Pontifical Requiem Mass, at St. Mary's Cathedral, for the deceased Bishops of the diocese. Vicar General McCann, of Toronto, was assistant priest; Father Marijon, Provincial of the Basilian Order. Toronto, was deacon, and Father Fennessy, of St. Jerome's College, Berlin, was subdeacon. The Bishop of Hamilton as subdeacon. The Bishop of Hamilton as subdeacon. The Bishop of Hamilton and Father Brennan, of Toronce was present. In the afternoon the dioces was present. In the afternoon the Dishop of Hamilton. Rt. Rev. Mgr. Heenav. V. G. Unndas: Rt. Rev. Mgr. Toronto; Rev. Father Marijon, Toronto, I. F. Kilroy, Stratford; Vicarion, Toronto, I. F. Kilroy, Stratford; Vicarion, Toronto, I. P. Kilroy, Stratford; Vicarion, Chancellor Craven, St. Patrick's Fathers Fennessy, Berlin: Brohmann, St. Ciements; Halm, Midmay; Doherty, Arthur, Lynch, Caledonia; Acymans, St. Azatha; Murphy, Freeton; Cotty, Dundak; Feeney, Mahony, O'Reilly, Walter, Holden, of Hamilton; Donovan, Dundas; De Cantillon, Toronto. Mgr. Heenan read the following address, on behalf of the priests of the diocese:

To the Right Rev. T. J. Dowling, D. D. Bishop

To the Right Rev. T. J. Dowling, D. D , Bishop of Hamilton:

"May it please Your Lordship,—We. Your faitful priests, rejoice with you to-day in the celebration of the tenth anniversary of your installation as Bishop of Hamilton, and the twelfth anniversary of your consecration as Bishop of Peterborough. It is with much pleasure that we recall the fact that you were for many years a zealous priest working in our midst, and that you held many important.

of your able administration, the relations in this diocese between the Bishop and the clergy, the religious communities and the faithful laity have always been of the most pleasant and harmonious character. On account of this unity and good will, and owing to the encouragement and direction received from Your Lordship, many good works were successfully control on for the glory of God and the good of sould on for the glory of God and the good of sould on for the glory of God and the good of sould on for the glory of God and the good of sould on for the glory of God and the good of sould on for the glory of God and the good of sould on for the glory of God and the good of sould on the glory of God and the good of sould on looking over the history of the diocesor the past ten years we find that sixteen new Catholie schoola, on parochial residences and two magnificent hospitals were erected, and seven new parishes were formed. Twenty-one priests were added to the decesor-inneteen of whom are still living, and two have gone to their reward: sixty-seven members were admitted to the Community of St. Joseph, and 19.717 persons received the scramment of confirmation.

The growth of the glory of the diocese a sufficient number of priests to carry on successfully all of the diocesan work. And by means of the latter, ample provision is made for the protection and proper support of such of the clergy as may by infirmity or old age become incapaciated for the work of the ministry. We are proud of the fact that the diocese of Hamilton is so splendidly equipped to carry on the work of our Divine Master. We promise Your Lordship to carry out your wishes in the future, as we have endeavored to do in the past; and we hope and pray that you may be long spared to rule over us and to encourage us in the difficult work in which we are en

pishop of Toronto. We are grateful to him for coming here to honor our bishon in this celebra-tion, and we feel confident that His Grace will be equal to the great work which our Holy Father has imposed upon him. Signed, on behalf of the priests of the diocese: E. I. Heenan, Y. G., F. P. McEvay, V. G., J. Keough, V. G.; J. J. Graven, Chancellor, E. Laussic, Archdeacon. The Bishop, who was visibly affected, replied in a feeling and fatherly manner. He said he

Keough, V. G., 3.

Laussie, Arch-deacon.

The Bishop, who was visibly affected, replied in a feeling and fatherly manner. He said he could find no more fitting words than those of the beautiful antiphon, "O, gam bonum, ct jucundum habitare fratres inunum" (Oh, jucundum habitare fratres inunum" (Oh, jucundum habitare fratres inunum"). the beautiful astiphon, "O, quam bonum, et jucundum habitare fratres innum" (Ot, now good and how pleasant it is to see brothers dwelling together in unity). He thanked in the first place the Archbishop of Toronto and the neighboring clery of the dioceses of Toronto and London, as well as all his own priests, who were present for the honor given him in assisting at his festival and in honoring the memory of his predecessors. He sincerely thanked them for their prayers and good wishes, and assured them that he loved his priests, and as a proof of it he daily prayed for them at the Holy Sacrifice of the Mass. He also made a special memento for the souls of all the departed elergy of the diocese, hoping that in life and in death he would in turn have the benefit of the prayers of the clergy.

Without desiring to make comparisons, and with all respect for the Archbishop of Toronto, he would say that the exemplary priests of the diocese of Hamilton would compare favorably with those of any other dioces in the Dominion.

For the works accomplished as enumerated

diocese of Hamilton would compare favorably with those of any other diocese in the Dominion.

For the works accomplished as enumerated by them in their address he would claim no personal credit, all the merit being due, after the blessing of God, to the zeal and energy of the cleracy, and the generous co operation of their faithful people. His Lordship jokingly remarked that even Bishops had their faithful people. His Lordship jokingly remarked that even Bishops had their failings sometimes, but that so far he had discovered only one failing in the Archbishop of Toronto, and that was that His far he had discovered for the failing in the Archbishop of Toronto, and that was that His far he had transfer him to a higher some the failing of Hamilton from his below the ment to transfer him to a higher some the familion on secretof his attachment of the familion and he hoped that in the furner the relations would continue to be happy and harmonious, as they had always been in the past. He had great pleasure in presenting to the Archbishop in his own name and in the name of his priests their heartfelt congratulations on his promotion to the Metropolitan See, and he offered his and their best wishes for their success.

The Archbishop returned thanks for the prayers and good wishes so kindly expressed, and he said many complimentary things of the

ropolitan See, and he offered his and their best wishes for their success.

The Archbishop returned thanks for the prayers and good wishes so kindly expressed, and he said many complimentary things of the Bishop whom he had known so lone, and of the exemplary and zealous priests of the Diocese of Hamilton.

His Grace returned to Toronto last evening well pleased with his visit to Hamilton and with the friendly feeling which he found prevailing in the city among all classes of the community.

#### Memorial Windows Uncovered and Blessed by Archbishop O'Conner.

Blessed by Archbishop O'Conner.
Hamilton Spectator, May 15.

One of the most important and interesting celebrations in the history of the Roman Catholic diocese of Hamilton took place yesterday morning at St. Mary's cathedral. The interest of the occasion was six-fold; including, as it did, the uncovering and blessing of memorial tablets and windows; an address of congratulation to Bishop Dowling; His Lordship's reply; the honoring of Mgr. Mckvay by conferring on him the title of Vicar General, and a see non by Archbishop O Conner, of Toronto.

At 18:30, the hour set for the celebration of Mass, the large cathedral was crowded in

every part. Within the altar rails were a good many d'unitaries and clergy. There were Archoishop O'Connor, Toronto: Bishop Dowling; Vicar-General McCann, Toronto: Mgr. McEvay; Rev. Dr. Kilroy, of Stratford; Very Rev. Events, Stratford; Very Rev. D. Fennessy, C. R., Berlin; Rev. Father De Cantillon, Toronto: Rev. Chancellor Craven; Rev. Fathers Gehl, Formosa; J. P. Doherty, Arthur; O'Reilly, Hinchey, Brady, Dr. Walter, Holden and Mahoney, The assistants of the Archbishop were Vicar-General McCann and Dr. Kilroy.

In the congregation were a number of prominent clitzens, including Mayor Teetzel, Hon. J. M. Gibson, H. Carscallen, M.L.A., E. A. Colquhoun, M.L.A., Sheriff Middeton, Judge Monck, George E. Tuckett, Col. Moore and E. G. Barrow.

The impressive Pontifical High Mass was celebrated by Bishop Dowling, assisted by Very Rev. Father Marijon as assistant priest. Rev. Father Brady as deacon, Rev. Father Hinchey as sub-deacon, and Rev. Father Hinchey as sub-deacon, and Rev. Father Gehl and Fennessy as deacons-of-honor. The music throughout the Mass was finely rendered by the choir. Mgr. McEvay read the lessons.

BLESSING OF THE WINDOWS.

dered by the choir. Mgr. McEvay read the lessons.

Bishop Dowling then asked Archbishop O'Connor to bless the tablets and windows, and, as the Archbishop walked towards the front of the chancel, the curtains which covered the large transept windows were lowered, revealing beautiful stained glass windows. After blessing the various memorials, Archbishop O'Connor, followed by the priests in procession, walked round the cathedral and separately blessed the various memorial tablets and windows.

At the conclusion of the blessing, the members of the committee, representing the various churches and societies of the city, entered the chancel and stood before Bishop Dowling, and E. Furlong, on their benaff, read the following address to His Lordship;

"To the Right Rey, Thomas Joseph Dowling, Deserted Divisity, Rishop of Hamilton."

inhe chancel and stood before Bishop Dowling, and E. Furlong, on their behalf, read the following address to His Lordship:

"To the Right Rev. Thomas Joseph Dowling, Doctor of Divinity, Bishop of Hamilton: May it please Your Lordship:

"The laity of the cathedral parish of St. Mary's and the churches of Saint Patrick, Saint Lawrence and Saint Joseph, and the members of the several Catholic societies of the city of Hamilton, desire to approach Your Lordship, and congratulate you on this celebration of the twelfth anniversary of your consecration as a Bishop of the Holy Catholic Church, and the tenth anniversary of your installation as Bishop of the diocese of Hamilton. "The successor of three fillustrious and distinguished prelates. Your Lordship has well and worthly upheld the traditions of the diocese, and your able administration has resulted in the acceleration and onward progress of the Spiritual and material interests of the See of Hamilton.

"While the spiritual progress of the diocese is more particularly and properly within the purview of the right reverend, very reverend and reverend clergy, and moreover their knowledge extends over the wider field of the whole diocese, yet we hope that we may be permitted to recall the great advances made by the church in this city during Your Lordship's administration.

"Amortuary chappel has been built at the cemetery of the Holy Sepulchre. The church of St. Lawrence, in the northern part of the city, and Saint Joseph's church in the south-western district, have been erected and are filled by congregations of great zeal and piety, and served by devoted priests, while a splendid site has been purchased in the northeastern portion of the city for the erection of a new church in the near future.

"The older churches have likewise advanced and prospered. The Cathedral has had its exterior renovated, a winter chapel, hall and library provided, and we may, we hope, point dows which His Grace the Archoishop has blessed today.

"This latter work is not altogether to be attr

with justifiable pride to the magnificent windows which His Grace the Archbishop has blessed to-day.

"This latter work is not altogether to be attributed to the Cathedral parish, but to the contributions of your Lordship, and others, of memorial windows, and of the whole diocese of those in memory of your Lordship's predecessors. We think we can fairly ciaim we have now a cathedral which does credit as an ornament to the whole diocese, as well as the city of Hamilton. The handsome and new presbyteries of St. Mary's and of the Church of St. Lawrence afford ample accommodation to the resident and visiting clerky:

Lawrence afford ample accommodation to the resident and visiting clerky:

An owned to be successful to the control of the three new schools of St. Mary's, St. Thomas and St. Anne, and the extension of the Convent of Loretto, which have brought our educational facilities abreast of the times and provided means for the teaching and training of our Catholic children, unsurpassed in the Dominion.

"Your Lordship gave up your beautiful

Catholic children, unsurpassed in the Dominion.

"Your Lordship gave up your beautiful home for the founding of St. Joseph's hospital. It was enlarged by one very dear to you, and with this noble institution and the extension of St. Joseph's convent and Orphan Asylum and other charitable institutions, the diocese has now a very complete system for caring for the orphan, the aged, the sick, the infirm and those incapable of providing for themselves, which calls for the admiration of all who knew them.

"We do not wish to weary your Lordship with a recapitulation of the many good works wrought in the diocese during the past ten years, but content ourselves with the few instances we mention.

rears, but content oursers on stances we mention. "We ask Your Lordship to tender to His Grace, the Archbishop of Toronto, our hearty the history on his recent elevation to that

on the work of our Divine Master. We promise Your Lordship to carry out your wishes in the future, as we have endeavored to do in the past; and we hope and pray that you may be long spared to rule over us and to encourage us in the difficult work in which we are engaged.

We ask Your Lordship to present our heart lest congratulations to His Grace the Archishop of Toronto. We are grateful to him for coming here to honor our bishop in this celebration, and we feel confident that His Grace will be equal to the great work which our Holy Father has imposed upon him.

Signed, on behalf of the priests of the diocese the L. Heenan, V. G., F. P. McEvay, V. G., J. Keough, V. G.; J. J. Craven, Chancellor, E. I. Heenan, V. G., F. P. McEvay, V. G., J. Keough, Arch-deacon.

The Bishop, who was visibly affected, replied in a feeling and fatherly manner. He said he in a feeling and fatherly manner.

3. A. At the conclusion of the reading of the ad-tress the members of the committee were in-tividually presented to Bishop Dowling and Archbishop O'Connor and received their bless-nus.

dividually presented to Bisnop Dowling and Archbishop O'Connor and received their blessings.

BISHOP DOWLING'S REPLY.

Bishop Dowling then replied in a feeling and impressive manner to the address, speaking as follows:

"My Dear Friends—I thank you most sincerely for your congratulations on the celebration of my tenth anniversary amongst you, but especially for the prayers and good wishes on my behalf appropriate of the prayers and good wishes on my behalf appropriate of the prayers and good wishes on the prayer of the prayers and good with a prayer of the prayers of the prayers of the prayers of the prayers of the good with the good wit

societies of the parist, to indust not the main but the office entrusted to me (notwithstanding my unworthness), as a Bishop of the Catholic Church, as the fourth Bishop of Hamilton. The tenth anniversary of the installation of a prelate is an event in the history of a diocese, and I heartily concur in the haudable manner in which you are celebrating that event.

"My consecration before this altar recalls some sad and some joyful remembrances. All the Bishops and the Archbishops who took part in it have passed away—all within that short space of time. It shows me time is passing away, and it is alesson to me. When I was a boy there was a clock in the gallery yonder and the control of the

that we have accomplished we can truly say. This is the Lord's doing, and it is wonderful in our eyes.

"The works that you have been pleased to enumerate as undertaken during the present administration, especially the churches, schools and hospital were all works of necessity to meet the increasing wants of our people—to make provision for the education of the children and for the protection and comfort of the sged and flicted. It is true that the outlay has been very large and the debts increased considerable, but with the help of God, and your generation, the debts are dain maniferable, but with the help of God, and your generation of the children and for the work of the work of the control of the protection, the debts are dain in the control of the control

"I thank all the benefactors of the cathe rresence of Jeens Christ, should be so beautiful and attractive as to gladden the heartiful and attractive as to gladden the heartiful and prophet. It have loved O Lord, the beauty of Thy house and the place where Thy giory levelleth.

the worshipper and make him exclaim with the prophet. 'I have loved O Lord, the beauty of Thy house and the place where Thy giory dwelleth.'

"Here we have pictured to us the patron of the church, the Immaculate Conception, the vision as it were of the prophet, who saw her in spirit ascending the clouds, when he cried. 'Who is she that cometh forth from the desert bright as the sun, fair as the moon, terrible as an army in array of battle?' Here we have the patron of music, St. Cecilia, surrounded by ad miring angels, and here we have fifteen new windows, illustrating the fifteen mysteries of the rosary, that is, lifteen scenes in the life of our Lord and His blessed mother; five joyful, five sorrowful and five giorious."

His Lordship went on to describe, in detail, the subjects depicted in the various windows, and continued: "May the contemplation of these mysteries lift our minds and hearts in gratitude to God, who so loved the world as to give His only begotten Son for our salvation, and may the contemplation of the joys and sorrows and glories of that Son lead us to love and serve Him more faithfully here, that we may all look forward with hope to a happy and glorious resurrection."

"I am HOSORS FOR MOR. M'EVAN."

"I am I HOSORS FOR MOR. M'EVAN."

"I am I do so most heartily. As your old companion and friend, I pray that you may be long spared to adorn the office."

Turning to the congregation. Bishop Dowling went on to say that he took the occasion to reward a priest—Mgr. McEvay—who had ever been a faithful servant of God, by creating him Vicar-General of the diocese of Hamilton; and he handed the new Vicar-General before.

SERMON BY THE ARCHBISHOP.

Next came the sermon, preached by Archbishop O'Connor. Standing before the chancel ralls, with staff in hand, His Grace delivered an earnest and powerful discourse, founded on the words: "I have loved the beauty of Thy house and the place where Thy glory dwelleth." (Psalms xxvi., 8.) Before speaking to the text, His Grace expressed his great gratification in

great gratineation in being allowed to share in the joys of the festival. It was no small honor to have reigned over a diocese ten years, and that wisely possessing the good will of the people, as had Bishop Dowling. He thanked the committee for the words of congratulation; they were always pleasant to receive and he would strive to do the duties placed on him as faithfully as he could.

Turning to the theme of the text, the Archbishop said the priests who were careful about their own sanctity were careful about their own sanctity were careful about their own sanctity were careful about the beauty of the Church. The Bishop had given a noble example in endeavoring to turther beautify God's house. There was to be seen a practical illustration of his desire to add to the Church's beauty and God's glory. In erecting a window in memory of his parents, Bishop Dowling had set a noble example and had fulfilled his duty to his parents, In thus beautifying the church the Bishop had further given an expression of fraternal and paternal love, as that of a father to his children. The beautifying the church was a living lesson of the religion that Christtaught.

All these things, the Archbishop wenton, had much more in them than was supposed. To build churches and beautify them was more meritorious than to care for the orphan and the poor and to pray for the dead. To do the latter things showed a love for them, but to do the former was to show love to God. God must always be first recognized as the Creator, the Redeemer, and the glory of God. According to the Church's teaching there was the dwelling-place of Jesus Christ; He was present, although He was seen only by the eyes of faith, To manifest His glory, it was the duty of the faithful to build altars and beautify the church. It was said God did not need these things. This was true. God did not need the creator us

To manifest His glory, it was the duty of the faithful to build altars and beautify the church.

It was said God did not need these things. This was true. God did not need to create us or the angels; but God was good and generous, and Hesaw fit to create us and all around us. This required an acknowledgment from us, and man felt the need of it. Another reason why there should be beauty was the church was not only the house of God, but it was the people's house, the common home of all. It seemed now as if the corporal works of mercy were the only one to be wrought, but the spiritual were higher and more needed.

In conclusion His Grace said it was the duty of the faithful to build three tablets—the material tablet, the spiritual tablet, and so labor as to reach the eternal tablet. He thought the most complete mansion in God's house in eternity would be the reward of those who had erected worthy houses of God on earth.

At the close of the ceremony Archbishop O'Connor received a number of the visiting citizens in the sacristy, the introductions being made by Bishop Dowling and Col. Moore.

DISCRIPTION OF THE WINDOWS.

Commencing at the south end of the cathedral and on the west side of the chancel, near St. Joseph's altar, the windows are as follows?

First—Subject: The Annunciation, donated by the married men of St. Mary's cathedral, 1880.

by the married men of St. Mary's cathedral, 1899.

Second — The Visitation, donated by the single men, 1899.

Third—Large transept window, representing The Birth of Christ and The Presentation in the Temple. Under the first part is an inscription relating to Bishop Farrel, and under the second an inscription referring to Bishop Crimon, both of whom are buried beneath. Beneath the windows are erected tablets to each of the above Bishops, and also one to Rev. Father Kelly.

Fourth — The Finding of Our Lord in the Temple, donated by St. Mary's Cathedral Aliar Society of 1898.

Fifth—The Immaculate Conception, donated by Kight Rev. T. J. Dowling, Bishop of Hamilton in memory of his mother.

Sixth—The Agony by the Garden, donated by Right Rev. T. J. Dowling, in memory of his Report of the Second Secon

Right Rev. T. J. Dowling, in memory of his father.
Seventh—The Scourging of Our Lord at the Pillar, aonated by Mrs. Mary Jones.
Eight—The Crowning of Our Lord with Taorns, donated by John and Nicholas Bucke, in memory of their mother.

Ninth—The Carrying of the Cross, donated by Thomas Mooney, who died at Ayton, Ont. Tenth—The Crucifixion, donated by Mrs. Catherine Bullivan, in memory of her son

Patrick
Eleventh—St. Cecilia, donated by Mrs. Anna
O'Brien and her daughter Josephine, in
memory of Donald J. O'Brien, the famous memory of Donald J. O'Brien, the famous organist. Twelfth—The Resurrection, donated by the Harris family, in memory of their father and

Harris family, in memory of their father and mother.

Thirteenth—Large transept window, representing The Ascension of Our Lord and The Descent of the Holy Ghost. Under the first part the inscription refers to Bishop Carberry, and at the bottom is an inscription relating to the consecration and installation of Bishop Dowling. Two magnificent tablets are placed under the window; on one is left space to inscribe the death of Bishop Dowling. The windows and tablets in honer of the Bishops were donated by the present Bishop, the clergy, the religious communities, and the faithful laily of the diocese.

Fourteenth—The Assumption, donated by the

Fifteenth — The Coronation, donated by homas and Mrs. Walsh, in memory of their Thomas and Mrs. Walsh, in memory of their son Michael. The fifteen mysteries of the Rosary are represented in simple was the partness of the sentent in the mindows. The patroness of the immaculate Conception, and the patroness of nusic in the window of St. Cecilia. There are also flour smaller windows, representing the four evangelists. Matthew, Mark, Luke and John, donated by Vicar General McEvay and Rev. Fathers Holden, Mahoney and Hinchey.

Hinchey.
The windows are the work of Munich artists, the glass used being English antique.
Grand Musical Vespers.

ists, the glass used being English antique.

Grand Musical Vespers.

At the musical Vespers Bishop Dowling officiated, assisted by Rev. Fathers Fennessy and Gehl. Archbishop O'Connor was present, his assistant priests being Vicar-General Mc Cann and Rev. Dr. Kilroy. Rev. Father Marijon was celebrant at Vespers, assisted by Rev. Father Hoiden and Dr. Walter.

The music was particularly fine, consisting of "Est's Vespers," "Ave Verum" (Millard), James O'Brien; "Magnificat" (Lambillottle); "O Jesu" (Mozart), J. F. Egan; "Regina Cocli;" "Salutaris" (Bisel), F. A. Flugiano: "Tantum Ergo" (Silas), and "Divine Praises," under the direction of Oscar Hiscott.

Vicar-General McCann, of Toronto, preached an eloquent sermon on the theme of devotion to the Virgin Mary.

Yesterday was the tenth anniversary of the installation of the Right Rev. Dr. Dowling as Bishop of Hamilton. Herald (Editorial).

Yesterday was the tenth anniversary of the installation of the Right Rev. Dr. Dowling as Bishop of Hamilton, and the anniversary was celebrated by the blessing of the beautiful new stained glass windows in St. Mary's Cathedral, It was a happy and important day for the Roman Catholics of Hamilton. Protestants also can heartily rejoice with them. Bishop Dowling is a prelate of broad mind and large heart, and his friends and admirers in this diocese are by no means to be found only in his own Church. His Lordship has chosen to celebrate the tenth anniversary of his installation by decorating the house of God, but the beautiful pictured windows which have been placed in the cathedral may be also regarded as a con-

patience and cheerfulness buoyed up his friends with the hope that health and strength would return—but it was not to be. Since his sister's death, two short months ago, it was plain that, notwithstanding all the ministrations of kind and loving friends, and the attention of the best attainable physicians, he was failing, slowly but surely. Surrounded by his sorrowing mother, brother and sisters, he passed quietly away on Tuesday, April 25, at 7:30 a. m. He was conscious to the end and accepted death as a Christian should, bowing to the will of his Maker meekly and with resignation. The silver lining relieves the cloud of its sombre shade, and we rejoice in a way that another soul is near its reward.

Nodeath in recent years has caused the widespread regret that is felt at Mr. Stapleton's removal from our midst, in his early manhood. He was loved and honored by all who knew him and every one with whom he came in contact had for him the greatest respect and utmost confidence in him for his integrity and faithfulness. Quiet, obliging and just, his duly always faithfully performed, we honor his memory as we did himself in life.

The funeral, which was largely attended by Catholics and Protestants, proceeded on Thursday morning to St. Phillp's charch, where Requiem Mass was chanted by Father Gnam, the faithful pastor, after which itled to the family burying ground of Corunna, where all that was mortal of a true friend, a dutiful son and a loving brother was laid to rest by the side of his tather and sister.

Father Mugan of Corunna, met the cortege and performed the last sad rites. The remains were carried by six cousins of the deceased.

Much sympathy is felt for the sorrowing mother, sisters and prother. Was laid to rest by the side of his tather and sister.

DENIS O'NEIL, KINGSBRIDGE.

It is with feelings of sincere regret that we anounce the departure from our midst, of one work by by key side of his land and only a content of the deceased.

May all the readers in their charity murmur a fervent Requiescat in pace? A Friend.

DENIS O'NEIL, KINGSBRIDGE.

It is with feelings of sincere regret that we announce the departure from our midst of one who, by his amiable and edifying manner and disposition had earned the respect and goodwill of all who knew him — in the person of Denis O'Neil, son of John O'Neil and Catherine Brady, who, many years ago, bid farewell to their dear green 1sle and settled in this section, building a home out of the wilderness, where they remained until their death.

Deceased was also a brother of the late John O'Neil, of whom it was our painful duty to announce, a few months ago, the sad accident he met at Fort Steel, British Columbia, which resulted in death; taking place at the Sisters' hospital of St. Eugene's Mission, after receiving the last sacraments and consolations of Holy Church.

Among the and adorned the life of our young friend was a surpained the life of our young friend was the surpained of the property of the property of the lungs, from which he never regained his usual strength, despite all that medical aid, and the kindest attention could do, and during the last months of his illness, being conscious of the fact that his case was hopeless, he bore his suffering with heroic patience, realizing, in a true Christian spirit, the special favors and mercy of Almighty God to those who are allowed time to suffer and prepare the soul for its last perilous journey. After being fortified by the last rites of hely Church he gave up his soul to his Redeemer on the morning of the lith inst.

His surviving four brothers and sister, namely, Patrick, William, Richard, Thomas and Bridget have the sympathy of the community in their sad bereavement—especially the latter two, who for months, spent day and night carring and comforting their beloved one.

The funeral, which was largely attended (the pall-bearers being Timothy McCarthy,

Michael and James J. Dalton, John Hussey, Michael and Joseph Dincen), took place on the 17th, and proceeded from the old homestead to St. Joseph's church, Kingsbridge, where Requiem High Mass was celebrated by Rev. N. J. Dixon, P. P., who at the conclusion, gave a sermon appropriate to the occasion and spoke in laudable terms of the many virtuous qualities of deceased.

His remains were interred in St. Joseph's cometery. May his soul rest in peace!

Mis. P. B. Flavagga, M. Mayore.

MRS. P. B. FLANAGAN, HANOVER. MRS. P. B. FLANAGAN, HANOVER.
Died, at Hanover, on May 17, Mrs P. B. Flanagan, in her fifty-fourth year. She was the third daughter of the late Timothy Donohoe, and was born in Centreville, near Kineston.
Her home was in this city for a number of years and she was married here. Four daughters and two sons were at her bedside when she died, also her two sisters, Mrs. John Brennan and Mrs. Ed. Brennan. The burial took place at Carlsruhe, where Rev. Father Wey celebrated High Mass for the repose of her soul. May her soul rest in peace!

MISS LIZZIE JORDAN, LA SALETTE, ONT.

Wey celebrated High Mass for the repose of her soul. May her soul rest in peace!

Miss Lizzie Jordan, La Salette, Ont.
On last Saturday evening at 6 o'clock, Miss Lizzie Jordan departed this life, at the residence of her widowed mother, in the Township of Windham. Miss Jordan had been a patient sufferer for many years, but not until the last few months did her malady assume a serious aspect. Everything that tender care and medical skill could do to prolong her life was done, Fut in vain.

Her funeral took place on Monday morning to the Carholie Church, La Salette, where Requiem High Mass was celebrated by Rev. P. Corceran, P. P. The pastor, in addressing the people after Mass, spoke in high terms of the edifying life of the deceased young lady, of her lively faith, her sincere piety and her exemplary works. He referred to the great interest she took in beautifying the house of God and adorning the altar. For two years she was secretary of the Ladies' Altar Society, and worked diligently and faithfully for its success. God has His saints in every condition of life otherwise the gospel would not be a success, and in such lives as Miss Jordan's the beauties of Christianity are illustrated.

Her bereaved relatives have the sincere sympathy of the community in her sai and early death. R. I. P.

### MARKET REPORTS.

LONDON.

MARKET REPORTS.

The second of the second of

### THE DOCTORS PUZZLED. The Peculiar Case of a Nova Scotian

THE TROUBLE BEGAN IN A SWELLING OF THE BI TOE WHICH SPREAD TO ALL PARTS OF THE BIODY—DOCTORS COULD NOT ACCOUNT FOR THE TROUBLE, AND THEIR TREATMENT DID HER NO GOOD.

From the New Glasgow Enterprise.

From the New Glasgow Enterprise.

Loch Broom is a picturesque farming hamlet situated about three miles from the town of Picton. N. S. In this hamlet, in a cety farmhouse live Mr. and Mrs. Hector McKinnon. Ac wy years ago Mrs. McKinnon was taken with a disease that puzzled several doctors what attended her. It was generally known that Mrs. McKinnon owed her ultimate recovery to good health to the use of Dr. Williams' Pink Pills for Pale People, and a reporter of the Enterprise being in the neighborhood called upon the lady and asked her if she had any objections to relating the particulars of her illness and cure.

Pills for Pale People, and a reporter of the Enterprise being in the neighborhood called upon the lady and asked her if she had any objections to relating the particulars of her illness and cure.

"Indeed I have not," replied Mrs. McKinnon, "I think that those who are cured owe it to the medicine that brings them back to health, always to say a good word for it. My troubic apparently had an insignificant starting point. It came on with a swelling in the big toe, accompanied by intense pain. Gradually the swelling extended to my limbs and then to my whole body, accompanied by pain which made my life a burden. A doctor was called in, but he did not help me. Then another and another, until I had four different medical men to see me, one of them, he most skilled physicians in the province. Yet my case seemed to puzzle every one of them, and none of them gave me more than the merest temporary relief. One doctor said the trouble was inflammation of the bone. Another said it was aggravated scalicia and gout. The other two sides of the said of the same and the same province were more than the merest temporary relief. One doctor said the trouble was inflammation of the bone. Another said it was aggravated scalicia and gout. The other two saids of the same province were the same got so low and weak that I could not it. And yet here I am to-day as well as ever I was in my life. While I was at the lowest a minister called to see me and asked why I did not try red, while I was at the lowest a minister called to see me and asked why I did not try Dr. Williams' Pink Pills. I had tried so many remedies and had spent so many dollars in medicine that I hardly thought it worth while to experiment any more. However, I was persuaded to try them, and after using a few boxes there was some improvement. By the time I had used a dozen boxes I had left my bed and was able to move around, and after a few more boxes I was again perfectly well, and able to do all the work that falls to the lot of a farmer's wife. All this I owe to Dr. Will

Eggs are steady; fresh eggs are selling at 11 to 11ic, while No. 2 are worth 9 to 9ic. Latest Live Stock Markets.

TORONTO.

Toronto, June 1.— The demand for excattle is easy, but prices range from \$1.75 per cwt. for loads of heavy shippers, and \$4.25 to \$4.65 per cwt for light stuff. choice selections a shade over \$5 was occally baid. choice selections a shade over \$5 was occasionally paid.

Butchers' cattle are strong in price, but with no rushing demand. For loads of choice stuff the prices range from \$4.20 to \$4.60 per cwt, (when mixed with light shippers): medium cattle are worth from \$3.80 to \$4.10 per cwt, and inferior sold at from \$3.75 down to \$3.30 per cwt.

per cwt.

We had a good enquiry for stockers, and a fair supply. Good stocks are worth from \$4 to We had a good enquiry for stockers, and a fair supply. Good stocks are worth from \$1.0 \$4.25 per cwt.
Feeders are wanted at from \$4.25 to \$4.00 for really prime stuff.
Milkers will sell at from \$25 to \$50 each, the latter figure only for choice cows.
Prime shipping bulls are worth from \$3.75 to \$4.25 per cwt.; light bulls fetch from \$3.25 to \$3.50 per cwt.
Good sheep are worth from \$3.50 to \$4 per cwt.

cwt.
Yearlings fetch from \$5.00 to \$5.50 per cwt.
Spring lambs sell for from \$2.00 to \$4.50 each.
Some good veal calves are badly wanted, and will sell up to \$10 each. Prices to day were between \$2 to \$5 each for the unsatisfactory stuff.
We had a good run of hogs this morning, but there is no change in prices. For choice selections of the selection of the sele

hogs will not sell.

EAST BUFFALO.

East Buffalo, N. Y., June 1. — Cautle — T.

offerings were 21 loads of Canada stockers.)

which there was a fair demand at good, strock

which there was a fair demand at good, strock

terday—\$6.50 to \$6.55. there being only a fell

head on sale. Sheep and lambs—The offering

lambs, choice to extra, \$6.35 to \$6.50; good

choice, \$6.60 to \$6.35; common to fair, \$5.50;

\$5.75; sheep, choice to extra, \$5.25 to \$5.50;

good to choice, \$5 to \$5.25; common to fair, \$5.30;

\$3.25 to \$1.50; there were several loads ove

on the close. Hogs—Trade was steady at yes

terday's prices, with 22 loads on sale; heavy

pigs, \$3.80 to \$5.52; roughs, \$3.20 to \$5.40;

stags, \$2.50 to \$2.55;

roughs, \$3.25 to \$5.25;

stags, \$2.50 to \$2.57;

roughs, \$3.25 to \$5.40;

# FAMILY BIBLE

A Year's Subscription and a Family Bible for Five Dollars.

For the sum of \$5.00 we will mail to any address—charges for carriage prepaid—a Family Bible (large \$12e) 10x12x3, bound in cloth, gift edges splendidly illustrated throughout with pictures of the Ecce Homo. Mater Dolorosa, The Crucifixion, The Biessed Virgin With the Carnation, Cedars of Lebanon, The Sistine Madonna, Jerusalem at Present from Chivet, Sidon, Marriage of Joseph and Mary, St. John the Baptist. Bastlica of St. Agnes Home. An Angel Appears to Zachary, The Annunctation, Bearing First Fluits to Jerusalem, The Cedron, Harvest in Palestine, Adoration of the Magi, Michael the Archangel. The Jordan Below tie Sea of Galilee, On the Road to Belliebem. The Birth of Jesus Announced with Shephards, and the Sea of Galilee, On the Road to Belliebem. The Sea of Galilee, On the Callee, Rains of Capheron, Charles of Capheron, Charles of the Church of Santa Maria Novello (France). Interior of St. Peters (Rome), Luterior of the Chapel of the Angel-Church of the Holy Sepulchere, Our Lord With Mary and Martha, Cathedral of Alby (France), Basilica Church of St. John Laterian (Rome, Our Lord Bearing His Cross. The Cathedral of Coutances (France), The Crucifixion, Mary Magdalen, Interior Church of St. Madeleine (Paris), Portice de la Gioria—Cathedral of Soutances (France), The Crucifixion, Mary Magdalen, Interior Church of St. Madeleine (Paris), Portice de la Gioria—Cathedral of Santiago, etc., etc. Cioth binding, Weight, nine pounds. This edition contains ALL THE ANNOTATION OF THE RIGHT REV. R. CHALLONER, D. D., together with much other valuable illustrative and explanatory matter, prepared expressly under the sanction of Right Rev. James F. Wood, Archbishop of Philadelphia, Jt the Rev. Ignatius F. Horstmann, D. D., Late Professor of Philosophy and Liturgy in the theological Seminary of St. Charles Borremeo. Philadelphia il 1: 1 is a retritt of an edition For the sum of \$5.00 we will mail to any ad-Rev. Ignatius F. Horstmann, D. D. Late Professor of Philosophy and Liturgy in the theological Seminary of St. Charles Borremo, Philadelphia. It is a rewint of an edition published with the approbation of nearly all the members of the American Hierarchy several years ago. Archibishop Ryan, of Philadelphia, cordially renews the approbation given by his predecessor to this edition of the Holy Bible.

Send \$5\$ in money, or express order, or in a registered letter, and you will receive the book by express, charges for carriage prepaid, and be CREDITED WITH A YEAR S SUBSCRIPTON TO THE CATHOLIC RECORD.

Address: THOS. COFFEY, CATHOLIC RECORD.

DOVC: AND ONLY CANADA

BOYS' AND GIRLS' ANNUAL

FOR 1899.

THIS BEAUTIFUL AND VERY ENTERtaining little Annual for 1889 contains
something to interest all boys and girls, and as
it costs only the small sum of FIVE CENTS:
is within the reach of all. The frontispiece is
very nice illustration of St. Anthony proving
by a public miracle the Real Presence of Jess
in the Biessed Sacasanent:—The King of the
Precipice (illustrated); How Jack Hildreth
Freed Winneton from the Comanches, by Marion Ames Taggart, author of The Blissylvania
Post Cffice; Three Girls and Especially One,
By Branscome River, etc., etc.; Fast Aslee,
By Branscome River, etc., etc.; Fast Aslee, Post Cffice; Three Girls and Especially One, By Branscome River, etc., etc.; Fast Asleen (illustration); Past Mending (illustration); Mary, Queen of Heaven (illustration); You're Out (illustration); Playing with Kitry (illustration); Stolen Fruit (illustration); An Army of Two: A True Story: Our Blessed Mother and the Divine Infant (illustration). This little Annual has also an abundance of games, tricks and puzzles—The Magic Dart, Shadows in Disguise, The Impossible Cat, Fire, The Inverted Glass. A Home Telephone, To Preserve Flowers, Another Way To Keep a Bouquet Fresh; as well as splendir eccipes for Home-made candy. Altogether it is one of the nices! little books that weknow of, for the price—five cents, Orders mailed at one on receipt of price. Address:

Thos. Coffey, CATHOLIC RECORD Office, London, Ont.

DR. CLAUDE BROWN, DENTIST. HONOR Graduate Toronto University. Graduate Philadelphia Dental College. 189 Dundas st. Phone 1381.

ALLAN LINE Royal Mail Steamship Company.

Established 1852.
Thirty two Steamers, aggregating 120,600 tons. Bullding – Tunisian, 10,000 tons; Bavarian, 10,000 tons. Twin screws. Montreal. Quebec and Liverpool. Royal Mail Service.

CALLING AT LONDONDERRY. CALLING AT LONDONDERRY.
From
Liverpool. Steamer. Montreal.
15 June. ... Tainut ... ... 27 May 2 July
22 June. ... Laurentian ... 3 Juny 8 July
29 June ... Numistan ... 10 June 15 July
6 July Californian ... 17 June 20 July
6 July ... Californian ... 17 June 20 July
7 July ... Partislan ... ... 27 July 24 Aug.
13 July ... Partislan ... ... 27 July 24 Aug.
17 July ... Bavarian ... 10 Aug. 7 Sept.
RATES OF PASSAGE.
Canix - Sto and upwards. A reduction of 10 per cent. is allowed on return tickets, except on the lowest rate.
Stopes courted by the proposition of the conderry, sand conderry, including every requisite for the voyage, 829-30.
Ity Parisian and Californian, 529-30. Cape Town, South

New York to Glasgow, calling at Londonderry.

| New York WANTED, OPENING, GROUERY, VIL-lage vicinity, largely Catholic, or house, few acres, cheap. Rewarded, "Advertiser," CATHOLIC RECORD, London. 1075-1 INFORMATION WANTED.

INFORMATION OF THE CHILDREN OF Dennis Caull (deceased), or of his sister, will be thankfully received by Rev. Thos. J. Purcell, Coeur D'Alene. Idaho, U. S. 1070-5.

C: M. B. A.—Branch No. 4, London,
Meets on the 2nd and 4th Thursday of
every month, at 8 o'clock, at their hall
Albion Block, Bichmond Street. James P

CLARKE & SMITH, Undertakers and Embalmers Open Sight and Day. Telephone 586.

VOLUME XXI.

The Catholic Record. The wre

London, Saturday, June 10, 1899. FREDERIC'S DOUBTFUL COM- whiskey, PLIMENT.

An exchange, referring to the death of a priest of Albany, states that he ment th was an intimate friend of Harold drama Frederic, who was, as our readers will remember, done to death by Christian Scientists. Frederic, it appears, was, when poor and friendless, assisted by the clergyman: and in return for this kindness gave us the Damnation of Therean Ware, a character sketch of his priestly benefactor. Rather a poor compliment to the priest. The priest limned in that novel was evolved from the sickly imagination of Frederic.

There is not in the whole range of American fiction a more hideous trav-but be esty on the priesthood than that given "There by Frederic, and we are, to say the faction, least, astonished to hear that it was definite, based on a living character, and not in the crude ideas of the novelist.

A CONTEMPORARY AND THE Catholic WAR.

The Catholic Standard and Times of require Philadelphia has been from the very be. to meet ginning of the present war for Human- men. ity a fearless opponent of the policy of ter of G expansion. It does not hesitate to say destiny that war in the Phillipines is as in- It tells famous in origin as it is in its methods worship of procedure. It pays its compliments to the weak- be miss

kneed invertebrate President, domin. alone ca ated by commercial pirates. We do ever thi not know what political tenets are held by our contemporary, but the in. dignant words will be endorsed by is quite every man who has any respect for authorit justice. That "wholesale con- That flagration and wholesale pillage pre. authorit vail over all the areas embraced in the has no zone of hostilities" are facts that re- offsprin ceive abundant attestation from volun. ate age teers serving in the islands. The fear but the less words of the Standard and Times, Emotion despite the jingoism of a "shameless had a co and hireling press," are proof enough tury a that the editor believes in his giving which his readers the truth, and not vapid nature, effusions anent "our great and glorious successes in the far East."

CATHOLIC BOOKS TOO EX-PENSIVE.

"Has the Catholic Author a Reading Public " was the topic of discussion A Bi at a recent meeting of the Catholic Writers' Guild. We believe that any writer who is convinced that conscientious work is the best guarantee of success will receive a hearing. "Es- tion. ards " are cases in point. One thing, infer t however, that prevents a wider circulation of Catholic books, is their exorbitant price. Books of instruction, such as Faith of Our Fathers, are denied admittance to many households damer because the publishers imagine that one must be willing to pay two prices enjoye

Father Finn's works are altogether forms too expensive for the ordinary individual. The publisher allows a very people liberal discount, but even then the tions price is higher than that demanded for works such as Henly's. We are pleased, and so however, to point out an exception, that I namely, in the charming collection of Father O'Neil's poems, which can be it, an purchased for the very moderate sum destre of 85 cents.

THE STAGE IRISHMAN.

Mr. W. B. Yeats, the litterateur, has rathe discovered that the portrayal of Irish power character, as set forth in his drama, to th does not meet with unqualified appro- ages val. Cardinal Logue has denounced, and the critics who failed to find in the lieve central character of the play, the lady "op who renounces her faith, a representa- to co tive type of Irish character, have per- mind suaded Mr. Yeats that his vocation is Holn not that of the playwright.

The existence of the stage Irishman cont has been due to the indifference of old, Irishmen. They have given their blus patronage to the drama that carica- tion tured people of their race, and theatri- H cal managers have been obliging that enough to gratify this artistic taste. nied We have heard more than once the the semi-intoxicated stage Irishman, with do r his maudlin song and grotesque antics, sum applauded to the echo by those who read had; Milesian blood in their veins. our

contemp of consu lent live as exam If the stage Iri

"THE

rector o Cambrid "The W his reas From

ject. U ing sub as it is thing ju

usages

" Whe of coun and ov vivalis very g eventu

Our

should

Cathol erty th ious r tury. but to mony Bef

libert cepte

Ou the r