

THE REASONABLENESS OF THE CEREMONIES OF THE CATHOLIC CHURCH.

BY REV. J. J. BURKE.

"The priest shall be vested with the tunic." (Leviticus vi, 10.)

"And he made of violet and purple, scarlet and fine linen, the vestments for Aaron to wear when he ministered in the holy places, as the Lord commanded Moses." (Exodus xxix, 1.)

"In every place there is sacrifice and there is offered to My Name a clean offering." (Malachi i, 11.)

"And another angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer the prayers of all saints upon the golden altar, which is before the throne of God." (Apocalypse, or Revelation, viii., 3.)

The Catholic Church in the celebration of Mass and in the administration of the sacraments employs certain forms and rites. These are called ceremonies. By these ceremonies the Church wishes to appeal to the heart as well as to the intellect, and to impress the faithful with sentiments of faith and piety.

What is more capable of raising the heart and mind of man to God than a priest celebrating Mass? What more inspiring than some of our sacred music?

How beneficial and how lasting the impression formed by the ceremonies of the Church, the following incident will show:

One of our missionaries once went to visit a tribe of Indians who had been deprived of a priest for nearly half a century. After travelling through the forest for some days he came near their village.

It was Sunday morning. Suddenly the silence was broken by a number of voices in unison. He stopped to listen. To his great astonishment he distinguished the music of a Mass, and of Catholic hymns well known to him.

What could be more touching than this simple, savage people endeavoring to celebrate the Lord's Day as they had been taught by the priest fifty years before! What more elevating than those sacred songs—the "Stabat Mater," the "O Salutaris," or the "Te Deum"—uttered by pious lips and resounding through the forest primeval! What better evidence could we have of the beneficial effects of our ceremonies in raising the heart to God!

And yet few things connected with our holy religion have been more frequently subjected to ridicule than her ceremonies. People scoff at them, laugh at and unreasonably. Those people do not stop to consider that by doing so they, themselves, are acting most unreasonably. For no reasonable person, no judge, will condemn another without hearing both sides of the question.

These wiseacres, however, flatter themselves that they know all about the Catholic Church and her ceremonies without hearing her side of the case. Hence the misapprehensions and misrepresentations regarding her that exist among well-meaning people.

If people would but learn to speak about that which they know and understand; if they would accord to the Catholic Church the same treatment as to other institutions; if they would examine both sides of the question before criticising and ridiculing her teachings and her ceremonies; if they would but treat her with that openness, that fairness, that candor, that honesty characteristic of the American citizen when dealing with other questions—what a vast amount of ignorance, of prejudice, of sin would be avoided!

We claim that ceremonies used in the worship of God are reasonable, because they were sanctioned by God in the Old Testament and by Jesus Christ and His apostles in the New Law.

I. The angels are pure spirits. They have no body. Consequently the worship they render God is spiritual, interior.

The heavenly bodies are not spiritual, but entirely material substances. They render God a sort of external worship according to the words of the prophet Daniel, "Sun and moon bless the Lord, stars of heaven bless the Lord. Praise and exalt Him forever." Man has a soul, a spiritual substance similar to the angels; and a body, a material substance similar to the heavenly bodies. He should, therefore, honor God by the twofold form of worship, interior and exterior.

"God is a spirit; and they that adore Him must adore Him in spirit and in truth." (John iv., 24.)

From these words of the beloved disciple we are not to conclude that interior worship is prescribed as the only essential, and exterior worship commended. True piety must manifest itself externally. Man naturally manifests his feelings by outward signs and ceremonies.

The Catholic Church recognizes that man has a heart to be moved as well as an intellect to be enlightened. She enlightens the intellect by her good books, sermons, etc.; and she moves the heart by the grandeur of her ceremonies.

If any one doubts that God considers ceremonies necessary to divine worship, let him read the books of Leviticus and Exodus. Almost the whole of these books treats of the rites and ceremonies used by the then chosen people of God in their public worship.

The 26th, 27th and 28th chapters of Exodus prescribe the form of the tabernacle and its appurtenances; the size of the altar and the oil for the lamps; the holy vestments which Aaron and his sons were to wear during the performance of the public ceremonies. The book of Leviticus treats more particularly of the sacrifices, rites and ceremonies of the priests and Levites. "And the Lord called Moses, and spoke to him from the tabernacle of the

testimony, saying: Speak to the children of Israel, and thou shalt say to them: The man among you that shall offer to the Lord a sacrifice of oxen and sheep, if his offering be a holocaust and of the herd, he shall offer a male, without blemish, at the door of the tabernacle of the testimony, to make the Lord favorable to him. And he shall put his hand upon the head of the victim, and it shall be acceptable and help to his expiation." (Leviticus i, 1 et seq.)

After enumerating all the sacrifices and ceremonies, the sacred writer closes the book of Leviticus with the words: "These are the precepts which the Lord commanded Moses for the children of Israel in Mount Sinai," thus showing that He considers ceremonies necessary to divine worship.

The religion instituted by Our Lord and Saviour Jesus Christ is more spiritual than that of the Old Law. Nevertheless He did not discard ceremonies. He accompanied all His religious acts by ceremonies. In the Garden of Gethsemani He fell upon His knees in humble supplication. He went in procession to Jerusalem preceded by a great multitude strewing palm-branches on the road and singing, "Hosanna to the Son of David." Before He cured the deaf and dumb man, He put His fingers into his ears and touched his tongue with spittle, and looking up to heaven He groaned and said, "Ephpheta," which is, "Be thou opened."

At the Last Supper He invoked a blessing on the bread and wine, and after the supper He chanted a hymn with His disciples—ceremonies similar to those used in the Mass. When He imparted the Holy Ghost to His apostles, He breathed upon them. In a similar way they and their successors communicated the Holy Ghost upon others by breathing upon them, laying their hands upon them and praying over them, when conferring the sacrament of holy orders.

St. James directs that if any man is sick he shall call in a priest of the Church, who shall anoint him with oil, as is done in the sacrament of extreme unction.

We must, therefore, admit that ceremonies used in the worship of God are reasonable, since they are sanctioned by God in the Old Law and by Jesus Christ and His apostles in the New Testament.

All these acts of Our Saviour—the prostration in the Garden, the procession to Jerusalem, the touching of the deaf man's ears, the chanting of the hymn, the laying on of hands, the anointing of the sick—are but so many ceremonies serving as models of the ceremonies used by the Catholic Church in her public worship and in the administration of her sacraments.

II. Before entering upon an explanation of the ceremonies of the Mass, which is our principal act of public worship, let us examine the meaning of the vestments worn by the priests during the celebration of that august sacrifice.

First, it is well to remember that these vestments come down to us from the time of the apostles, and have the weight of antiquity hanging upon them. Hence, if they did not demand our respect as memorials of Christ, they are at least deserving of attention on account of their antiquity.

The 28th chapter of Exodus tells us the sacred vestments God wished the priests of the Old Law to wear during the public worship. "And these shall be the vestments which they shall make: a rational and an ephod, a tunic and a straight linen garment, a mitre and a girdle. They shall make the holy vestments for thy brother Aaron and his sons, that they may do the office of priesthood unto Me." As God in the Old Law prescribed vestments for the priests, so the Church, guided by God, prescribes sacred vestments to be worn by the priest of the New Law while engaged in the sacred mysteries.

The long black garment which the priest wears around the church in all the sacred functions is called a cassock. Kings and officers of the army wear a special uniform when performing their public duties; priests wear cassocks and other special garments when performing their public duties. These vestments are used to excite the minds of the faithful to the contemplation of heavenly things.

Who, for example, can behold the cross on the chasuble the priest wears without thinking of all Christ suffered for us on the cross? As the priest in celebrating Mass represents the person of Christ, and the Mass represents His passion, the vestments he wears represent those with which Christ was clothed at the time of the passion.

The first vestment the priest puts on over the cassock is called an amice. It is made of linen, and reminds us of the veil that covered the face of Jesus when His persecutors struck Him. (Luke xxii., 64.)

When the priest puts on the amice he first places it on his head, thus recalling to mind the crown of thorns that pierced the head of Jesus.

The alb (from *Albus*, white) represents the white garment with which Christ was vested by Herod when sent back to Pilate dressed as a fool. (Luke xxiii., 11.)

White is emblematic of purity. Hence the wearer is reminded of that purity of mind and body which he should have who serves the altar of the Most High.

The cincture, or girdle, as well as the manipulo and stole, represent the cords and bands with which Christ was bound in the different stages of His passion. St. Matthew says in the 22nd verse of the 27th chapter, "They brought Him bound and delivered

Him to Pontius Pilate, the governor." The chasuble, or outer vestment the priest wears, represents the purple garment with which Christ was clothed as a mock king. "And they clothed Him with purple." (Mark xv, 17.)

Upon the back of the chasuble you see a cross. This represents the cross Christ bore on His sacred shoulders to Calvary, and upon which He was crucified.

In these vestments, that is, in the chasuble, stole, and manipulo, the Church uses five colors—white, red, purple, green, and black.

White, which is symbolic of purity and innocence, is used on the feasts of Our Lord, of the Blessed Virgin, of the angels, and of the saints that were not martyrs.

Red, the symbol of fortitude, is used on the feast of Pentecost, of the Exaltation of the Cross, of the apostles and martyrs.

Purple, or violet (the color of penance) is used in Advent and Lent.

Green (the color of hope) is used on all Sundays when no special feast is celebrated, except the Sundays of Lent and Advent.

Black (the color of mourning) is used on Good Friday and during the celebration of Mass for the dead.

Thus we see that each vestment and every color used has a special significance.

All are calculated to attract our attention, elevate our minds to God, and fill us with a desire to do something for Him Who has done so much for us—to at least keep His commandments.

One word about the use of Latin in the celebration of Mass will perhaps be appropriate here. History tells us that when Christianity was established the Roman Empire had control of nearly all of Europe, Asia and Africa.

Wherever the Roman flag floated to the breeze the Latin language was spoken. Just as English is spoken, where the sovereign of Great Britain or the President of the United States hold sway. The Church naturally adopted in her liturgy the language spoken by the people.

In the beginning of the fifth century vast hordes of barbarians began to come from the north of Europe and spread desolation over the fairest portions of the Roman Empire. Soon the Empire was broken up. New kingdoms began to be formed, new languages to be developed. The Latin language ceased to be a living language. The Church retained it in her liturgy, 1st, because, as her doctrine and liturgy are unchangeable, she wishes the language of her doctrine and liturgy to be unchangeable; 2d, because, as the Church is spread over the whole world, embracing in her fold children of all climes, nations and languages—as she is universal—she must have a universal language; 3d, because the Catholic clergy are in constant communication with the Holy See, and this requires a uniform language.

Besides when a priest says Mass the people, by their English Missals or other prayer-books, are able to follow him from beginning to end. The Mass is a sacrifice. The prayers of the Mass are offered to God. Hence when the priest says Mass he is speaking not to the people, but to God, to whom all languages are equally intelligible. Are not these sufficient reasons for the use of the Latin language? Are not good Catholics more attentive, more devout at Mass than others at their prayer meetings? The good Catholic knows that the Mass represents the passion and death of Christ; that the sinners' only refuge, the just man's only hope; that it cannot but be good and wholesome to turn our minds and our hearts toward this subject; that frequent meditation on Christ's passion will move us to avoid sin, which caused it; and that nothing can more efficaciously cause us to think of Christ's passion and death than the Holy Sacrifice of the Mass.

TO BE CONTINUED.

The Blessed Sacrament.

We who live near to this great Sacrament are like people dying of thirst beside a stream of running water, yet they need but stoop to quench their thirst. We are like people who stay in their poverty beside a rich treasure, and yet they need but hold out their hand to be rich. Without the divine Eucharist there would be no happiness in the world. Life would be unbearable. When we receive Holy Communion we receive our joy and happiness. When we come home after Holy Communion if anybody asked us what we were bringing with us, we might answer, "Heaven."

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TEMPTATION.

Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him.—(St. James 1:2.)

These words, my dear brethren, are from the Scripture, read in the Divine Office for to day. They also, and very appropriately, have a prominent place in the Office read on the feasts of martyrs through the year.

"Blessed is the man that endureth temptation." "Yes," you may say, "certainly, if a man does endure and resist temptation, it is a good thing, and one for which he has reason to be thankful; but, for my part, I would rather get along without being tempted." This is a thought which is very likely to occur to those who are in earnest about saving their souls, and are therefore afraid that they may give way to temptation, commit mortal sin, and be lost. They are inclined to envy others who seem to have a good and innocent natural disposition, and sometimes they may, perhaps, wish that they themselves had died in their baptismal innocence, before temptation and sin were possible.

Now this wish is not altogether wrong; it is certainly pleasing to God for us to desire that it might be impossible to offend Him, and that our own salvation might be made secure. But it is a mistake, when He does allow temptation to come on us without our fault, to think that it would be better for us if He had not done so.

It is a mistake, and why? Because far the greater part of us cannot acquire supernatural virtue in any high degree, give much glory to God, or be entitled to much reward at His hands, without a good deal of temptation. If it would please God to infuse all the virtues into our souls without any trouble or labor on our part, it might indeed be very well; but this He is not bound to do, and generally He does not choose to do it. He prefers that we should obtain our virtues partly by our own exertions. And as we will not pray or meditate, do penance or mortify ourselves enough to accomplish this end, there is no way to make any virtue strong and hardy in us except by forcing us to oppose its contrary vice. It is quite easy to seem very pleasant and good natured when one has no crosses or provocations; but let a sharp or insulting word be said, and it will soon be seen how much real patience there is in this seeming good-humor; perhaps passion will flame out all the more violently for being long in repose. But if one's patience is often tried, and stands the test by means of our own earnest struggles, it will become after a time something which we can really count on.

This, then, is one good in temptation, that it makes our virtue really strong and solid for future use. But another value of it is to enable us to make acts at the very moment which will have an eternal reward and merit, and which we should never make were we left alone. Let one be tempted by impure thoughts for a day, and faithfully resist them; in that day he will perhaps have done more to please God and obtain merit and glory in heaven than in a year of ordinary life.

So if temptation comes without our own fault, we may indeed rejoice and count ourselves blessed, as St. James says; for it is indeed an earnest of the crown of life which our tried and strengthened souls shall win, and which shall be decked with the innumerable gems which our battles with sin have merited. But let us not allow it to come by our fault, for then we cannot hope for a blessing with it. "Lead us not into temptation," we say every day; profitable as the contest may be to us, it would be presumptuous to offer ourselves to it, or to ask from God an opportunity for it. Let us wait till He chooses to call us to the strife, and then thank Him for the trial which shall give us, with His help, the crown of life which He has promised to those who love Him, and for His love hate and resist sin.

A Word of Advice.

"Name the Church among your heirs," says the Catholic Columbian to Catholic will-makers. Give liberally during your life, according to your means, say we. Do not by your will make the Church a party to post-mortem wrangles and scandalous lawsuits. He who contributes generously when he can hold his money deserves and receives more merit than he who gives when he can't keep it. The relatives of post-mortem donors, as a rule, feel that the Church has insinuated herself between them and their interests. This feeling is apt to inject gall into their Church relations—unless they are saints. But it is not prudent to count on that contingency. Cases have been known of relatives of wealthy defuncts who were not saints. We think our always bright and much-admired contemporary will admit this fact.—Catholic Times.

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The Profundity of Faith.

Men could never rightly conceive the ends and objects of creation were not the element of religious belief implanted in their souls. It requires faith in the powers and purposes of divinity to sustain humanity's conception of its own existence. Men could have no confidence in their mission on earth, the reason of their being, were they not impressed through faith with the designs of Him who moulded them into life.

When men wonder why they are here, when they attempt to solve the problem of creation, they must fall back upon religious faith. They cannot answer the questions that press upon them through the intellect alone. Aristotle and the ancient philosophers, into whose souls the rays of religious faith had not coursed their way, could not satisfactorily determine the end of human existence. Even while they admitted the immortality of the soul, and conceived some reason therefore why the soul had been created, they could not fathom the great object of creation, nor yet learn that it sprang from one source, because they were pagans, devoted to worship and knowledge of smaller gods. To these putative powers they attributed the beginnings of creation, and if they investigated at all the reason of their being it was to conclude that they were created manifestations of the forces they worshipped. With the Christian era came different conceptions of creation. The whole divine economy became clear; the purpose of creation was manifest. Faith was born—the element that makes creation comprehensible. With the eyes of faith men understand why they have been brought into existence. They comprehend why God has made them and what He expects of them. They see the reason for conforming to certain definite standards of action, for practising the virtues and moral rules of righteous living. In a word they recognize the scheme of creation, they realize the objects of life. Faith is the milestone that points the way to eternity, the sign that directs human conduct at the crossroads of existence. Were the element of religious belief, knowledge of a superior power whence all created things proceeded, to be eradicated entirely from the human soul, mankind would find itself to day in the condition of the ancients who worshipped sticks and stones and broken bones as forces higher than humanity. Faith is the corner-stone on which human progress is safely built. It is the bulwark on which is reared man's knowledge of his work on earth. Should not men, therefore, carefully preserve and nourish their religious faith? Should they not sedulously guard the treasure that gives them knowledge of themselves and inspires them to high ideals of right living? Read the answer in the vast majority that hold some form of Christian belief.

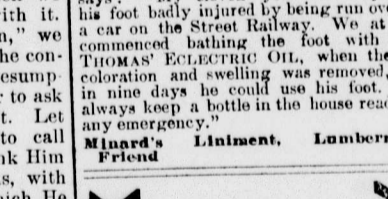
It is the profundity of faith that enables men to grasp the immensity of creation. Without it they would grope, as did the men of pagan times, amid the alleys of ignorance and misconception of their existence. Faith is the guide-book that tells them who and what they are, and what they have come on earth to do.—Connecticut Catholic.

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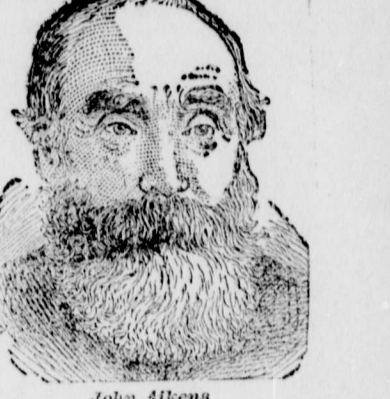
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London, Saturday, April 29, 1893.

EFFORTS TO NULLIFY HOME RULE.

The Methodist ministers of Ireland are now engaged in making desperate efforts to defeat the Home Rule Bill, and a recent despatch is to the effect that more than two hundred have signed an appeal to Methodist ministers in England to oppose it on religious and commercial grounds.

The total number of Methodist ministers in Ireland does not exceed two hundred and fifty, so that if the report be true we may presume that there is a practical unanimity on this subject; but with all their congregations the Methodists do not amount to more than about fifty thousand throughout Ireland, and they are, of course, among the favored minority who are satisfied with the old condition of things, whereby all offices and places of emolument under the Government are monopolized by that minority.

It is not very much a matter of surprise that the Methodists should wish this condition of things to be perpetuated on religious grounds, for a pampered and favored class are nearly always selfish, wishing their privileges to remain intact; but it would be the old story of the tail wagging the dog if their opinions were to prevail.

No one presumes to deny now that the immense majority of the people of Ireland want Home Rule. The wishes of a considerable minority deserve to be treated with due respect, if they are reasonable, and it must be acknowledged that the Irish Nationalists have agreed to deal with the Protestant minority with the greatest consideration. They have been willing to accept the proposed Home Rule Bill now before Parliament, with all the guarantees against Catholic ascendancy in matters of religion and education which could be devised by a thoroughly Protestant Cabinet; and what more could a Protestant minority reasonably desire? Yet the Methodist ministers actually demand something more than this, and that something is that an unjust condition of Protestant ascendancy and monopoly of offices shall be maintained, besides retaining all the inequities of the present laws. We venture to say that the Nationalists will not calmly accept such a solution, the Methodist ministers to the contrary notwithstanding.

A new solution to the Ulster difficulty is also said to be under consideration. Some of the Liberal members, it is said, will support an amendment to the Home Rule Bill by which Londonderry, Antrim, Down and Armagh shall have the option between Government and the Irish or the Imperial Parliament.

We cannot credit that Mr. Gladstone's Government will permit such an amendment as this. These very counties of Ulster are the localities where the tyranny of Orange domination has hitherto run riot, for the reason that the other counties are almost thoroughly Catholic. In fact, Ulster is by no means represented to be, inasmuch as it has a Catholic majority if Belfast be taken from it. It would be supremely ridiculous to institute a special form of Government for four counties which form as much a part of Ireland as any county in the country. It would be just as reasonable to make Belfast an autonomous city, or to institute it under a special form of Government; and we are convinced that neither one nor the other of these things will be done.

If it be so necessary to invent such guarantees as these which are being suggested for the protection of the Protestant minority in Ireland, which never suffered at the hands of Catholics, what justice would there be in leaving the Catholic minority of the four counties at the tender mercy of the Orangemen, who have always used their power, and use it still, for oppression?

The Catholic cities and counties of

Ireland have not used their majorities for the purpose of excluding Protestants from employment, or from Parliament, as the Protestant majorities in the four counties have done toward the Catholics. We say, therefore, that if the Protestants of Ulster want guarantees, the Catholics of that Province, and especially of the four counties named, are still more in need of them.

Unnecessary as guarantees are for the Protestants of Ireland, the Catholic Nationalists have never said a word against granting them, and under the Home Rule Bill as now proposed, the Protestant minority will be, as Mr. Blake has already expressed, "the spoiled children" of the country. It would be supremely preposterous to exempt half of Ulster from being subject to the same Government as the rest of the country, the political interests of the province being the same with that of the rest of Ireland.

We must say we are pleased to see it stated that Mr. Gladstone will not permit his bill to be smirched with any such clause as this. If Ireland is to be self-governed the wisdom and influence of the whole people is needed for its satisfactory government. Indeed we are very doubtful that even the people of the four counties would accept such a clause, cutting them off from their influence in the Government. If guarantees are so necessary for them as it seems to be imagined they are, surely they should have patriotically and loyally enough for their co-religionists in the Catholic counties, to use the influence they would exert in an Irish Parliament for their protection.

When the practicability of giving Ulster a separate autonomy was mooted on a former occasion, the idea of attempting such a thing was scouted by Mr. Parnell, and the same objection holds in reference to the present scheme, which, however, we think can scarcely be seriously contemplated by any section of the Liberal or any other party in the House of Commons.

BEAUPORT ASYLUM.

The Toronto Mail is very much exercised over the fact that the Beauport Lunatic Asylum has been placed by the Quebec Government in the hands of the Sisters of Charity. It assumes that the Church is essentially adverse to permitting any State inspection or control over the care of the insane, and it foretells most dire misfortune as the result of placing the asylum under the charge of a Catholic religious order because of the aversion of the Sisters to adopting "modern methods."

The Sisters of Charity have had long experience in conducting the Lunatic Asylums of the Province, and have been able to manage them efficiently at a saving to the province of about 30 per cent., and it is for this reason chiefly that the Quebec Government have decided to place the Beauport Asylum under their care. We have no doubt that the Quebec Government is perfectly satisfied that the Sisters will conduct the asylum efficiently as well as economically.

We are told that the Longue Pointe Asylum, which has been established for many years, under the same order of Sisters, "did not in its early days afford any very flattering testimony to the efficiency or indeed the humanity of management under religious auspices. It was always many years behind the age."

It is well known that the present condition of the Longue Pointe Asylum is admirable, and attests both the zeal of the Sisters in doing their work and the success of their kind methods of dealing with the insane.

Twelve years ago a Medical Commission which examined the Quebec Asylums gave a report adverse to the management of Longue Point, but it is well known that there was much exaggeration in their statements. It is very possible and even probable that the management could be improved, and as a matter of fact it has been very greatly improved since that time. If the Sisters had not shown their ability to manage, the Quebec Government would not be likely now to ask them to take charge of Beauport.

We are told that "the Church resented bitterly the enquiry into its lunatic department, and Premier Ross, who was responsible for the outrage, was defeated in consequence." It was not through any indisposition to admit the right of the civil authorities to require proper care to be given to the patients that the undue interference of the Government in the management of a private asylum was objected to, but to the assumption of excessive authority over an institution which was not in receipt of Government aid. The pres-

ent question, however, is not how the Sisters of Charity managed their asylums in years gone by. The efficiency with which Longue Pointe Asylum is managed at the present time has been frequently attested by physicians and other visitors competent to judge in the matter, and the recent action of the Government is an evidence of the confidence which is placed in the Sisters that they will do their work well.

ABSURD REPORTS.

It was recently stated by one of the speakers at a meeting of the A. P. A. in Boston that underneath the Jesuit college of that city there is a well-equipped armory of guns, the object being of course to kill all the Protestants, and ultimately to conquer the United States, and bring them under Catholic government. The idiotic speaker who made this statement was a woman, Mrs. E. Trask Hill, and it appears that the audience took in the statement as if it were a gospel truth.

It will be remembered that a few weeks ago a similar statement was made in Peoria, with this difference, that the arms were said to be deposited under the cathedral of the city, and so seriously was the report taken that the Bishop of Peoria deemed it advisable to invite the city council to visit the cathedral in order to inspect it. We have not heard that the council deemed it necessary to make the inspection. We mention these reports because we have learned that in some of our Canadian towns similar rumors have been circulated, presumably by members of the P. P. A.

As the Catholics of the United States number less than one sixth of the population, and in Ontario just a little over one sixth, it does not seem a very likely story that in either case they could entertain any hope of effecting such a general massacre, or of taking control of the government of either country. We suppose, however, that as long as there are fools alive such reports as these will continue to be made people will believe them.

MR. DALTON MCCARTHY'S MOTIVES.

A desperate effort is being made by the Toronto Mail and a few other papers, remarkable for their bigotry, to boom Mr. Dalton McCarthy and his new party.

It is, of course, a most damaging fact that Mr. McCarthy himself acknowledged that his reason for going into opposition to the Government was personal spleen and disappointment because he was not consulted in reference to the formation of Sir John Thompson's Cabinet, and the papers which support him are pretending that disappointed ambition has nothing to do with his present course. The Mail of the 20th inst. introduces a quotation from the Ottawa Free Press with the statement that

"Of all the malignant remarks that have been made against Mr. McCarthy by his former friends of the Ministerial press, the statement that he is actuated by disappointment is the least likely to be given credence."

The Free Press (of Ottawa) gives as proof that disappointment was not a factor in inducing him to go into opposition, the statement that "he might have been a Chief Justice or a Minister of Justice in a Conservative Cabinet years ago, had he desired office," and further, that "he is a gentleman of independent means and one of the leaders of his profession."

It is very possible that the reasoning of the Free Press would have considerable weight if we had not Mr. McCarthy's own confession on the subject. He acknowledged in explaining his position to his own constituents that as for the first time in the formation of a Conservative Government he was not consulted, there remained no alternative for him but to go into opposition.

This admission was, of course, a tactical mistake, but as he made it, he cannot now evade it. It is evident that he now sees his mistake, and he would be glad if he had left his unfortunate words unsaid, but it is too late now to make the public believe that he is animated with the honest conviction that the tariff policy of the Government is a wrong one. The very policy which he now condemns had no more ardent supporter than Mr. McCarthy, up to the time when he found a personal grievance against the Government. We are much mistaken if the country will make his personal piques the basis of a policy. The country cares very little whether Mr. McCarthy was consulted or not as regards the formation of the Cabinet.

It is not, however, Mr. McCarthy's Tariff Policy which gains for him a

certain following outside the House of Commons. It is the old Equal Rights movement galvanized into something like a new life. The sudden growth of the Protestant Protective Association was not needed as an evidence of the latent bigotry which exists among a certain class throughout Ontario, and which needs only to be appealed to on a no-Popery cry to be roused to activity. This dark-lantern association is sworn not to tolerate the appointment of Catholics to any office if they can exclude them. On this policy, many Orangemen, the Sons of England and the members of the P. P. A., are at any time ready to unite, and this is the secret of the large demonstration which greeted Mr. McCarthy in the Toronto Auditorium the other day.

It is well understood that it is not Mr. McCarthy's trade policy which secures to him a certain following. Many of those who have ranged themselves under his standard are opposed to this policy, but as a recent issue of the Montreal Witness stated, they are ready "to swallow it for the sake of his politico-religious stand." It was easy to see at the meeting in the Auditorium where the plaudits came in. They were given sparingly enough when he proclaimed himself the champion of the farmers as against the manufacturers, but they were given without stint when he announced his undying hostility to the French language and the Catholic schools of Manitoba.

This anti-Catholic policy has been tried in Canada before, but it proved a failure. It was the policy of abler and more far-seeing politicians than Mr. McCarthy; and if Catholics are true to themselves, as we have no doubt they will be, Mr. McCarthy and his new policy will share the fate of those who preceded him in stirring up the bigotry of the country. We may rely upon it that outside of Ontario he will not have a corporal's guard to sustain him.

There have been Whalleys and Newdegates in the British House of Commons who year after year took occasion to make an exhibition of bigotry by making anti-Catholic motions, but they succeeded only in becoming the laughing-stock of Parliament. Such motions may possibly be supported by a larger contingent in the Canadian House, but there is not the least fear that Mr. McCarthy and Col. O'Brien will succeed where the late Mr. George Brown made himself "a Governmental impossibility."

"CATHOLIC NEW ENGLAND."

The Independent, which is one of the leading Protestant religious journals of this continent, has taken alarm at one of the facts disclosed by the last census of the United States, the cause being the remarkable increase of the Catholic Church in the stronghold of Puritanism, the New England States, and in an article under the heading "Catholic New England" it gives expression to its surprise as follows:

"The Church of Rome is at the front in New England so far as members are concerned. This has been suspected, but not definitely known. The census of 1890 makes it an undeniable fact. The communicants of the Roman Catholic Church exceed in number those of nearly a quarter of a million. The excess is surprisingly large."

The figures revealed by the census are as follows:

	Catholic Communicants.	Protestant Communicants.
Maine	57,548	102,181
New Hampshire	39,920	68,921
Vermont	48,810	68,555
Massachusetts	615,672	257,721
Rhode Island	91,855	51,183
Connecticut	151,935	156,393
	1,065,139	758,987

As the religious census only makes return of the number of communicants, and not of the whole population, these figures include only those who practice their religion, but they reveal the fact that there is a larger number of practical Catholics than of Protestants who practice their religion, though nominally the Protestants are still much more numerous than the Catholics. Children who have not made their first Communion are, of course, not included in this return.

This state of things as exhibiting the substantial progress of the Catholic Church will be highly gratifying to our readers, and though at present it cannot be said that Catholicism actually predominates in New England, yet the Independent concedes that in due time this will be the case. In reference to this prospect it adds that New England "will not be alien because it is Catholic," for though this form of Christianity is taking the place of the Protestant forms in many

districts, yet "no backward step has been taken in any particular."

We commend these views of the Independent to the careful consideration of those of our fellow-citizens of Canada who profess to fear lest the Dominion will be unprogressive unless the Catholic Church be repressed by persecuting measures.

THE HOME RULE BILL.

The debate on the second reading of the Home Rule Bill closed last Friday, and by a majority of forty-three the motion was carried. The opinion was expressed by Tory correspondents of the New York press, such as Smalley, of the Tribune, that there were grave doubts as to the passage of the second reading. Their prophecies, however, have been false, and Mr. Gladstone's following in the Commons is apparently as united as it could well be.

One of the chief difficulties recently raised was the oft-repeated assertion of Mr. Joseph Chamberlain and Mr. Goschen, that if the measure were to pass now it would not be a final settlement, as an Irish Parliament would soon find grievances under its operation which they would desire to see redressed.

This objection is one which has often been raised before, but an imaginary difficulty like this will scarcely be allowed to stand in the way of the solemn judgment issued by the country at the general election.

It is barely possible that the present Bill will not be absolutely final, for absolute finality in any Act of Parliament cannot be predicted with certainty; but taking into account all the probabilities there is no more reason for supposing that the present Bill will not be final than for any other legislative Act. From the fact that so much careful thought has been expended on it, there is even more reason to suppose that it will be final than for most other Acts of Parliament, but if in its operation it be really found to be defective in some respects, there is no reason why the defects should not be corrected.

To object against the possibility that it may not be a perfectly satisfactory measure is to throw an obstacle in the way of all legislation. At all events it was before now asserted that no satisfactory measure could be passed, and with this objection fully in view the people rendered their verdict, and the experiment will have to be made.

Mr. Balfour has been delivering a speech in Belfast, and his language in opposition to Home Rule was not that of an honorable opponent arguing on constitutional grounds, but that of a seditious agitator. It was a direct incitement to rebellion, and the wonder is that his language was permitted by the Irish Secretary. Certainly under his own regime the police were instructed to prevent by force many meetings in Ireland at which no such seditious language was spoken.

He told the Orangemen who were listening to him and cheering him on that "so crazy and unjust a measure had exhausted the patience of the Ulster Loyalists, and he was not surprised that their indignation had broken all bounds, and that "they felt ready to resort to extreme measures for the defence of their threatened rights. He told them that the men of Ulster will not be abandoned by Great Britain to the fate which had been planned for them by the men in power. He prayed to God that the Irish loyalists will not be compelled to fight for their rights. He believed that such a calamity will be averted, yet that the tyranny of majorities is as bad as the tyranny of kings, and he could not deny conscientiously that what is justifiable against a tyrannical king is under certain circumstances justifiable against a tyrannical majority."

If the Ulster Orangemen are led by such inflammatory speeches as this one by an ex-Minister of the Crown, to rise to the commission of acts of violence, Mr. Balfour ought to be held strictly to account or his incendiary language, and there is scarcely a doubt that he will be actually held responsible for it. Such language will certainly not prevent the passage of the Home Rule Bill, but it may excite the worst passions of the fanatics he addressed, and it may lead to the shedding of blood. No one but a dishonest demagogue would thus endeavor to make a temporary political gain at the cost of exciting the worst passions of a mob already full of sentiments of hate and the desire of vengeance.

A meeting of the Primrose League was also held last week in the Covent Garden Theatre at which Lord Salisbury was the chief speaker. He was

not so bloodthirsty as his nephew, on this occasion, though it will be remembered that in a former speech he gave utterance to very similar sentiments. He exhorted the House of Lords to pay no attention to discussions which might arise concerning its powers under the constitution. It was the duty of the Lords, he said, to rescue the Empire from its assailant: all of which means that the Lords must oppose the expressed will of the people.

It is a settled fact that Mr. Gladstone will not allow the House of Lords to throw any serious obstacle in the way of carrying out the wish of the electorate, and it may be taken as certain that the Bill will become law in spite of all obstacles.

P. P. A. WORK.

There appeared on the 25th of March in a paper called The Quill, published in Windsor, the following letter concerning the management of the Catholic hospitals at Windsor and Chatham:

To the Editor of the Quill: DEAR SIR:—I was much pleased with a letter in your last issue respecting the Hotel Dieu, and being in a position to know whereof I speak, I agree with what the writer says on the subject.

The case he mentions is not the only one, for there are several others of a like nature, and for which no excuse can be offered. A young man named Morris, a county charge, while confined there a short time ago was repeatedly urged to become a Roman Catholic, and I have it from the lips of a present inmate herself, Mrs. Presions, that she was compelled to renounce the Protestant religion before she could receive any attention from the Sisters in charge and for the sake of securing peace.

It is unnecessary for me to cite these cases as they must be known by almost every man, woman and child in the city, but I will claim, and that without fear of successful contradiction, that as a hospital the Hotel Dieu does not deserve the name, as every serious case they have had has been the subject of a funeral. How could it be otherwise? They have only one qualified nurse, and she, with the other Sisters, has her devotions to attend to, which appears to take up the greater part of their time; nor have they a resident physician to attend to the severe cases that an institution of that description must necessarily have on hand.

The town of Chatham, for several years, was forced to rely on the St. Joseph's Hospital until patience ceased to be a virtue, and a general hospital was erected, and now the Roman Catholics themselves prefer going there on account of the better medical treatment they receive.

No sensible-minded person will dispute the fact that Windsor will be compelled to do the same thing, but as usual in such cases our Roman Catholic friends will make a great outcry and pronounce it "Religious Persecution," but they must bear in mind that where they use an institution for religious purposes it must be supported by their Church, and they have no right to expect the public at large to contribute to its support.

We will allow a Protestant gentleman, the editor of the Chatham Banner, to answer the letter of "Citizen." The following appeared in its editorial columns on the 19th of the present month:

"Somebody sends us a marked copy of the Windsor Quill, containing a communication from 'Citizen,' criticizing the management of the Hotel Dieu in this city, charging that the Sisters of the Hospital have been attempting to persuade patients to abjure their Protestant faith. As to that we know nothing, but the writer states that:

"The Town of Chatham for several years was forced to rely on the St. Joseph's Hospital until patience ceased to be a virtue, and a general hospital was erected, and now the Roman Catholics themselves prefer going there on account of the better medical treatment they receive. The absurdity of the above almost robs it of its maliciousness. It is a simple, plain, unvarnished series of straight falsehoods. The General Hospital scheme was really started here before St. Joseph's was opened, and although scores of Protestant patients have been at St. Joseph's the past few years, we have yet to hear the first whisper of complaint, either as to treatment or interference. No such thing has ever been hinted at, and as the public hospital was only opened last evening, the statement that Catholics prefer it is palpably absurd. The malice of the writer is so apparent as to discount his statements respecting the Windsor hospital. It would be a blessing to the community if the writer of the letter had been caught young and taught truthfulness."

We feel firmly convinced that the production signed "Citizen" is the work of some member of the P. P. A. There seems to be a settled purpose on the part of these persons to misrepresent the Catholic Church, its clergy and its institutions. We have never yet heard of a case where the good and self-sacrificing Sisters interfered in any way with the religious convictions of patients in the Catholic hospitals.

The letter of the P. P. A. conspirator bears refutation on its very face, for everybody knows that were the Sisters to have acted in the manner referred to they could not receive aid or recognition from the Government.

It may ere long be worth while considering whether it would not be advisable to arrest and prosecute for criminal libel the writers of such letters as that of "Citizen."

ON THE 25th of March, the feast of the Annunciation, the Princess Beatrice, the Queen's favorite daughter, and her husband, assisted at the Holy Sacrifice of the Mass in the Church of the Annunciation in Florence. They were delighted with Gounod's Mass which was sung, but we have no doubt the intelligence will be very unwelcome to members of the P. P. A. in this country, who would, if they could, prohibit the exercise of the Catholic religion.

"SHOW ME YOUR

At one of the lectures given at this city by Margaret Essery presented her accompanied by an of a feather," etc. to the fact that they published in Chicago of American, the editor being a Protestant—son of Mr. Wm. J. Berlin, Ont., and no fray, publisher of it. In its issue of March following reference to

"A Canadian note sent me evening Mrs. She was presented with a sympathizers. The presence of Mr. Thompson, Mrs. Shepherd is pulling eyes of Canadians now there they present her with a character. She after a weak attempt Shepherd is not an ex-something else, and has to her credit."

THE RITUAL OF

We publish in this the P. P. A., support thereto ourselves, without a title, and name of the society, demonstrating the fact short of a conspiracy same fashion as the burglars and the peculiar language such as obtains between another. There is formality about the having been executed amongst compositors shop," the spelling spacing, press work character to make berg groan in their

It is more than this P. P. A. mo the organization of element — hungry and discredited for a long time like Mr. Micawber, turn up." Place a ence and pelf is the Popery" is painted for the purpose of wary and the un-

Ontario. Their efforts vain. Disgrace follow them as long as they, one after know they will be contempt by every community, irrespec race. The time w the members will ever joined such a which is as a no- weed in our fair co-

RELIGION.

In a recent issue Presbyterian Review from the Rev. Al from Venice, Italy makes a savage hierarchy and Spain on account against the open church, in Madrid of the Protestant Lord Plunket.

Archbishop Plunket interest in church with sympathy, etc., and the cost to have been n The purpose was a place of worship lishmen, but to s among the Cath was for this that parations were n

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"SHOW ME YOUR COMPANY."

At one of the lectures delivered in this city by Margaret L. Shepherd, we are told by the daily press that Mayor Esery presented her with a bible, accompanied by an address. "Birds of a feather," etc. We wish to draw the attention of our chief magistrate to the fact that there is a paper published in Chicago called the Canadian American, the editor and manager being a Protestant—Mr. J. P. Jaffray, son of Mr. Wm Jaffray, postmaster, Berlin, Ont., and nephew of Mr. Jaffray, publisher of the Galt Reporter. In its issue of March 24 last it had the following reference to Mrs. Shepherd:

STILL AT WORK. "A Canadian note says: 'Before an immense audience at the Opera House on Friday evening Mrs. Shepherd, the ex-nun, was presented with a bible by Bradford Esery, a Baptist minister.' Mrs. Shepherd is pulling the wool over the eyes of Canadians most beautifully. Over there they present her with a Bible; but not with a character. She lost that in Chicago after a weak attempt to reform. Mrs. Shepherd is not an ex-nun. She is an ex-something else, and has a very radiant life to her credit."

THE RITUAL OF THE P. P. A.

We publish in this issue the ritual of the P. P. A., supplying the heading thereto ourselves. The little book is without a title, and nowhere does the name of the society appear, thus demonstrating the fact that it is nothing short of a conspiracy carried on in the same fashion as the business of the burglars and the sneak thieves, the peculiar language made use of being such as obtains between one "pal" and another. There is a remarkable uniformity about the book, the printing having been executed in what is known amongst compositors as a "blacksmith-shop," the spelling, punctuation, spacing, press work, etc., being of a character to make Faust and Gutenberg groan in their graves.

It is more than ever apparent that this P. P. A. movement is merely the organization of the dump-heap element—hungry, disappointed and discredited politicians who for a long time have been waiting, like Mr. Micawber, "for something to turn up." Place and power, prominence and pelf is their goal, and "no-Popery" is painted on their flag solely for the purpose of influencing the unwary and the uneducated class of Ontario.

Their efforts will, however, be vain. Disgrace and discredit will follow them as long as they live, and as they, one after another, become known they will be held in the utmost contempt by every sensible man in the community, irrespective of creed or race. The time will soon come when the members will rue the day they ever joined such a contemptible cabal, which is as a noxious and unsightly weed in our fair country.

RELIGION IN SPAIN.

In a recent issue of the Toronto Presbyterian Review a letter appears from the Rev. Alex. Robertson, dated from Venice, Italy, in which the writer makes a savage attack on the whole hierarchy and civil authorities of Spain on account of the prohibition against the opening of a Protestant church, in Madrid under the auspices of the Protestant Archbishop of Dublin, Lord Plunket.

Archbishop Plunket has taken special interest in the erection of this church with synod-hall, class-rooms etc., and the cost of erection is said to have been no less than £10,000. The purpose was not merely to supply a place of worship for Protestant Englishmen, but to start a propagandism among the Catholic Spaniards, and it was for this that such elaborate preparations were made.

Now it has been the fixed policy of Spain to forbid a Protestant propagandism in the country. The worship of Protestant strangers has not been interfered with, nor are Spanish Protestants, who are extremely few, persecuted there; but seeing that in all the countries of Europe where Protestantism was established the establishment was effected by violence and unlawful acts of destruction of Catholic churches and other institutions, more than three centuries ago the Spanish Government decided not to allow a Protestant propagandism, and this policy has been pursued ever since, though with varying strictness.

It was in pursuance of this that the efforts of a foreign claimant to the Episcopal office, to open a Protestant church and schools for the Catholic Spaniards was resisted; but there was no persecution of Protestants to justify Rev. Mr. Robertson's statement that "the priests, backed up by an ultramontane press, are at the present moment pursuing a policy of intoler-

ance and persecution worthy of the worst days of the Spanish Inquisition."

When it is borne in mind that only very recently did Great Britain relax the most cruel penal code which the world ever knew, in order to extirpate the actual religion of England, Ireland and Scotland, and to substitute for it a novel and aggressive form of worship, a fair-minded observer will not be severe upon Spaniards for their determination to preserve their country as a Catholic nation, and to avert the possibility, may even the probability, of a repetition in Spain of the horrors to which a Catholic people would be subjected if an attempt were made to enact there the scenes which took place in the British isles in establishing Protestantism.

We would not advocate the introduction of the Spanish policy into this country, where Catholicism and Protestantism are both firmly rooted, and both must depend for their propagation upon the manner in which they put forth their claims to credibility; but Spain is in a different condition, and the Spaniards must be left to judge for themselves what course it is proper for them to pursue. As a matter of fact the Spaniards had an experience during the second quarter of the present century of what they might expect if they allowed the public propagandism of Protestantism. There were then revolutionary juntas through the provinces in which the spirit of Protestantism predominated, and a persecution was inaugurated against the Church, and particularly against the Religious Orders. Those troubles were not settled until 1848, and it is no wonder that the Spaniards are disposed not to witness a repetition of them.

The Rev. Mr. Robertson has quite a fancy for the "Reformed Spanish Church," under which name the Madrid Church was professedly to be opened. He praises them for using "the old Mozarabic rite which was in use amongst the early Christians of Spain, and which goes back almost to Apostolic times." That rite has not the antiquity of the rites commonly used in the Catholic Church, and for this reason the Roman rite has been substituted for it even in Spain. It was used only by the Christians living among the Moors, from which fact it derives its name: still it was a Catholic rite, and the doctrines implied in it are thoroughly Catholic and not Presbyterian. It is, therefore, only for the sake of encouraging diversity from Catholic usage that Mr. Robertson speaks so strongly in favor of the use of this liturgy, and not through zeal for Christian truth, if he believes in the declaration of the Scotch Covenant by which the Westminster Confession of Faith was agreed upon, that the Confession is "most orthodox and grounded upon the word of God."

It is surely a strange sight to find Presbyterianism rowing in the same boat with Prelacy, represented by Dr. Plunket, when we know that Knox called Prelacy a "rag of Popery," and it is stranger still to find that the boat which bears them is "the Mozarabic Liturgy."

THE WAR BEGUN.

The Ulster war has begun, and this is the way it has proceeded. As soon as it was known that the Orange threats had not coerced a single Liberal vote in Parliament against the Home Rule Bill, but that it had passed by the full majority expected for it, the Belfast Orangemen determined to make a vigorous demonstration against an Irish Parliament, which they did by putting out the street lights, and attempting to burn down a tavern kept by a Catholic named Mr. Connolly. They were foiled by the police, and the flames were extinguished, though several attempts were made during the night to complete the destruction.

The rioters then proceeded to the Catholic quarter, where the Nationalists were burning some tar barrels in honor of the Second Reading of the Bill. The Dorsetshire company of soldiers were ordered out, but the police declared that they were able to suppress the riot, and the military were not called on to interfere.

Some severe fighting took place between the mob and the Nationalists, but through the intervention of the police there was no further mischief than some personal injuries inflicted on both sides.

It is a remarkable circumstance that the mob, while violating the law and making this demonstration against it, sang the National Anthem. This is quite in keeping with the character of Orange loyalty. It is a conditional

loyalty, the condition being that they shall be allowed to treat Catholics as serfs. But it will not be forgotten that it was to the airs of "Croppies lie Down" and "Protestant Boys" that the attempt was made in 1836 to set aside Queen Victoria from the succession, and that it was Catholic Ireland, represented by Daniel O'Connell, which exposed and frustrated the plot.

Such is the real character of Orange Belfast's loyalty; but there is not the least danger that Belfast will be allowed to rule Ireland. It is more than likely that the threatened civil war against Home Rule will be quelled by the police of Belfast alone; but certainly beyond Belfast and the four Orange counties it cannot even exhibit its face.

The war has begun by an attempted destruction of the property of a few Catholics, and it will probably end with the incarceration of a few fanatics.

THE "LADY" LECTURER ON "ROMANISM."

Our good city of London was last week visited by the "lady" lecturer whom Florence Booth, of the Salvation Army, dismissed from its ranks as an incorrigible and incurable subject. She gave two lectures to "ladies only" and one to a mixed audience, and the Free Press reporter stated that less than a hundred persons—which might mean a dozen—at 15 cents a head, were in attendance. They were persons of that class who usually go to see entertainments or exhibitions that pander to the grosser elements of human nature. If we judge by the report of the lecture which appeared in the Free Press, it was the silly screech of an angry woman who seems to have taken the advice which a certain Jew gave to his son—"Make money, my son, make money: honestly, if you can, but—make money." We must confess we did not expect the "lady" lecturer on "Romanism" would have been given such a freezing out, in view of the fact that there is a considerable number of the P. P. A. in this city, and that she is one of its organizers.

If other places were to act similar to London, the career of this mischievous and brazen woman would soon come to an end.

EDITORIAL NOTES.

The secretaries of state and other officers of that underground organization, the P. P. A., held a meeting in this city last week. One who was there describes it as a lively one, an uproarious one, a red-hot one, where there would have been a great sale for bricks, rocks, bludgeons and blunderbusses. The chief cause of the disturbance arose from a discussion as to the merits and demerits of the lady organizer, late of Chicago, who is now in these parts delivering lectures on "Romanism." One of the members arose in his place, with Kentish fire in his eye, a Bible in one hand and a resolution in the other, and offered a motion of want of confidence in the "lady" organizer, on the ground that she was a Jesuit in disguise. When the guerrilla warfare of words ceased and the sharpshooters of street corner English became exhausted, a vote was taken, and the motion was declared lost by a small majority.

The Canada Farmer's Sun, the official organ of the Patrons of Industry, published in this city, of which Mr. Geo. Wrigley is the editor, in its last issue criticises very severely, and most deservedly, the bigots who are now trying to create bad blood in the community. The article is a very creditable one and places the Sun's management amongst that class of the community who possess broad minds and manly hearts.

In the Christian Guardian of March 29 appeared what purported to be a letter written by Victor Hugo in regard to the Catholic Church and education. We can scarcely think it possible that Victor Hugo would have written such a mass of misrepresentation. It appears more like the screech of the degraded Chiniquy. At all events it is doubtful taste on the part of our contemporary to quote the utterances of Infidels in condemnation of a Christian communion. Victor Hugo and many others like him would if they could efface the name of Christ from the hearts of the French people, and hence the effort to substitute secular for an education where both secular and religious are combined. We beg to draw the attention of our contemporary to the words of Rev. John Williams, editor of the Parish Messenger and

pastor of St. Barnabas Episcopal church, Omaha, Neb. In a recent issue he wrote: "Whether it be treason or not, if we were forced to choose between purely secular training and Jesuit training for son of ours, as we look for salvation by the cross, we would not hesitate one hour, and that in the cause of both God and country."

On the feast of the Holy Family, his Lordship Archbishop Fabre of Montreal delivered in his cathedral a short sermon on the subject of Sunday observance. He greatly deplored the common practice of having excursions and pleasure trips on the Lord's Day, with not even the paltry excuse of healthy recreation, as these outings are generally accompanied with dissipation and disorder. He also referred to the other Sunday attractions provided for the public and said that the mission of those who led away the people from the churches is a very unenviable one. He expressed the hope that increased devotion to the Holy Family would bring on a renewal of the primitive Sunday observance, which had been the source of the prosperity and happiness of Canadian families in the past. Speaking of the spirit that should dominate in all Christian families, he condemned fathers against the dangers of club life, and called the serious attention of parents to the sad influence of impure literature upon their children, especially when such appears in the columns of a newspaper received in the family circle.

Mr. CAMPBELL BANERMAN, Secretary of War in Mr. Gladstone's government, referring to the fiery speech recently delivered by Col. Sanderson, thus took that person's measure in happy style: "The honorable and gallant member for Mid-Armagh has two existences. He is a colonel of the Irish militia, and he is also an Irish member, an active, if not an excited, politician. It was solely in the second capacity that he made these speeches. My honorable friend will have long ago learned to gauge the value of the exaggerated language sometimes employed by the gallant member, and I think that special notice need not be taken of this particular ebullition." We will allow our readers to judge to what extent this description of Col. Sanderson applies to our own N. Clarke Wallace.

A COURSE of Sunday evening lectures is announced to be delivered in St. Mary's Church, Berlin, on "The Catholic Church and Its Doctrines." We doubt not good results will follow from these lectures, as our Protestant friends will thus have an opportunity of hearing explanations of Catholic belief from the authorized pastors of the Church. It is incomprehensible that our separated brethren should pay any attention to the scandalous and untruthful utterances of the characterless and shameless male and female tramps who are running about from place to place delivering lectures on what they term "Romanism." But such, however, is the fact, and it is well that the antidote should follow the poison.

A Catholic young lady, Miss St. John Clarke, has taken the prize of one hundred guineas which is granted every seven years by the London (England) Royal Institution to the author of a scientific work which shows to the best advantage the goodness and wisdom of Almighty God. This prize is given in accordance with a legacy left for this purpose. Miss Clarke is the first lady to whom it has been awarded.

A DANGEROUS MAN.

The Portland (Oregon) Sentinel thus humorously refers to its travelling agent when about to start on his trip. We hope the humor will have a serious effect on those of our subscribers whom the cap may fit:

"There left this city, on Tuesday evening, via the Northern Pacific Railroad, a dangerous man. How those fare who may oppose him in his onward march for conquest and cash, we tremble to think. Of giant proportion, armed to the teeth with revolvers, and to the toes with razors down his boot-legs, he is prepared for bold deeds in a good cause. Full of dash and enthusiasm, yet angred by long suffering in position, he seeks enemies whom he will devour, and friends whom he will reward. Nothing we are sure, can stop his course, which lies from Tacoma to Seattle, Port Townsend, and Victoria, and such intermediate points as we may suspect lurks an enemy of one or more years unrequited record or a possible innocent who may be made a victim for a year's receipt in advance. Such is Mr. J. Barney Munly, who is now on the route given above in the interest of the Sentinel. He goes seeking new subscribers, collecting unpaid subscriptions, and from two to five years unpaid subscriptions, with the paper 're-fused' at the Post Office."

The man who shuts his eyes to a little sin will soon be walking arm in arm with a big one.

THE RITUAL OF THE P. P. A.

(We print this week the following document, which is the ritual of the P. P. A. It will convince our readers and the public generally that a dangerous element is being organized in our midst. We have followed the original as closely as possible, by which it will be seen that men of intelligence are not at the head of the movement.)

OFFICERS AND THEIR STATIONS.

President—In the East. Vice-President—In the West. Secretary of State—In the South. Chaplain—In the North. Sergeant-at-Arms and Guard—On the right and left of the Vice-President, the Guard being on that side nearest the door of entrance. Treasurer—On the left of the President. Secretary—On the right of the President. Sentinel—Without the inner door, in the ante-room. The station of the President, Vice-President, Secretary of State and Chaplain shall be draped with national colors. On the altar, in the centre of the room, which is also draped with national colors, lies an open Bible. On the station of the President, Scales of Justice. The Sergeant-at-Arms and Guard are armed with Swords.

OPENING.

(The President shall call the Council to order by one rap of the gavel and the officers shall assume their respective stations.) President—Guard, is the Sentinel at his post and in his possession the talisman and pass-words of a friend? Guard—Mr. President, the Sentinel is at his post. President—Mr. Vice-President, are all present Friends, and have they in their possession that talisman which entitles them to remain with us and give us counsel? Vice-President—Mr. President, for myself alone I know not. President—Then you will proceed to ascertain by the only true and proper method. Vice-President—Sergeant-at-Arms and Guard, please announce and communicate to me the mystic words and display to me the talisman of a true friend. The Sergeant-at-Arms and Guard arise from their stations, advance to the front of the Vice-President, give the words and display the talisman. Vice-President—Being in possession of the necessary qualifications, you will ascertain if you are Friends of this Order and justly entitled to remain; you will then report to me the result of your examination. Be careful—pass none by.

The Sergeant-at-Arms and Guard receive both words from every person present, except the President, should there be any friend present not in possession of the pass-words, they shall, if properly vouchered for and being justly entitled thereto receive the same from the Vice-President. After all have been proved, the Sergeant-at-Arms and Guard returns to the West.

Guard—Sergeant-at-Arms, all have proved themselves Friends of this Order. Vice-President—Mr. President, all present are Friends of this Order and justly entitled to remain. President—To your devotion Friends.

Chaplain—Oh, Mighty Power, that rules the World that gave the earth form; filling the heavens with glory that glisten by night, and the firmament of day in purple and gold; Thou that breathe life into the flowers, the beasts of the field, the birds of the air and the fish that swim in the deep; Thou that govern all, Thou that hast given us power to understand and wisdom to instruct; so that the wicked in Thy name may not destroy us; Thou that blessed us with Thy grace, Thou that hast made all men after Thine own image; no man, by reason of his riches, is greater than his fellow man in Thy sight; for do not all men come into this world through the same laws of nature, and are by Thy power and at Thy command? Do not all at their last hour leave by the same way unto death? Therefore, why should we feel exalted above our fellow men, when we know Thy will and Thy power? We know humbly come to Thee, not in fear, but in love, craving Thy blessing upon us; while assembled, guide us by Thy wisdom, and may Thy power be for Thy glory and our good. Amen. President—I may declare this Council open for the transaction of business. Guard notify the Sentinel.

RECEPTION.

President—Sergeant-at-Arms, you will ascertain if there is any candidate in waiting. (The Sergeant-at-Arms retires and gets names of Candidates in waiting and reports the same to the President, when he will direct the Secretary to call a roll for each Candidate in waiting. A table with pen and ink, having been already prepared, he will require all applicants to fill in their scrolls and affix their signatures; the Sergeant-at-Arms collects the same and returns to the audience chamber, advances to the altar and says.) Sergeant-at-Arms—Mr. President, I find _____ waiting in the ante-chamber, while I come to you and the Friends bearing these Scrolls as professions of their faith and nobleness, which, with your permission, I will place in the hands of the Council that they may be taken into consideration. President—Sergeant-at-Arms, it is so ordered. (After Scrolls have been reported on by Candidates, or otherwise scrutinized.) President—Sergeant-at-Arms, you will now retire and test the fidelity and sincerity of these applicants and report to this Council for his instructions. (The Sergeant-at-Arms retires, causes applicants to arise and place their right hand over their heart.) Sergeant-at-Arms—You will say I, _____ do most solemnly and sincerely promise and swear, without any mental reservation or evasion, that I will not reveal anything that I have seen or heard to any person that I will not disclose or in any manner make known the name, person or individuality of any member of this Order, either by word sign or otherwise, whereby the membership of this Order may become known to any person not a member of the same, so help me God. (Applicants are then directed to wait until they have been reported on and the will of the Council ascertained. The Sergeant-at-Arms enters the audience chamber in the usual manner and advances to the altar.) Sergeant-at-Arms—Mr. President, the test has been applied. Most heartily recommend them to your further consideration. President—Mr. Vice-President and friends, you have heard the report of our Sergeant-at-Arms, are you still willing these applications be received? If not, you will now make it known. Silence prevailing, I take it as your desire that they come among us. Sergeant-at-Arms conduct them hither, carefully guarded and clothed, according to our law. (Sergeant-at-Arms retires. Applicants are hoodwinked and conducted to the door by the Sergeant-at-Arms, who knocks at the door and answers by _____ knocks at the door and opens the wicket.) Guard—Who approaches this Council chamber, where justice presides and freedom is the law of our Order? Vice-President—Now let the darkness be dispelled. Remove the cloud, that the light of reason may dawn on their vision. (Hoodwinks removed from candidates.)

GUARD—DO YOU VOUCH FOR THEM?

Guard—Do you vouch for them?

Sergeant-at-Arms—I do. Guard—Advance. (Guard receives the— from Sergeant-at-Arms, and opens wide the door and says:)

Guard—Enter, you have thus far met all the requirements of our Order. (Applicants are conducted to and placed in line in front of the President.)

President—Sergeant-at-Arms, who have you so fearlessly brought among us to disturb our deliberations? Who are these men? Sergeant-at-Arms—Mr. President, I come believing, trusting and hoping, not knowing but I most honestly believe, as I have asserted heretofore, that these are some of God's noblest—honest, conscientious men, who love their fellowmen, who are willing to assist a fallen friend; I mean men in whom you can confide and in whom you can place the most implicit confidence. I mean such men as will stop and stop to assist and console a fellowman in distress and such I believe these persons to be.

President—Sergeant-at-Arms, I declare you were over bold to bring these persons here, and they were over confident to submit so meekly to your guidance. Have a care. You are well aware of the dangers which surround us. Do you know these men sufficiently well to continue this course? Do you assume the responsibility of so grave a charge?

Sergeant-at-Arms—They have been well vouchered for and have passed the secret ballot clear. I am willing to assume the responsibility. "As I would that they should do unto me, even so do I unto them," and in my firm belief in their integrity, do I again recommend them to your consideration.

President—This well. We accept your plea in their behalf, and vie indeed would they be who would betray such confidence as yours. Bring them hither. (To candidates.) Place your left hand in that of your guide, your right hand upon your heart, say I, pronounce your name and repeat after me:

I, _____ do most solemnly promise and vow that I will always deal justly with my fellowman, that I will measure out to him his equal and just portion of that which belongs to him of right to demand of me, that in the relations of life I will be just and equitable, as an employer or employee, or as a counsel, or as a judge or as a jurymen, or in the capacity of an arbitrator, in any and all of these will I be faithful and do and perform to the utmost of my ability, so help me Most Merciful God, and may He measure out to me as I do to others, with His goodness and grace, should I knowingly or unwittingly violate this my solemn obligation. Amen.

President—My friends, this is the Department of Justice. If there is anything in the proceedings of this Order thus far which you do not conscientiously approve, you are at liberty to retire. We feel safe to trust you, for you are surrounded by whom you know not; those who will always be present with you and who know your name; therefore after all have been proved, you are at liberty to go. What will you do? Is it your desire to advance? (Candidates answer.) It is well. Go with the Sergeant-at-Arms to the next department, where more and severe pledges will be required of you. (Candidates are conducted to the Secretary of State.)

Sergeant-at-Arms—Mr. Secretary of State, I am directed to present these applicants to you for further consideration and trial.

Secretary of State—My friends, I bid you welcome. But before you can be admitted, I must require you to assume a solemn and binding obligation, such as we have all taken. You will say I, pronounce your name in full and remain silent.

I, _____ do most solemnly promise and vow that I will not make known to any one in the world, anything I may hear, see or discover in this Order, unless directed by proper authority to come and give evidence, communicate this work to a regularly organized and recognized body of the Amoreans, and neither to any of them unless duly advised of the genuineness of the body so to be instructed.

That I will, to the best of my ability, preserve the purity of the ballot at any and all elections; that I will discountenance frauds and impositions by arts and tricks upon the people.

That I will maintain a rigid enforcement of the principles of honor and honesty against political usurpation and oppression; that I will maintain and defend the government of Canada and the government of the Province in which I live against foreign invasion, against a foreign foe, national or ecclesiastical, against rebellion, treason or the loss of good government; that I will forever renounce and abjure any foreign power, king, prince, potentate or ecclesiastical power, whereby the same may in any way conflict with my rights, or with my rights of conscience, and, if need be, I will take up arms and, by opposing, and them I furthermore promise and swear, I will ever make it the aim of my life to keep the Church separate and distinct from the State. (Candidate repeats.) To all of which I do most solemnly promise and swear, so help me God. Amen.

My friends, if there is anything in these proceedings inconsistent with your conscientious belief as Christians, or as citizens, or as honest men, you are at liberty now to retire, but remembering the obligations you have taken, what will you do? Do you still desire to advance? It is well. You will now be conducted to the Chaplain for further trial. (Are taken to the Chaplain, on right of President.)

Sergeant-at-Arms—Worthy Chaplain, I come to you for counsel, bringing with me _____ friends, in whom I have great confidence, and I feel will give in your sight and that you will deal with them only as you have us.

Chaplain—Sergeant-at-Arms, I am pleased to hear so favorable a report and the confidence with which you make it. (To candidate.) Place your right hand on your heart, repeat your name and remain silent. I do most solemnly promise and swear, that I will not allow anyone a member of the Roman Catholic Church to become a member of this Order, I knowing him to be such; that I will use my influence to promote the interest of all Protestants, everywhere in the world; that I will not employ a Roman Catholic in any capacity, if I can procure the services of a Protestant; that I will not aid in building or in maintaining, by my resources, any Roman Catholic Church or institution of their sect or creed whatsoever, but will do all in my power to retard and break down the power of the Pope; that I will not enter into any controversy with a Roman Catholic upon the subject of this Order, nor will I enter into any agreement with a Roman Catholic to strike or create a disturbance, whereby the Roman Catholic employees may undermine and subvert the Protestants; that in all grievances I will seek only Protestants and counsel with them, to the exclusion of all Roman Catholics and will not make known to them anything of the nature of such conferences; that I will not countenance the nomination, in any cause or convention, of a Roman Catholic, for any office in the gift of the Canadian people, and that I will not vote for, nor counsel others to vote for, any Roman Catholic, but will vote only for a Protestant; that I will endeavor at all times to place the political positions of this government in the hands of Protestants. (Repeat.) To all of which I do most solemnly promise and swear, so help me God. Amen.

Chaplain—Sergeant-at-Arms, you will now conduct them to the Vice-President.

Sergeant-at-Arms—Mr. Vice-President, I present to you these friends, to receive from you instruction as to the necessities and purposes of our Order.

Vice-President—Now let the darkness be dispelled. Remove the cloud, that the light of reason may dawn on their vision. (Hoodwinks removed from candidates.)

CONTINUED ON EIGHTH PAGE.

Ayer's Pills

Are compounded with the view to general usefulness and adaptability. They are composed of the purest vegetable aperients. Their delicate sugar-coating, which readily dissolves in the stomach, preserves their full medicinal value and makes them easy to take, either by old or young.

Are the Best

Unlike other cathartics, the effect of Ayer's Pills is to strengthen the excretory organs and restore to them their regular and natural action. Doctors everywhere prescribe them. In spite of immense competition, they have always maintained their popularity as a family medicine, being in greater demand now than ever before.

Ayer's Pills

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

Every Dose Effective

THREW AWAY HIS CRUTCHES

AFTER YEARS OF TERRIBLE SUFFERING.

AN INTERESTING HISTORY.



STATEMENT OF MR. WM. McNEER.

For eight years I was troubled with a sore on my leg which resulted from having it broken. The doctors kept me in bed five months trying to heal it up, but all to no purpose. I tried all sorts of salves, liniments, ointments, pills and blood medicines but with no benefit.

Eleven Running Sores developed on it which reduced me to a living skeleton (I lost 70 lbs. in four months). Friends advised me to go to the Hospital; but I would not, for I knew they would take my leg off. The doctor then wanted to split it open and scrape the bone, but I was too weak to stand the operation.

When he was tired, he would jump up from his work and call to her, and they would take long rambles often through the rain or night. "No; I will have none of you!" he often said to his friends. "My mother is the best comrade I have!"

There is usually a peculiar tenderness in the tie between a French mother and her son. Even when he is a coarse, worldly man in other relations, he gives her the most honorable place in his household, and pays her a loving obedience.

It is worth while for American mothers to discover why this is. Is it because the French woman tries to make herself the friend and comrade of her son in the middle age?

Happy is the mother who can do this, and happy is the son who can hear, like Gustave Dore, his mother's voice wherever he goes through life, and be glad to hear it!

A Faithful Shepherd Boy. Gerhardt was a German shepherd boy, and a noble fellow he was although he was very poor.

One day while he was watching his flock, which was feeding in a valley, on the borders of a forest, a hunter came out of the woods and asked: "How far is it to the nearest village?"

"Six miles, sir," replied the boy, "but the road is only a sheep-track, and very easily missed."

The hunter looked at the crooked track and said: "My lad, I am hungry, tired and thirsty; I have lost my companions

OUR BOYS AND GIRLS.

True Manliness.

Manliness means self respect and resistance. The first element we do not so much need to dwell on. But that word resist—why! Dean Stanley used to say it was the backbone of the world. Resist the insolent thing which sometimes christens itself "public opinion," and which has often sanctified the most atrocious crimes.

Purpose in Life.

The pursuit of a life purpose is the most certain method of making our career one of usefulness and pleasure. The aimless pursuit of amusement rarely affords what is sought. A person, in the dream of the night, saw a gold-plumed bird so beautiful and attractive that he determined to possess it.

So with the pursuit of mere pleasure. The bliss look of our fast young men tells that it does not pay. But a life purpose stimulates to effort, and as this sends us forward in the path of success, every advance step is one of happiness.

Gustave Dore's Mother.

Many touching anecdotes are told in the artistic circles of London and Paris concerning Gustave Dore and his mother. Madame Dore was, it appears, a plain, quiet woman, who did not shine in society; but she had a keen sympathy with her famous son, and showed infinite tact in dealing with him.

After her husband's death she lived with Gustave. "He never married," said a friend of the great artist, "because, he said, he always compared all women to his mother, and they fell far short of her."

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"Six miles, sir," replied the boy, "but the road is only a sheep-track, and very easily missed."

The hunter looked at the crooked track and said: "My lad, I am hungry, tired and thirsty; I have lost my companions

and missed my way. Leave your sheep and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They would stray into the forest, and be eaten by wolves or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more than you have earned in a whole year."

"I cannot go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get some food and drink, and a guide?"

"The boy shook his head. "The sheep," said he, "do not know your voice, and—Gerhardt stopped speaking."

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your word to me?"

The hunter laughed, and he felt the boy had fairly cornered him. He said: "I see, my lad, you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt now offered the contents of his satchel to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country round.

The duke was so pleased with the boy's honesty that he sent for him shortly after, and had him educated. In after years Gerhardt became a very rich and powerful man, but he remained honest and true to his dying day.

Honesty, truth and fidelity are precious jewels in the character of a child. When they spring from piety, they are pure diamonds, and make the possessor very beautiful, very happy, very honorable, and very useful.

Why Charley Lost the Place. Whistling a merry tune, Charley came down the road, with his hands in his pockets, his cap pushed back on his head, and a general air of good-fellowship with the world.

He was on his way to apply for a position in a stationer's store that he was very anxious to obtain, and in his pocket were the best of references concerning his character for willingness and honesty.

A few drops of rain fell, as the bright sky was overcast with clouds, and he began to wish that he had brought an umbrella.

Charley was a great tease, and, like most boys who indulge in teasing or rough, practical jokes, he always took care to select for his victim someone weaker or younger than himself.

"I'll have some fun with those children," he said to himself; and before they had gone very far down the road he crept up behind them, and snatched the umbrella out of the boy's hands.

In vain the little fellow pleaded with him to return it. Charley took a malicious delight in pretending that he was going to break it or throw it over the fence; and, as the rain had stopped, he amused himself in this way for some distance, making the children run after him and plead with him tearfully for their umbrella.

Tired of this sport at last, he relinquished the umbrella as a carriage approached, and, leaving the children to dry their tears, went on toward the store.

Mr. Mercer was not in, so Charley sat down on the steps to wait for him. An old gray cat was basking in the sun, and Charley amused himself by pinching the poor animal's tail till she mewled pitifully and struggled to escape.

While he was enjoying this sport, Mr. Mercer drove up in his carriage, and passed Charley on his way into the store. The boy released the cat, and following the gentleman in, respectfully presented his references.

"These do very well," Mr. Mercer said, returning the papers to Charley. "If I had not seen some of your other references, I might have engaged you."

"Other references? What do you mean, sir?" asked Charley in astonishment. "I drove past you this morning when you were on your way here, and saw you diverting yourself by teasing two little children. A little later a dog passed you, and you cut him with the switch you had in your hand. You shed a stone at a bird, and just now you were delighting yourself in tormenting another defenseless animal. These are the references that have decided me to have nothing to do with you."

I don't want a cruel boy about me." As Charley turned away, crestfallen over his disappointment, he determined that wanton cruelty, even though it seemed to him to be only "fun," should not cost him another good place.

WHY NOT RECIPROCATE?

Catholics, as a rule, treat Protestants fairly. We do not revile their religion, nor question the honesty of their political leanings; neither do we distrust or shun their social and business communications.

There are no Catholic ranters who go around howling about the dangers of Protestantism as do a certain class of evangelical humbugs concerning "Romanism."

Catholics who fear for their liberties because the majority of our national and state legislators and executives are Protestants. We trust our Protestant fellow-citizens; there is no bigotry or intolerance in our religion.

Why can't Protestants profit from our example? Why can't they admit, as they probably believe, that Catholics are earnest, honest, loyal, patriotic American citizens; that they love American institutions, and are safe to hold office in any capacity?

It is not, we are glad to say, the general custom among Protestants to revile Catholics. But there are altogether too many Protestants who are bigots, altogether too many who misrepresent and belie their Catholic fellow-citizens.

Why not, then, credit Catholics with as much American spirit as Protestants? Why not admit that they are just as patriotic and earnest and pre-minded citizens as their Protestant neighbors? Bigotry cannot conceal the fact.

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