

The Catholic Record.

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

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The Catholic Record.

London, Saturday, April 15, 1899.

THE CORONATION OATH.

Dr. Fallon is lecturing through his pamphlet on the Coronation Oath to a very large audience. His earnest and spirited protest has awakened many an eloquent echo and has caused some good people to wonder that in our days, which to all seeming have cast aside every relic of barbarism, words as insulting as they are unjust should be placed on the lips of a sovereign who claims and receives the allegiance of countless Catholics.

We sincerely hope that Dr. Fallon's agitation may have the desired result. The words of that oath may have fallen pleasantly on ears when the hangman and torture chamber were in honor, but no one can hear them now without blushing for his fellows and feeling they proffer an unjustifiable insult to the memory of those who have contributed to the glory of the English and to those who yield to none in loyalty. "Who could suppose," says Charles Waterton in 1838, "that in these times of intense religious investigation we should ever see a British Queen forced by an execrable Act of Parliament to step forward and swear that the Holy Sacrifice of the Mass, at which Alfred the Great, St. Edward the Confessor, and millions upon millions not only of Englishmen but of all nations, both before and since their time, have knelt, and do kneel, in fervent adoration, is superstitious and idolatrous? Had I been near her sacred person the sun should not have set before I had imparted to her royal ear a true and faithful account of the abominable oath. It is a disgrace to the British nation: it ought to be destroyed by the common hangman."

The Catholic Truth Society cannot be too highly commended for publishing the valuable and instructive pamphlet.

HIGHER EDUCATION.

We have much pleasure in presenting to our readers the honest and manly plea in favor of higher Education by the Rector and Faculty of the University of Ottawa. Outlining the scope and aim of true education, and demonstrating its necessity in our days, it calls upon Ontario Catholics to give their loyal support and encouragement to an institution which has been for some time past no unimportant factor in the intellectual development of Canada.

We have no wish to pose as the panegyrist of Ottawa University. Its record speaks more eloquently than any words we might pen. Its professors are efficient and painstaking—content if the souls entrusted to their care blossom and bring forth fruit, and reaping nothing for themselves save the consciousness of duty well performed.

We know some of the students who have come from his halls, and they are not air-castle builders or led astray by every flickering light of human opinion, but earnest, doing men's work and prizing as their richest treasure their heritage of Catholic faith.

When Bishop Guigues threw into being the college at Bytown, he builded better than he knew. He saw indeed that education was necessary for the maintenance of sound principles and for the worthy bearing of the responsibilities that weigh upon Canadian Catholics, but that the modest college should be supplanted in after years by the present magnificent buildings, and that its students should hail, not only from the Dominion, but even from Germany and France, never entered into his mind.

The hope may have cheered him in his work, but its realization must have seemed twenty years ago to belong to a far distant day. And yet, despite all manner of obstacles, it has fought its way to the front rank of the educational institutions of Canada. Ontario Catholics have a right to be proud of it: and they have likewise a duty to give it undivided support. It is for the fashioning and moulding of their children's souls—to give them a right knowledge of their duties to God—to make them understand that in a free country they should not be serfs and henchmen, when they can, and should, take their share of the highest positions of trust. There is not the shadow of

an excuse to justify them in sending their children to non-Catholic colleges. The idea of the superiority of Protestant institutions may linger in the minds of the parvenu and purse-proud Catholic, but it has long since ceased to be entertained by those who judge a college by the kind of man it turns out.

SPECIMEN OF HIS PREACHING.

The Catholic Standard and Times of Philadelphia has earned the thanks of the reading public for its splendid report of Father Pardo's lectures. They lack the finish of Father Rickaby's conferences, but the Jesuit of the States has much in common with his brother of England. Both are intensely in earnest and have the gift of clothing their thoughts in simple language. There is not a suspicion of pedantry about them and they believe in using the vocabulary of the people. Here is a specimen:

"We sometimes hear it said and we read it in books, too, that the Catholic Church chained the Bible. I read it only a few weeks ago in a publication meant to reach the eyes of intelligent people. What are the facts? When a Bible was worth \$1,000 it was a good thing to chain it up. I think you would take good care of one worth that. What did the Church do? She put it in the cathedrals where the people might read it, but fearing that some persons might get so taken up with its magnificence as to wish to take it home with them, it was chained. Now I ask is it fair to speak of this as if it were keeping the Bible from the people, whereas the reason it was chained was to keep it for all the people? When the New Zealand traveler spoken of by Macaulay comes to sketch the ruins of St. Paul's from London Bridge he will find that there was a people so inhuman as to keep a book containing the names, addresses and trades of citizens and called a city directory chained to the counters of apothecary shops, so no one could read it—a people so inhuman as to chain cups to the public fountains, so that no one could get a drink. Yet, dear brethren, it is just such twaddle that people have been accepting as history for three hundred years, and it is time in God's name to look into the question and to know that the Catholic Church never opposed the reading of the Bible, but wished it and bared its claims to teach with the inflexible voice of Christ and the doctrine of the Real Presence on the Bible."

LEO XIII.

Reports come to us that the health of His Holiness is failing. Some of them are mere inventions of the enterprising journalists, but there can be no doubt as to the fact that the sands of his life are running out rapidly. His children can but pray that he may yet be spared to guide and to instruct the world. Out of the fulness of his genius and the garnered wisdom of centuries, he has shown how well the Church can cope with modern problems and deal with the vagaries of scientists who have lost God in their foolish conceits. He has been the prominent figure in the intellectual tournaments of the age; and they who fight not under his banner cannot but admire his prowess. Prisoner as he is, there is no earthly potentate with power like unto his: and, without kingdom or material resources, he claims and receives, by reason of his intellectual and moral pre-eminence, the respect of even those who believe that Krupp guns, etc., mark the *ultima thule* of culture.

He is going down into the valley, but his teachings will be handed down and circulated amongst men: his sun is setting, but its rays will linger yet to show nations the path. From every clime prayers are pleading for him to be spared for a few years of the coming century.

NOTES BY THE WAY.

We have noticed that the agitation for the conversion of the benighted Cuban has so far produced little more than windy harangues and wordy resolutions. A few of our ministerial brethren have gone off to the "poor Romanists," but the grand missionary army with its supply of "truth and freedom" has not as yet moved from headquarters. Why the delay? The fields are white, white with the "harvest"; and there is money in it—to say nothing about the information that can be retailed out to Bible classes and Church societies. Perhaps they are restrained from precipitous movement by the thought that energy can be expended with much better effect at home. The divorce question needs a little attention, and the decline of population may be a question for profitable investigation. At all events they should sweep their own doorsteps before attempting to sweep those of other people.

It seems to us that the gentlemen who are yearning for the salvation of the poor natives should conduct their yearning on business lines. They are going, if the Lord does not call them to

another mission, to present the Bible to the victims of "Papal oppression." They intend to take a book that is desecrated daily by pulpit vandals—and is powerless, if we may believe some of their leaders, to satisfy the soul-hunger of myriads—and by it and through it to guide the natives to truth. They should certainly be conscientious enough to give nothing which is not genuine. We know that the preservation of the Bible is due to the Catholic Church, and that but for her efforts, in the days when war and rapine were in honor, there would be little work for either missionary or Bible Society.

They of course will not appeal to the authority which they are going to overthrow. A divine light radiates from every sentence of the Bible and they know, consequently, its God-like origin. That light, however, is not very dazzling, or why would men like Lyman Abbot amuse themselves with mutilating the volume? We could quote many others who have differed among themselves as to the inspiration of certain books, etc., but we fear to weary our readers with a subject that has been worn threadbare. We could not, however, restrain a movement of pity some time ago when we saw a newly created minister embarking for China. He looked intelligent and energetic, and will, if not entangled in a commercial scheme, do good work according to his lights.

And that young man will ask the Chinamen to do a thing which runs counter to ordinary common sense—to accept him as their guide to Heaven, on the strength of a roving commission from a missionary society! He who will not engage a domestic without a recommendation from her former employer will command the natives to give unto his keeping their hearts and minds, without being able to assure them that he is qualified to instruct and to guide them. He will ask them to accept the Bible as coming from God. How does he know? Who tells him that the translation which he tucks under his arm is not a medley of error and mistakes? Who assures him that the meaning he gets out of it is what was intended by the Spirit of God? Will he be assisted by light from heaven in order to instruct the objects of his zeal? No human light can help him, for revelation is above reason, and no assistance of the Spirit will be tendered to him in his difficulty. And yet he is going to teach and preach and to hold up the Bible—which, so far as he knows, may be a book which contains only some very beautiful lessons and counsels. The want of certitude in this matter has caused many who are hostile to authority in matters of religion to drift into infidelity. But the young man is like the prophets who run without being sent and who enter into the sheepfold not by the door but by some other way.

We are thankful that the Fair-Vanderbilt wedding is past and gone. For some days we have been regaled with the news that the lady was looking well and getting ready for the event: and that the gentleman was avoiding everything that might prevent him from being in proper condition on the momentous day. What she wore and the silver and gold flung at her feet by stockjobbers and speculators were duly chronicled. And this is the civilization whereof many a heart is sick. This wild dance around the golden calf and vulgar admiration for mammon leaves a very bad taste in the mouth.

A METHODIST'S TRIBUTE.

Philadelphia Standard and Times.

The following is reproduced from the "query column" of the "Bulletin" of this city:

To the Editor of the "Bulletin":
Sir: Answering "Anna A. Midlen," respecting the membership of different religious denominations in the United States, permit me to say, as a Protestant and a Methodist, that I live opposite a Roman Catholic church, and I have no hesitation in saying that on Sunday, from daybreak until 10:30 o'clock, that edifice is crowded to the doors at least five different times with a congregation of from 1,500 to 2,000 people at each service. Winter and summer, rain or snow weather as well as fair weather, the same attend the beautiful Vesper service. What an inspiring sight it is, to even those who have no faith at all! Again, the Roman Catholic Church is open from sunrise until night during the week days. The rich, the poor, the aged, the young, the blind, and even the negro seem all on equality when they enter this church. We are all obliged, whether Presbyterian, Episcopal, Baptist, Lutheran or what, to admit that there is no such evidence of faith in any of our churches.

G. L. F. A.

TALK WITH A PARSON.

Parson—"The truth is not now, nor ever was dependent upon stilt for its standing."

You doubtless thought this a self-evident proposition, and yet it is not self-evident nor even true. By truth you mean revealed truth, and by stilt you mean evidence or witnesses.

There are certain self-evident truths, such as the first principles of reason, that are seen immediately by their own light, and there are other truths—equally true—that can be seen only by means of light or evidence external to them.

The sun, for instance, is seen by its own light, while the moon and planets are seen by light external to them, by reflected light. The sun may be said to be self-visible; the moon and planets are not self-visible, but visible mediately through a medium external to them; that is, through the light of the sun reflected back.

Now, there are truths that are related to the eye of our intelligence as the sun is related to the eye of the body. And there are other truths—equally true—that are related to the eye of our mind as the moon and planets are to the physical eye.

To the first class belong the first principles of reason; that is, certain fundamental axioms without which the mind could not even begin to reason. These are said to be self-evident, because they are so immediate to the mind that they cannot be made known by anything more immediate. They are indemonstrable because more direct and luminous to the mind than any demonstration can possibly be, and without them no demonstration is possible. To attempt to demonstrate them would be like attempting to exhibit the sun by the light of a dip candle.

These first principles of reason and of all science and truth are as follows: 1. Nothing can at the same time exist and not exist; 2. Every being is what it is, or every being is its own nature; 3. Every event must have a cause, or everything that begins must have its beginning from a cause external to itself; 4. Of two contradictions, one must be true.

These truths need no demonstration. All they require is an explanation, that the mind may see what is meant by them, and it accepts them by reason of their own light, and not by reason of any light or authority external to them. They are their own authority; or, to use your word, they require no stilt. To this class we may add geometric and mathematical truths and the axioms: The whole is greater than any of its parts; two things that are like a third thing are like each other. Here again no stilt is needed, no authority, no witnesses.

But these are not the kind of truths you are talking about. The truths you refer to are revealed truths, and they belong to the second class. They, like all events in time and space, are related to the eye of our intelligence as the moon and planets to the corporeal eye. They must be seen, and can only be seen, by reflected light, by the help of testimony, witnesses; or, to use your words again, they must come to our knowledge on stilt.

Let us begin with a familiar illustration to show how this second class of truths need testimony to bring them home to our minds. Mr. A. goes into a bank with a check drawn in his favor for \$500, and presents it to the cashier. The cashier examines it carefully, recognizes the signature, and knows the signer is fully responsible for that amount. He sees that it is drawn in favor of Mr. A. But he is not satisfied yet. He asks:

"Are you Mr. A.?"

"Why, certainly I am Mr. A. Do you not see my name on the check?"

"I see a name on the check, and I see you standing before me claiming to be Mr. A., but inasmuch as you are a stranger to me your mere word that you are Mr. A. is not enough for me. Any stranger could come in here and say he is Mr. A. The check does not identify you, nor do you identify the check. I know the check is good, not because you say it is, but because I know the signature; but I don't know you."

"Well, I am Mr. A. That is a truth."

"It may be a truth, but it is not a truth to me, because I do not know it."

"Do you not see me? Did I not bring the check, and is not that my name on it?"

"Yes, I see you; I see that you are somebody, but I do not, in looking at you, see that your name is Mr. A. I see a name on the check, but I do not see that the name is yours."

"What, then, must I do to have the check cashed, since you do not believe the truth that I, Mr. A., am here before you?"

"You must go and get a stilt and bring it with you, and then I will cash the check."

"A stilt! A stilt. Are you crazy, sir? I am not lame—I have a pair of sound legs! What do you mean, sir?"

"Well, sir, I have been reading some luminous outgivings of an Iowa parson, and that is what he calls a witness. In plain American language, I want you to bring some one here who knows you to be Mr. A., and whom I know. We will call him your

stilt, to fall in with the parson's way of speaking. When he identifies you I will cash the check."

"But it is the truth that I am Mr. A., and does not that same parson say that the truth needs no stilt to give it standing?"

"Yes, the Iowa parson says that, but if you send him here with \$1,000 check we will teach him a different song before he gets his check cashed. We will tell him that, without a stilt, or a witness, to establish his identity, he can't get the money."

Mr. A. goes out grumbling and muttering something about Iowa idiots, and after a time comes in leaning on his stilt, Mr. B., a common friend of his and the cashier's.

"Cashier," says the stilt, "this is Mr. A."

"Ah, Mr. A., I am glad to know you—how do you do?"

"I am sound and well; but when I come to transact business with you again must I come hobbling on a stilt?"

"Oh, no; it will not be necessary. Mr. B. has been the accommodating nexus between my mind and the truth that you are Mr. A. It is true that you were Mr. A. before I knew it, but it was not a truth to me before I knew it. Until I knew it it was an inoperative truth, as you have discovered; but now that it has come to me on a stilt it brings you the cash. The trouble with you, Mr. A., is that you are not a self-evident truth. You are not self-luminous, and I had to see you through the light of your stilt, Mr. B."

This little financial transaction we hope will enable you, Parson, to see that there are truths that need stilt to become known.

Now, truths of the supernatural order are of this kind. As they are beyond human experience, and many of them beyond the powers of human reason to comprehend—supernatural—they must come to our knowledge by being imparted to us either by God revealing them to each individual immediately or by revealing them to all immediately through an organ or agency appointed by Him, and which could guard and deliver the revealed truths in His name and with His authority.

As you would call this organ or agency a stilt, then a stilt is necessary to transfer a truth from the divine to the human mind, since you, as a Methodist, do not believe that God reveals supernatural truths directly to each individual mind. You must believe as a historical fact that He used Moses and the prophets in the Old Dispensation; and it is equally a historical fact that He used the Apostles, the ministry of His Church, in the New Law, and commanded that ministry to teach all things, whatsoever He commanded, to all nations in all time. There is no way of coming to a knowledge of revealed truth, except by the way appointed by the Almighty Revealer. Outside of this way or agency there is no means of knowing with necessary certainty that what are presented to us as revealed truths are really revealed truths, or truths at all, for revealed truths do not carry in themselves the evidence of their being revealed; nor are they self-evident.

Let us take an illustration to show the difference between believing a truth that is self-evident and believing a truth that is not self-evident, but revealed. Take these two propositions: Nothing can at the same time be and not be; and, There are three persons in the Godhead. The truth of the first proposition is evident in itself: the mind sees it and sees that it cannot be otherwise. The truth of the second proposition is not self-evident; the mind cannot even comprehend how it can be. And yet we believe it with the same intensity and certainty of belief that we do the truth of the former proposition. The first is known because the mind sees it; the second is known because the Divine mind sees it and reveals it. The first needs no witness but itself; the second needs a witness to establish the fact that it has been revealed. Until this fact is established you cannot believe in the Divine Trinity, for it is a truth believed solely on the authority of God, and we must therefore know with infallible certainty that He has revealed it. This being of the class of things called events, it is necessary either that you see it yourself directly or that you see it through a witness, or an authority that can testify to you with a certainty that makes your belief a reasonable act and not an act of credulity. You do not claim that God has revealed to you directly any supernatural truths. You, then, even you, must use a stilt or a witness before you can know that any particular doctrine presented to you as revealed has in fact been revealed. The doctrine or supposed truth that is presented to you is in the position of Mr. A., who presents himself to the cashier. It needs to be identified as revealed before you can reasonably accept it as revealed.

COMMON SENSE.

A common-sense and level headed writer in the St. Louis Church Progress falls to see that "higher education" elevates woman, but sees much in it that lowers her. The writer says: "I do not mean that woman should not be educated or even highly educated, but I mean that she should not be subjected to a 'system of higher education,' i. e., placing her on a level with men as a normal development, when she plainly is designed for a better and higher sphere. Would anyone talk of the higher education of woman sounds just as abnormal and foolish. Woman is far above higher education. The moment she abandons the bright particular sphere of her own unique prerogative that moment she descends and becomes the commonplace rival of man. The women who are constantly prating of higher education and proclaiming the equal rights of women are noticeably most unwomanly, the kind that men instinctively shun. Let women be educated as highly as possible, but on the line of her own womanly nature, not like a man, out like herself, without blotting but the queenly image of her own beautiful femininity, which gives her the virtue of her own peculiar sovereignty."—Carmelite Review.

event, and can come to your knowledge only through an authoritative and competent witness. Without such a witness your belief in the inspiration of the Bible is an act of credulity, not an act of true faith. Twist and turn as you may, you cannot get rid of the necessity of a witness who is the nexus or link between your mind and the revealed truth. Without such a nexus revealed truth can never become knowledge to you. The Bible cannot be that nexus to you until the witness assures you of its inspiration. We will say more on the Bible and its necessary witness when we come to that point in your letter, Parson.

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THE TEST OF REAL CATHOLICISM.

Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart the self-same words which Jerome addressed to Pope Damasus: "I, acknowledging no other leader than Christ, am bound in fellowship with your Holiness; that is, with the chair of Peter. I know that the Church was built upon him as its rock, and that whosoever gathereth not with you, scattereth."—Leo XIII.

University. With the Right Rev. Archbishops and Bishops, and the reverend clergy of this province, taking an active part in its improvement, our institution is destined soon to become an educational centre that will be a real credit to the Catholics, not only of Ontario, but also of all Canada.

The Rev. Fathers (Oblates of Mary Immaculate) in charge of Ottawa University are determined to do all in their power to place it in touch with modern progress. They are resolved to make it a first-class educational establishment. About forty five members of the Oblate Order devote their daily, and often their nightly, toil to its moral, intellectual and material welfare. Its professors are, as is well known, not working for any material remuneration. The only object they have at heart is the proper education of the young men committed to their charge. If that work succeed well, if these young men be well prepared, both morally and intellectually, to take a noble part in the great struggle of life, then the professors consider themselves sufficiently remunerated for their hours of patient toil.

That the course of studies at Ottawa University has been, and still is, a sound, solid one, few deny. In this respect it has not been surpassed by any similar institution in the country. Students that come here from other colleges, whether of Canada or of the States, freely acknowledge the supremacy of Ottawa University in this respect. The Rev. Fathers in charge are bent on making the future surpass the years gone by, as far as a high standard of studies is concerned. In order to meet the exigencies of this age, when science is a very great consideration amongst truly educated men, the faculty of Ottawa University has decided to erect immediately a large structure to be called the "Scientific Building." This edifice, which will be fitted out with all modern conveniences, is intended at least to equal anything of its kind in the Dominion. The first floor will be devoted to a valuable Museum of Natural History, which has been lately acquired by the University. This museum contains what is perhaps one of the most noteworthy collections of zoological, ornithological, and ethnological specimens to be found in Canada. The second floor will be allotted to the requirements of a physical laboratory, and the third floor will be exclusively set aside for chemical studies. Great sacrifices have been made in order to undertake this addition to the University buildings; still, if the work be greeted with the staunch approval of the Ontario Catholics, and we are confident of such an encouragement, then the faculty will consider themselves well repaid.

While, even from a material point of view, Ottawa University is on the way to success, it is also progressing as to the number and quality of its students. During the present year there are nearly five hundred boys and young men following its various courses.

But enough of this figuring and calculating and speculating; let us take a look at Ottawa University from another standpoint. Of what avail would be a strong course of studies, of what account would be material prosperity, of what use would be a large number of students, were a proper moral and religious training neglected? Certainly instruction carried on under such circumstances could not be honored with the sacred name of education. All true Catholics are well aware that the skillful forming of a young heart is the grandest duty of true education; a whole life's happiness, a whole eternity's felicity is, as we have already signified, held waving in its balance. "Schools," says Edward Everett Hale, "are not for the mere purpose of instruction, they are for education, and there is no real education that is not moral education." Those in charge of Ottawa University have always considered, and will always consider, a proper moral training as of paramount importance; in their idea it is a work to which every other must yield. This fact is evidenced by a grand spirit of piety and a religious fidelity to man's noblest duties as found in their institution; a piety and fidelity that can be surpassed nowhere, and is in few places equalled. The heart of a good man would be filled with joy to see so earnest a gathering of young men, all vying with one another in approaching so often and so fervently the life giving sacraments of God's Church. Yes! there is real piety, there is true fidelity amongst the students of Ottawa University; there is an unmistakable manifestation of the grand old faith; there is a heroism which should call a blush of shame to the cheek of the father or of the son who would, for a moment think of patronizing a non-Catholic University. No parent need be afraid of entrusting his or her son to the charge of Ottawa University. No boy can pass through that institution without being beckoned onward to noble aspirations and to noble deeds by the example of those around him. No boy can live for a length of time within its walls without being, in some degree sanctified by a continual contact with the holiest associations.

In addition to the advantages already mentioned, Ottawa University is particularly favored by its location in the Capital city of the Dominion. If Ottawa is the centre of Canada's political life, why should it not likewise be the centre of her educational efforts? Why should it not be especially an educational centre for the Province of Ontario? This suggestion was very happily made by the Sovereign Pontiff himself in the Apostolic Brief quoted

above. Owing to the advantage of residence in the Capital, both students and professors of the University have access to the immense library and reading rooms of the House of Commons, so that no question need be passed over in the class-room without their consulting the best authorities that have given it consideration. Professors and students may likewise enjoy the privilege of attendance at parliamentary debates, especially when some question of importance is under discussion.

In view of the considerations set forth in this pamphlet, we call upon the Catholic people of Ontario to make a united effort for the prosperity of Ottawa University. It is, as we have shown, the Pope's desire that this institution should be the centre of Catholic education in our province. Let us be all of the same mind about the matter, and, in the end, we shall be the gainers. *Union is always strength, and union blessed by Apostolic approval is doubly strong.*

THE RECTOR AND FACULTY OF THE CATHOLIC UNIVERSITY OF OTTAWA.

A Canadian Catholic University. (Sacred Heart Review, Boston Mass., Dec. 19, 1896.)

In the Capital of the Canadian Dominion there stands a Catholic university which, because of the excellence of its course of studies, has for many years past attracted a large number of Catholic youths to its classic halls. This institution is the University of Ottawa, which is the outgrowth of the college that Rt. Rev. Joseph Eugene Guigues, who was consecrated the first bishop of Bytown, Ont., in July 1847, founded at his episcopal city in the first month of his administration. This college, which counted among its first students the present Archbishop of Ottawa, the Bishop of Alexandria and several other men now prominent in Dominion circles, was incorporated in May, 1849, and from 1852 to 1868 it received a small money grant from the Government conditionally on reporting to each parliamentary session its condition. In 1853 it was moved to the building which is now occupied by the Christian Brothers in Ottawa—Bytown became Ottawa in 1854—and two years later the need of more room caused the erection of the first of the present handsome group of the university's buildings. It was not till 1861 that the name was changed to the College of Ottawa, and five years later it was by parliamentary act erected into a university. Finally, by an apostolic brief dated February 5, 1889, Leo XIII. erected the Ottawa institution to the rank of a Catholic university. In the meantime the buildings of the university had been enlarged and increased in number, until to-day they form a noble group of imposing edifices, supplied with the latest and best equipments, and occupying an entire block in the capital city of the Dominion.

As now constituted the University of Ottawa has powers to confer degrees in theology, philosophy, law, medicine, arts, music, science and civil engineering, and these studies constitute its several departments, which embrace six different courses. The theological course covers four years, during which the Ottawa divinity student is taught all the branches of ecclesiastical science, moral and dogmatic theology, sacred Scripture, canon law, ecclesiastical history and sacred eloquence; and may at the end of his second year compete for the degree of bachelor of divinity, go up for his licentiate the following year and stand for his doctor's degree at the completion of his course. The course of philosophy is of two years' duration, in the first of which intellectual philosophy, political economy, mechanics, physics, and mathematics engage the student's attention, while in his second year he continues several of his previous studies, in higher grades, and becomes acquainted with the history of ancient and modern, scholastic and contemporary philosophy, besides lecturing in both years, to frequent lectures on philosophical and literary subjects. For degrees special examinations must be passed, and a percentage of at least 80 per cent. is required to win the competitor a degree. Law students, at the completion of their course, may compete for the degree of bachelor of laws. The degree of LL. D. is conferred *honoris causa* only, and it must be authorized by a resolution of the university senate passed at a regular meeting of that body of a majority vote of all its members. The scientific course is completed in three years, and includes the study of practical chemistry, quantitative and qualitative analysis, mineralogy and physics. There is a civil engineering course of two years' length, embracing the study of mathematics, practical surveying, drawing, physics, chemistry and mineralogy; and a commercial course in which book-keeping is studied for two years; and during the last year the students attend a business class, in which they acquire a practical knowledge of banking, and all other commercial requirements.

The Arts course at Ottawa, as in other institutions of higher learning, covers four years, and there is a preparatory course of three years, during which youngsters are fitted for matriculation in the course of arts. In this course the freshman, to use the term applied here to a first year University student studies, in Greek, the grammar and the principles of prose composition, with Arnold for his textbook; and reads portions of Demosthenes, Homer, Euripides and St. Gregory, being also exercised in translations from English into Greek. In Latin he studies prose and poetic composition, translates from Livy, Cicero, Virgil, Horace and the Fathers of the

Church and renders English into Latin. He also listens to lectures on the history of Latin literature. His English studies embrace the principles and practice of essays, the history of English literature from the Saxon period down to 1473, rhetoric, versification and poetry, with critical examinations of some of the works of Shakespeare, Pope, Macaulay, and Newman, and elocutionary exercises. In French, he reads from Hardouin, Joinville, Froissart, Commin, Montaigne, Bossuet, Corneille, Racine, La Bruyere and other classical authors, recites and explains selections from the best prose and poetic writers of the sixteenth and subsequent centuries, writes French compositions, with literary analysis, and listens to conferences on the history of French literature down to the death of Henry IV. His historical studies comprise modern and contemporary history, together with the history of the United States, and he also gives attention to physical geography, algebra as far as the theory of equations, solid geometry, plane trigonometry, mineralogy and analytical chemistry.

In his sophomore year the Ottawa collegian adds to his previous Greek authors Sophocles, Aristophanes and St. Basil, continuing meanwhile his readings from Demosthenes and his exercises in Greek composition. He also listens to lectures on the history of Greek literature. In Latin his authors are Cicero, Pliny, Horace, Juvenal, Lucian and the Fathers. In English his study of English literature takes him down to his own day, and he analyzes famous orations, writes original discourses and continues his critical studies of the masterpieces of English prose and poetic writers. His studies of French literature lead him forward from the time of Louis XIII., and he pushes in advance in his translations from French authors, as well as in his practice of speaking and writing French. His historical course consists of forty five lectures on the philosophy of history, and he also devotes considerable time to higher geographical, mathematical and natural historical studies. In his junior year he begins the study of intellectual philosophy, taking up logic, dialectics and criticism, ontology, cosmology and psychology, and reading some of the philosophical works of Cicero, Plato and Timaeus. He also studies political economy, listens to lectures wherein are reviewed the religious, philosophical and literary characteristics of English, French, German and American contemporary writers, and takes up the study of mechanics and physics, while advancing in mathematics to the intricacies of integral and differential calculus. In his senior year his philosophical studies embrace natural theology, ethics and natural rights, with Cicero and Aristotle, and he listens to lectures on the history of various philosophical systems. In English he makes a comparative examination of the great epics, hears the principles of ethics explained, in physics he gives his time to the study of optics, magnetism and electricity, and in mathematics descriptive and physical astronomy monopolize his attention. This university also offers three courses in music, to wit, vocal music, plain chant and harmony; and there is, moreover, an admirable scientific course covering three years for students who wish to follow it.

That this splendid Canadian Catholic university and the noble opportunities which it offers are appreciated by Catholic parents and students is made plain from an examination of the catalogue of students who attended its several courses during the last scholastic year. Its theological school, in that year, had eighty-two students, a good number of these being scholastics of the Oblate Order, which justly celebrated society has had charge of the university from its outset; and upwards of four hundred and fifty students in its other departments. These students come from a great number of different localities, the Canadian Dominion naturally furnishing the most of them. Others hail from the eastern States, Massachusetts furnish a notable quota, and New York, Pennsylvania, the Canadian Northwest, the District of Columbia, Prince Edward Island, Mexico, France, Lorraine and Germany being also represented. The chancellor of the university is Archbishop Duhamel of Ottawa; its administrative council consists of Very Rev. H. A. Constantineau, O. M. I., D. D., the rector of the university, and five other prominent priests of the same order, and in its several faculties, all of which are strong in numbers, are found the names of men who have won high eminence and distinction in their various professions. The discipline and regulations of this university are practically identical with those which obtain at all Catholic institutions of higher learning, and its excellent character cannot, perhaps, be better expressed than in the words which Leo XIII. employed ten years ago, when that illustrious Pontiff declared that he willingly granted its faculty's petition for its erection to the dignity and rights of a Catholic university because "we know what advantages for the pursuit of the most advanced studies this great college has established in that most distinguished city of Ottawa, which, besides being the seat of civil government, has been elevated to the honor of an Archepiscopal See, and which by its central position amidst the cities of Canada, possesses easy communication with every part of the country, and which, moreover, receives additional splendor from the presence of those distinguished men who preside over the supreme councils of the land and conduct the administration of pub-

lic affairs. We also know with what zeal our beloved sons, the members of the Congregation of the Oblates of Mary Immaculate, have devoted themselves, since the year 1848, to the proper education of the young, having willingly bestowed upon this noble work and its advancement their possessions as well as their zealous care, and how much the superiors of that same Congregation have always taken it to heart to preserve and nurture, in a becoming manner, among their subjects, a devotedness towards the Holy See and the rulers of the Church, and to promote to the professorships of Ottawa College the prominent disciples of their Congregation — of whom several have been honored with the doctorate at the Gregorian College of the Society of Jesus in this august city — and at the same time to watch that philosophy and theology should be taught in accordance with the doctrine of St. Thomas Aquinas. These things being so, we can understand how many illustrious scholars, formed by the learned professors of the College of Ottawa, have gained for their teachers wide esteem and honor." Finally, it may be mentioned that from this Canadian university emanates the University Review, which replaces the Owl, a monthly publication that began in 1888, and is now admittedly one of the best of all our Catholic college monthlies.

N. B.—For any further information regarding the University, application may be made to the Secretary, Rev. Wm. J. Murphy, O. M. I., M. A.

FIVE-MINUTES' SERMON.

Second Sunday After Easter. JESUS THE GOOD SHEPHERD.

"I am the Good Shepherd." (John 10, 11.) In the gospel of to-day our divine Saviour shows Himself as the Good Shepherd. The prophets already represented Him as such. For the holy Seer, the prophet Ezechiel, says: "I will set up One Shepherd over them, He shall feed them, and He shall be their Shepherd." (Ezechiel 34, 23.) Destined to be a shepherd, Jesus wished to be born in a stable. His cradle was a manger, and shepherds from the field His first adorers. When later He began His public mission, He journeyed for three years as good shepherd over hill and dale, from village to village, from town to town, congregating, amidst thousand difficulties, the lost sheep of Israel. Our Lord, in His discourses, wishing to show His infinite love towards us poor sinners, chooses the most affecting figure, that of the good shepherd, who leaves His ninety-nine sheep in the desert, to seek that which is lost and to carry it on His shoulders back to the fold. When He wishes to give us a mark of predestination for Heaven, He tells us that among His sheep those who will find a place in the Heavenly sheep fold who hear His voice and who follow Him. And when, after His resurrection, He makes St. Peter the head of the Church, He says to him: "Feed My lambs, feed My sheep." (John 21, 15 and 17.) Again, He tells us when on the last day all nations shall be gathered together before Him, He shall separate them one from another, as the shepherd separateth the sheep from the goats. Thus we see that our divine Saviour on many of the most important occasions designated Himself as the Good Shepherd.

But does our Lord justly assume this title? Ah, most justly. For, see Him hanging on the cross, as the best of all shepherds, offering and giving up His life for His sheep. Behold Him in the sacrament of His love, how, with His own flesh and blood, He nourishes His lambs, and strengthens them for life everlasting. Observe Him in the Church which He has established, how He conducts us to good pastures, by His doctrine and means of grace, and nourishes our souls that we may lead a life of virtue and union with God. Behold Him in Heaven on the throne of His glory, how He daily, hourly, yea, constantly, illuminates us with the celestial light of His grace, strengthens us in our weakness, protects us in our struggles, and consoles us in our sufferings. Ah, most we not exclaim, with grateful hearts: O most noble of shepherds, You not only call Yourself, but You are in deed and in truth, the Good Shepherd.

Our Saviour, then, is that which He represents Himself to be: but can this also be said of us? We have become His sheep in the sacrament of baptism, but can we call ourselves His good sheep? A good sheep does not separate itself from the shepherd, but remains faithfully with the flock. Do we this also? Do we, in true Catholic fidelity, rally around our holy Church, among the numbers of those noble souls who believe without doubting, and who not only believe, but who also courageously profess their faith before the whole world? Or, must we be placed among the diseased sheep who doubt, deny or even ridicule the religion which they profess? What about our obedience towards the Good Shepherd? Do we consider His commandments and those of the Church as holy and inviolable? Do we listen to the voice of Jesus when He warns us by our conscience, recalls us from bad company, bad associations, encourages us to zeal in prayer, to the reception of the sacraments, to avoid the approximate occasions and dangers of sin? Acknowledge, O sinner, can you say this of yourself, can you call Jesus your good shepherd, if day after day, you despise the voice of His grace and by the ingratitude of your vices hold Him up to scorn? No, haughty man, not Christ, but the proud Lucifer is your leader. Miser, you do not serve

Christ, but mammon. Glutton, you do not serve God but your belly. Fornicator, you do not follow the divine Shepherd, but you pursue the beastly lust of your sensuality.

Oh, shameful ingratitude, towards the best and noblest of shepherds! Oh, perfidy crying to Heaven for vengeance! Has our divine Redeemer deserted this? He, Who on the cross, shed His precious Blood for us, and to whom we so often and so faithfully promised our love and fidelity? Would we be treated unjustly, if at the hour of death we were crushed by that terrible word from the mouth of the Eternal Judge: "I know you not: depart from Me into the eternal fire!" O sinner, be, therefore, cast yourself at the feet of the Good Shepherd before the throne of grace, in the Blessed Sacrament, and excite ourselves to the deepest contrition for our many and grievous sins. Let us promise Him anew unwavering fidelity, and that as faithful sheep we will cheerfully be led by Him on the path of life, in fortune and misfortune, in joy and sorrow, so that in us these words may be verified: "I know Mine and Mine know Me." (John 10, 14.) and we also may receive as reward for our fidelity, a mansion in the glorious house of God, our Father, in the beautiful Heaven. Amen.

HOBSON AND A SPANISH SISTER OF CHARITY.

In an account of the sinking of the Merrimac contributed to the Century Magazine by Lieutenant Hobson he pays a beautiful tribute to a Spanish Sister of Charity. Describing the room he occupied in a prison at Santiago, he says:

"I could see soldiers sweeping and washing up, while furniture was being taken in, among which I noticed with satisfaction a kind of cot bed, an iron frame with canvas stretched across, the frame rising up to hold a mosquito net. A Sister of Charity came with it, and I knew that it had been brought from the hospital. As we entered the Sister was giving the last touches to the linen. She had evidently been detailed to see the room fitted up with the regular furniture of an officer's room at the hospital, and it was a beautiful sight to see the pains she took to have everything dainty and orderly. As she left she slipped a little package on the table—a cake of guava jelly. Of all the kindnesses and attentions I received none touched me more deeply. The jelly lasted a long time, for I subsisted it, taking only a very little after each meal. It kept before me the picture of these devoted Sisters ministering in hospitals and prisons and wherever else there is human suffering upon the earth."

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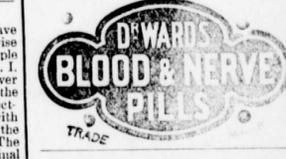
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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, April 15, 1899.

THE MOST REV. ARCHBISHOP O'CONNOR.

It has at last been officially announced that the Right Reverend Bishop Denis O'Connor of London has received from the Holy See the appointment to the Archbishopric of Toronto, vacant by the death of the late Archbishop Walsh.

It had been rumored for some months with considerable persistency that the Bishop of London would receive this appointment, nevertheless other names both of Bishops and priests were mentioned as being likely to receive it. We did not consider it proper to mention these vague rumors in our columns, as we were aware that they were based upon mere speculation, and not upon any authentic information.

The official announcement of the appointment was made last week after the CATHOLIC RECORD had gone to press, and was as follows:

St. Michael's Palace, April 5, 1899. It will be learned with pleasure that the new Archbishop of Toronto has been chosen by the Holy See. I am authorized to state that the Most Rev. Denis O'Connor, D. D., Bishop of London, received his official appointment as Archbishop of Toronto last week. The installation will take place in St. Michael's Cathedral, probably the first week in May. Due notice will be given of the precise date of this imposing ceremony. In the meantime the Very Rev. Administrator will continue to look after the affairs of the archdiocese. The "Te Deum" will be sung after the late Mass on next Sunday in all the city churches as a thanksgiving to the Almighty.

(Sgd.) Jos. J. McCann, Administrator Archdiocese of Toronto.

The Most Rev. Archbishop O'Connor was one of the first students of St. Michael's College, Toronto, which institution he entered at the age of eleven, in the year 1852. He was placed there by his father, who was an old resident of Pickering, Ont., that he might obtain a thorough Catholic education, the opportunity for which was afforded by the establishment of that college in that same year by Bishop Charbonnell, who was then Bishop of Toronto.

As the youthful and brilliant student advanced in years and in his studies, he became desirous of entering the Basilian community, and he became a member thereof when he completed his theological course. He spent also some years at the Basilian College of Annonay, France, which was the chief house of the order, to perfect himself in mathematics and the physical sciences. In 1863 on returning to Canada he was ordained priest at St. Mary's church, Toronto, and became one of the staff of professors of the college, which was then under the presidency of the learned Father J. M. Soulerin.

When Father Soulerin became the Superior General of the Basilian order, and Rev. Chas. Vincent President of the College, Father O'Connor became treasurer, and in this position he showed such business ability that in 1871 he was appointed Superior of Assumption College in Sandwich, which Archbishop Walsh was desirous of making the chief Catholic educational institution of Western Ontario.

In this position Father O'Connor exhibited excellent administrative ability, and the College became a nursery for priests for the Diocese of London, Detroit and Cleveland. The Right Rev. Bishop Foley, of Detroit, acknowledged publicly the indebtedness of his Diocese to Assumption College, on the occasion of the elevation of Father O'Connor to the degree of Doctor of Divinity, on the 9th of October, 1888. The insignia of the Doctorate were conferred by the hands of Archbishop Walsh, who prized highly the abilities and virtues of the Very Rev. Dr. O'Connor, and who foretold that many blessings would be derived to the Church from his earnest labors in Assumption College.

When Archbishop Walsh was called

upon to become Metropolitan of Toronto, the Very Rev. Dr. O'Connor was made administrator of the Diocese of London, and he was soon afterward selected by the Holy See to be Bishop of London. He was consecrated Bishop in the Cathedral of London on the 19th of October, 1890, and he is now called upon to assume the more onerous duties of Metropolitan of the ecclesiastical province of Toronto, which comprises the counties of York, Ontario, Peel, Simcoe, Cardwell, Welland and Lincoln, with a Catholic population of about 80,000 souls, which is nearly the same as the Catholic population of the Diocese of London. It will be the wish of all the Catholic body that His Grace may govern the Church of the Archdiocese with success and to the great advancement of religion, as we have no doubt will be the case.

Some speculation has been indulged in by the daily press regarding the possible successor to His Grace, in this diocese, and some priests have been named, on one of whom, possibly, the choice may fall. These are matters of mere speculation, but we may say that whoever may be the choice of the Holy See will be received with due respect and gratitude by the people and priests of the diocese, confident that the choice will be a good one.

Preparations are being made for the proper reception and solemn installation of His Grace Archbishop O'Connor in Toronto, and it is announced that this imposing ceremony will take place on May 8. Many Archbishops, Bishops, and priests, especially of Toronto and London dioceses, have announced their intention to be present on the occasion.

RIUALISM AND THE CHURCH.

Lord Halifax, who is President of the Church of England Union, a High Church organization which has existed for about forty years, and has now attained great power and influence in the Church, declared a few days ago in a speech at Doncaster, that the people ought to thank God that the present anti-Ritualistic agitation has excited a beneficial interest in Church matters. Confessions had been more numerous than ever this Easter, and fifteen hundred new members had joined the English Church Union during March. We have no difficulty in believing that this is the case, for persecution generally has the effect of creating sympathy with the persecuted cause, and Ritualism has progressed in accordance with this law. Fifty years ago it was scarcely known in the Church of England, but at the present day it rules that Church in England, Canada, Australia and India, and it even dominates in the Protestant Episcopal Church of the United States.

ITALIAN TRICKERY.

The intelligence has been telegraphed from Rome that the Holy Father has been definitely informed by the Russian Ambassador, M. Tcharikoff, that the Czar regrets that he cannot invite His Holiness to the peace conference of the powers which is soon to take place. The reason assigned is that the Pope has no army. It is an anomaly that the Holy Father should be thus overlooked in a meeting to consider the best means of securing the peace of the world, as he is recognized as a sovereign by all the powers, and among them all he has labored most energetically and successfully for the preservation of peace on several occasions, especially when he was selected as arbitrator between powers whose interests conflicted. This result was undoubtedly attained by the trickery of the Italian Government, which feared that the question of the restoration of the Pope to the sovereignty of Rome would be brought up for consideration if the Pope's representative were present, and the despatch says that Cardinal Rampolla expressed himself in this sense to Senator Mery del Val, Spanish Ambassador to the Holy See.

AMERICANISM.

The London Spectator made a review last week of the Pope's letter to Cardinal Gibbons on Americanism, and the Cardinal's reply. It expresses the opinion that the Americanism (so-called) which the Pope condemns has received a set-back, and that the letter establishes the authority of the Pope on a firm basis in the United States, and that it has prevented a serious misunderstanding between the Vatican and the United States. The Americanism which the Holy Father condemned is not said by him to be prevalent in America, and it is not nor has it been so prevalent, nevertheless it was wise for the Pope to condemn a

serious error which was likely to have some adherents in practice, even if it were not seriously entertained or openly maintained in theory, especially as it was an insidious error amid a Catholic community surrounded on all sides by Protestants. It is somewhat natural for persons in such a situation to minimize Catholic doctrine to please Protestants, but the Holy Father's letter will suppress any tendency which may have existed among lukewarm Catholics.

"PROTESTANT."

The Living Church, a Chicago organ of the Protestant Episcopalians, quotes Canon McColl as ridiculing the title Protestant when applied to a Christian Church, as follows:

"In common parlance, a Protestant means anybody who is not a Roman Catholic, and Protestantism is just a sort of drag-net that gathers fish of every kind, from the believer in the Trinity and Incarnation, to the Mormon and the agnostic, and even the avowed atheist. What, then, is the Protestant faith of which we hear so much? It is a contradiction in terms. The note of faith is 'I believe.' The note of Protestantism is 'I do not believe.' It is a negative term, and therefore not the Church of England. 'Protestant' is much the same thing as to define a human being as 'not a quadruped.' My loyalty to the Church of England is too genuine to let me accept for her specific connotation an adjective which surrenders the whole field of controversy to the Church of Rome. . . . And therefore the Church of England puts the creed of Christendom into the mouths of all her members, and enjoins them to believe in 'One, Holy, Catholic, and Apostolic Church.'"

The Rev. Canon reasons correctly on the hypothesis that the Church of England is the Church, to which the commission of Christ to teach His faith to all nations, was given; but this is the crucial point. The Church of England has called itself Protestant, and still does so, even when demanding that the British Sovereign should swear to maintain the Protestant succession and the Protestant Church by law established. It cannot, therefore, shake off its essentially Protestant character, and thus it follows that it is not the Church to which Christ promised perpetuity, and against which the gates of hell shall not prevail.

THE LATE PRESIDENT FAURE.

Some wicked stories have been circulated by the press in regard to the attendance of a priest on Mons. Felix Faure, the late President of France, and the matter was even brought up in the Chamber of Deputies by a member who protested against any religious ceremony taking place in the church of Notre Dame.

This officious scandal-monger asserted that M. Faure was a Freemason and therefore not entitled to receive the last rites of the Church, even if he had desired them. He stated further that the late President had not asked for a priest on his death bed, and that the last sacrament had been forced on him against his will.

These false statements made it necessary that the truth should be officially declared, and Mons. Le Gall, the late President's aide-de-camp, has accordingly published a statutory declaration giving the facts of the case. According to this declaration, Mons. Le Gall himself was asked by the President twice to send for a priest, and he sent accordingly, and as the President was already in a very weak condition, it was deemed advisable to call in the first priest whom the messenger could find. For this reason, it was not the parish priest of the locality who was called in, but a priest whom the messenger saw walking along the street.

Other stories calculated to injure the reputation of Mons. Faure were even circulated by the wickedly inclined papers, such as the Libre Parole. According to this journal the Abbe Herzog, parish priest of the Madeleine Church, had stated before a number of witnesses that he had been called upon to attend the President in a house of evil reputation, and that the President died there, and was carried to the Elysee dead in a cab so that the facts might be concealed from the public.

This story which is incredible on its face, has been positively contradicted by the Abbe Herzog, and the Government, to show its falsity, has published a full account of the movements of the late President on the day of his death, so that the impossibility of the story might be evident to all. In fact President Faure is admitted on all hands and by all parties to have been a man of integrity and of good morals, and he was held in universal respect except by a few malicious persons who are well known to have had a pique against him because they could not carry out dishonest schemes under his careful administration of the affairs of State.

Whether he was a Freemason or not is nothing to the purpose. The alleged fact has been denied; but even if he had been a Freemason, he was not

shut out from the mercy of the Church. Freemasonry is prohibited to all Catholics, and it is therefore a sin, and a grievous sin, to belong to that society, but Almighty God shows mercy to the penitent, even though his repentance should be at the last moment, as was the case when Christ forgave the penitent thief on the cross, and the Church must act in the same merciful spirit, as it was instituted by Christ to carry out the laws of God, and to lead souls to Him as to their ultimate end. The lying stories of the Libre Parole have created much indignation throughout France, even among the working classes, to whom that journal thought they would be acceptable.

A RITUALISTIC TRIUMPH.

The first Sunday of November was appointed by John Kensit as the day for a general uprising of the anti-Ritualists to create a disturbance in a thousand churches wherein Ritualism was practised, but the effort ended in a complete fiasco. Forewarned forearmed is an old saying which was verified. The Ritualists, knowing the intention of their adversaries, prepared themselves for a hand to hand contest, and the latter considered discretion the better part of valor, so the expected battle royal did not come off, and just as

"The King of France [with fifty thousand men] Marched up the hill and then marched down again, so the Evangelicals after loudly proclaiming their intention to begin an active crusade against their hated adversaries, prudently backed down without precipitating a conflict. They were evidently of the opinion that

"Those that fly may fight again, Which he can never do that's slain." But on Palm Sunday, when the Ritualists were not forewarned of their intention, the hostiles appear to have plucked up courage to make an attack upon the unsuspecting foes, with the expectation of an easy victory.

It was the first occasion when the Ritualists held a procession with palms, and in a number of churches of London and Liverpool disturbances were attempted. Parties of Evangelicals rose up and interrupted the services by protesting; but in every case the disturbers appear to have been worsted. The ring-leaders were immediately pounced upon by the devout worshippers, and were arrested and conveyed to jail. The others were proceeded against by summonses to the courts. Liverpool, especially, was in a ferment the whole day, Evangelical agitators appearing in various parts of the city, evidently by preconcerted design, endeavoring to induce the multitude to assist in putting down by force what they were pleased to call idolatry in the Church of England.

What idolatry there is in honoring Christ by a palm-bearing procession, it is difficult to conceive; but however this may be, the Ritualists have scored another victory, and this time a very decisive one.

In Yarmouth another victory was also achieved. The Kensit party held a meeting at which the Wycliff preachers attempted to address the people, but so strong was the opposition that they were not listened to. Their banners were torn and emblems destroyed. The tumult was great, and the assemblage rolled around in a confused heap of struggling men. The platform was destroyed and nothing of it was left but a heap of debris. All these victories, together with that gained a little before in the House of Commons, leave the Ritualists in a better position than they have occupied since the beginning of the fray.

THE ADVANCE OF RITUALISM.

There has been some dispute as to whether or not the Anglican Bishop of London, England, recommended fasting during Lent to his diocessans, some affirming and some denying that he did so; but it has been ascertained that in St. Mary Magdalene and some other London churches of the great metropolitan placards were placed in conspicuous positions announcing that the Bishop made certain recommendations for the proper observance of Lent, among which was "to go without meat on Wednesdays and Fridays," and another "to consult one of the clergy" if any one thought himself unable to comply with this rule. This places the matter beyond dispute, and it appears that not only is fasting recommended, but the authority of the clergy to grant dispensations from the law of fasting is also asserted.

It is not generally realized how far the Ritualistic clergy have gone in their endeavors to imitate Catholic practices, which imply belief in doctrines which are distinctively Catholic, but a catechism which has been issued

by the Society of the Sacred Mission, and which has the approval of the Bishops of Ely and London, positively approves of several Catholic practices, and in many instances the very words of the Catholic catechism in use in England are employed. The Catholic News of Preston gives the following extracts therefrom:

"We confess our sins to a priest because God has given him power to forgive sin. The Bread and Wine become the Body and Blood of Christ when the priest says over them the words of consecration in the Holy Eucharist."

"We make the sign of the cross to put us in mind of the Blessed Trinity and of the Crucifixion."

Among the prayers given in the same book to be learned by heart is the following:

"May the souls of the faithful, through the mercy of God rest in peace."

The Confessional is, however, the practice against which the Low Church people rage most vehemently, and in obedience to their demands Lord Portsmouth moved in the House of Lords that a return be made of all the Churches of England belonging to the Established Church in which Confessional boxes be erected. The Government permitted the motion to be passed, though Lord Dudley on their behalf explained that it would be impossible to obtain a correct return, and that even if the return were made it would be of no use, because there is no law under which people can be prevented from making confession to the clergy if they wish to do so. Besides, the number of confessional boxes is no index to the number of churches in which the practice of hearing confessions is in vogue, inasmuch as confessions are oftenest heard in the sacristy, or in the parlors of the clergy, or of the penitents themselves.

The Ritualist clergy are not in the least terrified at the steps which have been taken with the view of legislating against them: first, because they do not believe that any such legislation can be passed; secondly, because they have discovered that, by hearing confessions, they can prevent many sins from being committed, and even if the hostile legislation were to pass in Parliament, they would not discontinue a practice which they have found to be so beneficial; and, thirdly, because the prayer-book authorizes the hearing of confessions, both in the Communion service, and in the order of the visitation of the sick.

These are only a few of the many Catholic practices which the Ritualists have adopted.

TURKEY AND GREAT BRITAIN.

A despatch from London, which originated in Constantinople, states that Abdul Hamid, the Turkish Sultan, is once more turning his eyes toward England in order to consolidate friendship in that quarter. Hitherto it has been believed on good grounds that he was cultivating friendship with the Kaiser, and that the trip of the German Emperor to Constantinople had effected a firm friendship between the two monarchs.

The continued occupation of Egypt by British troops has been a source of great annoyance to Turkey, and cooled any affection of the Turkish authorities which may have once existed for Great Britain. The bundling of the Turkish troops out of Crete on account of the atrocious murder of British soldiers and seamen and of the British Consul increased that coolness, and the great victory of Lord Kitchener in the Sudan, which resulted in the raising of the British and Egyptian flags in that extensive and fruitful region, was another event which greatly irritated the Sultan, and made him anxious to be on good terms with any power which might be supposed to have a desire to prevent the expansion of the British Empire, as Turkey, which claimed the Sudan as being the territory of Egypt, which is nominally tributary to Turkey, felt really sore that the country should be acquired by Great Britain. The continued occupation of Egypt by Great Britain is rightly interpreted, however, as meaning Turkish rule in that country is at an end, and it might naturally be supposed that Turkey would resent such a state of affairs.

But the British rule in Crete, short as it has been, has already proved beneficial to the people, and the Mahometans have been protected effectually against any vindictiveness which might have been shown against them by the Christian population of the island. This fact has had a mollifying effect upon the Sultan and the Turkish authorities, and this appears to be the cause of the new attempts made by the Sultan to cultivate British friendship. Besides, recent events have shown that the British Government is as ready as ever to send forth an invincible armament by sea at least, if not by land, to

enforce the authority of Great Britain wherever it has found a foothold.

The Turks are quick to see who possesses real power, and they are therefore anxious to secure the friendship of a nation so determined as Great Britain shows itself to be, to maintain its prestige in every quarter of the Globe. It is for this reason that Abdul Hamid, who has been coquetting with Russia and Austria and Germany in turn, is now looking for an alliance with England, if such can be effected. As a feeler, the Sultan has recently sent valuable gifts to the Queen and Lord Salisbury.

We cannot for a moment suppose that either her Majesty or the British Premier can be seduced from the paths of plain duty by these allurement, but in the desire to secure allies on the continent, where England is in a condition of isolation, the proffered friendship of a still powerful monarch may be, perhaps, very readily accepted, and an alliance with Turkey on terms profitable to both countries is quite within the possibilities. We can only express the hope that should such an alliance take place, the British Government will insist upon Turkey's humane treatment of the Christian populations within the Turkish Empire. We hope there will be no repetitions of the Armenian, Bulgarian, and Cretan atrocities.

A PRESBYTERIAN VIEW OF THE ANGLICAN CRISIS.

The Rev. Dr. Howard Agnew Johnson, pastor of a Presbyterian church in New York, recently preached a sermon in his church on the Ritualism which has become so prevalent in the Anglican Church, and has reached also the Protestant Episcopal Church of the United States.

He maintains the theory that "historically, the Church of England was never thoroughly Protestantized as distinct from the Church of Rome," and he attributes to this cause "the tendency which has arisen in England toward the Church of Rome, and which has taken possession of a great many people."

Historically, there is no doubt that Dr. Howard is very much astray. In the first place, indeed, under Henry VIII., it was not intended that a new Church liturgy and new doctrines should be introduced into the newly established Church, and during Henry's reign the Mass was celebrated just as it had been in Catholic times, the chief change made being the assumption of the authority of the Pope by the king. But in the reign of Edward VI. the Church of England was completely Protestantized, and during the long reign of Elizabeth, Calvinism became firmly fixed as its distinctive characteristic. The sacrifice of the Mass was abolished, and with it the traditional Christian priesthood. Five of the seven sacraments were eliminated from the standards of belief, and though the Episcopal office was nominally retained, this was fully understood to have been merely for the purpose of managing the temporalities, and of governing the Church effectually, and not from any belief in the divine institution of the Episcopal office.

Cranmer, Jewel and others of the new Bishops openly maintained that the Episcopal and priestly or ministerial offices conferred no special grace upon those who were ordained to them; and the offices themselves were declared to be conferred merely by the royal appointment, and not by regular and uninterrupted succession from the Apostles. Hence there was no real priesthood in the Anglican Church from the time when these changes of doctrine and practice began to prevail. The Church was thoroughly Protestantized, even to the form of ordination to the ministry.

How, then, was the wonderful advance in High Churchism brought about? This change was effected only in very recent years, and it was brought about by studious Oxford divines who by reading the works of the ancient Fathers and writers of Christianity discovered that these early Christians held the doctrines which the Catholic Church teaches to this day. The inference was that these doctrines were the same which the Apostles taught, and were therefore those which Christ had committed to them to be handed down to the end of time. Ritualism is, therefore, quite a new feature of Anglicanism, even if there may have been a few of the clergy who retained a liking for ancient Christianity, a thing of which we have no satisfactory evidence that it was the case at all until about fifty years ago.

A ritual or ceremonial in public worship is quite in accordance with

the respect due to Almighty God, and there is a natural tendency in mankind to use some such a ritual in order that public worship may be carried on with due respect and decorum.

The Rev. Mr. Johnson expresses the opinion that a tendency to the use of a ritual is a tendency to Rome. But this tendency is not confined to Anglicanism. In his own city of New York, this tendency to introduce outward forms to increase reverence for public worship, is manifesting itself surely, even if slowly, and not among Episcopalians alone, but even among Presbyterians and Methodists. What else can be said to be the cause for which these sects have begun to celebrate Easter, Palm Sunday, Holy Week, and Christmas, as they have recently begun to do?

The celebration of these festivals has always been proclaimed by these sects to be an act of Romish superstition; yet during this present year not only the largest Presbyterian and Methodist Churches of New York have celebrated these feasts, but even several Baptist Churches have adopted the like practice. Surely we may draw the inference that Protestants are beginning to find out that they were too sweeping in their rejection of ordinances which have been handed down from the Christian Church of primitive times, and the approach to Rome is far more general among the sects than the stalwart maintainers of purer Protestantism are willing we should believe.

PRISON POETRY.

From Christian Work. Probably the mass of prison poetry which has been written on stools and bed posts and scratched on prison walls far exceeds that which has found expression on paper, and many a "mute, inglorious Milton" has begun and finished his poetical career with these "lost to sight" productions. There is in existence a short poem, said to have been scratched by a maniac on the wall of his cell, which runs thus:

"Could I with ink the oceans fill,
Were all the world of parchment made,
Were every tree on earth a quill,
And every man a scribe by trade,
To write the love of God alone,
Would drain that ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky."

THE GREAT CRIME OF THE AGE.

"The great crime of our age," says the Cardinal Archbishop of Malines, "is the abuse of the press. This crime is renewed thousands on thousands of times every day by journals of every shade that have entered the service of the great modern apostasy, and have sold themselves to the new paganism which in our day wishes to separate civilization from the Church. In the higher circles of society these papers dupe intelligences; in the lower classes they pervert and demoralize hearts. And yet, true as all this undoubtedly is, how many Catholic fathers are there not who subscribe to secular periodicals, while a Catholic publication is scarcely ever found in either their own hands or in those of their children! Short sighted parents, indifferent sons of the Church are they! A home without at least one good Catholic paper habitually visiting it is an anomaly that should cease to exist in an age such as ours."

HOW CHRIST AROSE.

However the Act was Performed It Proves His Divinity.

In the Easter symposium in the Boston Globe on "How Did Christ Rise?" the Catholic idea was supplied by Rev. Edward Connelly:

Christ arose from the dead either by His own power or with the assistance of Almighty God. If He arose by His own power, then this very fact proves Him to be God, and master of death. If it be asserted that He arose from the dead with the assistance of Almighty God, then it must be admitted that this act of help heaven acknowledged Christ to be what He Himself expressly claimed to be, the true and only begotten Son of God.

Heaven cannot lend in any manner its countenance or aid to the affirmation and attestation of a lie, least of all to a lie which would deceive the human race in the matter of their eternal salvation. So that, if Christ rose to life again with the assistance of God, I repeat that God Himself, by giving Him aid, confirmed and enforced the truth of what Christ had said when He called Himself the Son of God.

If Christ is the only begotten Son of God, then He is of the same substance as the Father; He has a divine nature, and consequently He is really and truly God.

Once we believe that Christ has a divine nature it is easy to believe in the miracles He wrought, the mysteries He revealed, the doctrine He preached. Yes, it is most true. The Son of God rose from the dead, immortal, impassible, glorious, the corruptible body having put on incorruption! Christ's triumph in the resurrection is also our triumph; because it was for us that the victory was won. The

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hour will come when we also shall rise from the bondage of the grave, when our bodies will meet our souls once more, never to be separated again. May that day witness that we have overcome sin as well as death! For eternal life is eternal disaster, if we have not vanquished sin.

While we rejoice in our Saviour's triumph let us not forget what it cost. Each ruddy drop of His blood, each of those lustrous coins, minted for our ransom in the treasure house of His Sacred Heart and stamped with the seal of His divinity, was of value sufficient to purchase the souls of all the men that are or have been or will be; and yet He expended them all for us, as if He took delight in paying the price of our redemption over and over again.

The Risen Christ is thinking of us now—the men and women whom He set free. He is thinking of that final day when, with outstretched arms and glad eyes, He will come to meet those who have fought the good fight and kept the faith, and make them sharers forever in the glory of His resurrection.

NEW POEM BY THE POPE.

The Palastra del Clero published the following poem, composed by His Holiness the Pope, on the occasion of his nineteenth birthday:

IN VIRGINES DEO DEVOTAS. Christus adest; doteque suas vos nomine sponsas. Dicere Christus amat, sancto sibi foedere innas. In proci a strepitu, fida staltione quietam, Insontem vobis tribuit traducere vitam; Vos ibi, cen septo fragrantia lilia campo, Florete laque dote coactibus autas; Instruat insidias Satana artesque malignas, Terret objecta dubias formidine mentes; Praesens e caelo propitius succurre Jesus; Ad pugnam trepidas divinis robore firmat, Tum vos Ipse novo ferventibus ardore firmat; Intima recludit sacri penetralia Cordis, Mira demulcent animos dulcedine.—Tandem Emittas cursum feliciter atque fidelis, Dum iam mors instat, fecidus et ore benigno Obvius occurrans, supremo munere donat; E tristis exilio caelestibus inserit oris, Aeternumque libet divina luce beat.

TO VIRGINS VOWED TO GOD.

Christ is at hand; by the sweet name of His brides Christ loves to call you, united to Him by a holy bond. He has granted to you to live an innocent life, far from the din, quiet in its secure position; there you, like fragrant lilies in a hedged-in field bloom generically enriched with heavenly gifts. Satan prepares his snares and wicked arts, he terrifies doubting minds by holding out fears to them; Jesus, present from Heaven, hastens to aid; with divine vigor He strengthens the timid for the fight. Then He Himself inspires you more fervently with new love; He incloses you in the deepest recesses of His holy Heart, softening your souls with wonderful sweetness. At last, when death is now at hand, festive and with kind face, He comes to meet you who have passed through the voyage happily and have been faithful and gives to you the greatest gift. From the sad exile he leads you to the heavenly shores and bids you be blessed forever in the light divine.—The Tablet.

PAULISTS TO THE POPE.

Reply of the Superior-General to the Pope's Letter on "Americanism."

The reply of Rev. George H. Deshon, Superior-General of the Paulist order, to the Encyclical letter of the Pope on "Americanism," has just been made public. The full text of the document appears in the April issue of the Catholic World, which is published under the auspices of the Paulist Fathers.

Immediately after the Encyclical was published in this country Father Deshon sent this cablegram to the Pope: "The Paulist Fathers, who will shortly send a letter, fully embrace the doctrine of Leo XIII."

After a consultation with the other leaders of the order a letter was sent to the Vatican, which said in part: "As soon as we had read the letter of Your Holiness, regarding the errors to which the name of 'Americanism' is given, and addressed to His Eminence James Cardinal Gibbons, Archbishop of Baltimore, as this letter was given in English in the New York daily papers, we immediately, fully and willingly, embraced the doctrine laid down in this Pontifical document; and we signified this without delay to Your Holiness."

"The reading of the letter of Your Holiness gave us no little comfort, because therein it is stated that the errors reproved by the Holy See are rather to be ascribed to the interpretations of the opinions of Father Hecker than to those opinions themselves. But if there be anything, either in the doctrine or the life of this Father which is ordered by the wise judgment of Your Holiness to be corrected we willingly acquiesce in the sentence of the Holy See."

"Obedience is deeply imprinted in our hearts, so that we have never thought of departing from the integrity and strictness of Catholic doctrine. But if, according to the judgment of Your Holiness, we have either had this tendency or have appeared to have it, or by our way of acting have given any favor in any way to such a tendency, we gratefully receive the paternal correction of Your Holiness."

"We declare that we shall follow the instructions laid down in the letter of Your Holiness, and we likewise profess full obedience and faithful adherence to Your Holiness and to the Holy Roman See."

The Oldest Man in the Vatican.

His Holiness the Pope, whose marvellous recuperative powers have astonished the world, is by no means the oldest man in the Vatican. That distinction is held by a faithful servant of His, Commander Paecilli, of the Papal

Body Guard, who reached the age of one hundred and one years a few weeks ago. The veteran, who only retired from active service quite recently, is still hale and hearty and it causes him no inconvenience to walk all the way from his residence, on the outskirts of Rome, to the Vatican.

THE POPE'S RECOVERY.

Remarks upon his Illness and Constitution by a High Medical Authority.

Says the London Lancet: "Plain living and high thinking" have "scored" again, and the nonagenarian Pontiff, after an illness followed by an operation which within twenty-four hours brought ten thousand telegrams of inquiry to the Vatican, has been allowed to leave his bed, and seated in his arm chair by that world from which he has been excluded for more than twenty-one years. His case in all its incidents and surroundings is a memorable one. Other Pontiffs, indeed, have shown marvellous vitality, though out of the total of two hundred and sixty-three sixteen only have seen their eighty-first year. His immediate predecessor, Pius IX., lived until he was ninety years of age, and alone of all the Popes "surpassed the years of Peter" (twenty-five) on the Papal throne. Clement XI. died in his ninety-third year. Paul IV., elected at eighty-nine years of age, lived four years afterward, and Gregory IX. died all but a centenarian. But none of these Popes, except Pius Nono for a few years, was a "prisoner," confined to a "palace and a garden," as Leo XIII. has been since February, 1878. They could all leave the Vatican for the Quirinal, and both these palaces during the dog days for Castel Gandolfo, that superb villa overlooking the Alban Lake, well nigh two thousand feet above sea level. Change of air and change of scene were open to them. But Leo XIII. has never stirred beyond the insular character given it by Martial. None of them, moreover, in their nineteenth year had to undergo the enticement of an inflamed cystoid tumor of a quarter of a century's standing, and all this amid the cares of a spiritual empire infinitely greater in number and complexity than the busiest of them ever knew.

Of course, in the present case, the "personal equation" counts for much. Leo XIII. comes of the ancient stock of the Piccolis, mountaineers of the Latian and Neapolitan frontier. From his youth up an indefatigable scholar, he relieved the seclusion of the study with open air exercise, and during the many years he was Archbishop of Perugia indulged in field sports, mainly with his gun. Then, again, he was happily gifted with the "mens aequa" of his favorite poet, conducing to that even flow of the circulation which is marked by "the pulse of longevity." Over and above this constitutional characteristic, he has always had the "will to live," which in the physical sphere is the counterpart of what the greatest of American psychologists has in the religious life called the "will to believe." This effort of volition, conscious or unconscious, is quite compatible, as in Leo's case, with absolute courage in face of death.

Indeed, before and after the operation the Pontiff's cheerfulness almost rose to gaiety, expressing itself in pleasant sallies, doubly pleasant for his consultants to hear. It may or may not be truly stated that he congratulated himself, as a hopeful element in the prognosis, on his "having youth on his side." But he certainly spoke and acted as if he had—as if, indeed, he fully shared Professor Mazzoni's belief that after the operation he had at least as many years in store as would suffice to falsify the words whispered into his ear on coronation: "Non videtis annos Petri." His example adds another to the many instances of patriarchal years attained by hard-working men, professional and other, in whom "mind and soul according well," with a physique unbroken by excess and braced by many exercise, have resulted in that "old age" immortalized by Wordsworth as "beautiful and free." That poet himself and his official successor, Lord Tennyson, the Duke of Wellington and the Emperor William I. are typical examples of that serene "sunset of life" which, succeeding its "fitful fever," shed so rich an after-glow on their decline.

SALVATION.

The New York Sun never tires of repeating a lesson which the churches, by some strange obtuseness, are constantly forgetting. We have been reading the best of American journals for many years, and have seen this lesson a hundred times repeated—viz., that the care and cure of religion must be of the soul rather than the body; that its proper function is to labor for the salvation of immortal souls. There are many devout Christians who seem to think that the part of religion in the world is to make people more comfortable and better contented with their present lot. This is an error that could come only from weak faith in a life to come. There is reason to fear that a great many who pose as ministers of the Gospel have lost religious faith altogether. In any case, these words of Newman can not be too often quoted:

"The Church was founded by Christ not to civilize the world, not to smooth the face of society, not to facilitate the movements of civil government, not to spread abroad knowledge, not for any great worldly object, but for the salvation of souls."
—Ave Maria.

THE CHRIST OF ROMAN CATHOLICISM.

The divinity of Christ is a question of fact, and, therefore, must be proved by proper testimony. An argument to prove this dogma is taken from the prophecies which Christ made. He foretold His own death and resurrection, and spoke of the future as if it were as familiar to Him as the past and present. His prophecies were fulfilled. Paul, the learned Jew, who originally hated the very name of Christ and persecuted His followers, tells us that there were more than five hundred witnesses who had seen the risen Christ.

Another proof of His divinity is that He declared Himself to be divine, and this declaration is shown to be true by His character. Christ's character, mental or moral, is shown in His words and acts, in His teaching and practice. His divine intellect shines out on every page of the New Testament. He spoke as never man spoke before. He speaks of divine things as one, coming direct from God's palace, accustomed to them. Profound as are many of the pagan poets, and sublime as are the Hebrew prophets, none of them can compare with Christ. His ideas are the germs of all the great principles of modern social science and of modern enlightenment. The seed which He sowed has developed and blossomed into every form of beauty and beneficence. His lessons have filled the minds of men with grand thoughts and their hearts with love and charity. In His Sermon on the Mount he has in the Eight Beatitudes said what no one but God could have said. "Blessed are the poor in spirit." These words alone have transformed the whole social world.

In the light of Christ's moral code, how human, imperfect and vile all others seem. The Brahmanism of the Vedas is pantheistic and grossly sensual. Buddha is fundamentally atheistic; his votaries are either materialists or sceptics. In the works of Confucius there is no mention of God or of the human soul, while Mohammed permits polygamy, propagates his new religion with the sword and makes heaven a harem of sensual delights. The more these human philosophies and creeds are analyzed the more one sees that they are false. They rise, culminate, stand still, and cease to bear fruit. They are the mothers of despotism and immorality.

Those who assail the divinity of Christ are pigmies to the intellectual giants who in every age have adored Him. The fathers of theology—Poly-carp, Clement, Justin, Origen, Gregory, Athanasius, Basil and Chrysostom among the Greeks; Tertullian, Augustine, Jerome, Leo and Gregory among the Latins; artists like Raphael and Michael Angelo, scientists like Newton, theologians like Thomas Aquinas, orators like Bossuet, and poets like Dante, Corneille and Shakespeare were among the most powerful intellects of the modern world and all bowed in adoration before Christ. If, like Mahomet, the false prophet, Christ had made concessions to pride, ambition and lust, the number of His enemies would doubtless, be fewer. But He is the truth, His Divinity is the cornerstone of faith, hope and charity. It is the light by which His whole life and all teachings are explained.—Rev. Henry A. Brann, D. D., in New York Herald.

DOES THE CHURCH OF ENGLAND TEACH ANYTHING?

London Tablet.

To the December number of The Nineteenth Century Mr. Mallock contributes an article entitled "Does the Church of England Teach Anything?" As the answer supplied to this question is an emphatic negative, it is somewhat surprising to find that the alternative title placed at the top of each page is "Does our Church teach anything?" Mr. Mallock is at pains to show that a true Church must be the asserter of certain doctrines, and that the Anglican Church does not satisfy that condition; then why is she the Church? His description of the irreconcilable theories about the nature of the priesthood and the Lord's Supper, held respectively by the High, Low, and Broad schools, are at once accurate and picturesque. We quote his words in the second case:

"We have High Churchmen, who maintain that the elements of bread and wine become actually transmuted into the Body and Blood of Christ; we have Low Churchmen, for whom the Divine Presence is not objective at all, and depends on the disposition of the communicant, instead of any hocus-magics of the priest; and lastly we have the Broad Churchman, who, although he would retain the Sacrament as something which edifies us in virtue of its many associations, regards it as the celebration of a highly important event, hardly to be distinguished in kind from the eating of mince-pies at Christmas."

The close reasoning of the article is relieved in many passages by the happiest of literary touches. Take this description of the Broad Church parson—"surprised philosophers who use the Anglican formulas merely as the bed-clothes of some new religion in its cradle, which no other body of Christians would regard as Christianity at all." After stating the Catholic doctrine as to the infallible guidance of the Church, Mr. Mallock thus describes the views of the High Church party:

"The theory of these extreme High Churchmen differs, however, from that of Rome in the fact of their maintaining that after the schism between the East and West (Ecumenical Councils) became no longer possible, and that correspondingly the Church's gift of

infallible teaching became in abeyance between the several Churches, like a peerage in the female line, and that in this condition it remains. Let us, however, for the moment, put this theory, as held by such High Churchmen, aside, and consider it in its fullest form as held by the Church of Rome."

The article concludes with the following words: "Mr. Swinburne once wrote some extremely beautiful verses, which he applied himself to the present French Republic; and which, when so applied, the light of recent events will hardly allow us to consider very appropriate; but what will hardly apply to the Republic of the land of Dreyfus, may, when scientific criticism, and the mass of scepticism engendered by it has reduced the religions of the Protestant world to chaos some day or other be not inapplicable to Rome:

"Who is this that rises red with wounds so splendid,
"All her brow and breast made beautiful with scars;
"In her eyes a light and fire as of long pain ended,
"In her mouth a song as of the morning stars?"

WHY THE CHURCH CONDEMNS FREEMASONRY.

The condemnation of Freemasonry by the Church is founded on the very best basis. Its secrecy is abhorrent to the broad light of the Gospel preached by Christ, and the obligation of an oath is repugnant to the teachings of Him who forbids frivolous or unnecessary swearing. Again, the Masonic association destroys human freedom, as it removes all individual responsibility. The Mason of one grade knows not the projects of the brothers of a higher grade, nor the lodges of one country the schemes, the principles or the workings of those of another.

In the Masonic society the individual is the blind, passive instrument of an order whose ultimate aims are wrapped up in secrecy. Where the ends of an institution are kept secret, and the means only are avowed, judgment is at fault, and the individual cannot estimate the extent of the responsibility he incurs for the errors of his order. But the political Catholic thinks nothing of all this. He looks on Masonry as a powerful aid to political advancement and power.

Freemasonry is, in truth, a sort of religion, and boasts that it can make men better and happier than Christ or His Church has made or can make them. It has its ceremonial, and claims the possession of moral truths unknown to the Christian religion. A great French writer remarks: "When we consider that Freemasonry was born with irreligion; that it grew up with it; that it has kept pace with its progress; that it has never pleased but men either implous or indifferent about religion, and that it has always been regarded with disfavor by zealous Catholics, we can only regard it as an institution bad in itself, or at least dangerous in its effects."—Sacerdos, in American Herald.

IS JOY DISAPPEARING FROM THE WORLD?

From the Liverpool Catholic Times.

In Italy they are lamenting the fact that the carnival has died out. The circumstances of Italy may to some extent account for its disappearance. Where there is great want there cannot be much gaiety of heart. But this extinction of joy is not confined to Italy alone. It may be said in truth that wherever the simple, earnest Catholic faith has suffered there gloom has set in. England is no longer "Merrie England." The records of the people tell of dissatisfaction with life, of crime's, of anything but genuine pleasure. Light-hearted, pure enjoyment cannot be purchased by money. In the United States it is the same tale. There is vast wealth, but terrible discontent, taking all the sunshine out of existence. Even Ireland is fast losing its happy jollity. Here is matter for the philosopher and the sociologist. Why is the race becoming so gloomy and unhappy? It seems to us it is all because life is becoming more earthly and material. With the loss of faith the golden hues are fading from the horizon.

St. Bernard on Church Music.

"Let thy chant be full of gravity; let it be neither worldly nor too rude and poor; let it be sweet, yet without levity; and whilst it pleases the ear let it move thy heart. It should alleviate sadness, and calm thy angry spirit. It should not contradict the sense of thy words, but rather enhance it. For it is no slight loss of spiritual grace to be distracted from the profit of the sense by the levity of the chant; and to have our attention drawn to a mere vocal display when we ought to be thinking of what is sung."—St. Bernard.

There are three modes of bearing the ills of life: by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual. It has been acutely said that "philosophy readily triumphs over past and future evils, but that present evils triumph over philosophy." Philosophy is a goddess whose head indeed is in heaven, but whose feet are upon earth. She attempts more than she accomplishes, and promises more than she performs. She can teach us to hear of the calamities of others with magnanimity, but it is religion alone that can teach us to bear our own with resignation.—Colton.

The new Mayor of Belfast, Ireland, is Mr. Otto Jaffe, a German, born in Hamburg in 1846.

Dr. Arnold of Rugby, on Ireland and England, in his Day.

"As for Ireland, the English care not for it one great." (1837)
"From which we ought to go, and not the Irish, if we clamour against living with them according to justice." (1836) Dr. Arnold wished to have the Catholic Church "established" in Ireland, as the Protestant Episcopal in England.

"My great fear is that the English are indifferent to justice when it is not on their own side."

"OUR LADY OF WELCOME"

(Statue of Our Lady, Entrance Montreal Harbor.)
Above the City's cross-entranced spires,
Enshrouded in misty air,
Where thunders peal magnificent,
And cloud-sums kneel in prayer,Where the sun priest robes in splendor
His golden censer swings,
And incense-bearing zephyrs come,
On perfume-laden wings.

Where song birds cluster round her throne,
And nestle at her feet,
She stands a stately guardian,
Where land and waters meet.
Morn and noonday see her waiting,
With sweet maternal care,
And twilight's silvery shadows,
Her holy vigils share.

And the seaman homeward sailing,
O'er ocean's stormy crest,
See the tender arms extended,
Inviting peace and rest,
And we poor sin-tossed mariners,
On life's wild surging foam,
Have the same sweet consolation,
The same sweet welcome home.

Waiting, at Heaven's Golden Portal
Our Mother Mary stands,
And greets each weary voyager,
With loving outstretched hands,
With loving outstretched hands,
Sutherland in Boston Pilot.

EVER A SONG SOMEWHERE.

BY JAMES WHITCOMB HILEY.

There is ever a song somewhere, my dear,
There is ever a song somewhere,
The song of the lark when the skies are clear,
And the song of the thrush when the skies are grey,
The sunshine showers across the grain,
The swallows are twittering ceaselessly.

There is ever a song somewhere, my dear,
There is ever a song somewhere,
The birds may blow and the fruits may grow,
And the autumn leaves drop crisp and sore;
But whether the sun or the rain or the snow,
There is ever a song somewhere, my dear.

There is ever a song somewhere, my dear,
There is ever a song somewhere,
In the midday black or the midday blue;
The robin pipes when the sun is here,
And the cricket chirrup the whole night through.

There is ever a song somewhere, my dear,
There is ever a song somewhere,
The buds may blow and the fruits may grow,
And the autumn leaves drop crisp and sore;
But whether the sun or the rain or the snow,
There is ever a song somewhere, my dear.

There is ever a song somewhere, my dear,
There is ever a song somewhere,
The flowers lengthen 'neath the silent lea
In twilight met around my lonely way,
And shining dimly from a purple sea
The evening stars rise on the wake of day.

There is ever a song somewhere, my dear,
There is ever a song somewhere,
I laid me down upon the starlit shore,
And skyward gazing in a tranquil dream
Traversed the realms of the past once more,
Aeons I wandered at the morn of life
The flowering meadows and the woods among
And listened to the riv'let's gentle strife
Till lulled asleep by its gurgle song.

Aeons I climbed upon the mountain's side
And gazing at the ocean far away
Longed to view life's sea like those waters wide
And trace where my course thru the future lay.
Yes, longed to leave these happy days behind
To venture out upon the stormy waste,
And in its turmoil wondrous glories find
And deeds achieve which olden heroes faced.

The years rolled by and at the twilight hour
A youth I wandered thru the fields again,
And dimly wand'ring found the fairest flower
Of woman-kind,—of woman's sweetest mien.
I found her where the little streamlet tures
And bubbles atress down its stoney way
And there methought I made a couch of ferns
And pillow'd on the wave-kiss'd shore we lay.

Love burdened every word and every look
Still plainer spoke what tongue could never say
Till, clearer than the pebbles in the brook
Methought I saw life's every hope that day.
But just as storm the crystal brook will mar
With mud and dirt washed from the mountain's side,
So Death, whose ravages no hand can bar,
Will dim the loveliness which human pride
Thus when that Angel's passing touch had changed
The visage which tho' I would conquer time,
The paths of Love no more my spirit ranged
Nor felt again that sense of trust sublime.

The time rolled on, I dreamed that youth had flown
And years had passed since roaming wood
And glen
That now to sterner tasks the midget grown
I toil'd and sweat within the hives of men,
And daily plodding, toiling, sweating there
Out thro' the noisy workshop's dusty pane
I gazed up vainly thro' the smoky air
And yearned to catch a glimpse of blue again.
But dull, red walls forbade my straining eye
To see o'er'd on down the city's crowded streets,
The while a surly foreman hurrying by
Imposed a task, no human strength could meet.
Once more the wheels of time had slowly turned,
And free from toil I wandered in the fields
Again,
But now my spirit ever restless yearned
For wealth and glory and a mighty name.
So toiling on till manhood's prime was past
I won both name and fame and all they gave,
When, with the work beneath my feet at last
I passed before a boon unsought—the grave.
In childhood, dreams of distant glories won
In youth and manhood, love and honor
Sough,
In short, the yearnings of a life now done
So filled my soul, that it the grave forgot,
And trembling there beside the dismal tomb
I turned for solace to a conquered earth,
But Death's dark angel pointed to the gloom
And smote me down, all naked as at birth.
Then falling over falling, how I wailed
That endless worship to the world I gave,
And how I loathed the flimsy things that
veiled
The dawn of endless life, beyond the grave,
But here I woke and dancing on their way
The ripples sang far down the dark river,
That name, and fame, and wealth would pass away,
But God's crown once won would last forever.
—Timothy Bleakheart.

A PROGRESSIVE CANADIAN.

R. J. O'Hara, of Mount Carmel, Ont., who has been foreman for the Falk Manufacturing Co. of Milwaukee, during the past few years, has gradually risen in the estimation of his employees, and has received the appointment of Superintendent for that company. At present Mr. O'Hara is living in New York, whither he intends to reside for about two years. (Copied from New York papers.)

Secret Heart Review. PROTESTANT CONTROVERSY. BY A PROTESTANT MINISTER.

XXIX. The question that influences the rise of Methodism has had, or may yet have, on the fortunes of Catholicism, especially within the limits of the English language, at first sight appears an idle one, if only because it seems to be one that is so easily answered. The only doubt, at first, appears to be, which of the two bodies is the more unrelentingly hostile, the more scurrilous and virulent, towards Roman Catholicism, the Baptists or the Methodists. To quote Shakespeare with a difference of application, we might say, "Now, one the better; then, another best; Both tugging to be victors, breast to breast."

Of course, in both denominations there is a considerable number of scholarly and high-minded men, who endeavor, so far as they engage in controversy at all, to keep it within the honest statement of actual fact, and who are much better pleased to point out the eminent Christianity in the Church of Rome than to criticize what they regard as a falling short, although frank and, on occasion, sufficiently severe. No one would think of putting Doctor William V. Kelley or Bishop Foster or Bishop Hurst, or the professors of Drew Seminary, in the same line with the Vernons, or the Townsends, or with Lansing, who, notwithstanding his change of denominations, remains a typical example of vulgar Methodist virulence against Catholicism. Even Bishop Vincent, although eminent Methodists have themselves complained to me of his never resting polemics against the Church of Rome, does not, as I understand, mean to sink the scholar and the gentleman in his campaigns. Among the Baptists again, who would dream of putting the beast Fulton to gether with the professors of Newton, or of Rochester? Even Doctor Newman of Omaha, although he seems at least to regard those Waldenses who denied the possibility of salvation to Roman Catholics as more thoroughly evangelical on that account than those who admitted it, confines himself, I believe, to unimpassioned historical research.

The body of these two denominations, however (allowing for one or two still intenser churches of little note) presents, though in somewhat different directions, the extreme of popular Protestant animosity against the Roman Catholics. On the whole, the palm of effective hostility may be held to rest with the Methodists. Thought is stronger among the Baptists, feeling among the Methodists; and thought, so far as it acts, tends to dampen the explosiveness of vulgar virulence. Besides, the close compactness of the Methodist polity, as represented by the Methodist Episcopal churches, and by the Wesleyan Conference of England, is incomparably more effective for combined action under central authority than the rigorous congregationalism of the Baptists.

Doctor Schaff has styled Methodism the most dangerous rival of Roman Catholicism that has come up since the Reformation. Rivals usually have some leading qualities in common, however widely they may diverge in other points. Thus Methodism, like Catholicism, not, indeed, in formulated claims, but practically, holds itself to be the consummate and final Christianity. Catholics sometimes complain that the Jesuits bear themselves as if they were the whole Church. However this may be, it might very well be said of Methodism. "Methodism" may be said to be bound to overrun the world, "is the rude simile of a Western preacher, expressing, however, the true Methodist feeling. In a sermon of much higher pretensions, I have seen this explicit declaration: Methodism has begun the work of evangelization, "and Methodism will yet bring the whole world to the feet of the Saviour," Observe, it is not said that Christianity will do this, or Protestantism, but specifically that Methodism will do it. Now we know that Rome, with the churches subordinated to her, expects to do this. In what respect do the opposing claims differ? Only in this, that Rome is frank. Only in this, that Methodism is not. Methodists are terribly scandalized at what they view as the arrogance of Rome in claiming to be the complete and authentic representative of Christianity. Yet they make just the same claims themselves, except that they do not bind themselves down to them by doctrinal subscription. Now which is the more arrogant, such a claim by a system originating in 1740, or by a system which dates back into the first century? I fully believe Methodism to have been a wonderfully beneficent inspiration of Almighty God and John Wesley to have been one of the happiest gifts of Christ to mankind. In this I fully agree with the eminent Catholic writer, W. S. Lilly. Yet certainly, to all appearance, it is the height of arrogance for a system not yet one hundred and sixty years old to advance, virtually, and in its common tone of speech and action, claims not easily distinguishable from those of a system which is 1,800 years old. Read the letter written by St. Clement, about A. D. 95, in the name of the Roman Church to the Corinthian Church. All scholars admit, Catholic, Protestant, and unbelieving, Roman, for instance, that in this letter we see the same tone of calm superiority, assuming without a doubt the right of Rome to admonish and correct a sister Church, that we might find to day in a Papal Brief addressed to any diocese of to day that had fallen into disorder. There are great differences between the two, yet it is generally admitted that the differ-

ences are mainly those of the seed and the tree.

Of course, the questions still remain, how far this primitive Roman superiority is Divine, how far simply historical; how far sound, how far exorbitant; how far permanent, how far passing. Now a Pope may speak arrogantly, doubtless. Yet this claim of leadership is not in itself arrogant, for surely that is not to be called arrogant which goes back in substance to a time when Peter and Paul had only been dead about a generation. On the other hand, what can be more arrogant, to all appearance, than such a claim virtually preferred by Methodism? Is there anywhere within sight of such an absorption or assimilation of other Christian, or even of other Protestant, bodies, as would warrant such talk? Such a result is very far from present realization. Such a forecast is therefore either the sublimity of a yet unappreciated prophecy, or it is the insolence of unwarranted sectarian presumption. I, for one, believe it to be the latter.

A few sentences picked up here and there from foolish preachers do not prove much. What I contend is, that in such sentences as I have quoted we easily recognize the genuine ring of Methodist claims and feeling. Let us go somewhat into particulars. Bishop Vincent, writing in the Independent, has cited with great complacency, and evidently with full consent, a prediction of a German professor, that Methodism will yet be the governing force of Protestantism, as Jesuitism is the governing force of Roman Catholicism. We need not discuss the assumption as to Jesuitism. Bishop Vincent believes it, and is evidently pleased at the prospect that Methodism is to have a parallel place among the Protestant churches. How? Controlling them by moral coercion, against their own will? Assuredly not. He assumes that they will one by one fall into line behind Methodism as their leader, by spiritual assimilation. In other words, he believes that the whole Protestant world will eventually become Methodist, not in name, or in all the particulars of belief or polity, but in substance.

What then? Will Protestantism, thus led by the Methodists, Catholicism led by Rome, and Oriental Christianity led, perhaps, by the Holy Russian Synod, advance, in sisterly unity, like the three theological virtues in the great procession of the Earthly Paradise, to bring the world jointly to the faith of the common Saviour? Perhaps Bishop Vincent believes so. I know, or suppose I know, that Bishop Foster does. General Methodism, however, assuredly believes nothing of the sort. If you take its comparatively temperate speech of the Philippines, or of Porto Rico, you will certainly find little reference to Catholics as fellow Christians. The common assumption is, that Protestantism is to wipe out Catholicism, Eastern and Western. The Methodists improve upon this, by assuming that Protestantism shall wipe out Catholicism, and that Methodism shall absorb Protestantism, and possess the world alone, to the glory of Jesus Christ and of John Wesley.

I have seen this statement in a German missionary magazine, extracted by it from a Methodist report. Bishop Mallalen, being for the time in charge in California, congratulates one of their ministers on his success among the Japanese of the state. Now, brother, says he to him, "I don't come to you to convert twice as many 'to Christ and Methodism.'"

We will examine next week what is implied in this form of expression. Charles C. Starbuck. Andover, Mass.

"SAID OF THE CATHOLIC PAPER"

From the Catholic Citizen. Some one said: "The Catholic paper is an insurance policy on the faith of every member of the household." A Jesuit Father calls it "the catechism of the nineteenth century," and Leo XIII. has said it is "a perpetual mission in every parish." From another writer: "The Catholic paper is the priest's assistant." Bishop Von Kotler intimates that if St. Paul should come to life he would publish a Catholic journal as a means of doing the most good.

These are indeed the days of "an apostolate of the press." In an age of indifference "the Catholic spirit," by which is meant "an interest in things Catholic," can only be preserved by reading a Catholic paper. Both the Second and Third Plenary Councils of Baltimore advise Catholic families to "read regularly a good Church paper." In a country like ours the Catholic paper, "will say 'I don't go to church.'" There is meaning, therefore in the expression, "the providential mission of the press." "No Catholic family," says Archbishop Ireland, "should be without a Catholic paper."

A Boon for Cataract Victims. We offer our readers a new remedy for cataract, bronchitis, irritable throat, colds in the head, droppings in the throat, and kindred affections in Catarrhonia. There is no mystery about it, but the effect is magical. Ointments, washes, and snuffs cannot reach the diseased parts, and have been proved worse than useless, but the Catarrhonia is carried directly by air to the diseased parts, and is like a breeze from the pine woods. Each St. O. sends ten cents for sample bottle and inhaler. N. C. POLSON & Co., Kingston Ont.

TRY IT.—It would be a gross injustice to confound that standard healing agent—DR. THOMAS' ELECTRIC OIL with the ordinary ointments, lotions and salves. They are of outtime inflammatory and astringent. This oil is, on the contrary, eminently cooling and soothing when applied externally to relieve pain, and powerfully remedial when swallowed.

A WORLD WITHIN WORLDS.

We believe it is Cardinal Newman who, somewhere, remarks that there are various worlds embraced in the great human family, each separate and distinct, and knowing little of the others, yet the members all mingling with one another in the various walks of life. There are, for instance, the scientific world and the world of art, which are really understood and appreciated only by those who are conversant with and devoted to the subjects embraced in each department of knowledge. So there are separate and distinct worlds in religion. There are the Catholic world and the Protestant world existing side by side and composed of people who come in contact and associate with each other in the various walks of life, but who are almost entirely unacquainted with that which constitutes the intellectual and spiritual life of each other.

This is more particularly the case with Protestants as regards the Catholic world. Catholics know a good deal about the history and principles of the Protestant world, because for the last three hundred years the Protestant world has been to the Catholic world as the sun to the planets. It has been predominant, and all popular history and literature have been written from the Protestant standpoint, while Catholicism was entirely ignored, or only alluded to as misrepresented and maligned. The Catholic world seemed to have been well-nigh obliterated. The consequence was that ignorance about that world was universal among non-Catholics, and the most surprising thing of all is that so little pains is taken, even by intelligent and cultivated persons, to enquire into and make themselves acquainted with the real history and principles of that great world which exists in the midst of them, and is daily gaining in numbers and importance.

It is true that a great change has taken place in the treatment which Catholics receive from the outside world. The public press is not so rampant in its opposition as it used to be. Even the Protestant religious press is, upon the whole, more cautious in committing itself to charges which it knows can be, and, indeed, have a thousand times been successfully met. Experience has taught our fellow-citizens that Catholics are very much like other people, that they have neither horns nor hoofs nor long tails with stings in them. In fact, they have discovered that practical Catholics are superior to all other classes of religionists. They have a firm and undoubting faith. They know what they believe and why they believe it. Their religion takes strong hold of them and is deep seated in their minds and hearts. Many Protestants have gone so far as to attend a Catholic church occasionally, and they profess to be charmed and sometimes even deeply impressed with the majesty and solemnity of Catholic worship. Still, they are content to remain outside. They take no pains to investigate the claims of the Catholic Church, but choose to remain in ignorance of what constitute a powerful attraction.

How is it to be accounted for that intellectual people, who are so wide awake on all other subjects, take so little interest in the Catholic religion? We believe it is true that many are afraid to take up the subject seriously. They have a secret conviction that if they did they would be convinced of the truth of the Catholic religion, and they do not want to be Catholics. In fact, we have had Protestant friends say to us: "We don't want to discuss the matter with you—we don't want to be convinced." What an admission for a reasonable, intelligent being! The Catholic religion may be true, but whether true or not we don't want to believe it—we don't want to become Catholics!

Why, dear friends, if we can get the ear of the eye of any such, did you never consider that if the Catholic religion be true it may involve the question of your eternal salvation? You are really worse off than the heathen—you have the opportunity of knowing the truth—you even have a secret impression that the Catholic religion may be true—and you deliberately reject it.

Many, even intelligent and educated men, are content to take their knowledge of the Catholic religion from the representations of Protestant writers, and thus they cling to the old Protestant traditions and the prejudices of their education. Is that reasonable? Is it fair to take one's views of any class or body of men from the representations of enemies? Certainly, we do not consider it fair in politics; it is only intense and interested politicians who read but one side and profess to believe all the evils charged against the opposing party.

Consider this—the Catholic Church is in possession, and the burden of proof lies with her opponents. The presumption is in her favor. She is the old, original Church. She has the faith, the customs and the traditions of the fathers. The Catholic Church is not dead, she is not effete, behind the times—"played out." She is alive and full of vigor. She has triumphed over her enemies, and she looks with calm complacency but at the same time with pity and compassion, upon the wrecks of the numerous opposing bodies with which she is surrounded. Many are forsaking those wrecks, and finding the peace and safety which they desire in the bosom of Holy Mother Church. God grant that the number may be increased a hundred-fold!—Sacred Heart Review.

Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.

WHO IS TO BLAME?

Periodically, some over-wrought pious souls worry themselves about Catholics who are left without convent Church facilities. At one time it is a mother mourning like another Niobe for the children of the faith that are spiritually dead about her; or, again, some Catholic farmer who lives twelve miles from a church charging the Church with being behind the times in caring for her children sparsely scattered throughout the country district, and so on.

It all reads like a case well made against the fatherly concern of the Episcopate or the zeal of the priesthood. To our mind the case is more or less exaggerated, and the blame rests in another quarter. The hierarchy of America have always shown themselves deeply concerned in the care and spiritual safeguarding of the faithful committed to them. Zealous priests have always been ready to go obediently to the call of authority and to minister to the needs of the laity. But it has been impossible, and for many years to come will be impossible to provide churches and priests for those who deliberately go out into the wilderness of unbelief. The fault lies with those who condemn it most.

What right have men to go twelve or twenty miles from a church, and by sinking their savings in land, at the same time condemn themselves and their unborn children to an exile from the faith that too often proves perpetual. Yet we see it every day—men consult their means, examine into the nature of land, its position, its soil—decide to purchase, and only when they have unalterably fixed their permanent homes they look about for the nearest church, only to find it twelve or twenty miles away. What should have been thought of first is thought of last. This explains the fact that every State there are to be found names unquestionably Catholic in their origin, borne now by people as alien to the faith as if their forefathers had not bartered it for peaf and worldly advantage.

This line of conduct finds avenues not only in country districts, but in towns also. In small, out-of-the-way places where the paucity of Catholic population will never make a church possible, we find men using the commonest implements of labor that could be employed anywhere, and for a hire that could be earned in places provided with a church, settling themselves with sinful indifference, expecting the church to move on wheels to keep up with their migratory wanderings.

The same disregard of careful thought is seen in towns which are blessed with every church facility. Men locating their families at long distances from the church, where in almost every case a sufficient love for God and their faith would have made very shadow of the church. The same is true of our large cities, with churches multiplied in every direction, and yet no episcopal foresight or sagacity to the farthest possible limit from their church and schools, and render their own church going tedious and the Catholic education of their children impossible.

The fault lies with the criminally careless Catholics who think of everything else before they think of God—who think they do their whole duty to their offspring when they house them on some beautiful avenue, without question of distance from the church, or whether it leads to safety or to ruin. Seek first the kingdom of God. Let men seek the best farms or the best homes in country or city if they will, but always with a view to the opportunities they afford for attending Mass and the Catholic education of their children.

This Catholic way of considering an important question would have saved the faith many that are now hopelessly lost. It is important for young Catholic families to reflect seriously before they allow any worldly advantage to induce them to make their permanent homes so far from church as to jeopardize their faith. A little reflection along this line will save us from the mistakes of a class of men who in their day thought more of the world than of God, and are now looking about for the charity of Missionary Aid societies to build churches for them.—Catholic Universe.

Montague, of Danville, Cured of Uterated Itching Piles. Mr. Robert Montague, of Danville, Ont., writes:—"I was troubled with Itching Piles for five years and was so badly ulcerated, they were very painful, so much so, that I could not sleep. I tried almost every medicine known when I was recommended to use Dr. Chase's Ointment. I purchased a box and from the first application got relief. I have used two boxes and am now completely cured."

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

CARLING'S GOLD MEDAL ALE, PORTER & LAGER. These Brands are exclusively used in the House of Commons.

THE POPE'S BULL AGAINST THE SUN'S COMET.

In reply to a question the Sun, in its Question and Answer column, says: "Calixtus III., Pope from 1455 to 1458, issued a Bull against the Turks, infidels and the comet." It is a pity that the Sun, which shines for all, should lend itself to the continued floating of so stupid a fable.

Dr. Parsons, in his Studies in Church History, Vol. III, page 151, says: "Among all the lies of history—and their name is legion—we have encountered none so absurd as the one claiming consideration. We are asked to believe that in the year 1456 a Roman Pontiff hurled the thunderbolts of the Vatican against a comet. Very little education is required for a knowledge that excommunication is a depriving one of the right of communion or association with the body to which he has been hitherto aggregated; and we have never understood that comets belong to any human corporation. We would ask certain American lecturers what would be their course if rumor should suddenly proclaim that our Chief Magistrate had declared a blockade of all the approaches, mental or physical, to the fifth satellite of Jupiter. Would they not search, or cause to be searched, the archives of the Secretary of State in the capital in order to determine whether our President had really attained to such a height of enterprise. Let them search the Bularium Romanum, and then inform the world whether they have found any trace of the Pope's Bull against the comet."

The Christian army under Scarampo, Capistrano and Hunyadi was about to meet in battle at Eszgrade the hosts of Islam, and determine the fate of Christian Europe; to determine whether the ferocious Turks would be allowed to fulfill their leaders' vow to crush the Christian religion under the hoofs of his victorious cavalry, and banish the Christian's God from the face of the earth.

That was the situation that confronted the Pope in 1456, and, continues Dr. Parsons: "It was in order to secure the protection of the God of Armies that Calixtus III. commanded that everywhere, thrice daily, the bells of every parish church and of every religious institution should be rung to summon the faithful to the recitation of the Angelus, and not in order to scare away the comet, which had not yet appeared."

When that dread visitant did appear, the people of Europe were filled with consternation; and other portents simultaneously contributed to a fear that God was about to empty the vials of His judgment over His wayward children. In the Terra di Lavoro, the Abruzzi and the Puglia, according to the contemporary Florentine historian, St. Antonino, 80,000 persons were destroyed by an earthquake; and another contemporary, Aenes Sylvius, states that 30,000 others were engulfed in its fissures in the city of Naples alone. These and many other fearful phenomena greatly terrified the people; and we would like to believe that if certain American astronomers were to witness such fearful manifestations they also would feel like saying their prayers. At any rate, Pope Calixtus availed himself of the opportunity afforded by the not unreasonable apprehensions of men to detach them more from the perishable things of earth and to induce them to use their energies for the greater glory of God. Upon this fact, and upon it alone, has been based the tale of the Pope's Bull against the comet."

By all means let the query editor of the Sun produce the Bull of the Pope against the comet, since he has in a way made himself responsible for it.—N. Y. Freeman's Journal.

ISN'T THIS PROOF CLEAR AND CONVINCING THAT DODD'S KIDNEY PILLS CURE DIABETES. Engineer James Graham's Case Was Pronounced Incurable by a Leading Montreal Physician—Yet Dodd's Kidney Pills Cured It.

Montreal, P. Q., April 3.—Thick and fast come the most convincing proofs of the really marvellous cures of Kidney Diseases, in this city, by Dodd's Kidney Pills. Not a day passes on which we cannot read reports of several cures—at our home, right here in Montreal, at our own doors.

In the face of this vast mass of proof, we must believe what such an enormous number of our fellow citizens write on the subject, viz: That there is another medicine known to science, that can cure all cases of Kidney Pills, as a cure for Kidney Diseases of all types.

Many hundreds of Montreal people have been cured of Diabetes by Dodd's Kidney Pills, but there are in the city, still, hundreds of other sufferers who do not know that by using this famous remedy, they can be cured, positively cured, for all time and at almost no expense.

That such is the case, let the experience of Engineer James Graham, of No. 50 Victoria, Square, prove. Mr. Graham had Diabetes for six years. One of the most eminent of Montreal's physicians examined him, and informed him that his case was beyond all aid—incurable.

No wonder the sufferer grew despondent. But, one day he read of a wonderful cure of Diabetes, effected by Dodd's Kidney Pills. He at once bought a box and began to use them. They caused marked improvement, and he used two boxes more. Now he is as healthy as he ever was, robust and hearty.

Isn't this proof enough that Dodd's Kidney Pills will cure Diabetes? It ought to be, surely!

Fatal Result of Delay. Sickness generally follows in the path of neglect. Don't be reckless but promptly take a few doses of Scott's Emulsion immediately following exposure to cold. It will save you many painful days and sleepless nights.

CURE rheumatism by taking Hood's Sarsaparilla, which by neutralizing the acid in the blood permanently relieves aches and PAINS.

THE UNANSWERED PRAYER. "Massa is one of God's own children," said Sambo to his fellow-negro, who had been telling him of his master's kindness to him: "me do lub him so!" And Sambo set to work in earnest, evidently meaning to show his love by the amount of work he got through.

Neville Crosby, of whom they were speaking, farmed a sugar plantation in the East Indies. His kind and generous nature had won the affection of his negro servants, and he was doing his best to gain an influence for good over them. It was a busy time on the plantation, and Neville hoped by careful superintendence to have a considerable increase in his crops. Early one morning as he was starting out to his work he received a letter from England, saying that his mother was dying, and that if he wished to see her alive he must come home at once. He knew that to leave the men without a

Which Loved Best. "I love you, mother," said little John. Then, forgetting his work, his hat went on. And he was off to the garden swing. And left her the water and wood to bring.

I wouldn't be ashamed to do right anywhere. I would not do anything that I would not be willing for everybody to know.

I wouldn't cry for anything when mamma or papa told me it was not good for me.

I would never make fun of children because they were not dressed nicely. I would try to learn something useful every day, and whenever I saw them making anything I would watch how they did it.

I would have as good a time as I could in this world, but I wouldn't tell lies nor steal, nor be mean to anybody.

Strange Friendship. The rhinoceros is neither a very safe nor pleasant companion for man or beast. When provoked he charges with terrible fury upon anything that happens to be in his way, trampling it under foot and tearing it to pieces with his great horns.

It is in the country where he is found, hunt him for his flesh, which they eat; for his horns, which they form into drinking cups and various other articles, and for his hide, which is so impenetrable that nothing can be found of which to make shields that will so well protect their naked bodies from the arrows and spears of their enemies.

A strange pair of friends, indeed, says the New York World. But the great, ugly beast never molests his little companion, but allows her to ride upon his back wherever he goes and even to probe and prick into his heavy skin; and when he lies down he will turn on one side, and then on the other, to enable the bird to search for the insect that troubles him.

In return for this accommodation the little creature keeps a faithful watch over her huge friend. As the rhinoceros cannot see very well with his small eyes, and deep-set eyes partly on account of their position in his strangely shaped head, and partly because his great horn is in the way, it is not difficult to approach him. But the birds eye-sight is very keen, and flying away at the first approach of danger, she awakens the short sighted brute's attention by her shrill cry of warning.

If the rhinoceros happens to be asleep when the hunters draw near the faithful little creature pulls at the ear of her unconscious friend and shrieks into it until she succeeds in awakening him and making him aware of his danger.

The Unanswered Prayer. "Massa is one of God's own children," said Sambo to his fellow-negro, who had been telling him of his master's kindness to him: "me do lub him so!" And Sambo set to work in earnest, evidently meaning to show his love by the amount of work he got through.

OUR BOYS AND GIRLS.

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If I Were You, My Boy. I wouldn't be ashamed to do right anywhere. I would not do anything that I would not be willing for everybody to know.

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Small Pill But Powerful. They that judge of the powers of a pill by its size, would consider Farnelle's V. gettable Pills to be lacking. It is a little wonder among pills. What it lacks in size it makes up in potency.

master at so busy a time would be a serious loss, but he did not give that a thought; his only anxiety was to see his mother again. He prayed most earnestly that he might be in time to catch the steamer which sailed that evening...

How to Turn. Good saddle horses in the east and most plugs in the west are taught to guide by a pressure of the bridle rein on the neck instead of a pull on either rein. The best of the cow ponies is still more sympathetic to its rider's wish and is guided by an inclination of his body in the direction it is desired to go.

Desultory Reading. Dr. Johnson said: "Snatches of reading will not make a Bentley or a Clarke. They are, however, in a certain degree advantageous. I would put a child into a library where no unit books are, and let him read at his choice. A child should not be discouraged from reading anything that he takes a liking to, from a notion that it is above its reach.

To Avoid Bicycle Aches. It is very likely that with those beginning to ride a wheel the wrists become fatigued and ache. In order to avoid it, it is well to reverse the grip— that is, hold the handles with the palms raised upward. Raising or lowering the shoulders also changes the angle at which the wrist is bent and affords relief.

NO INFALLIBILITY. Rev. Dr. George D. Baker, a prominent Presbyterian minister, said in his sermon on Sunday last: "I can understand how men and women, perplexed and uncertain, take refuge in a Church which claims infallibility. If I believed the infallibility claimed of the Church of Rome, I would go into that Church straightway. But I do not believe in the infallibility of any ecclesiastical organization. I do not believe in the infallibility of my own. There has been too much contradiction in Church history to admit the claim. It is the business of the Church to bring men to Christ, that from Him they may hear, each one for himself, what is final."

Take away piety and charity. What remedy is then left against the evils of the world? What protection? Vain and worse than vain are the amends sought in dissipation, and in the indulgence of all the disorderly inclinations. This is the road of perdition—that dreadful, easy road against which Our Lord warns us in the sermon on the Mount.

CHATS WITH YOUNG MEN.

The Truly Brave. Do you start, tremble and turn pale when confronted with unexpected danger? Are you ashamed of this and do you call yourself a coward for the weakness? You are no coward unless you shirked a duty. The Duke of Wellington once saw a soldier tremble and turn pale as his regiment passed the front to charge a battery.

With Their Noses up Stream. The Catholic young men of Great Britain held a convention of their representatives not long ago, and the meeting was addressed by the Bishop of Clifton. In the course of his remarks, he said: "Young men are the strength of any country and any community if they have cultivated their intellects, formed good habits, and trained their wills so as to resist evil and choose good. Catholic young men have a duty to be strong. They must remember that they are not to follow the stream but to go against the stream.

What makes Catholic young men strong is that they have got fixed principles that can never change in the course of all human progress, however human civilization may go on, or whatever may be the discoveries in science. Nothing can change these first principles which form the strength of the Catholic heart. (Cheers.) "If you are strong yourselves because the Word of God abideth in you, because the faith of your fathers is strong within you, you must do your best to make that faith felt among others, to encourage those who are weak, to encourage the flabby sort of young men who are so easily led and carried away, and who listen to anybody who will delude them. In this you may be a vast power, you may strengthen the backbones of those flabby Catholics and give them some of your own strength and some of your own power." (Cheers.)

THE MARCH HOME via ROME. In this country converts to the faith enter, as it were, a new and unknown country; in Europe, and especially in England, there is nothing unfamiliar to those who enter the Church. It is like the returning of the lost heir to his father's house. The signs of the old home are all about, the guide-posts leading to its portals stand ever in the way; as they have stood for centuries. No wonder that the attraction to follow that way proves an irresistible one when the minds of English non-Catholics once get set in that direction, and that the procession grows and grows as it travels onwards home to Rome. The Bishop of Salford recently said: "In 1778 the number of Catholics in England was nearer fifty than sixty thousand. To-day there are a million and a half of Catholics in England. In Lancashire there are at the present time thirty times as many Catholics as there were in all the seven northern countries a little more than a century ago. Every year there are two thousand converts to Catholicism in Lancashire alone."—The Missionary.

Those Tired Kidneys. Dr. Chase's Kidney Liver Pills help tired kidneys to do what they must do if you are to be a healthy man or woman. They ARE CAREFULLY PREPARED—Pills which dissipate themselves in the stomach cannot be expected to have much effect upon the intestines, and to overcome costiveness the medicine administered must influence the action of these canals. Farnelle's Vegetable Pills are so made, under the supervision of experts, that the substance in them intended to operate on the intestines are retarded in action until they pass through the stomach to the bowels.

Thought Baby's Ear Would Drop Off. Body and Head Mass Bleeding Sores. Suffered Beyond Description. Physician Could Not Even Relieve. Kept Under Opium. Cured by CUTICURA. My infant was one mass of bleeding sores which extended to his head, and so thought one of his ears would drop off. His sufferings were beyond description, and he had to be kept under opium. Our physician did everything for his relief; I became utterly discouraged. My attention was called to a CUTICURA testimonial. I bought the CUTICURA, CUTICURA SOAP, and CUTICURA RESOLVENT. The result was simply marvellous. After the third day the opium was discontinued, he was free from pain and terrible itching, and in seven weeks was cured, with a clean, smooth, baby skin. J. C. HARDWOOD, Clara, Ga. CUTICURA REMEDIES are the purest, the sweetest, and most effective skin cures and humors remedies ever compounded, and applied to all afflicted with skin and scalp humors, with loss of hair. Warm baths with CUTICURA SOAP and gentle anointings with CUTICURA (ointment) cleanse the skin and scalp of crusts and scales, rid of itching, burning, and inflammation, and soothe and heal.

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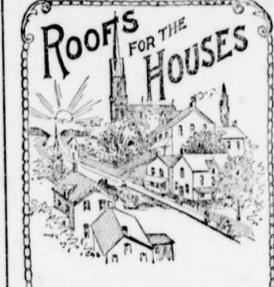
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