# 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 kneeled, 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 phamphlet.

# 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.

gyrist 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 its 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 be spared for a few years of the coming heritage of Catholic faith.

When Bishop Guiges 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

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 going, if the Lord does not call them to

another mission, to present the Bible 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 PREACH. ING.

The Catholic Standard and Times of Philadelphia has earned the thanks of the reading public for its splendid report of Father Pardow'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 ;

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 magniticence 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 oce 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 basep its claims to teach with the infallible 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 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 the golden calf and vulgar admiration brethren have gone off to the "poor Romanists," but the grand missionary army with its supply of "truth and free dom" has not as yet moved from head quarters. 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

to the victims of "Papal oppression." They intend to take a book that is desecrated daily by pulpit vandalsand 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 preserva tion 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 senseto 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 as caused many who are hostile to our knowledge on stilts. 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 geniteman 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 stock jobbers and speculators were duly chronicled. And this is the civilization whereof many a heart is sick. This wild dance around 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 Method ist, 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 editice 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 thing occurs. Again in the afternoon crowds 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. yearning on business lines. They are yearning on business lines. They are G. L. F. A.

#### TALK WITH A PARSON.

ever was dependent upon stilts for its standing.

You doubtless thought this a self-evident proposition, and yet it is not selfevident nor even true. By truth you mean revealed truth, and by stilts 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 truthsequally true—that can be seen only by means of light or evidence external to

The sun, for instance, is seen by its own light, while the moon and planets friend of his and the cashier's.

are seen by light external to them, by "Cashier," says the stilt, "this is reflected light. The sun may be said to be self-visible; the moon and planets are not self-visible, but visible medi-ately 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, be cause they are so immediate to the mind that they cannot be made known by anything more immediate. are indemonstrable because more direct and luminous to the mind than any demonstration can possibly be, and without them no demonstration is pos-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 it is, or every being is its own nature;

must be true. These truths need no demonstration. that the mind may see what is meant by them, and it accepts them by reason f their own light, and not by reason To this class we may add geometric and mathematical truths and The whole is greater than any of its parts ; two things that a third thing are like each other. Here again no stilts are needed, no authority, no witness

But these are not the kind of truths The truths you are talking about. ou refer to are revealed truths, and they belong to the second class. They all events in time and space, are related to the eye of our intelligence as the moon and planets to the corporeal seen, by reflected light, by the help of testimony, witnesses; or, your words again, they must come to revealed; nor are they self-evident.

tration to show how this second class truth that is self-evident and believing of truths need testimony to bring them a truth that is not self evident, but re-home to our minds. Mr. A. goes into a vealed. Take these two propositions 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 the mind sees it and sees that it amount. He sees that it is drawn in cannot be otherwise. The truth of amount. He sees that it is drawn in favor of Mr. A. But he is not satisfied

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.

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

"It may be a truth, but it is not a truth to me, because I do not know it." self directly or that you see it through a witness, or an authority that can tesbring the check, and is not that my name on it?"

Yes, I see you; I see that you are

see that the name is yours.' 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

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, sound legs! What do you mean, sound legs! What Bible presents to you revealed truths

parson, and that is what he calls a who presents to you the Bible and witness. In plain American lan-identifies it as the Word of God? guage, I want you to bring some one will tell you that the Bible contains re-here who knows you to be Mr. A., and whom I know. We will call him your inspiration itself is a supernatural

stilt, to fall in with the parson's way of speaking. When he identifies you Parson—"The truth is not now, nor 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 stilts to give it standing ?

"Yes, the Iowa parson says that, but if you send him here with \$1,000 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 grumbling and

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 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 selfevident 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 stilts to come 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 and not exist; 2. Every being is what being imparted to us either by God revealing them to each individual im mediately or by revealing them to all 3. Every event must have a cause, or mediately or by revealing them to all everything that begins must have its mediately through an organ or agency beginning from a cause external to it. appointed by Him, and which could self; 4. Of two contradictions, one guard and deliver the revealed truths in His name and with His authority. As you would call this organ or agency All they require is an explanation, 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 of any light or authority external to supernatural truths directly to each inthem. They are their own authority; dividual mind. You must believe as or, to use your word, they require no a historical fact that He used Moses and the prophets in the Old Dispensaand it is equally a historition : cal 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 com-

manded, to all nations in all time. There is no way of coming to a knowl edge 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 eye. They must be seen, and can only really revealed truths, or truths at all, for revealed truths do not carry in themselves the evidence of their being

Let us take an illustration to show vealed. Take these two propositions: Nothing can at the same time be and not be; and, There are three persons in the Godhead. The truth first proposition is evident in itself; the second proposition is not self-evi-dent; the mind cannot even comprehend how it can be. And yet we be-lieve 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 because you say it is, but because I truth believed solely on the authority of God, and we must therefore know 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 tify it 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 disomebody, but I do not, in looking at you, see that your name is Mr. A. I you, see that your name is Mr. A. I then, even you, must use a still or a see a name on the check, but I do not witness before you can know that any what, then, must I do to have the eck cashed, since you do not believe truth that I, Mr. A., am here bepresented to you is in the position of Mr. A., who presents himself to the bring it with you, and then I will cashier. It needs to be identified as revealed before you can reasonably ac-

"Well, sir, I have been reading and identifies them. But Father some luminous outgivings of an Iowa Nugent will smile at this, and ask you

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 re-vealed 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 nec sary witness when we come to that point in your letter, Parson.

Parson-"You (Father Nugent) demand that a human and fallible organization, made out of human and fal-lible men, shall be necessary to discover, indorse and authorize the truth. The view is pagan, and out of mony with the whole teaching of Christ

and the Apostles.

Father Nugent demands nothing of the kind, and we are not aware that even the pagans ever demanded any-thing of the kind. Father Nugent recognizes the fact that revealed truth must have an infallible witness, or it cannot be known to men. You recognize this fact, for you hold that a book is the infallible witness. He recognizes further that our Lord when on earth established a Church and commanded its ministry, the Apostles, to teach mankind all that He commanded them to teach. This you do not deny. The difference, then, between you and him is this: He believes that, inasmuch as the gates of hell were not to prevail against the Church which Christ established, that Church still exists, and fulfils her commission, and that consequently she is the infallible witness and interpreter of revealed truth. You, on the other hand, hold that the Church of Christ is not the infallible witness and interpreter of revealed truth. He takes our Lord at His word; you do not. Instead of the Church founded by Christ, you hold that a book, whose inspiration cannot be proved without the authority of the Church of Christ, is the infallible wit-

ness, and that you are its interpreter. His position is reasonable; yours is superstitious, and contrary to the comsense and practice of mankind. Mankind recognizes a lawgiver as lacking common sense who establishes a code of laws and omits to establish a ourt to interpret them and an administration to administer them. a stupid lawgiver ever existed on earth -at least, history has no record of And yet this is precisely the position you place our Lord in, and the character you give Him. Father Nu-gent holds that he was the wisest of all lawgivers, and that when He established a system of laws He at the same time established an organization which He commissioned to interpret and administer His laws. This organization is known as His Church. This Church is to revealed truth what the administration and the Supreme Court are to the Constitution of the Republic. She is the interpreter and administrator of revealed truth and law. There is, however, this difference between the Church and the Supreme Court: The former teaches with the authority of Christ and infalauthority of the fallible people and fallibly.—N. Y. Freeman's Journal.

# COMMON SENSE.

A common-sense and level headed writer in the St. Louis Church Progress fails 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 educa-tion,' 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 that it has been revealed. Until this an angel? To speak of the higher fact is established you cannot believe in the check is good, not because you say it is, but because I truth believed solely as the check. 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 feminity, which gives her the virtue of her own peculiar sovereignty."-Carmelite Review.

#### THE TEST OF REAL CATHOLI-CISM.

Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart the selfsame words which Jerome address 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.

take, further, and perfect. But the Catholics of Ontario have an especial

need to battle unanimously for the

province. They are in the minority

They are not equal to their non-Cath-olic fellow-citizens either in wealth or

in influence. They cannot afford to let

petty prejudices paralyze their efforts for so noble an end. They must mani-fest some of that good-will, to the pos-

Christ, the angelic choirs proclaimed the peace of God. Is it by multiplying

institutions of higher education that

he glorious end in view can be at-

tained? Is it numbers we require, or

is it rather excellence? Here is where

Catholics are sometimes at fault. In

stead of bearing up steadily the load

which, God knows, is heavy enough already, they seek to place new burdens

upon their shoulders, and the result is

general sinking under the accumu

lated weight. One first class Catholic

if they do attempt to erect and sustain

a greater number, the result will be necessarily, an all-around inferiority.

which they can, with assurance,

epend for as good an education as can

be had in any other similar establish

ment in the world, one to which they

will not be afraid to confide the spirit

ual and temporal welfare of their boys,

one which will be a credit to the Cath

olic name and to the Catholic spirit

rears ago, he raised the College

reference to the Apostolic Briet of erec

tion, the Holy Father especially desig-

nates Ottawa University as the centre

of Catholic higher education, especially

for the Province of Ontario. Notwith-standing this fact, Ottawa Univers-

ity has been regarded as merely a diocesan institution. It has been left

to depend, to a great extent, upon the

neighboring Republic for its quota of

students, as if there were but a few

boys in Ontario desirous and capable of high mental culture. Now we think

this is unfair, first of all to the Catho-

lic youth of Ontario, and secondly to the

University itself. There are hundreds

of Catholic young men in this province

well capable of filling with honor the

highest positions of trust in our coun-

try. The only thing to impede their

promotion is the lack of a proper mental and moral training. On the

other hand Ottawa University is not

nerely a diocesan institution; in the

far-seeing designs of Christ's Vicar it

the Catholic young men of Ontario,

irrespective of diocesan boundaries

That this fact may be clear to every

LEO PP. XIII.

as by the establishment of a library, and the addition of museums and of all

means and appliances for the impart-

ing of a complete and thorough education, and, furthermore, by the ever-increasing number of its students whom the fame and high-standing of

the institution had attracted even from

distant localities, so that in the year 1866, the same College was judged worthy, by the highest legislative as-

sembly in Canada, to receive the well-deserved legal title of a civil Univer-

sity, and to be vested with all the

In consequence of the eminent

success and prosperity of the College of

Ottawa, there was submitted to the Apostolic See, in the year 1888, a re-

the authority of the civil power.

mental and moral training.

ity.

throughout this land.

petterment of higher education in their



Some people in the world persist in clinging to old methods. There are men who still use a forked stick in place of a modern plow. There are also men, who, when they are troubled with a disordered stomach or liver, resort to the old-fashioned violent remedies that rack and rend the whole body, and while they give temporary relief, in the long run do the entire system a great amount of harm.

Modern science has discovered remedies infinitely superior to these old-fashioned drugs, that do their work by promoting the natural processes of excretion and secretion and gently correcting all circulatory disturbances. When a man feels generally out of sorts, when he loses sleep at night, when he gets up headachey and with a bad taste in his mouth in the morning, when he feels dull and lethargic all day, when his appetite is poor and his food distresses him, when work comes hard and recreation is an impossibility, that man, though he may not believe it, is a pretty sick man. He is on the road to consumption, nervous prostration, malaria, or some serious blood disease. In cases of this description a man should resort at once to Dr. Pierce's Golden Medical Discovery. It is the best medicine for a weak stomach, impaired digestion and disordered liver. It is the great blood-maker and purifier, flesh-builder and nerve tonic. It cures of per cent. of all cases of consumption, bronchitis, lingering coughs and kindred ailments. Thousands have testified to its marvelous merits. It is a modern, scientific medicine that aids without goading nature, and that has stood the test for thirty years. Medicine dealers sell it.

Dr. Pierce's Pellets cure constipation.

### THE NIGHT CLERK'S STORY. A FACE LIKE CHALK.

A very bad attack of the Grippe one year ago last winter left my system in a very weak state and my nervous system completely unstrung. After getting over the dangerous stage of the disease I naturally expected to gain strength, but, unfortunately, did not do so. On the contrary, my blood became weaker. I daily lost strength and vitality, and my nervous system became so weak that it was a constant source of suffering both day and night. I lost appetite, the sight of food nauseated me, the weak state of my system caused shortness of breath and unnatural action of the heart, such as fluttering and violent palpitation, and my face was like chalk. I was in this condition and constantly getting waker when I began taking Dr. Ward's Blood and Nerve Pills. I had read the books they distributed and their advertisements in the papers, and thought, "Well, I have taken so much medicine without benefit it is useless to spend any more money. However, I finally made up my A very bad attack of the Grippe one benefit it is useless to spend any more money. However, I finally made up my mind. It is a forlorn hope: I can but try If I am not benefited I will not be hurt. So I bought one box and received great benefit therefrom, so continued their use, and to-day am a well man in consequence; my blood is strong, my face has the ruddy hue of health, my appetite has returned I sleep well, I have not the slightest in I sleep well, I have not the slightest indications of nervousness or heart trouble, and from a sick, weak, nervous man Dr. Ward's Blood and Nerve Pills have transformed me in six weeks to full health and strength." I am yours very truly, (Signed) WILLIAM WILLARD, Night Clerk Grand Central Hotel, Peterboro.

Dr. Ward's Blood and Nerve Pills are sold at 50c, per box, 5 boxes for \$2.00 at druggists, or muled on receipt of price by THE DOCTOR WARD CO., Limited, Victoria Street, Toronto. Book of

We should be pleased to supply any of the following books at prices given: The Christian Father, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh, (cloth), 40 cents; Catholic Belief (paper), 25 cents, cloth (strongly bound) 50 cents. Address: Thos. Coffey, CATHOLIC RECORD office, London, Ontario.

# INDIAN MISSIONS.

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

Our Missions may be assisted in the following manner:

100.
2. Legacies by testament (payable to the Archbishop of St. Boniface).
3. Clothing, new or second hand, material for clothing, for use in the Indian schools.
4. Promise to clothe a child, either by furnishing material or by paying \$1 a month in case of a girl, \$1.50 in case of a boy.
5. Devoting one's self to the education of Indian children by accepting the charge of lay-schools on Indian Reserves—a small salary attached.

Asy-schools on Indian Reserves—a small salary attached.

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

Donationseither in money or clothing should be addressed to His Grace Archibishop Langevin, D. D., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., Rat Fortage, Ont.

C. Cahill, O. M. I., and Canada M. I., Indian Missionary.

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In number 307 of that famous publication, The Spectator, there is reproduced from the illustrious Athenian thought: "The loss which the commonwealth suffers by the destructhe year would suffer by the destruc-tion of the spring." This striking sentiment is, we deem, very aptly ap-plied by the writer to the subject of education. "The prejudice which the public sustains from a wrong education of children," says he, "is an evil of the same nature, as it, in a manner, starves posterity and defrauds our country of those persons, who with due care, might make an emment. "The their respective posts of life." "The philosopher, the saint or the hero, the philosopher, the great man," says care, might make an eminent figure in their respective posts of life." "The very often lie hid and conealed in a plebeian, which a proper education might have disinterred and have brought to light. . . It is therefore an unspeakable blessing to be born in those parts of the world where wisdom and knowledge flour-

During the century which is now far in the evening of its course, per-haps more than ever in past ages, the mentous question of education has drawn to its scrutiny a remarkable quota of public attention. Statesmen, as well as less prominent members of legislative bodies, have been called upon to give it their midnight medita-tions; distinguished clergymen of various denominations have championed its cause from many a renowned pulpit the common people, that class to whom it is especially of vital interest, have een required to manifest their sentiments in its regard. Even mil lionaires, urged by some more than usually philanthropic bent, have repeatedly opened their much cherished money-bags to aid the advance of knowledge. New theories of instruction have been again and again pro posed, new plans have been lavishly drawn out, discussed to exhaustion and many of them finally abandoned new methods of procedure in training young minds have been resorted to, and a host of them found impracticable

if not absurd. The question of education is, then, a topic which, at the present day, demands the careful attention of every one who has at heart the most sacred interests of the human race. It must be said in truth, that the usefulness of a man's whole life, for himself and for the great family of which he is a mem ber, depends upon his education Aye, we must go further and assert that a man's eternity, those countles millions of ages which lie buried in the mystery of the future, will draw felicity or their misery respectively from a true or a false educa

Canada is far from being behind in the onward march of mental culture. To become convinced of this one has only to visit our cities, our towns, our villages, and even our remote country districts. Almost everywhere can be found a school where children may receive such instruction as will fi them, at least in some measure, for the battle of life. As has again and again been shown

by able writers, the Catholic Church

during all ages and in all nations proved herself the zealous custodian of education. With that heavenly instinct which is her great inheritance, she is fully aware how dear to the heart of God are the innocent souls of youth. She knows well how important it is to gather from her extensiv fields the tender young plants and to place them beneath the shelter of her conservatories before the uncertain temperature of a feverish world has had time to spoil their fairness Every unprejudiced student of history acknowledges that the Catholic Church kept alive the bright light of knowl edge when, but for her, the whole world would have slept in darkness and just as she was eminent for her scholars in the past, so is she now in the foremost rank of modern advance ment. Her education is the right article; not that sickly so called education which consists merely in a parrot like acquisition of names and dates, and figures, without those ennobling acquirements which spring from a Our Missions may be assisted in the following manner:

1. Yearly subscriptions, ranging from \$5 to The Catholic Church imparts knowledge which is sanctified by the serene

# Women's **Worst Enemy**

Some hesitate before giving an answer, but those who know best will immediately say HEADACHE.

Thousands of women live in misery day after Thousands of women live in misery day after day, and week after week, suffering untold agony from these dreadful headaches. Husbands are disheartened, children neglected, and happy homes ruined. Most women strive to bear in patience the suffering which they consider part of life without looking into the cause or searching for relief. Food cannot digest without the bile which the liver supplies and hence the necessity of keeping the liver in good working order. To cure the headaches you must cure the liver and thus remove the cause of disease.

Dr. Chase spent years of his life in perfecting a medicine which acts directly on the kidneys and liver. Thousands of grateful women have testified during the past ten years to the effectiveness of this remedy for sick headaches. Many a home has been restored to happiness as a result. Dr. Chase's Kidney-Liver Pills, the greatest discovery of this great scientist, are put up to sell as doses for asc. All dealers.

TO THE CATHOLICS OF ONTABIO.

A Plea in Favor of Higher Education.

In number 307 of that famous pubtaught to advance also in love for the Lord of Science. Her system of higher education is especially excellent is therefore and destined to endure. Notwithstanding all the new-fortifying of the educational lines, in spite of the craze for nineteenth century innova-tions, and in defiance of a feverish nungering after modern inventions in the great work of imparting knowledge, we see that, at least in the higher courses of study, the old curriculum he curriculum of the Catholic Church. is still in vogue and still in honor. It can hardly be im-proved upon. The staid snowy heads hat drew out its lines were wiser than those upstart, unsteady minds that seek its abolition. "Whatever educational theories may be," says the London Times, "educational practice London Times, "educational practice is evidently in favor of the old curriculum, Latin, Greek, mathematics, and the elements of science." This statement, coming from the most distinguished of English newspapers, is a strong argument in favor of our Catholic colleges. The curriculum mentioned by the Times is the one our Catholic colleges have always patronized. They have always stood by it and, in its results, it has stood by them. It has formed for the world some of the greatest scholars that the human race can boast of.

> in many of our higher educational stablishments is praiseworthy for an other reason. By imparting to their students a good course of pure and sound philosophy, our universities enable their graduates to meet the great questions of the day with well-balanced minds. In dealing with this advantage it may be well to quote a few words of the Hon. William Torrey Harris, United States Commissioner o Education. They are a crushing argument in favor of our Catholic col-leges and universities. "The America of the future," says this distin guished authority, "must be fash oned by men of higher education, and the glory of higher education is that it makes Philosophy its leading discipline and gives an ethical bent to all its oranches of study. Higher education must direct the student in history and psychology, in the understanding of deep national principles and the aspirations which mould and govern mer in their individual and social actions. The really educated man must be a philosopher, and is by that fact the spiritual monitor of the community of which he is a part." These words, coming as they do from a gentleman holding so responsible a position in the world of education, must be regarded as of no ordinary weight. They are words well pondered before being spoken : they are words that show us what should be the "leading discipline" of higher education. They tel us that the noble faculties of man's soul must be properly developed and directed by a good course of correct philosophy. Now that philosophy which can thoroughly bring about those grand results the Hon. Mr. Harris has in view, is nowhere to be found save in our Catholic educational establishments.

But the system of advanced studies

There is, then, a great responsibility resting upon the conscience of every Catholic. Every one of us should do his utmost in the cause of true education. It is a work that is cherished by the noblest hopes of every good man; it is a work that is, as we well know, doubly ar to the generous heart of Rame venerable Pontiff. In many ways Catholic colleges and universities are ahead of all others; still, from a material standpoint, they are often far be hind. In this respect we Catholics have not at our command those advantages that fall to the lot of our wealthier fellow-citizens professing other religious beliefs. No big-hearted millionaires are pouring their thou sands into the coffers of our poor colleges and schools. Our work for educa tion is carried on smid the unpleasant ness of a hand-to mouth existence; i is a hard pull against a rapid current it is a veritable struggle for life and honor, but it is a struggle that, from its very courage and success, is draw ing the attention and the approval of all careful thinkers.

In this state of affairs can it be won dered at that some defects are to be found in our institutions of higher earning, especially if examined from a material standpoint? It needs money to put up fine modern buildings well ventilated and properly fitted to meet the exigencies of modern comfort. It needs money to furnish students with first-class food and the necessary means of proper physical culture. It needs money to give professors the proper training in order to fit them for the great work of education. But, alas! it is just money that is most lacking. Even with our slender means, how ever, we cope successfully with the very best institutions in the land. What then, could we not accomplish, had we at our disposal only one-half the amount annually donated to non Catholic colleges!

The great problem, therefore, to be solved, is something of this nature: How can our Catholic institutions of rights and privileges which the higher education be improved? How other civil Universities enjoy through can they be placed on an equal footing with their non Catholic competitors . Is it not by an inviolable union in our own ranks, a sincere effort, a strong pull together? Let not division exist among us. Let us join hands and work as one for a common cause, a glorious cause, the cause of our Congregation of the Oblates of Mary young friends, the cause of those inno- Immaculate and of the learned mem cent souls so dear to our hearts, the lights of our firesides, the hope of our also a letter on the part of the Arch.

bishop of Ottawa, earnestly beseeching Us, that the said College of Ottawa, which was deserving of such high commendation, be exalted, in accordance with the custom and established usage of the Apostolic See, to the dignity and with the Catalla University. rights of a Catholic University. To these entreaties We have willing ly accorded a favorable consideration,

for 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 the civil government, has been elevated to the honor of an Archiepiscopal 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 public affairs. We also know with what zeal our beloved sons, the members of the Congregation of the Oblates of Mary Immaculate, have de-University is certainly enough for each province of the Dominion. Catholics voted themselves, since the year 1848 the proper education of the young, having willingly bestowed upon this noble work and its advancement their in this country cannot afford more, and possessions as well as their zealous eare, and how much the Superiors of The grand object of Canadian Gatholics, of clergy and laity alike, should that same Congregation have always taken it to heart, to preserve and nurbe, therefore, to have one first-class institution of higher learning in each ture, in a becoming manner, among subjects, a devotedness towards division of the Dominion; one upon the Holy See and the Rulers of the Church, and to promote to the profes sorship of Ottawa College the promi nent 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 doctrines of St. Thomas Aquinas. Such was the idea our Holy Father, These things being so. We can under Pope Leo XIII., had in mind when, ten stand how many illustrious scholars, formed by the learned professors of the College of Ottawa, have gained for Ottawa to the dignity of a Catholic University. Indeed, as may be seen by their teachers wide esteem and honor

We therefore, after due considera tion of these facts, and willingly consenting to the common entreaties of our Venerable Brother, Joseph Thomas Duhamel, Archbishop of Ottawa, and of the Superior and members of the Congregation of the Oblates Mary Immaculate and of other eminent citizens of Ottawa, for the greater glory of God and the promotion of the Catholic religion, and for the honor and good of Canada, by these Letters do elevate by canonical lecree the College of Ottawa, lished for the education of Catholic youth by the Congregation of the blates of Mary Immaculate, whose administration and instruction is conducted by the Priests of the same Congregation under the authority of this Holy See, and of the Archbishop of Ottawa - to the rank of a Catholic University, and we bestow upon the said University the right of conferring is, primarily, as we have said, an institution for the higher education of the Doctorate and the other academica degrees in every branch of Science, in accordance with the established regulattons and laws of Universities.

one whom it may concern, we desire to reproduce in full the Holy Father's Since it is, furthermore, of the greatentiments regarding Ottawa Univers est importance to the honor and pros perity of the University that it should be prudently provided with good and Canonical Erection of the University wise laws by which it may be advantageously guided in its administration, We will and ordain that the statutes and laws of the same University be FOR THE PERPETUAL REMEMBRANCE OF apostolic See, in order that they may receive, after mature deliberation, the sanction of its authority. It is, more-As the Apostolic See has at all times watched with anxious care over the ver, Our will that our Venerable preservation of the integrity of faith Brother the Archbishop of Ottawa, and and morals, so also, has it ever been solicitous that there should be at the hose who will after him occupy disposal of Catholic youth, well ap-pointed institutions for the study of Archiepiscopal chair, shall hold the office of Apostolic Chancellor in the sciences and fine arts, in which there same University, and that the Archpishop himself and his successors, and might be acquired, in furtherance of the private and public good of human also the other Bishops of the Province of Ottawa and of Toronto, who will society, a thorough mental and moral education. Nor has it ever neglected, affiliate their Seminaries and Colleges and other similar institutions with the whenever such seemed to be desirable. aforesaid University, do watch over the preservation of a correct and to promote the dignity, stability and prosperity of such institutions by the sound doctrine in the same. support of its own authority and power

For these reasons it was most pleas-Finally, We give to the said University the power to consider in the numing to Us to learn, that there had been per of its students, after the manner established, as early as the year of our Lord, 1848, in Ottawa, a renowned City in Canada, a College for the Eduof the University of Quebec, those who are educated in the Seminaries, Colcation of Catholic youth, by Joseph Eugene Guigues of illustrious memory, leges, and other institutions of the ecclesiastical provinces of Ottawa and a Priest of the Congregation of the Toronto only, and to accord to them the same favors as to the other students Oblates of Mary Immaculate, who was appointed the first Bishop of Ottawa-and of the University of Ottawa. that, in the course of time, the said Such is Our will and decision, and College had auspiciously grown to ampler proportions, by new extentions made to the College buildings, as well

We therefore decree that these Our Letters shall always be and remain firm, valid and effective, and shall receive and retain their full and complete efficacy, and shall in all things and under all circumstances be interpreted in favor of those whom they may concern, and in whatever man ner it shall concern them, and that it shall be incumbent on all ordinary and delegated judges and also on the Auditors of the Apostolic Palace, and the Nuncios of the Apostolic See and the Cardinals of the Holy Roman Church, even Legates a render their judgments and definitions in accordance with these decisions, withdrawing from every one of them, all power and authority of judging otherwise, and that it shall be null and void if any one, on whatever author ity, knowingly or unknowingly, should happen to act in opposition to this, Our decree. Notwithstanding all decisions to the contrary that deserve special and individual mention or derogation.

Given at St. Peter's in Rome, under is no danger for the future of Ottawa

the Seal of the Fisherman, on the 5th of February, 1889, in the eleventh year L+S | Cardinal of Our Pontificate. Cardinal Ledochowski,

APRIL 15, 1899

T. Fausti.

It is, then, evidently the wish of the Sovereign Pontiff that the Catholics of Ontario should manifest their interest in the affair of advanced education by consulting in every way, to the best of their power, the interests of Otawa University. Let them weigh well the following words from the Apostolic Brief given above : "It is, moreover, Our will that Our Venerable Brother, the Archbishop of Octawa, and those who will after him occupy the Archiepiscopal Chair, shall hold the office of Apostolic Chancellor in the same University, and that the Archbishop himself and his successors, and also the other Bishops of the Province of O.tawa and of Toronto, who will affiliate their institutions with the aforesaid University, do watch over the preservation of a correct and sound doctrine in the

"Finally we give to the said University the power to consider in the number of its students, after the manner of the University of Quebec, those who are educated in the seminaries, colleges and other institutions of the ecclesiastical Provinces of Ottawa and Toronto only, and to accord to them the same favors as to the other students of the University of

Ottawa." From these words of Leo XIII it is easily seen that Ottawa University is intended for the Province of Ontario, in the same sense as Laval University is meant for the Province of Quebec. It is likewise clear that the Catholic Hierarchy of Ontario have a right to take an active part in "the preservation of a correct and sound doctrine in the same." Moreover, as may also he seen from the above Brief, the Sovereign Pontiff ordained "that the statutes and laws of the same University should be submitted as soon as possible to the Apostolic See, in order that they might receive, after mature deliberation, the sanction of its authority." This ordiance of the Holy Father was duly complied with. The laws and statutes Ottawa University received, by Apostolic Letters, dated on the 12th day of June, 1891, the solemn sanction of the highest ecclesiastical authority on earth.

Holding third place amongst these statutes and laws is found the following article, to which we call especial atention: "As is commanded in the Apostolic Letters of the Sovereign Pontiff, Leo XIII., gloriously reigning, dated on the fifteenth day of March. 1889, the guardians, patrons, and guides of the University shall be, first of all, the Archbishop of Ottawa, as Apostolic Chancellor, then the other Bishops of the Ecclesiastical Province bearing the same name, and, finally, the Bishop of Ontario, who will affiliate their own seminaries, colleges, or other similar institutions, with the said University. It will be the duy of all these to see that right and sound doctrine is taught in the University.

The fifth article provides that: 'Under the vigilance of the Apostolic Chancellor, and of the above mentioned Bishops, (as decreed in article three) and under the authority of a Superior General, (as laid down in article four), a Rector, together with his assistants. a Council of Administration and an Acsubmitted, as soon as possible, to the ademic Senate, will rule the Universthey are by the Holy See, sufficiently show that Ottawa University is not merely a diocesan institution. students from all parts of Canada and the States are ever welcome in its class-rooms. All, whencesoever they come, will have extended to them the same privileges. Still, in the face of such testimony, as given above, it cannot be denied that Ottawa University is, first of all, and by Apostolic authority, the centre of Catholic education in the Province of Outario. It is then a duty incumbent on the Catholics, whether clerical or lay, of Ontario to further

n every way its advancement.

But how can this advancement be attained? How can this accomplishment of our cherished hopes be arrived at? Is it not by the unanimous and loyal support from the Catholic clergy and laity of Ontario? It Ontario Catholics really wish to have Ottawa University in conformity to their ideal and ours why not give it such liberal help as will soon enable it to take the foremost place amongst educational

powers? In the past, Ottawa University has been very little favored in a material way. No government aid has ever been offered to it. No Canadian Vanderbilt has, as yet, extended the jewelled hand of liberality in its behalf; while influential members of the Catholic body have, in certain instances, withheld that assistance which would have made them none the poorer, but which would have substantially proved their interest in the great work of Catholic education. Had Ottawa University received that unanimous uncalculating support, which is its due, that generous support called for, at least implicitly, in the Apostolic Brief of its erection, it would now, seen even from a material standpoint, hold on this great continent, a foremost place amongst institutions of advanced learn-

As has already been stated, the Right Rev. Archbishops and Bishops Ontario have a right to oversee the work done in Ottawa University. Surely, since it has such a distinguished body of learned and holy men watching over its teaching and its methods, there University. With the Right Rev. Archbishops and Bishops, and the reverend clergy of this province, aking 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 The Rev. Fathers (Oblates of Mary Immaculate) in charge of Ottawa Uni-versity are determined to do all in their power to place it in touch with modern progress. They are reso to make it a first-class educational

establishment. About forty five mem bers 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 re-

spect it has not been surpassed by any nilar institution in the country Students that come here from othe colleges, whether of Canada or of the States, freely acknowledge the suprem acy of Ottawa University in this re spect. The Rev. Fathers in charge are bent on making the future surpass the years gone by, as far as a high stand ard 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 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 Canda. The second floor will be allotted to the requirements of a physical labor atory, and the third floor will be ex clusively 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 approva Ontario Catholics, and we are confident of such an encouragement then the faculty will consider them selves well repaid.

While, even from a material point o 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 ca

culating and speculating; let us tak a look at Ottawa University from an other standpoint. Of what avail would be a strong course of studies, of wha account would be material prosperity of what use would be a large number of students, were a proper moral an religious training neglected? Cer tainly instruction carried on unde such circumstances could not be hor ored with the sacred name of educa aware that the skillful forming of young heart is the grandest duty true education; a whole life's happ ness, a whole eternity's felicity is, we have already signified, held wave ing in its balance. "Schools," sa Edward Everett Hale, "are not for the mere purpose of instruction, they a for education, and there is no real ed cation that is not moral education Those in charge of Ottawa Universi have always considered, and walways consider, a proper moral train ing as of paramount importance; their idea it is a work to which eve other must yield. This fact is ev denced by a grand spirit of piety a a religious fidelity to man's noble duties as found in their institution piety and fidelity that can be surpass nowhere, and is in few places equalle The heart of a good man would filled with joy to see so earnest a ga ering of young men, all vieing w one another in approaching so oft and so fervently the life giving sac ments of God's Church. Yes! is real piety, there is true fidel amongst the students of Ottawa U versity; there is an unmistaka manifestation of the grand old fait there is a heroism which should o a blush of shame to the cheek of father or of the son who would, for moment think of patronizing a n Catholic University. No parent n be afraid of entrusting his or her to the charge of Ottawa University No boy can pass through that inst tion without being beckoned onwar noble aspirations and to noble deeds

> In addition to the advantages alre mentioned, Ottawa University is I ticularly favored by its location in Capital city of the Dominion. Ottawa is the centre of Canada's po cal life, why should it not likewis the centre of her educational effor Why should it not be especially educational centre for the Province Ontario? This suggestion was happily made by the Sovereign Pohimself in the Apostolic Brief qu

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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 suprem acy of Ottawa University in this re spect. The Rev. Fathers in charge are bent on making the future surpass the years gone by, as far as a high stand ard 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 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 collection of zoological, ornithological, and ethnological specimens to be found in Can-The second floor will be allotted to the requirements of a physical labor atory, and the third floor will be ex clusively 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 them

selves 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 cal culating and speculating; let us take a look at Ottawa University from an other 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 hontion. All true Catholics are well aware that the skillful forming of a young heart is the grandest duty of true education; a whole life of the state of which intellectual philosophy political coordinates as the completion of his course. The course of philosophy is of two years' duration, in the first of which intellectual philosophy political coordinates. ored with the sacred name of educatrue education : a whole life's happi ness, a whole eternity's felicity is we have already signified, held waver-"Schools," says ing 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 evi denced 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 vieing with one another in approaching so often and so fervently the life giving sacra-ments of God's Church. Yes! there ments of God's Church. Yes! there is real piety, there is true fidelity amongst the students of Ottawa Uni 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 institu-tion without being beckoned onward to noble aspirations and to noble deeds by the example of those around him. 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 student studies, in 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 This suggestion was very happily made by the Sovereign Pontiff position, translates from Livy, Cicero, himself in the Apostolic Brief quoted Virgil, Horace and the Fathers of the

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 to become an educational centre that 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 Immaculate) in charge of Ottawa University are determined to do all in especially when some question of im

In view of the considerations set for ward in this pamphlet, we call upon the Catholic people of Ontario to make a united effort for the prosperity of Octawa University. It is, as we have shown, the Pope's desire that this in-stitution 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,

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. college, which counted among its first students the present Archbishop of Otawa, 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 condi 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 ater the need of more room caused the erection of the first of the present hand some 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 uni versity. 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 no table group of imposing edifices, supplied with the latest and best equip ments, 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, medi cine, arts, music, science and civil en gineering, and these studies consti tute 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 dog matic theology, sacred Scripture canon law, ecclesiastical history and sacred eloquence; and may at the end of his second year compete for the de gree of bachelor of divinity, go up for his licentiate the following year and stand for his doctor's degree at the as phyics, and mathamatics engage the student's attention, while in his second year he continues several of his previ ous studies, in higher grades, and be comes acquainted with the history of ancient and modern, scholastic and contemporaneous philosophy, besides listening, in both years, to frequent lectures on philosophical and literary subjects. For degrees special exam inations must be passed, and a per centage of at least 80 per cent. is required to win the competitor a de-Law students, at the comple tion 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 mem The scientific course is com pleted in three years, and includes the study of practical chemistry, quantita tive and qualitative analysis, miner alogy 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 require

ments. The Arts course at Ottawa, as in other institutions of higher learning, boy can live for a length of time within covers four years, and there is a pre paratory 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 grammar and the principles of prose composition, with Arnold for his text-book; and reads portions of Demos-thenes, Homer, Euripides and St. Gregory, being also exercised in transla tions from English into Greek. In Latin he studies prose and poetic com-

Church and renders English into Latin. He also listens to lectures on the history of Latin literature. His English studies embrace the principles practice of essays, the history of Eng lish 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, Commins, 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 his tory of French literature down to th death of Henry IV. His historical studies comprise modern and contemporaneous history, together with the history of the United States, and he also gives attention to physical geogra phy, algebra as far as the theory of equations, solid geometry, plane trigo nometry, mineralogy and analytical

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 analy zes 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 consid erable time to higher geographical mathematical and natural historica studies. In his junior year he begins the study of intellectual philosophy, taking up logic, dialectics and critic ism, ontology, cosmology and psychology, and reading some of the philosophical works of Cicero, Plato and Timeus. He also studies political economy, listens to lectures wherein are reviewed the religious, philosophical and literary characteristics of Eng. lish, 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 natura theology, ethics and natural rights, with Cicero and Aristotle, and he listens to lectures on the history of various philosophical systems. In English he 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 astron omy 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

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 cata logue of students who attended its several courses during the last schol Its theological school, in astic year. that year, had eighty-two students, a good number of these being scholastics of the Oblate Order, which justly cele brated society has had charge of the university from its outset; and up wards of four hundred and fifty stu-dents 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 farnish ing 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 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 ound 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 btain 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 Archiepiscopal See, and which by its central position amidst the cities of Canada, possesses easy com-munication 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-

We also know with what lic affairs. zeal our beloved sons, the members of the Congregation of the Oblates of Mary Immaculate, have devoted them selves, since the year 1848, to the proper education of the young, having willingly bestowed upon this noble work and its advancement their pos sessions 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 doctrines 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 Univers ity Review, which replaces the Owl, 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 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: 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 jour-neyed for three years as good shopherd over hill and dale, from village to vil iage, from town to town, congregat ing, amidst thousand difficulties, the lost sheep of Israel. Our Lord, in His es, wishing to show His infinite discours love towards us poor sinners, choose the most affecting figure, that of the good shepherd, who leaves His ninetynine 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 predestina tion 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 separ ateth the sheep from the goats. we see that our divine Saviour on many of the most important occasions desig

But does our Lord justly assume this title? Ah, most justly. For, see Him hanging on the cross, as the best of all , offering and giving up life for His sheep. Behold him in the sacrament of His love, how, with His own flesh and blood, He nourishes His Behold him in the 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, 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, must we not exclaim, with grateful hearts: O most

nated Himself as the Good Stepherd.

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 bedience 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. nicator, 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 ven geance! Has our divine Redeemer de served 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; de part from Me into the eternal fire! On! let us, therefore, cast ourselves a the feet of the Good Shepherd before the throne of grace, in the Blessed Sac rament, and excite ourselves to the deepest contrition for our many and grievous sins. Let us promise Him anew unswerving 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, s 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 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,

"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 o 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 received none touched me more deeply The jelly lasted a long time, for I hus banded 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."

Apt Quotations,

Apt Quotations.

Proverbs, axioms and wise sayings have been uttered by Confucius and other wise men from time immemorial, but few people realize how many there are of them. C. I. Hood & Co., of Sarsaparilla fame have over two thousand and they have originated the ingenious plan of serving them up in delectable shape in thousands of newspapers, with each one neatly turning a point as to the merit of their well known medicine. The extensive use of these proverbs is original and creditable to Hood & Co.

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Loss of Appetite — "I was in poor health, troubled with dizziness, tired feeling and loss of appetite. I was completely run down. I took Hood's Sarsaparilla and after awhile I felt much better. Hood's Sarsaparilla built me up." LIZZIE A. RUSSELL, Old Chelsea, near Ottawa, Que.

Chelsea, near Ottawa, Que.

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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 announce 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 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 en by the Holy See. I am author ized 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 look after the affairs of the arch "Te Deum" will be diocese. 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 Assumpthe elevation of Father O'Connor to the degree of Doctor of Divinity, on the 9th of Ostober, 1888. The insignia of the Doctorate were conferred by the hands of Archbishop Walsh, who prized highly the abilities and virtues est labors in Assumption College.

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 Lincoin, 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 Archiepiscopal See 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 with considerable persistency that 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 3. Many Archbishops, Bishops, and priests, especially of Toronto and London dioceses, have announced their intention to be present on the occasion.

RITUALISM 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 ence 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. Contessions 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 tele graphed 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 Senor Mery del Val. Spanish Ambassador to the Holy See.

AMERICANISM.

The London Spectator made a review last week of the Pope's letter to and the Cardinal's reply. It expresses serious misunderstanding between the Vatican and the United States. The of the Very Rev. Dr. O'Connor, and Americanism which the Holy Father State. who foretold that many blessings would condemned is not said by him to be Whether he was a Freemason or not

serious error which was likely to have shut out from the mercy of the Church. some adherents in practice, even if it Freemasonry is prohibited to all Cathopenly 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:

Church, as follows:

"In common parlance, a Protestant means anybody who is not a Roman Catholic, and Protestantism is thus 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 to call 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

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 now attained great power and influ- 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 a serted 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 leclared, and Mons. Le Gall, the la 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 Cardinal Gibbons on Americanism, might be evident to all. In fact President Faure is admitted on all hands the opinion that the Americanism (so- and by all parties to have been a man tion College, on the occasion of called) which the Pope condemns has of integrity and of good morals, and received a set-back, and that the he was held in universal respect exletter establishes the authority of the cept by a few malicious persons who Pope on a firm basis in the United are well known to have had a pique States, and that it has prevented a against him because they could not clergy to grant dispensations from the carry out dishonest schemes under his law of fasting is also asserted. careful administration of the affairs of

be derived to the Church from his earn- prevalent in America, and it is not nor is nothing to the purpose. The alleged practices, which imply belief in dochas it been so prevalent, nevertheless fact has been denied; but even if he trines which are distinctively Catholic,

were not seriously entertained or olics, and it is therefore a sin, and a grievious 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

The King of France with fifty thousand Marched up the hill and then marched down again,

so the Evangelicals after loudly pro claiming 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 Evanglicals 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 nother 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 diocesans, some affirming and some denying that he did so; but it has been ascertained that in St. Mary Magdelene and some other London churches of the great metropolis 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

their endeavors to imitate Catholic When Archbishop Walsh was called it was wise for the Pope to condemn a had been a Freemason, he was not but a catechism which has been issued ment by sea at least, if not by land, to worship is quite in accordance with

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 retnrn 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 pen-

The Rifualist clergy are not in the east terrified at the steps which have thus 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.

itents themselves.

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 Hamiz, 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 cuitivating 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 Soudan, which resulted in the raising of the British and Egyptian flags in that extensive and fruitful region, was an other 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 Soudan 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 It is not generally realized how far of the new attempts made by the Sultan the Ritualistic clergy have gone in to cultivate British friendship. Besides, recent events have shown that the British Government is as ready as ever to send forth an invincible arma-

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

The Turks are quick to see who possecses 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 Hamiz, 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 allurements, 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 temporalites, 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

the respect due to Almighty God, and hou there is a natural tendency in mankind to use some such a ritual in order that public worship may be car-

ried 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 Anglic. anism. 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 ex pression on paper, and many a "mute ' has begun and fin nglorious Milton ' ished 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 ocean fill.
Were all the world of parchment mad
Were every reed 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,
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"The great crime of our age," says the Cardinal Archbishop of Malines, 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 - the daughter from the mother. In the higher circles of society these papers dupe intelligences; in the lower classes they pervert and demoralize hearts. yet, true as all this undoubtedly is, how many Catholic fathers are there not who subscribe to secular periodi cals, while a Catholic publication is scarcely ever found in either their own 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 Connolly: 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 e God, for it shows Him to be Master of life and master of death. It it be asserted that He arose from the dead with the assistance of Almighty God, then it must be admitted that by this act of help heaven acknowledged Christ to be what He Himself expressly

claimed to be, the true and only be gotten Son of God. Heaven cannot lend in any manner its countenance or aid to the affirma tion and attestation of a lie, least of a to a lie which would deceive the human race in the matter of their eternal sal vation. So that, if Christ rose to life again with the assistance of God, I re peat that God Himself, by giving Hi aid, confirmed and enforced the trut of what Christ had said when He calle 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 trul Once we believe that Christ has

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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

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having put on incorruption! Christ's triumph in the resurrection

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 ever in the glory of His resurrection.

#### NEW POEM BY THE POPE.

The Palestra del Clero published the following poem, composed by His Holininetieth birthday :

IN VIRGINES DEC DEVOTAS. Christus adest ; dulcique suas vos nomine spon Dicere Christus amat, sancto sibi foedere iunc

tas.

Is procul a strepitu, fida statione quietam, Insontem vobis tribuit traducere vitam; Vos ibi, ceu septo fragrantia lilia campo, Floretis large donis celestibus auctae; Instruat insidias Satan artesque malignas, Terreat objecta dubias formidine mentes; Praesens e caelo properat succurere desus; Ad pugnam trepidas divino robore firmat. Tum vos Inse novo ferventius ardet amore; Tum vos Inse novo ferventius ardet amore; n vos Ipse novo ferventius ardet amore : ma recludit sacri penetralia Cordis, a demulcens animos dulcedine.—Tander Mira demulcens animos dulcedine.—Tandem Emensas cursam feliciter atque fideles, Dumi iam mors instat, festivus et ore benigno Obvius occurrens, supremo munere donat; E tristi exilio caelestibus inserit oris, Acternumque iubet divina luce beari.

TO VIRGINS YOWED 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 genercusly enriched with heavenly gifts Satan prepares his snares and wicked arts, he terrifies doubting minds by holding out fears to them ; Jesus, pre sent 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 come to meet you who have passed through the voyage happily and have been faithful and gives to you the greatest 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.

shon sent this cablegram to the Pope: "The Paulist Fathers, who 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 Emi-nence James Cardinal Gibbons, Archbishop of Baltimore, as this letter was given in English in the New York daily papers, we immediately, fully 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, be cause 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 those opinions themselves. But i there be anything, either in the doc trine 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

"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 tend-ency, 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 profes 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 as-tonished the world, is by no means the oldest man in the Vatican. That disis also our triumph; because it was for as that the victory was won. The his, Commander Pacelli, of the Papal

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 Author

Says the London Lancet: "Plain living and high thinking" have scored "again, and the nonogenarian Pontiff, after an illness followed by an operation which within twenty-four urs brought ten thousand telegrams of inquiry to the Vatican, has been allowed to leave his bed, and seated in his arm chair by the now historic window, to look out on 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, in-deed, 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 Pio 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 dur-ing the dog days for Castel Gandolfo, that superb villa overhanging 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 that Mons Vaticanus which re tains the insalubrious character given None of them, more it by Martial. over, in their ninetieth year had to undergo the enuceation of an inflamed cystoid tumor of a quarter of a cen tury'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 such. Leo XIII. comes of the ancient 'personal stock of the Peccis, 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 This effort of volition, con pelieve." scious or unconscious, is quite compa tible, as in Leo's case, with absolute

courage in face of death. Indeed, before and after the operation the Pontiff's cheerfulness rose to gayety, expressing itself in pleasant sallies, doubly pleasant for his may or ma hear Immediately after the Encyclical was not be truly stated that he congratu published in this country Father De lated himself, as a hopeful element in lated 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 ha at least as many years in store as would suffice to falsify the words whispered into his ear on coronation: "Non videbis annes 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 weil," with a physique unbroken by excess and braced by manly exercise, have re-sulted in that "old age" immortalized by Wordsworth as "beautiful and 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 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 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 minis-ters of the Gospel have lost religious faith altogether. In any case, these words of Newman can not be too often

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 respect due to Almighty God, and hour will come when we also shall rise Body Guard, who reached the age of THE CHRIST OF ROMAN CATH-OLICISM.

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. foretold His own death and resurrec tion, 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 and practice. shines out on every page of the New Testament. He spak man spake before. He speaks of divine things as one coming direct from God's palace, accustomed to them. Profound as are many of the 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. essons 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 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 philosophers and cree 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 The fathers of theology-Polycarp, Clement, Justin, Origen, Gregory, Athanasius, Basil and Chrysostom among the Greeks; Tertullian, Agust lerome, 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. the truth, His Divinity is the corner-stone of faith, hope and charity. It is the light by which His whole life and and teachings are explained. - Rev. Henry A. Brann, D. D., in New York

#### DOES THE CHURCH OF ENGLAND TEACH ANY

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 some what 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 his 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 accur ate 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-pocus 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 hap-plest of literary touches. Take this description of the Broad Church par-son—" surpliced 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 docthe 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 Œumenical Councils became no longer possible, and that is Mr. Otto Jaffe, a correspondingly the Church's gift of Hamburg in 1846.

infallible teaching became in abeyance | Dr. Arnold, of Rugby, on Ireland and 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 follow

ing 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. an 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 unneces sary swearing. Again, the Masonic association destroys human freedom, as it removes all individual responsibility. The Mason of one grade know not the projects of the brothers of an absolute of one The Mason of one grade knows higher grade, nor the lodges of one country the schemes, the principles or the workings of those of another.

In the Masonic society the individua 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 he 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 petter 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 impious or indifferent about religion, and that it has always been regarded with disfavor by zealous Cath olics, 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?

m 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 crimes, of anything but gen-uine 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 solemn and unhappy? It seems

# St. Bernard on Church Music.

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.

"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 allevi-ate sadness, and calm thy angry spirit. It should not contradict the 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 phil osophy, 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 She attempts more than 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

# 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

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

Above the City's cross-crowned spires, Enshrined in misty air, Where thunders peal magnificat, And Cloud-nuns kneel in prayer. Where the sun priest robed in spendor

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 seamen homeward sailing, O'er Oceans 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. S. Sutherland in Boston Pilot.

### EVER A SONG SOMEWHERE.

BY JAMES WHITCOMB RILEY. There is ever a song somewhere, my dear,
There is ever a something that sings always;
There's the song of the lark when the skies are

clear, And the song of the thrush when the skies are gray, The sunshine showers across the grain, The swallows are twittering ceaselessly.

There is ever a song somewhere, my dear,
Be the skies above dark or fair;
There is ever a song that our hearts may near— There is ever a song somewhere, my dear. There is ever a song somewhere!

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

The buds may blow and the fruits may grow, And the autumn leaves drop crisp and sere; 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, Be the skies above dark or fair; is ever a song that our hearts may There is ever a song that our hearts hear—
There is ever a song somewhere, my dear,
There is ever a song somewhere!

#### For the CATHOLIC RECORD. A REVERIE.

The shadows length'ning o'er the silent lea In twilight met around my lonely way And shining dimly from a purple sea The evening stars rose on the wake of day.

There in the dusk beside a murm'ring stream I laid me down upon the stariit shore And skyward gazing in a tranquil dream Traversed the realms of the past once more.

Again I wandered at the morn of life
The flowering meadows and the woods among
And listened to the riv'lets gentle strife
Till hulled asleep by its gurgled song.

Again 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 thro' 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 thro' the fields again, And idly wand'ring found the fairest flower Of woman kind,—of woman's sweetest mien.

I found her where the little streamlet turns And there methought I made a couch of ferns And pillowed on the wave-kissed shore wo lay

Love burdened ev'ry word and ev'ry look Still plainer spoke what tongue could never

say Till, clearer than the pebbles in the brook Methought I saw hie's ev'ry hope that day. But just as storm the crystal brook will mar With mud and dirt washed from the moun-tain's side So. Peath, 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 I tho't 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 flown
And years had passed since roaming wood,
and glen
That now to sterner tasks of manhood grown
I toil'd and sweat within the nives of men.

And daily plodding, tolling, sweating there
Out thro' the noisy workshop's dusty pane
I gazed up vamiy thro' the smoky air
And yearned to catch a glimpse of blue
again.

But dull, red walls forbade my straining eye
To see e'en 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 world beneath my feet at last I paused before a boon unsought—the grave. In childhood, dreams of distant glories won In youth and manhood, love and honors

sought, 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 ever 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 ripoles sang far down the dark river,
That name, and fame, and wealth would pass
away.
But God's crown once won would last for-

#### -Timothy Bleakheart. A PROGRESSIVE CANADIAN.

magnanimity, but it is religion alone that can teach us to bear our own with resignation.—Colton.

R. J. O'Hara, of Mount Carmel, Ont., who has been foreing the past few years, has been foreing the past few years, has gradually risen in the estimation of his employees, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years, and has received the appointment of the few years.

OUR BOYS AND GIRLS.

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.

Bacred Heart Review.
PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XXIX.

The question what influence the rise of Methodism has had, or may yet have, on the fortunes of Catholicism, especion the fortunes of Catholicism, especi-ally 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 larly 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, suffic-jently 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 under stand, 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 New man of Omaha, although he seems as least to regard those Waldenses who denied the possibility of salvation to Roman Catholics as more thoroughly evangelical on that account than thos who admitted it, confines himself, I be-lieve, to unimpassioned historical re-

The body of these two denominations however (allowing for one or two still intenser churches of little note,) represents, though in somewhat different directions, the extreme of popular Pro-testant animosity against the Roman Catholics. On the whole, the palm of effective hostility may be held to remain 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 Catholism, not, indeed, in formulated charge in California, congratulates one claims, but practically, holds itself to be the consummate and final Christian- the Japanese of the state. Now, 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 and may weed are bound to overrun the world is the rude simile of a Western preach er, expressing, however, the true Methodist feeling. In a sermon of much higher pretentions, 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, and 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 Corinthinan Church. All scholars admit, Catholic, Protestant, and unbelieving, Renan, 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 ad-

ences are mainly those of the seed and

Of course, the questions still remain how far this primitive Roman superiority is Divine, how far simply histornority 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 can not be called arrogant which goes hear in substance to a line. 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 arro gant, to all appearance, than such a virtually preferred by Method claim ism? Is she 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 in therefore either the sublimity of a ye 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 in such sentences as 1 have a casily recognize the genuine ring of Methodist claims and feeling. Let us sensewhat into particulars. Bishop Vincent, writing in the Independent, has cited with great complacency, and evidently with full consent, a prediction of a German professor, Methodism will yet be the governing force of Protestantism, as Jesuitism is the governing force of Roman Catho-We need not discuss the as licism. sumption 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 assimila tion. In other words, he believes that the whole Protestant world will event-ually 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, Catholic ism led by Rome, and Oriental Chris tianity, led, perhaps, by the Holy Russian Synod, advance, in sisterly unity, like the three theological virties 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 b lieves nothing of the sort. If you take the comparatively temperate speech sof Presbyterians, considering the case of the Philippines, or of Porto Rico, you will certainly find little reference to Catholics as fellow Christians. The common assumption is, that Protest antism is to wipe out Catholicism, Eastern and Western. The Method ists improve upon this, by assuming that Protestantism shall wipe out Cath olicism, 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 Ger man missionary magazine, extracted by it from a Methodist report. Bishop Mailalieu, being for the time in of their ministers on his success among coming that you 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 s an insurance policy on the faith of very member of the household." Jesuit Father calls it "the catechism the nineteenth century," and Leo XIII. has said it is "a perpetual mission ir every parish." From another writer: 'The Catholic paper is the priest's as sistant." Bishop Von Ketteler inti-mates 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 indifferentism "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 son of the man who says "I don't read a Catholic paper," will say "I don't go There is meaning, there to church fore in the expression, "the providen-tial mission of the press." "No Cathtial mission of the press." olic family," says Archbishop Ireland, "should be without a Catholic paper."

A Boon for Catarrh Victims. A Boon for Catarrh Victims.

We offer our readers a new remedy for catarrh, bronchitis, irritable throat, colds in the head, droppings in the throat, and kindred affections in Catarrhozone. 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 Catarrhozone is carried directly by air to the diseased parts, and is like a breeze from the pine woods. Outfit, \$1 00. Send 10 cents for sample bottle and inhaler.

inhaler. N. C. Polson & Co., Kingston Ont.

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

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 subects embraced in each department of knowledge. So there are separate and distinct worlds in religion. There are the Catholic world and the Protes ant 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 Cath

olic 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 fore—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 to be misrepresented and mal igned. The Catholic world seemed to have been well-nigh obliterated. 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 cuitipersons, 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 aken place in the treatment which Catholics receive from the outside world. The public press is not so ram pant in its opposition as it used to be Even the Protes ant, religious press is, upon the whole, more cautious in com mitting 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 and have an advantage over, all other classes of religionists. They have a irm and undoubting faith. They know what they believe and why they elieve 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 pro fess to be charmed and sometimes ever deeply impressed with the majesty and solemnity of Catholic worship. Still, outside they are content to remain They take no pains to investigate the claims of the Catholic Church, but choose to remain in ignorance of what we should naturally suppose would onstitute a powerful attraction.

How is it to be accounted for that in tellectual people, who are 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. 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 on some beautiful avenue, without fulfill their leaders' vow to crush the 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 or the eye of any such, did you never consider that if the Catholic religion be true it may involve the ques tion 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 im pression that the Catholic religion may be true-and you deliberately reject

Many, even intelligent and educated men, are content to take their knowledge of the Catholic religion from the representations of Protestan 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 inter ested 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 pre-sumption is in her favor. She is the the fathers. The Catholic Church is not dead, she is not effete, behind the times-"played out." and full of vigor. She has triumphed over her enemies, and 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 he 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 convenient Church facilities. At one time it is a mother mourning like an-other Niobe for the children other 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 com-mitted to them. Zealous priests have always been ready to go obediently to the call of authority and to min-

ister 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

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 throughout the country districts of 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 pelf and world

This line of conduct finds avenue not only in country districts, but in towns also. In small, out of-the way places where the paucity of Catholi population will never make a church ossible, we find men using the com nonest 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 fore 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 possible for them to rest under the very shadow of the church. The same true of our large cities, with churches multiplied in every direction, and yet no episcopal foresight or sac erdotal zeal can provide for those who go to the farthest possible limit from their church and schools, and render heir own church going tedious and the Catholic education of their children

The fault lies with the criminally careless Catholics who think of every-thing else before they think of Godwho think they do their whole duty to 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

This Catholic way of considering an important question would have saved to the faith many that are now hope lessly lost. It is important for young Catholic families to reflect seriously before they allow any worldly advan tage to induce them to make their permanent homes so far from church as to jeopardize their faith A little reflec-tion 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.

# THE REVIVAL.

The disappearance of the fashioned Methodist revival is not due olely to the decline of faith among non Catholics, as a great newspaper would have it: it is due in part to the growing conviction (despite occasional demands for the return of the "Amen corner'') that camp meetings are not only indecorous, but disastrous also. A Protestant minister, honored by men old, original Church. She has the faith, the customs and the traditions of and courage, charges that, as a result She has the of all creeds for his ability, honesty of the Methodist revival, the life of many of the churches has come to be a constant succession of floods and droughts, of chills and fever. Between stagnation and excitement, they are all the while vibrating. The influence affecting them appears to be malarial, The periodicity of heats and rigors is not a sign of health — Ave Maria.

> Montague, of Dunnville, Cured of Ulcer-ated Itching Piles. ated Itching Piles.
>
> Mr. Robert Montague, of Dunnville, Ont., writes:—"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. Havs used two boxes and am now completely cured."

SUMPRISE SOAP

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

5 cents a cake.



These Brands are exclusively used in the House of Commons.

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 asso ciation with the body to which he has been hitherto aggregated; and we have never understood that comets belong to any human corporation. We would certain American lecturers what would be their course if rumor should suddenly proclaim that our Chief Magistrate had declared a blockade of Magistrate had declared a blockage of all the approaches, mental or physical, all the approaches, mental or physical, and there will be more devotion at the all the approaches. Let us have altar and in the pews. Let us have the archives of the Secretary of State in the capital in order to determine whether our President had really at-tained to such a height of enterprise. Let them search the Bullarium Ro manum, and then inform the world whether they have found any trace of the Pope's Bull against the comet."

The Christian army under Scarampo, Capistran and Hunvadi was about to neet in battle at Belgrade the hosts of Islam, and determine the fate of Christian Europe; to determine whether 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 confront ed 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 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 Antonine, 30,000 persons were de stroyed by an earthquake; and another contemporary, Aeness 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 manifesta tions 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 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

Known over the world as a staple remedy Coughs

In boxes only.

**POCKE** 

1850-1898.

THE POPE'S BULL AGAINST THE | way made himself responsible for it. N. Y. Freeman's Journal

### A MUCH-NEEDED REFORM

Although the liturgical language of the Church is Latin, this fact does not prevent, and has never prevented, the Church from using in her popular devotions the vernacular hymns of the different countries of Europe. It is to be regretted that many of the fine old vigorous tunes of Catholic origin, now sung in Protestant churches everywhere, have been utterly neglected by us. In attempt ing to render difficult music, that re quires trained voices and more practice than is possible under ordinary circumstances, Catholic choirs are generally a hindrance rather than a help to the devotion of worshipers. persons habitually attend Low Masses not so much because they dread long sermons as to avoid reckless singers If it ever comes to pass that bits of of Beethoven Mozart, fragments adaptations from pianoforte pieces and the like, are banished from Cath olic choirs, the attendance at High monized, and some of those inspiring sacred melodies which have become familiar to Protestants, though seldom heard among those to whom they be long.—Ave Maria.

CLEAR AND CONVINCING THAT DODD'S KIDNEY PILLS CURE

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 Cidney Diseases, in this city, by Dodd's Kidney Pills. Not a day passes on which we cannot read reports of several cures - at 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 no other medicine known to science, that can at all equal Dodd's Kidney Pills, as a cure for Kidney Diseases of all types. Many hundreds of Montreal people ave 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 experi-

ence of Engineer James Graham, of No 50 Victoria, Square, prove.

Mr. Graham had Diabetes for six 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 prudently take a few doses of Scott's Emulsion immediately following exposure to cold. It will ately following exposure to cold. It will save you many painful days and sleepless

CURE rheumatism by taking Hood's Sar-saparilla, which by neutralizing the acid in the blood permanently relieves aches and PAINS,

I love you, mother," said rosy Nell,
I love you better than tongue can tell.
Then she teased and pouted full half a day,
Till her mother rejoiced when she left play. I love you, mother," said little Fan, To-day I'll help you all I can; How glad I am school doesn't keep!" So she rocked the baby till it fell asleep.

Ther, stepping softly, she brought? the broom.

broom, And swept the floor, and tidied the roem; Busy and happy all day was she. Heipful and happy as child could be, "I love you, mother," again they said— Three little children going to bed. How much do you think the mother guessed which of these little ones loved her best?

If I Were You, My Boys, 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 conclude that I knew more than my father before I had been fifty miles away from home.

I wouldn't go into the company of boys who use bad language. I wouldn't get in the sulks and pout whenever I couldn't have my own way about everything.
I wouldn't let any other boy get

ahead of me in my studies.

I wouldn't abuse little boys who had no big brother for me to be afraid of. I would learn to be polite to every-

I wouldn't cry for anything when mamma or papa told me it was not good for me, I would try to see if I couldn't get

people to like me, by being civil to I would never make fun of children because they were not dressed nicely. I would try to learn something useful every day, and whenever

men making anything I would watch to see how they did it. would keep my hands and face clean and my hair brushed without having to be told to. would be respectful to old people,

and behave so that my parents would not be ashamed of me. I would be in earnest about every-ng. When I had to work I would with all my might. I would study

with all my might. I would read books and papers which would want to make me know some thing and do something which would

benefit other people. I would have as good a time as could in this world, but I wouldn't tell lies nor steal, nor be mean to anybody I would pray every day, and I would ask Jesus to make me a good boy and show me how to go to Heaven.

### Strange Friendship.

The rhinoceros is neither a very safe nor pleasant companion for man or 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 horn. The natives, however, who live 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. He has, however, one friend-a love-Ir little brown bird that instead of liv ing in trees as other birds do, selects the back of the rhinoceros for her home, and except to build her nest which no one has ever succeeded in finding-and while rearing her young

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 wil 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 rhino ceros cannot see very well with his small 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 diffi-cult 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 asleen when the hunters draw near the faithful little creature pulls at the ear of her unconscious friend and shricks 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 chil-

dren," said Sambo to his fellow-negro, who had been telling him of his mas-ter'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

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 st 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 Engand, 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

## OUR BOYS AND GIRLS.

I jove 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 love you, mother." said rosy Nell,
I love you better than tongue can tell.
Then she teased and pouted full half a day,
Till her mother rejoiced when she left to
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Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the thoat and lungs. It acts like magic in breaking up a cold. A cough is soon sub-two dued, tightness of the cheat is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

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; but as he lived a long way down the coast he felt very doubtful if he would be able to do so.

He did not stop to make prepara-tions, but started off as soon as his horse was saddled. It was a powerful anima!, and he urged it on so well that shortly after midday he rounded the promontory whence he could see the town and harbor in the distance.
"Now "thought he as he proceed on

"Now," thought he as he pressed on down hill, "I shall certainly be in time;" but at that moment the horse stumbled and fell heavily to the ground. Though Neville was unhurt, he found to his dismay that the horse was so lame that it could scarcely move He gave it in charge of the first negro he met to lead it home, and started off on foot; but when he reached the town he found that the steamer had already gone about half an hour. It was a bitter disappointment to him. He thought it very hard that his prayer was not answered; and he went to bed that night very much disposed to murmur at his lot. Having ascertained that the next boat would not leave for another fortnight, he made his way

home on foot as best he could. Sambo was the first to catch sight of his master as he neared home, and calling out, "Massa's safe!" Massa's safe!

ran to meet him.
"Oa, Massa," said Sambo, "we was so frightened; we thought you was drowned!"
"What made you think that, Sam-

bo?" asked Neville.
"Oh, Massa!" answered Sambo,
"have'nt you heard? The big ship you went in was run down by another on rounding the headland in a fog, and sunk in a few minutes, and nearly all on board were drowned! We have been expecting every day to find you washed up on the beach." "Thank God I missed it !" said Ne

ville. A week later he received a letter,

which ran as follows: "My dearest Neville:—Our dear mother took a turn for the better soon after I wrote to you to come home. The doctor says she is now quite out of danger and in a fair way towards complete recovery. I write this in great haste, hoping that it will be in time to prayent you starting. prevent you starting.
"Your loving sister, Jessie."

"And this is how my prayer was answered," said Neville to himself. one desire was to see my mother be fore she died, and in my anxiety I for got to pray for her recovery. whilst seeming to deny my request, God in reality granted me a thousandfold more than I prayed for. He has restored my mother from the jaws of death : He has saved me from the watery grave, and has left me to super intend my work on the plantation.
God forgive me for having ever
doubted Him! God grant that in
future I may 'ask in faith, nothing wavering' knowing that 'He is faithful that has promised!"—The Angelus.

# NO INFALLIBITY.

Rev. Dr. George D. Baker, a prom inent Presbyterian minister, said in his sermon on Sunday last: "I can understand how men and women, per-plexed and uncertain, take refuge in 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 iastical organization. Ido not believe in the infallibility of my own. There has been too much contradiction in Church history to admit the alim. It is millions for.

There has been too much contradiction in Church history to admit the alim. It is millions for.

What compensation when it is some profitable and ability to work in some profitable way; as they have stood for centuries. No wonder that the attraction to follow that way proves an irreciatible way; as they have stood for centuries. 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.

In the name of common sense how can the Church bring men to Chris unless it has a distinct message from Christ to men, and if it has such mes sage is it not of necessity infallible, or if not, is it not liable to lead men from Christ as well as to Him? And again, how can each one hear for himself what is final if each one hears, not according to some invariable standard of truth but according to his own perceptions and capacity, which vary with each individual mind and produce in matters of religious belief not finality

but error, contradiction and chaos? Strange that intelligent men will ac cept with regard to their eternal in terests a rule of action that their judgment would reject as utterly false and futile as applied to the guidance of human conduct in the ordinary affairs of life. You cannot emancipate man from the thraldom of the multiplication table. -The Messenger.

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.

A SMALL PILL BUT POWERFUL.—They that judge of the powers of a pill by its size, would consider Parmelee's V. getable Pills to be lacking. It is a little wonder among pills, What it lacks in size it makes up in potency. The remedies which it carries are put up in these small doses, because they are se powerful that only small doses are required. The full strength of the extracts is secured in this form and do their work thoroughly.

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 to the front to charge a battery. "That is a brave man," said he, "he knows the danger and he faces it",

#### 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

It should be the same way with a bicycle. Steering should be accomplished by a slight swaying of the body rather than by any sudden jerk or thrust of the handle bar. The instinct of the bicycle for guiding is incredibly fine, and the response immediate. Conversly, only riders with a cultivated sense of balance can approach perfection in steering.

#### 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 unfit 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. If that be the case the child will soon find it out, and desist; if not, he, of course, gains the instruction which is so much the more likely to come, from the inclination with which he takes up study."

#### To Avoid Bieyele 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. This same change will also relieve pain on the outer side of the arm, which is caused by too long a tension of the same kind.

When the arm is bent at the joint, and riding has to be done over a rough road, the elbow joint will commence to ache. This can be remedied by sitting up straighter, the arm thus being straightened also.

Constant bending of the back produces fatigue of the chest muscles. As soon as the back is straightened out the pain will disappear. Excess ive joiting is followed by quick and decisive pains in the back; therefore leaning over should not be indulged

When the ankles begin to pain at the joint, the pain can be relieved by altering the gerding.

#### What is Wealth. Does wealth consist in money

houses, lands, bank stocks, railroad

bonds, etc., alone?
We think not. The young man starting in life with no money but with good aigestion, good sleep, good health and ability to work in some pro-

sleepless nights and painful days, or the misconduct of dissipated children? Which brings the greater happinessthe glitter, show, jealousies and falsity of fashionable life, or heartfelt friend ships which prevail so largely in the omes of the industrious poor?

In how many of the palaces of our millionaires will you find greater happiness in the parlor than in the

How many millionaires will tell you that they are happier now than when starting in life without a dollar?

On the tops of mountains we find rock, and ice, and snow. It is down in the valleys that we find the vinevards. Let no man envy those richer than

himself until taking all things into account—age, health, wife, children, friends—he is sure he would be willing to exchange. - George T. Angell.

#### "He Lived a Good Life," There is no eulogy more to be envied

as an epitaph than that "he lived a good life." There are many standards of goodness, the most popular, perhaps, being that the man or woman was for so many years a devout member of the Church. But to say his prayers is not the Christian's whole duty. To be good is to possess an unselfish nature and a heart gentle in his promptings always thoughtful for others, always doing little acts of courtesy and kindness, invariably charitable magnanim ous and tender in judgment towards others.

This type of goodness is more fami liar than common. It is the goodness of that mightiest hero of fiction, Col. It is what lago found in Newcome. It is what Iago found in Cassio—"a daily beauty in his life." It is what the dying Walter Scott commended to his son-in-law as the main thing in life when he bade him "Be a good man.

Between the severe moralists and the pietists goodness has sometimes been presented in unattractive colors. good life is not a goody-goody life, inspired by self-exploitation, finding expression in cant and devoting itself to minding other people's affairs. It is a manlier thing than that. It is a great

CHATS WITH YOUNG MEN. thing to be a great man. It is a noble thing to be a good man. The former is decreed by Fate. The latter is largely a matter of volition. When the end comes, there are few things after all, that one would rather have said of himself than that "he lived a good life."

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 reof Clifton. marks, 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 remem-ber that they are not to follow the stream but to go against the stream. They form a small body in the midst of a vast population of non Catholics, and they have to show to this vast population of non-Catholics what Catholics ought to be. They should remember that people watch them, that people notice what they do and what they say, and if non-Catholics see them indulg ing their passions, plunging into vice, doing what some people call 'sowing their wild oats,'they will say: 'Cath-olic young men are like other young men; they curse and swear and drink, and so on, like others.' That, I am sure, is not the case with you. You are delegates of the Young Men's Society; you are pledged to set your self against the stream, not to do evil, but to be an example to those around you. When a fish is in a river and dead it floats helplessly down the stream, but a live fish always has its nose against the stream. This stream may be violent and sometimes too strong for the fish to make headway against it, but the fish always has its head against it. In the same way, you have to fight against the world around you, you have to keep your head up the stream, because at the top of that stream is the fountain of life

"What makes Catholic young men strong is that they have got fixed principles that can never change in the course of all human progress, how ever 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 be cause 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 olics 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 thou sand converts to Catholicism in Lancashire alone."-The Missionary.

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to be a healthy man or woman.

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in seven weeks were cured, with a clean, smooth,
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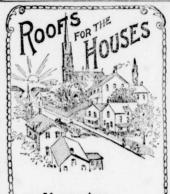
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low he is as robust and that Dodd's Which Loved Best.

Ther, stepping softly, she brought? the

I wouldn't be ashamed to do right body to know.

I wouldn't conclude that I knew more than my father before I had been

about everything.
I wouldn't let any other boy get

I would learn to be polite to every-I wouldn't cry for anything when mamma or papa told me it was not

ful every day, and whenever

having to be told to. I would be respectful to old people, and behave so that my parents would

benefit other people.

Strange Friendship.

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 who five in the country where he is found, hunt him for his flesh, which they

the arrows and spears of their enemies. He has, however, one friend-a lovethe back of the rhinoceros for her

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### ARCHDIOCESE OF KINGSTON.

Perth, March 22, 1899.

Reverend Father C. J. Killeen, who was in charge of the parish of St. John the Baptist, Perth, for seven months during the illness of Reverend Father Duffus, before leaving to enter upon the duties of parish priest of the parish of Toledo, whither he had been recently appointed by His Grace, Archbishop Gauthier, was waited upon by the parishioners of St. John's and presented with a purse of \$100 and the accompanying address. During his stay, Father Killeen endeared himself to all with whom he came in contact, and his departure was very much regretted. To the following address the Rev, Father made a suitable reply:

To the Reverend Father C. J. Killeen:

Dear Rev. Father—We the members of the

Father made a suitable reply:
Perth, March 22, 1899.
To the Reverend Father C. J. Killeen:
Dear Rev. Father—We the members of the parish of St. John the Baptist, Perth, have assembled here this evening for the purpose of expressing to you our deep regret at your departure from our midst. Since you came amongst use perceived we were blessed by a good holy and kind priest: one that was ever ready to sacrifice everything most dear to the human heart for the good, both spiritual and corporal, of the people over whom Gur Very Reverend Monsignor Farrelley as Administrator of the diocese of Kingston under the guidance of Almighty God had placed you as Almighty God had placed you as the standard of the same with the summer of the same seems of the

cellent qualities, but these are a few which we cannot sile w to go monoticed.
While we were pleased to have you amongst us we were indeed sorry that the circumstances which necessitated your being here were the ill health and consequent inability of our beildved pastor. Reverend Father Duffus, to minister to the wants, both spiritual and corporal, of those placed under his charge in a manner which his zealous spirit and untiring zeal would wish

of those pieced under his charge real would wish.

We are pleased, however, that his health has improved, and we shall always pray God that it may continue so to do until at length he will be restored to that full possession of his usual vigor which we would all wish him to mijoy.

In conclusion we ask you to accept we wish we could muitiply it a hundred for the sum of the sum of the deep respect and esteem which we always felf for you and shall continue to cherish in our hearts. In your prayers and at the altar of God we ask a remembrance for ourselves and our families.

And now, dear Father, we bid you farewell, and hoping that God may spare you for many years as a faithfull above in His vineyard, that He may give you abundant graces to fulfill the sacred duties of your exalted vocation, and that your labors faithfully devoted to His service in this world may one day be crowned with glory in the next is the earnest and sincere wish of the parishoners of St. John the Baptist, Perth. Signed on behalf of the congregation.

St. Alphonsus Church, Windsor.

The Easter service at St. Alphonsus church yesterday morning was of a very solemn as well as ornate ched by a grand chorus of forty gramme supported by Ruthven's orchestra of fifteen, was one of the finest ever heard in that edifice. The music was Leprevost's Third Mass in A, and its rendering was highly stick, both in sole and chorus. The money and K. Walsh and Mart. Ouellette, W. Broskey, Jos. L'Heureux, and W. A. Conway. The attendance was very large, the press being so great in fact that many stood up, while the aisless were filled the entire length with chairs.

The Mass was celebrated by the theme being the teneration and its spirtual application. All prophesy, he said, finds its consummation in the Lord's resurrection, which is the foundation of the Christian faith. The resurrection and the life to all who believe in Him Jesus calls on us all to rise from the resurrection and the life to all who believe in Him Jesus calls on us all to rise from the grave on the grave of the summer of the land to seek to all who believe in Him Jesus calls on us all to rise from the grave on the grave of the summer of the contraction of the christian faith. The resurrection is the model of the contraction of the christian faith. The resurrection and the life to all who believe in Him Jesus calls on us all to rise from the grave of the summer of the summer of the summer of the contract of the grave of the summer of the grave of

Easter Sunday in Woodstock.

Easter Sunday in Woodstock,

The grand Feast of the Resurrection was celebrated at St. Mary's church, Woodstock, in a manner befitting its great solemnity.

Long before the hour appointed for High Mass, the church was filled to its atmost capacity, many, indeed, being unable to find seats. Though the weather was decidedly bleak and wintry, one forgot all this at the magnificent display of flowers which greeted the view on en' sring. The altar was covered with a wealth of carnations, lilies and other exotics, while here and there through the foliage glimmered numerous lights, the whole presenting such an appearance as could only have been produced by ideas and fingers truly artistic.

The sermon on the Resurrection preached by the pastor, Rev. Pather McOormack, was a careful and complete explanation of that sublime mystery which was the final act in the Redemption of man.

The choir, under the direction of Mrs. Brady, rendered an entire new Mass, the solos being beautifully given by the Misses Brady and Farrell, and Mr. Karn.

Musical Vespers were sumg in the evening, followed by Benediction of the Rlessed Sacrament, during which hisse Farrell sang Millard's "Ave Maria." her rich, sweet voice filing every part of the edifice. Misses Farrell sang Millard's "Ave Maria." her rich, sweet voice filing every part of the edifice. Misses and Mr. E. Karn was a rotten piece of harmony. The music, on the whole, gave evidence of careful preparation, on the was thoroughly appreciated by the large congregations at both morning and evening services.

The parish is particularly blessed in having and evening services.

by the large congregations and evening services.

The parish is particularly blessed in having a galous and painstaking a pastor, no effor on his part being spared to give his people at the spiritual advantages offered by the Churcatall seasons, and often at great sacrifice thingelf.

# ARCHDIOCESE OF OTTAWA.

(Special to the CATHOLIC RECORD.)

His Grace the Archbishop has issued a Pastoral Letter urging increased devotion to the Blessed Virgin, and establishing a Confraternity to that end in accordance with the writings or Constitutions of the Blessed de Monthor, the founder of the Company of Mary. The Church of Our Lady of Lourdes, situate on the Montreal road, just east of the city, and in charge of the priests of that Order, is an established shrine of the Blessed Mother. A beautiful banner was presented to the shrine recently, and it would appear to be quite appropriate that this—the first offering of the kind—should come from the Children of Mary of the (Basilica) parish of Our Lady of the Immaculate Conception. (Special to the CATHOLIC RECORD.)

come from the Children of Mary of the (Basilien) parish of Our Lady of the Immaculate Conception.

The omission of the little word "not" made "a greater (difference) than has been "in the paragraph in last issue of the RECORD re the rumored new Bishop of Three Rivers. Two former Principals of Laval Normal School have been raised to the Episcopacy: the late Dr. Horan of Kingston and the present Archishon of Ouebec.

Dr. Horan of Kingston and the present Archbishop of Quebec.
The laddes of St. Mary's, Bayswater, are preparing for a concert to be given in Harmony Hail, in aid of charity, shortly.

The contributions to "St. Anthony's bread "fund in the Canuchin Church of St. Francis of Assisi, at Hintonburg, during the year, is reported to have been about three hundred dollars.

The "Happy Day "of First Communion will occur in the Gloucester street convent on the 10th of May, when fourteen young girls will approach the Holy Table.

The Total Abstinence Society of St. Mary's Tparish, now numbers eighty members. The

Abstinence Society of St. Mary's numbers eighty members. The

Rev. Father McPhail, C. SS. R., addressed the society on Sunday of last week. If The meeting was a large one, Hon. John Costigran presiding. A committee composed of Hon. John On O'Meara, John Kligalion, M. H. O'Connor, T. E., O'Reilly and John Gorman. On O'Meara, John Kligalion, M. H. O'Connor, T. E., O'Reilly and John Gorman was appointed to draft a Constitution, The least of the state of th

at the various Masses in the Basilica on Easter morning.

The ladies' committee of St. Brigid's church bazaar have elected as officers: President, Mrs. James Jundy; Secretary-Treasurer. Miss Tailion, and the second seco

car.

Rumor has it that a division of St. Patrick's
parish will be made, and a new church erected
in the southern portion.

A new Separate school building is also pro-

posed.

A new presbytery is being built at Chute-a-Blondeau, for Rev. Father Leclerc.

A new chapel is to be built at Harrington, in Co. of Argentueil. Rev. Father Gascon was in the city last week making necessary arrange-

nents.

The contract for the new storey to be added o Rideau street convent has been awarded to Mr. J. O'Connor, and work will be commenced

for Rideau street convent has been awarded of Mr. J. O'Connor, and work will be commenced in June.

The Forty Hours' Adoration of the Blessed Sacrament commenced in the convent chapel of the Precious Blood on Low Sunday morning and closed on Tuesday.

The universally estaemed pastor of St. Francis de Sales, Gatineau Point, Rev. Father Champagne, succumbed to a painful illness of many months, a little before midnight on Friday, 7th inst. R. I. Plante and Beauchamps were at Varennes, Que, last week, attending the funeral of the latter's father.

A project is on foot for the erection of a new church in West Templeton for the accomodation of the people of that place, who have hitherto been obliged to go to Gatineau Point for Mass and other Offices of the church.

In St. Patrick's on Low Sunday the usual evening service was advanced to 3 o'clock in the afternoon to allow of a meeting of the the newly formed Total Abstinence Society at 7:30.

### DE VERNE SISTERS' CONCERT.

DE VERNE SISTERS' CONCERT:

Four handsome young women, gifted with the highest musical abilities as are the De Verne Sisters, are quite capable of entertaining an audience themselves, but when such an excellent "side-attraction artist, is brought into requisition the combined forces are capable of furnishing a conce which for real artistic meric could scarcely be excelled.

Such might provide the concert given at the Opera House last evening by the Misses De Verne and Misses and of the concert given at the Opera House last evening by the Misses De Jerne and Misses and the programme was just long enough for the best appreciation of it. Many people expressed that sent the misses are the music was excellent and Mr. Smilley's numbers were of the unal rare quality.

Sisters have reached an efficiency that cannot fail to please the best and most exacting of our into them.

The opening number, "The Hungarian

The Misses De Verne.

Vocal duet— 'Una Notte Venezie'... Arditi
Miss Minnie and Bessie De Verne
Recitation—'How to Propose'... Smiley
Mr. Owen A. Smiley.
Vocal solo—'Spanish Serenade'...O. Metra
Miss Minnie De Verne.

Selected. Mr. Owen A. Smiley. String quartette—"Fairy Voices Waltzes"......Crowe The Misses De Verne.
Sketch—" Some Humors of Scotch Music" .... Smiley

The Misses De Verne.
"God Save the Queen." During the intermission Mr. G. R. Pattullo made a few happy remarks, thanking the audience on behalf of the Misses De Verne for their attendance in such large numbers.—Woodstock Times.

# THE CATECHISM.

THE CATECHISM.

Dear Mr. Editor—Since you have opened your columns to the public for the discussion of the subject "Burler's Catechism" I have watched for a line from our great North-West. Up to date none has appeared. I am sorry it is not an abler pen that now takes it up. However, I hope it may not prove uninteresting to your readers to hear from this town, the capital of our Great Prairie Land. We are especially interested just now, on this subject, as a new era is dawning for Catholic Regina. 90 April 4th our Separate school opens, Miss McMilian, an Ontario young lady, who has spent the last two years in the Territories, has arrived to take charge, and most heartily do we hope unbounded success will atten her labors. The "Baltimore" is the Catechism at present used in our Sunday school. We find Buiter's, as many of your correspondents have expressed themselves, too complicated. Our children are more than half of German parent age, and find it difficult indeed to grasp the full meaning of the answer not being complete without the question, has led to this result very often. We take the chapter to be recited, and we have found that were we to change the order of asking the questions—for instance ask the first, then the sixth question—our pupil is completely at sea. We most assuredly want something simpler—something more easily grasped by the young mind. I have met exemplary Catholic young men and women who can unable to defend themselves in a controversy with a non-Catholic. They could repeat unable to defend themselves in a controversy with a non-Catholic, They could repeat unable to defend themselves in a controversy with a non-Catholic, They could repeat unable to defend themselves in a controversy with a non-Catholic, which is a confident of a controversy with a non-Catholic, which is a confident of a controversy with a non-Catholic, which is a confident of a controversy with a non-Catholic, our sunday schools, and have a catechism divided into different many other cate-chism he would prefer Hutler's Coul

schools, and have a catechism divided into dif-ferent parts?

Too little interest is taken in our Sunday schools—we might well take a lesson from our separated brethren. How earnestly, how fainfully they look after their Sunday schools!

They have many teachers in each church.
They have Sunday school papers, they have many incentives to diligence in the study of their catechism, and yearly held conventions

visit the school, and the tests to the do not progress.
You, Mr. Editor, are doing a most praise-worthy work with your excellent paper. As a Catholic I am proud to think we i. Canada can boast of such a paper. It is an education in itself. Placed in the hands of our children it cannot fail to instruct them in our holy religion and help them Heavenwards.
Yours.
Gena Macfarlane.
Regina, N. W. T., March 31, 1899.

FORD AND CLARK (AND SHEA). WITH APOLOGIES TO JOSEPH I. C. CLARKE.

From the Boston Pilot. (The bravery displayed by the New York firemen at the recent disastrous fire was of a truly remarkable character. The rescue of a woman, by firemen Ford and Clarke, just be fore the waits fell in being a most thrilling and heroic episode.—Daily Paper.)

heroic episode.—Daily Paper.)
Yes! here's again to the fighting men,
The brave that march to war,
And spread the fame of an Irish name
'Neath flaunting Stripe and Star.
But now a song for the bold and strong
That fightas flerce a fray
When the 'larum rings and the fire reel sings
Ford and Clarke and Shea.
And here's to the warriors tried by flame.
Ford and Clarke and Shea.

Oh "Shea! his name's not on the list,"
"Why ring him in?" you say,
Be sure when his kinsmen face the blast
Pat Shea's not far away;
And Keily too and Donahue
While loved ones watch and pray.
They give their lives for their fellowmen
Ford and Clarke and Shea.
Then here's to the Knights of Helm and Ho
Ford and Clarke and Shea.

The fifth floor windows vomit flame,
From the sixth a woman cries,
And swift at the call, to the swaying wall
The giddy ladders rise;
O, a peril braved and a mother saved,
And a duty done to-day!
But never a salvo-shot shall greet
Ford and Clarke and Shea.
Yet here's to the men who are willing again,
Ford and Clarke and Shea.

The hissing girders twist and sag.
The roof-sheets run ike rain!
With crash of a thousand beleding guns
The mad fire leaps amain!
Great of the long walls bulge and slack!
Twas half of a second's call that crack
For Ford and Clarke and Shea
But here's to the men, will climb again,
Ford and Clarke and Shea,

Then sing a song of the Fighting Race And sound its music higher. Then sing a song of the righting tack
And sound its music higher,
But here's a word for the Irish lads
That face the Demon Fire:
Their hope is good at the Judgment Throne
When smoking Spheres wax gray,
For "greater love what man hath shown"
Than Ford and Clarke and Shea.
Then here's three cheers, and a thouse

years
To Ford and Clarke and Shea.
To Lames B. Dollard (Sliav-na mon), To

#### (For the CATHOLIC RECORD.) TRUTH IS GAINING. BY MARION EMERY.

ruth is gaining—see the people
Feel a thrill from pole to pole,
When Truth's light waves touch their spirits,
As they o'er the nations roll.
See! They're longing, searching, striving,
For they feel an unseen power,
And their restless souls are waking
To their needs from hour to hour.
For from Peter's throne, loud calls them
One, whose voice like thunder rolls,
As the echoes bear it onward
Calling in the wandering souls,
And the man, though old and feeble,
Sounds the message loud and clear:
Come, dear children, Christ is with us;
Come and greet Him, He is here.
Tis brave Leo, Rome's aged hero,
Who the world would lead aright,
And would conquer errors legions Who the world would lead aright, and would conquer errors legions. In the brave and noble fight. Seet. They're flocking round his banner, From the palace and the cot.

1): God spare him yet to conquer. Those who hear but heed him not.

#### C. M. B. A. Card of Thanks.

To the Officers and Members of Branch 111, C M. B. A:

M. B. A:
Gentiemen — Allow me to thank you most sincerely on behalf of myself and daughter, for your prompt settlement of my claim against your noble society, on the death of my late Insband, Thomas O'Neill.

I take this opportunity also of returning my grateful acknowledgement to the members for all their kind acts during the sickness and death of my husband.

Wishing your society every success, I am, Yours sincerely,
Margaret Jane O'Neill.

A Birthday Party.

Margaret Jane O'Neill.

A Birthday Party.

Windsor Record, April 8.

Last night the local branch of the Catholic branch the twenty-first anniversary of its foundation by a reception and entertainment of friends and invited guests in the C. M. B. A. hall in the opera house block. The President, Thos. Kinsella, made the opening address, referring to the occasion for the entertainment and the pleasurer it afforded him to greet so many friends of the society. He concluded his remarks by inviting Thomas Bourke to be the C.M. B. A. Hall in the opera house block. The President, Thos. Kinsella, made the opening address, referring to the occasion for the entertainment and the pleasurer it afforded him to greet so many friends of the society. He concluded his remarks by inviting Thomas Bourke to be the Chrman of the evening.

Mr. Bourke's address showed that his heart was eloquent with his subject. It was he who founded Branch No. 1, the pioneer branch of the society of the so

nsurance companies. Miss Lizzie Rochford gave a recitation which was well received.

insurance companies.

Miss Lizzie Rochford gave a recitation which was well received.

Francis Cleary came next with a neat and witty speech. He turned from Blackstone to St. Paul to support his argument in favor of life insurance by the man that had the welfare of his family at heart: "But' fany man have not care of his own, had especially of those of his house, he had denied the faith and is worse that an additional subjects of his house, he had denied the faith and is worse that a said Windsor had not paid out in local beneficiaries as much as St. Thomas, but Windsor had not paid out in local beneficiaries as much as St. Thomas, but Windsor had not paid out in local beneficiaries as much as St. Thomas, but Windsor had not paid out in local beneficiaries as much as "Calamity City."

A song by Father Brady was encored, but the reverend sellotted portion of time.

Grand Trassurer W. J. McKee was the bext speaker. He said he was Grand Treasurer since 1881 and during that time had paid out on the second of the C. M. B. A. \$1,500,000. In Essex since the foundation of the society \$100. How the had been paid out, about \$43,000 of that much being paid to representatives of departed members of Branch No. 1. In 1898 Branch No. 1 had contributed \$4,000 to the general funds of the C. M. B. A.

Next on the programme was a song by Mrs. Fenech; then Mayor Davis gave a short address, which was followed by a violin solo by Charles Brady of Detroit. A recitation, Mr. Keogh was the next speaker, and he was followed by Joseph Primeau with a song, after which came a recitation by Mr. Tiernan. John well received.

Dr. Reaume, the Medical Examiner of Branch No. 1, gave a brief but well-received speaker, and as well received.

A vote of thanks was proposed by Mr. Koogh and secondad by W. J. McKee to Mr.

speech.

A vote of thanks was proposed by Mr. Keogh, and seconded by W. J. McKee to Mr. Bourke as chairman for the evening, and Mr Pepin for his assistance as musical director, as well as to the several ladies and gentlemen

who gave their personal assistance to make the entertainment a social and intellectual suc-

cess.
Mayor Davis moved a vote that as the "widow" was the subject of so many fine remarks during the evening, we may conclude with a tribute to the Grand Old Widow, Her Gracious Majesty Queen Victoria. In answer to the mayor's resolution the audience sang with right good will "God save the Queen."

The meeting broke up with best wisnes to President Kinsella and the members of Branch No. 1 of Windsor. It is to be hoped that this initial social evening will be only the first of a series of the same pleasant entertainments.

M. C. K.

#### ORITUARY.

MRS. MARGARET BROWN, CLINTON. MRS. MARGARET BROWN, CLINTON.
In St. Joseph's parish on Tuesday, Feb. 21st, Death carried away one of the faithful in the person of Mrs. Margaret Brown, relict of the late Thomas Brown, who died at the ripe old age of seventy-three years. Deceased was a native of Ireland, her birthplace being county Clare, while her husband who died twelve years ago was born in Cork. Of a family of eight children six survive. Michael, James and Margaret live on the homestead; Mary, in Detroit: Thomas, in Seaforth, while Kate, now Sister Eugenie, is teaching in the convent at Walkerville. Her religious devotion and Chi sitian example, as well as that of her hus band, has borne ample fruit in a noble and devoted family which is a credit to their parents. The funeral took place on Thursday to St. Joseph's cemetery, the last sad rites being performed by Rev. Father West of Goderich, R. I. P.

MRS. ANGUS R. MCGILLIS, CORNWALL. MRS. ANGUS R. MCUILLIS, CORNWALL.
On Thursday, March 30, an old and respected
resident of the eighth concession, Cornwall,
died at her home, in the person of Mrs Angus
R. MGGillis. The deceased was sixty-nine
years of age, and was taken to her bed three
months ago. Though there was little hope of
recovery, her death was a shock to family and
friends.

recovery, her death was a snock to fainly and friends.

The funeral took place to St. Andrews, on Saturday, and was one of the largest seen in this district for some time, over sixty carriages following the remains to its place of burlal. She had a family of eleven children, three of whom preceded her to the grave. Her husband six sons and two daughters survive her, to mourn the loss of a kind and loving mother. The pall-bearers were her three sons and three nephews. three nephews.

Much sympathy is expressed for the family in their sad bereavement.

MR. JOHN MULLEN. TORONTO.

After an illness of three years' duration Mr. John Mullen passed away at his late home, 109 Bond street, Toronto. Mr. Mullen was born in the county Galway, Ireland, sixty-three years ago. He came to Grand Rapids, Mich., but finally settled at Oshawa, where he spent twenty-five years as section foreman. Four years ago he removed to Toronto with his family. Besides a widow, he leaves five daughters and two sons: Misses Annie, Helen. Martha and May, and Sister M. Vincent of the community of St. Joseph; and John and Geo. H. Mullen, of the firm of Mullen & Buckley. Far Rockaway, Long Island, N. Y. Deceased was a member of St. Michael's cathedral and a staunch Cathclie. He was genial in disposition and made many triends.

The funeral took place on Tuesday morning at 9 o'clock, to the cathedral, where solemn High Mass was sung by Rev. F. F. Rholoder, with Father Healy as deacon and G. O'Donohue as sub-deacon. In the sanctuary were Rev. Fathers Ryan, Hand, Murray, of St. Michael's college, and Dr. Treacy. The interment took place in St. Michael's cemetery.

Requisect in pace!

MATTHEW BOYLE, PETROLEA, ONT. MR. JOHN MULLEN, TORONTO.

MATTHEW BOYLE, PETROLEA, ONT.

A life of seventy-two years well spent was closed on the 28th ult., in the person of Mr. Matthew Boyle, of the township of Enniskillen. The deceased was a native of the county of Meath, Ireland, and at the age of nineteen years he came to make America his home to the first few years after his arrival were spent in London, where he married Anastasia Wardinis surviving wife. His life in the new world was an industrious one, and through the fruits of this he left to his family a comfortable farm home. The largely attends manifested the esteem in which the deceased was held and also gives testimony. On the eulogizing words of the writer. Mr. Bayle was a man of the genuine Irish Catholic type. The cause of his religion was his first espousithe land of his birth which he was not he words were: my religion and my country. People learned to know and respect him account of his quiet and unobtrusive minner, His well-prepared death was the infallible result of his good life, and the Catholic Church of Petrolea has lost a member not of reconized wealth, such as the world laments, but one who possessed a rich and generous heart. That his soul may rest in peace, was the loudly responded prayer as his body was laid to rest in Mount Calvary cemetery. Wyoming. MATTHEW BOYLE, PETROLEA, ONT.

ARIS. M. I. MULLIGAN, OSCEOLA.

In the early hours of Easter Sunday morning
Mrs. M. Thos. Mulligan of, Osceola, peacefully
rielded her soul into the hands of the God who
reated it, and a gloom fell over our communty as the sud news was passed from lip to lipder death took place in the Pembroke Hosital, where she went sone six weeks ago for
rentment. When it became known that the

ity as the sad news was passed from lip to lip. Her death took place in the Pembroke Hospital, where she went some six weeks ago for treatment. When it became known that the remains were to be brought home on the same evening the whole parish turned out to show respect to the decased. The cortege reached her lake home about 9 o'clock p. m., and few who were present will ever forget the solemnity of the scene as the long procession passed slowly up the village street amid the mourn ful tolling of the church-bell. Loving hands had tastefully draped in black and white the room made ready for the remains, and here amid flowers and wax-lights the casket was placed. The funeral took place on Tuesday morning, the procession forming at Mr. Mulligan's residence headed by Rev. Father Nolan and passing to the church. The funeral load placed. The funeral took place on Tuesday morning, the procession forming at Mr. Mulligan's residence headed by Rev. Father Devine, who also accompanied the remains to the cemetery, where the sorrowing relatives laid her down to rest by the side of her forefathers.

Mrs. Mulligan was born some twenty-seven years ago and was the only child of Mr. and Mrs. Michael Salmon of this place. She received her education from the good Sisters of Rideau street Convent, Ottawa, from which institution she graduated in 1889 carrying off the highest honors, and not only winning honor for herself, but reflecting credit on the whole parish. In 1895 she married Mr. M. T. Mulligan, and since then has been a model wife whose presence made sunshine in her home. Gifted with the arrarest talents she was ever so humble and unassuming as to call forth the admiration of all who knew her, and it will be long before the mobile, gen erous heart is forgotten by those who were privileged to call her friend, for hers was the friendship that never dies. Her whole life has been an exemplary one, as we can testify, who have known her as a child, a maiden, and a wife; and as she lived so did she die in perfect accord with the de

# FROM KEARNEY.

FROM KEARNEY.

Kearney, Ont., April 3, 1869.

To the Editor of the CATHOLIC RECORD:

Dear Sir.—Will you kindly give space in your paper for the good of whom it may concern in regard to our thriving village and surroundings. The O H. P. and P. S. line of railway is just developing the industries of this section of the country, and work will open on a greater scale this summer than last at Depot Harbor which is being fast built up owing to the number of men employed there in connection with the grain trade. Also at Parry Harbor where an American Company has bought the McGown mine and other numeral properties, work will commence soon. Here in our own village the times are becoming brighter than ever before, and everybody is busily engaged. Messrs, Munn & Co. chair factory is being enlarged to the extent of 50 by 100 feet, and some hundred hands will be employed when finished. We are anxious to give any desirable settlers an opportunity of knowing the chances any industrious man may have here in our midst, either to engage at work in the chair factory, or otherwise settle down on some of the partly cultivated farms that are available here at a nominal cost for settlement. There is a grand opening here for a man with a little capital to invest in the tailoring business and a splendid chance for the same class of men to start a boot and shoe store, and equally as good an opening for an active shoemaker. A dress-maker, too, up-to-date would do well. We are well represented here, mostly of Irish descent, and feel proud of our little church and growing congregation.

The undersigned will be pleased to give further information. The undersigned will be pleased to give further information.

Louis Lehay.

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

#### BIOGRAPHY OF THE POPE.

Lendon, April 9—Mr. F. Marion Crawford has undertaken already to write the biography of the Pope, and is now at work upon it at his beautiful residence at Sorrento. His recent work, "Ave Roma Immortalis," has met with great favor in Vatican circles, since it describes the sacred city in a spirit of enthusiasm and reverence. He is regarded as a biographer who will be able to write a memoir of the most statesmanlike of recent Pontiffs which will not only have a sterling literary quality, but will also be well received by English-speaking Catholics. His relations with the Vatican are so close that he will have all the requisite facilities for obtaining secret information and completing his work with the least possible delay. This book will be published by the Macmillons in England and America.

#### DECLINE OF CHRISTIANITY.

Concord, N. H., April 7.—In his Fast Day proclamation, to-day, Governor Rollins said:—
'The decline of the Christian religion, especially in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No mather what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community, its decay, moral, mental, and financial, is swift and sure. To me this is one of the strongest evidences of the fundamental truths of Christianity. There are towns where no church bell sends

#### IRISH ELECTIONS.

London, April 9.—The results of the first Irish county council elections, under the new local Government Act, are arriving slowly. It is known that 300 Nationalists and 83 Unionists have been elected. The results in Dublin county were 13 Nationalists and 7 Unionists; Kilkenny. 20 to 1; King's County, 20 to 1; Mayo, 9 to 0; Westmeath, 20 to 2; Derry Carlow, 20 to 0. Miss Charlotte Barrington, the only woman candidate, was elected in Limerick. Lord Mayo received only 19 votes in Wicklow, and Lord Castletown only 17 votes in Cork. Labor candidates won 11 out of the 16 seats in the Limerick district.

A PICTURE FROM THE QUEEN.

Ottawa, April 7.—The Rev. Father Lacombe, the famous missionary among the Indians of the North-West, is at Ottawa University. Yesterday he received from the Queen a picture of herself as a recognition of his work among the Aborigines. The picture was received through Lady Minto, to whom it was sent. Accompanying the picture was a letter from the Princess Beatrice to Lady Minto, which stated that the Queen was much pleased with what she had heard of the work of the Rev. Father Lacombe. The Queen thoughts picture such as was sent was more suitable. picture such as was sent was more suitable than a photograph. Father Lacombe is deeply gratified and prizes the gift highly.

#### THE POPE'S HEALTH.

London. April 7.—The Rome correspondent of the Daily Chronicle says: "The Pope is extremely anxious to stop the rumors that his health is failing, and is resolved to appear at the Thanksgiving service in St. Peter's Cathedral, on April 16. As Archbishop Ireland was taking leave of him yesterday, His Holiness said he expected to see fifty thousand persons at the service. He added further that he would hold a consistory next month, when he would announce that on the occasion of his jubilee next year he would create a dozen Cardinals."

#### IRISH POLITICAL PRISONERS.

Dublin, April 3.—A deputation of the Dublin Corporation went to Dublin on Friday, and presented to Lord Cadogan, Viceroy of Ireland, a resolution of the corporation asking for the release of the Pheenix Park prisoners, Hanlon, Mullet, and Fitzharris, who are now confined in the Maryborough prison for connection with the murder of Lord Cavendish and Under-Secretary Burke in 1882.

Lord Cadogan replied that he intended to release the prisoners at periods consistent with a merciful view of the circumstances, but he would not as yet give the dates.

The deputation was entertained at lucheon by the Viceroy.

FOR MARCH, 1899, R. C. S. S. NO. I, BRAY'S CROSS ING, CARLETON CO., ONT.

Fifth class, John Doyle; fourth class, Mary A. Laplant, Lena Doyle, Nellie Shields, Mary Doyle, James Doyle; third class, Thomas Doyle, Arthur Kelly, (Patrick Laplant, Nicholas Doyle—equal), Mary O'Brien; second class, James O'Connor, Thomas Laplant, Teresa O'Brien, Lucy Laplant, Willie Doyle, Nellie Doyle, Frank O'Brien; Part II. class, Andrew Kelly, Stethen Shields, Ambrose Kelly; first class, Thomas Doyle, Lizzie Laplant, Edward O'Brien, Lambert Kelly,

London April 8.—The statement published in he "Matin" yesterday, that Cardinal Vaughan as been asked to become a candidate for the apacy, adding that he had returned an in-efinite repiy, is declared here to be wholly

MARKET REPORTS. LONDON.

LONDON.

London, April 13.—Grain, per cental — Red winter, \$1.15 to \$1.17 : white winter, \$1.15 to \$1.17 : white winter, \$1.15 to \$1.17 : and \$1.00 :

TORONTO.

Toronto, Ont., April 13.—Flour quiet Toronto, Ont., April 13.—Flour quiet and sleady; straight roller, in wood, west. \$3 to \$45.55. Bran firm, at \$14 here and \$13 to \$14 west; shorts, \$16 here and \$14 to \$14.50 west. Wheat quiet and steady, with offerings limited; red winter selling in car lots at 675c, to 68c, and white at 685c north and west; goose quoted at 67c, low freights: No. 1 Manitoba hard continues firm, at 71c, to 72c, Fort William, and at 82c. North Bay; No. 1 northern, 79 to 89c. North Bay. Outs firm, with sales of white at 30kc, west, and at 31c, east. Peas quiet, at 82c, to 654c, west, and at 56 to 66jc, east. Rye, 38c, north and west. Buckwheat steady, at 50c to 51c, north and west. Buckwheat steady, at 50c to 51c, north and west. Buckwheat steady, at 50c to 51c, north and west. Corn quiet, with Canadian quoted at 35 to 35c, west, and American, at 405c, to 41c, on track here. Barley dull, with No. 1 quoted at 45c west, and No. 2 at 41c. Outmeal unchanged, at \$3.50, in bags, and at \$3.70 in bbls. on track here.

MONTREAL.

Montreal, April 15.—The grain market is quiet and steady. We quote:—No. 2 at 35 to 35 to in store, and 38c, afloat in May; while in the west they are worth 30c. Peas are selling at 73c, to 74c, in store; and 65 to 66c, in the west. Flour is dull; we quote Manitoba patents at 33.90 to 84.65, strong bakers, at 33.70 to \$3.80, winter patents, \$3.75 to \$4.85, at 33.70 to \$3.80, winter patents, \$3.75 to \$4.85, at 32.80, to \$3.80 to \$3.60; straight rollers, \$3.80 to \$3.60; straight rollers in bags, \$1.65 to \$1.75; extras, \$1.40 to \$1.50. Provisions are dull, and stocks on hand are considerable; we quote pure Canadian lard, in pails, 7 to 7 to 10c; bacon, 10 to 11c; barrels of heavy Canada short cut mess pork, \$15.50; heavy Canada short cut mess pork, \$15.50; heavy Canada long cut mess pork, \$15.50; heavy Canada long cut mess pork, \$15.50; heavy Canada long studies pure lard, \$6\$ to 7 to pails, Cheese is quiet and prices are firm; nominal quotations are 11 to 114c; but no sales are being made, as local merchants have withdrawn; stocks are very light here, and it is said that everything will be shipped by the end of next week, whether it is sold or unsold before leaving. Butter, owing to the factories having started again for the season, the out-

put of butter is rapidly increasing, and prices have taken a decided alump; already the market has declined 2c. a pound, and still further declines are looked for to occur during the coming week; finest fresh creamery is quoted to round lots, at 18 to 184c; dairy tubes fict fall and winter creamery is not the first taken with the first first fresh creamery is not all the first fall and are first at 18 to 184c; dairy tubes fict follows are scarce. Owing to light receipts eggs are firm at 184c; to 17c. Pottos scarce and firm. Honey and beans are unchanged.

### Latest Live Stock Markets

Toronto, April 13.—For prime export cattle, the quotations ranged from 41 to 5c per lb; light export stuff from 4 to 4c, per lb. Trade in butcher cattle was easy; choice selections sold at 4 to 4c, per lb,; loads of really good cattle fetched around 4c; secondary sold at from 31 to 34c; and inferior stuff down to 3c, per lb.

We had a good supply of stockers, some of very inferior quality, and prices ranged from 3 to 33 with 32c. for the best grades; for a few selected lots 5 to 10c. more was occasionally paid.

selected 10ts 5 to 10c. more was occasionally paid.

Shipping bulls continue weak at from 4 to 4 to, per 1b.

Feeders of ten to eleven hundred pounds are worth from 4 to 4 to, per 1b. Not many here.

About thirty milkers were here, and they sold at from \$25 to \$45 each. Good cows are wasted, but there is no rush.

Caives are unchanged, with a steady enquiry for caives of a better quality, which will be a to a second to the right kind.

Yearling lambs are fetching from 41 to 5 to, and for extra choice 5 to, per 1b.; with a steady enquiry for the best grades.

For ewes the price is unchanged, at from 3 to 3 to 3 to 10 to 10

For ewes the price is ununanged, at from 3 to 3 to 2 to 2 to per lb.

Bucks are fetching from 2 to 2 to per lb.

Very few spring lambs were here to-day, and there is practically no enquiry.

Hogs continue unchanged, with the old complaint of too many light hogs being sent in.

The top price for "singers" is 42, per lb.; light are bringing 4c.; and beay fat hogs and

Stores are not wanted.

East Buffalo, N. Y., April 13.— Cattle —
The offerings were four loads of stockers; the
tone of the butcher cattle quiet; demand for
calves light, choice selling at \$5.50, with a few
sales at \$6. Sheep and lambs—The offerings
were 20 loads; trade was fair and about steady;
good to choice, \$6 to \$6.29; common to fair,
\$3.25 to \$5.75; sheep, choice to extra, \$4.75
\$5.25 to \$5.75; sheep, choice to extra, \$4.75
\$5.25 to \$5.75; sheep, choice to extra, \$4.75
\$5.25 to \$5.25; compon to
fair, \$3.25 to \$4.25; cipped lambs, choice to extra, \$5.10 to \$5.25; good to choice, \$5.50 \$5.09;
common to fair, \$3.20 to \$4.25; Lipped lambs, choice to extra, \$5.10 to \$5.25; good to choice, \$5.50 to \$3.09;
common to fair, \$3.20 to \$4.25; Lipped lambs, choice to extra, \$5.10 to \$5.25; good to choice, \$5.10 \$5.00;
common to fair, \$3.30 to \$4.25. Hogs — Market
active and 10 to 15c. higher, and under light
offerings and an all-round demand; heavy,
\$4.05 to \$4.15, principally \$4.10; pigs, \$3.90 to \$3.55;
roughs, \$5.50 to \$3.65; stags, \$2.50 to \$3.75; the
close was steady, at the best prices of the day, EAST BUFFALO.

### SPRING MEDICINE.

It is Absolutely Necessary to Give Some Attention to the Blood at this

In the springtime the blood needs attention, The change of the year produces in everyone, whether conscious of it or not, some little heating of the blood.

Some people have pimples, a little eczema, or irritation of the skin; others feel easily tired and depressed and have a poor appetite. A tonic is needed, and the best tonic—the best spring medicine for man, woman or child, is Dr. Williams' Pink Pills for Pale People. These nills do not purce and weaken like other

others they will do for you if given a fair Miss Ella M. Kelly, North-West Harbor, N. S., says: "I can cheerfully recommend Dr. Williams Pink Pills to any person suffering from any form of weakness, as I have proved their worth in my own case." Remember that pink colored pills in glass jars, or in any loose form or in boxes that do not bear the full name "Dr. Williams' Pink Pills for Pale People" are not Dr. Williams' No one was ever cured by a substitute. Soid by all dealers or direct from the Dr. Williams' Medicine Co. Brockville, Ont., at 50c a box, or six boxes for \$2.50.

# WEBSTER'S DICTIONARY

THE CATHOLIC RECORD FOR FOUR DOLLARS.

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Examinations will be held as follows:
The Theory (paper work)—Early in June,
The Practicai—Between the 10th and 30th June,
The exact dates will be duly announced.
Entries close on May 1st.

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All information, syllabus, forms of entry, etc.
an be obtained of the Hon. Local Representatives in each centre, or from the Central Office,
from 505, Board of Trade Building, Monreal,
SAML, AITKEN,
March 30th, 1899. N. B.—The music, specimen theory papers, e., can be obtained from the local music sellers, or direct from the Central Office, Montreal. March 30th, 1899.



INDIAN SUPPLIES

SEALED TENDERS addressed to the under-signed, and indorsed "Tender for Indian SEALED TENDERS addressed to the usual signed, and indorsed "Tender for I Supplies," will be received at this office 1 noun, on Friday, April 21, 1899, for the defined of Indian Supplies, during the fiscal yearing June 30, 1890, at various points in Man and the Northwest Territories.

Forms of tender, containing full partice may be had by applying to the undersign to the Indian Commissioner, Winnipost, lowest or any tender not necessarily acc. This advertisement is not to be insert any newspaper without the authority of Queen's Printer, and no claim for paying any newspaper not having had such and will be admitted.

J. D. McLEAN, Department of Indian Affairs, Ottawa, March 27, 1899.

# TEACHER WANTED.

WANTED, FOR R. C. SEPARATE SCHOOL Deoiro, a female teacher, holding the necessary qualifications. Duties to comment May 1st. Address John A. McColum. Series, Deloro, Ont.

VOLUME XXI.

The Catholic Record.

London, Saturday, April 22, 1899. "ANGLO SAXON SUPERIORITY."

The Christian Guardian of Toronto has in a recent issue a very flattering notice of a book bearing the title "Anglo Saxon Superiority : To What it is due." We read it carefully, and came to the conclusion that it must have been written by a very young reporter, for we charitably suppose that any respectable editor would scorn to

spoil paper with such nonsense. When we read that "Anglo Saxon superiority is due to the open Bible we were at a loss for adjectives to qualify our surprise.

Does the author of that article imagine it is a book of recipes for the fashioning of machine guns which have been of invaluable assistance to Englishmen in their task of demonstrating their world superiority? Does he think it is a book written by the Almighty for His spoiled children of the mysterious race yclept Anglo-Saxon, and that to it is due that they have their fingers on nearly every part of the globe? If the Bible can be made to stand as sponsor to all the bloody deeds that mark the conquering path of England, and to all the trusts and syndicates that bear her commercial banner, then God help the poor and weak. If the buccaneers of Queen Elizabeth and the political and commercial pirates of our day can point to the Bible as the source of their success; if wealth, and all that is earthy is a sign of orthodoxy, let us gather the dollars, make materialism our goal, and we may receive a certificate of

character from the Christian Guardian. But the connection between the Bible and national prosperity is beyond our ken. It is strange, too, that the gentlemen who are forever boasting of their spiritual form of worship should have such a regard for the temporal

What would the editor say to the stuttering Moses, when confronted by the magnificent Egyptian civilization; or to the first Christians, who were materially and intellectually inferior to the Romans? If commercial and military conquests are signs of orthodoxy the religion of Christ must have under gone a curious transformation. He Who had not whereon to lay His head denounced riches, and transmitted to those who were to be His standard-

bearers the heritage of woe and per-We are unable to discover any com mendation of money or any word to warrant us in saying that the prosperity of a nation is an indubitable test of

religious fidelity. The assertion of the Guardian is not only un Christian but absolutely false. "If," says Bishop Spalding, "England's wealth to-day comes from the Reformation, how shall we account for that of Spain in the sixteenth and seventeenth centuries? And if the decline of Spain has been brough about by the Catholic faith, to wha cause shall we assign that of Holland who, in the seventeenth century, rule the seas and did the carrying trade

If Englishmen are enterprising an progressive it is due not to the Bibl but to their fearlessness and resource fulness and to the magnificent natura endowments of their country. "W may truly say," remarks Monsigne Vaughan, "that all that is best an grandest [about England, even at th present time, has came down to he from Catholic days, when she we known throughout the world 'Merrie England.' Thus: 1. H glorious constitution. 2. Her repr sentative form of government. Her two Houses of Parliament. Her trial by jury. 5. The charter her liberties, the Magna Charta. Her noble universities. 7. Her sple did cathedrals and churches. these, and much more, she has inh ited from her Catholic progenitors."

And we still remember that any n tion that can point to impartial ministration of law, to the virtue of men and to the purity of its wome has, however destitute of material sources and barren of commerce triumphs, reached a high plane civilization. God does not use a st