# Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, JUNE 10, 1899.

NO. 1.077.

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

PLIMENT.

An exchange, referring to the death Frederic, who was, as our readers will stage Irishman. remember, done to death by Christian Scientists. Frederic, it appears, was, when poor and friendless, assisted by the clergyman: and in return for this kindness gave us the Damnation of Therean Ware, a character sketch of his priestly benefactor. Rather a poor compliment to the priest. The priest limned in that novel was evolved from

the sickly imagination of Frederic. There is not in the whole range of American fiction a more hideous travesty on the priesthood than that given by Frederic, and we are, to say the least, astonished to hear that it was based on a living character, and not in the crude ideas of the novelist.

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It pays its compliments to the weakevery man who has any respect for authority is wanting." justice. That "wholesale convail over all the areas embraced in the zone of hostilities" are facts that receive abundant attestation from volunteers serving in the islands. The fearless words of the Standard and Times, despite the jingoism of a "shameless his readers the truth, and not vapid effusions anent "our great and glorious successes in the far East."

CATHOLIC BOOKS TOO EX-PENSIVE.

" Has the Catholic Author a Reading Public " was the topic of discussion A BIGOTED CONTEMPORARY. at a recent meeting of the Catholic Writers' Guild. We believe that any writer who is convinced that conscientious work is the best guarantee of piritu Santo" and "The Two Standards" are cases in point. One thing, however, that prevents a wider circulation of Catholic books, is their exorbitant price. Books of instruction, such as Faith of Our Fathers, are denied admittance to many households because the publishers imagine that one must be willing to pay two prices

too expensive for the ordinary individual. The publisher allows a very people and containing in their constituliberal discount, but even then the price is higher than that demanded for present age immunity from coercion

THE STAGE IRISHMAN.

discovered that the portrayal of Irish power of princes: it was rather opposed val. Cardinal Logue has denounced, not that of the playwright.

has been due to the indifference of old, worn-out calumnies with never a Irishmen. They have given their blush for the unmanliness of his posipatronage to the drama that carica- tion. tured people of their race, and theatri-

a type of the race and as an object of contempt by those who have the faculty of consuming unlimited measures of whiskey, and who, thanks to an excellent liver and cold oblations, can shine to day is due to Catholic principlesas examples of sobriety.

If the people shun places of amuseof a priest of Albany, states that he ment that present the so called Irish slander. We are quite prepared to was an intimate friend of Harold drama we shall hear no more of the

> "THE WORLD'S UNREST AND ITS REMEDY."

Mr. James Field Spalding, formerly rector of an Episcopal Church near Cambridge, has given in his book "The World's Unrest and its Remedy," his reasons for becoming a Catholic. From the many passages selected by the Sacred Heart Review in its review of the work, we choose one that cannot but be of interest to our readers: "There is," he says, "genuine satisfaction, as everyone may know, on a

definite, positive idea upon any subject. Upon that vital and all-engrossing subject, religion, it is as necessary as it is satisfying to have such ideas. A CONTEMPORARY AND THE Catholic truth then presents for one thing just that reasonable definiteness The Catholic Standard and Times of required in a religious system meant Philadelphia has been from the very be to meet the widest needs of the souls of ginning of the present war for Human. It tells of the being and characity a fearless opponent of the policy of ter of God, of the character, duty and expansion. It does not hesitate to say destiny of man in no uncertain terms. that war in the Phillipines is as in- It tells of the Church, her ministry, famous in origin as it is in its methods worship and sacraments, her precepts, usages and discipline, in a way not to be misunderstood. Divine authority kneed invertebrate President, domin. alone can give definiteness; and wherated by commercial pirates. We do ever this definiteness is found, naturnot know what political tenets are ally it is taken as tending to prove held by our contemporary, but the in. Divine authority : while indefiniteness dignant words will be endorsed by is quite conclusive proof that such

That Protestantism has no such flagration and wholesale pillage pre. authority is too plainly evident. She has no power to check her rebellious offsprings. Her leaders may fulminate against the progress of unbelief, but their words fall upon heedless ears. Emotional piety and religious revivals had a certain effect a quarter of a cenand hireling press," are proof enough tury ago, in arousing sentiments that the editor believes in his giving which are a part of our religious nature, but, said a new York preacher, "Whenever you meet with a region of country that has been burned over and over again with the fires of revivalism, there an almost utter and very general indifference to religion eventually supervenes."

Our friend the Christian Guardian should take our advice, given him some time ago, to look up what non-Catholics have thought of the Reformasuccess will receive a hearing. "Estion. He has much to say of the liberty that we enjoy to-day and seems to infer that it is the fruit of the religious revolution of the sixteenth century. It may be consoling to think so, but to accept it as a truth is no testimony to his scholarship or to the fundamental ideas of the Reformation.

Before Luther appeared the masses enjoyed no inconsiderable share of civil liberty. There were representative Father Finn's works are altogether forms of Government throughout tions the principles that give us of the works such as Henly's. We are pleased, and serfdom. It is an indisputable fact however, to point out an exception, that Protestantism not only did not add namely, in the charming collection of an element to civilization, but impeded Father O'Neil's poems, which can be it, and wherever it obtained a foothold, purchased for the very moderate sum destroyed, so far as it could, the liberties of the people. "In Germany, says Guizot, "the Reformation accepted the absence of liberty. It Mr. W. B. Yeats, the litterateur, has rather strengthened than enfeebled the

character, as set forth in his drama, to the free institutions of the middle does not meet with unqualified appro- ages than favorable to their progress.' Our contemporary wants us to be and the critics who failed to find in the lieve that English liberty is due to the central character of the play, the lady "open Bible." We have said enough who renounces her faith, a representa- to convince him of his errors, but the tive type of Irish character, have per- mind of a bigot, remarks Wendell suaded Mr. Yeats that his vocation is Holmes, is like the pupil of the eyethe more light it receives, the more it The existence of the stage Irishman contracts. He shields himself behind

He holds up his Bible and declares cal managers have been obliging that the Catholic Church has ever deenough to gratify this artistic taste. nied it to the people. If this be not We have heard more than once the the veriest effrontery of falsehood, we semi-intoxicated stage Irishman, with do not know what is. The editor prehis maudlin song and grotesque antics, sumes too much on the gullibility of his applauded to the echo by those who readers, for we do not imagine that which is undertaken in His name and isfaction for the insults inflicted on sume so to do, let him know that he employed in mending his nets at home. had: Milesian blood in their veins. our friends are prepared to swallow honor. For what is it that we aim at and Him. Now, in truth, every one knows incurs the indignation of God Al-

guides the destinies of the Guardknow that the liberty he enjoys has put into our hands. to men who were loyal children of the Church which he hesitates not to believe that no words of ours will induce him to forswear his present methods of controversy : but he might look with favor upon the view that Macaulay took of the Reformation: "The immediate effect of the Reformation was by no means favorable to political liberty. The authority which had been exercised by the Popes was tranferred almost entire to the king. Two formidable powers, which had often served to check each other were united in a single despot. If the system in which the founders of the Church of England acted could have been permanent, the Reformation would have been in a political sense the greatest curse that ever fell on our

It would not be difficult to cite Protestant writers who are unanimous in declaring that law, learning, education, science-all, in a word, that men have of civil, political and religious freedom in the present age, may be clearly due in every country to the Catholic Church.

One word and we have done with the editor of the Christian Guardian. He may indulge in twaddle about Anglo - Saxon superiority, but he should pay heed to the commandment: "Thou shalt not bear false witness against thy neighbor." Calumny is alwags hateful, but it is doubly so when it finds refuge in the columns of a religious newspaper.



Translation of the New York Freeman's THE POPE'S BULL.

Text of the Papal Promulgation Concerning the Holy Year.

"Leo Bishop, Servant of the Servants of God.

To all Faithful Christians who read This Letter, Health and Apostolic Benediction:

the century which we ourselves have, by God's mercy, traversed almost entirely in the course of our life, we have willingly turned our attree solemn HOMAGE. tention to issue, according to the institutions of antiquity, a decree which will redound to the welfare of Christian people and which will, perhaps, mark the last evidence of our solicitude as displayed in the government of the Supreme Pontificate. We allude to the great jubilee, introduced among Christian customs from the remotest antiquity and providently sanctioned by our predecessors. This custom has come down to us from our fathers under the name of "The Holy Year," either because it is wont to be accompanied by greater frequency of holy ceremonies than usual, or rather because it furnishes a greater abundance of helps for the reformation of manners and for producing holiness in men's souls.

last solemn celebration during the Pontificate of Leo. XII., when we were still in our youth; at that time religious manifestations found in Rome a truly grand and secure field for their exercise. We not only remember, but we actually seem to have before us that throng of pilgrims; the mighty multitude marching in procession through stateliest temples; the sacred orators preaching in public, the public places of the city resounding with Divine praises, and the Pontiff himself with his numerous retinue of Cardinals giving to all a noble example of piety and charity. Unhappily the thought of such memories carries us the Divinity of Jesus Christ? back with greater sorrow from those times to the present, because those celebrations, serving so wonderfully to feed and stimulate popular fervor when carried out without hindrance in the the changed condition of Rome, either impossible or entirely subject to the pleasure of others.

THE NEED OF PRAYER. But be that as it may, God who

and accomplished gentleman who to render eternal salvation easy to as

This seems to us to be not only one of the duties of our apostolic charge, but also manifestly among the needs of our age. Not indeed that this century can be said to be barren of good works and Christian virtue; on the contrary we have, through God's help, many illustrious examples of these, nor is there any species of virtue, however arduous or lofty, in which large numbers do not distinguish themselves, for the Christian religion has a native capacity divinely infused, unex-hausted and perpetual for producing and fostering virtue. Still when we cast our eyes around us and look at the other side, what blindness and error do we see and how many that rush to their eternal ruin. We are grieved to the core when we think of so many Christians, lured by license of thought and feeling, greedily swallowing the poison of danger-ous teachings and recklessly squandering every day the great gift of faith. Hence springs the repugnance toward Christian life and the immorality that abounds; hence the absorbing and insatiable appetite for the things of sense : hence those cares and thoughts entirely detached from God and rooted in earth.

Words can hardly express the injury which the very foundations of civil so ciety suffer from such a poisoned well spring. For that widespread mental rebellion which prevails, those froward tendencies of covetousness among the masses, those hidden dangers, those tragic misdeeds are, when traced to their source, but an unbridled and lawless strife for the possession and enjoyment of the goods of this world.

Hence it is of moment for both public and private life that men be admonished as to their duties, that minds drugged into oblivion, be awakened and that the thought of their own salvation be brought before all those prodigals who run almost constant risk of perishing and losing, through negligence or pride, those heavenly and unchanging blessings for the gaining of which place we have been sent into the world.

Here comes in the scope of the holy

year for the Church. Mindful only of her natural lovingness and mercy, she aims during all this time, like the tender mother, she is, to lead men's minds by love and all other means in her power, to better counsels and to promote atonement in all through penance, the source of amendment of life above. To this end, multiplying the frequency and increasing the ardor of prayer, she seeks to appease the outraged majesty of God and to gain an abundance of heavenly favors: and opening wide the treasury of indulgences of which she has been made the dispenser, she invites all Christendom to hope of pardon with the sole aim of conquering even the most rebellious wills by an exuberance of love and At the approaching termination of gentleness. Why, therefore, may we not hope century which we ourselves have, not hope from this, with God's bless-

An additional fitness accrues to the occasion from those extraordinary celebrations of which the public is, we believe, sufficiently aware and which are designed to consecrate the end of the nineteenth and the beginning of the twentieth century. We refer to the honors which are to be thus paid throughout the world to Jesus Christ, the Redeemer. Our approval and praise was bountifully accorded to this magnificent idea conceived by the piety of private individuals. For what could be more holy or more salutary?
All that man should desire or hope, or love or seek is to be found in the only begotten Son of God, who is our salva tion, life and resurrection. To abandon Him is to be totally lost.

Wherefore, although there is no end We ourselves were in a position to to the adoration, praise, honor and see with our own eyes the capious fruits for salvation derived from the Christ, and though these are everywhere repeated without intermission, still no thanksgiving and no honor paid Him can be so great but that still greater and more frequent remain due. Then, too, can it be said that our age has produced only a few who, in for getfulness and ingratitude, have answered their Divine Saviour's mercy, as a rule, with contempt and His benefits with injuries? Surely the lives of large numbers, lived out in opposition to His laws and precepts, is a manifest proof of black ingratitude and wickedness Is it not true that our own times have seen the renewal, and more than once,

Be of good cheer, then, all ye who have conceived this new and most beautiful idea for inciting the people to devotion, but at the same time let not your plans clash with the order of all, all copies, even printed copies eyes of all citizens, are now, owing to the changed condition of Rome, either impossible or entirely subject to the manifestation which Catholics are to give of their faith and devotion add the resolution to hold in detestation all the impious deeds and words that have blesses all good ideas, will deign, we taken place within living memory, hope, to grant prosperous and untrammeled issue to this design of ours, which is undertaken in His name and isfaction for the insults inflicted on

The Catholic Record. The wretched parody was accepted as this wondrous fabrication of the "able wish to effect? Nothing, in truth, but that to repent of one's mis deeds and mighty, and of His Apostles, Peter many as we possibly can, and for this end to administer to diseases of the soul the remedies which leave Chair. He does not seem to soul the remedies which Jesus Christ fulfilment when neglected, is the most desirable, solid and obvious means of making satisfaction, and one which bears the stamp and seal of truth. The holy year, presenting for this scope all the facilities we touched upon at the beginning, it will be evident once more, how opportune and necessary it is that Christians find themselves for the work with full hope and courage.

Wherefore, raising our eyes up to heaven and earnestly beseeching God, Who is rich in mercy, to vouchsafe in His goodness to favor our aims and enterprise, and to illuminate men's minds with His virtue and touch their souls with His love, we, following the example of our predecessors in the Roman pontificate, with the assent of our venerable brothers the Cardinals of the Holy Roman Church, in virtue of these letters, ordain by the authority of God Almighty, of Peter and Paul and by our own, and we promulgate and will from this hour to be ordained and promulgated, the great and universal jubilee, which will begin in this holy Rome at the first Vespers of the Nativity of our Lord in the year one thousand eight hundred and ninety nine and will terminate at first Ves-pers of the Nativity of our Lord in the year one thousand nine hundred; and that all may redound to the glory of God, the salvation of souls and the increase of the Church,

THE CONDITIONS FOR GAINING THE . IN-DULGENCES.

And during this year of the jubilee we grant and impart, mercifully in the Lord, Pienary Indulgence, pardon and remission of sins to all faithful Christians of both sexes who, with true repentance, shall, after confession and Communion, visit the Roman basilicas of Sts. Peter and Paul, St. John Lateran's and St. Mary Major's, at least once a day for twenty continuous and uninterrupted days, natural or ecclesiastical, reckoning from the first Vespers of each day to nightfall of the day following, if the faithful have a per-manent domicile in Rome, whether they be Romans or not; and during ten such days for those who come as pilgrims to Rome—devoutly praying to God at the same time for the exaltation of the Church, extirpation of heresy, the concord of Catholic princes

and the salvation of Christian people. And as it may happen to many in spite of their good-will to be unable to carry out the above mentioned regulations either entirely or in part, owing to illness or other good cause during their stay in Rome or on their journey hither, we, in consideration of their good will, grant as far as we can in the Lord, that they, when truly repent-ant and after duly confessing and communicating, participate in the above indulgence and remission of sins just as if they had visited the basilicas aforesaid on the days determined by

ROME'S PLACE IN THE WORLD. Rome, therefore, beloved children, lovingly invites to her bosom all of you throughout the world who can visit her. Bear in mind, however, that the true Catholic, who wishes to live up to his profession, will, during this holy season, go through Rome with faith alone for his guide. therefore, behoove him to shun carefully all untimely sightseeing of things frivolous or profane and rather turn his mind to those that predispose to devotion and piety. In this he will be largely helped, when the subject is considered, by the natural character of the city and by that stamp divinely impressed upon it which cannot be changed by the designs or violence of For Jesus Christ, the Saviour of mankind, selected Rome from among all cities as the centre of a lofty and supra-mundane action and consecrated it to Himself. Here, not without long and mysterious preparing, He established the dwelling place of His own empire: here He ordained that the seat of His Vicar should stand indestructible throughout all time; here He willed that the light of revealed truth should be zealously guarded and that from here, as from a main and glorious forest, that light should be propagated throughout the whole earth, so that separation from the faith should Christ Its sanctity is increased by the religious movements surviving from other times, by the imposing majesty of its temples, the sepulchral urns, of the Princes of the Apostles, the catacombs of most valiant martyrs. He who hearkens to the voice of these monuments will feel that he is not a pilgrim in a foreign city, but rather a citizen in his own, and will, with God's help, know himself better when he leaves than when he came.

It is our will, then, that, in order that these presents may then more easily come within the knowledge of shall, when signed by a public notary and sealed by an ecclesiastical dignitary, have the same character of authenticity as if the original were presented. Let none, therefore, be permitted to alter a word of this our | the non Catholic people arises. Hence ordainment, promulgation, concession and well or temerariously to oppose that while the zealous missionary has the same. But should any one pre-

Given at Rome at St. Peter's on the

eleventh of May, in the year of the incarnation of our Lord one thousand eight hundred and ninety-nine, the twenty-second of our Pontificate. G. CARD. ALOISI MASELLA

Pro. Dat. L. CARD. MACCHI. Countersigned,
DE CARIA-G. DELL 'AQUILA,

Visconti. Place X of the seal. Registered in the Secret of Briefs.

## WITH THE JUNE ROSES.

There is always a beautiful appropriateness in the devotions to which Catholic piety consecrates the succeeding months of the year. Maurice Francis Egan has well expressed this idea:

These have their meaning: every month and season Speaks to the Christian heart a tale of love; We, knowing this, in each may find a reason For tender thoughts for the dear Lord Red Roses say, 'His Sacred Heart remem-

'Eternal life!' cry hedges in December." Very marked is this appropriateness in the devotion of this month, for June is symbolical of love, and where may love be found that can in any way compare with the love which inflames the Sacred Heart of Jesus in our regard! For love of us that Divine Heart shed the last drop of Its Precious Blood. love of us Christ Who died for us upon Calvary abides day and night anear us in the Sacrament of His love, in order that He may hear our needs, lend ear to our petitions and grant our requests. For love of us He cries to us daily to give Him our hearts, that He may cleanse them from their stains and sins, and fill them with happiness by the in-

fusion of His sanctifying grace. In these lovely days of June, then, let us not forget the Sacred Heart and its surpassing love for us! Let the red roses of the season suggest to us tender thoughts for the dear Lord who, through love of us, abides upon our altars, Who longs to know our needs, in order that He may succor them, and who only asks in repayment that give our hearts to Him. — Catholic Columbian.

#### THE MIRACLES AT LOURDES,

The recent pilgrimage to Lourdes, which lasted from the 18th to the 22nd of April, was marked by the miraculous cure of a man who had been lame for five years. It has been well said that the nineteenth century at its close is accepting ideas and manifestations of the mysterious which, at its commencement, it would have relegated to the domains of the impossible. But the miraculous cures at Lourdes raise our thoughts into far higher regions than do natural scientific phenomena, while they present to the mind questions no more difficult of solution. It is true that, to interpret these cures, we must rise above the laws that govern matter. But the conception of the universe and the harmonies of the world raise equally insoluble questions; and as the lamented M. Pasteur said in his discourse of reception at the French Academy, "There is, in the bare notion of the Infinite, more of the sup--ernatural than in all the miracles that have ever been effected."-American

#### DIVORCE DENOUNCED.

" Polygamy is being practiced all over this country," were the words used by Bisop Leonard in his annual address before the Ohio Episcopalian Diocesan Convention at Trinity Cath edral, Cleveland, as he denounced divorces. "The good people of the United States are raising a great hue and cry," said the Bishop, "against the admission of a member of Congress who is a polygamist, when practical Polygamy is being practiced all over this country. Things have come to such a pass that the flimsiest pretexts are made the means of securing a divorce. A slight quarrel or miserable lust are alike made a means to Bishop Leonard then said that he

wanted the Church laws made so severe that a divorced person cannot be remarried at all by an Episcopalian clergyman. He admitted that the system he advocated would cause great suffering among many who are worthy and innocent of wrong intent, but the times, in his estimation, are so out of joint that the most radical measures must be taken to provide against utter degeneracy.

## NEW ENGLAND.

Many of the non-Catholic religious bodies have been in council lately, and the reports of almost every one confirm the appalling statement of Governor Rollins about the relapse into practical paganism and infidelity of the Protestant population of New England. But it is not of New England alone that this gubernatorial jeremiad is true. All over the continent the wail of decline and decay in spiritual matters among it is now no longer possible to deny been fishing abroad he would be better



brave man shudders at the thought of being torn and rended the jaws a fero-tiger. In walk of

That tiger is the dread disease known as consumption. It slavs more men and women yearly than there are rain drops in a summer shower. It steals upon its victim with noiseless tread.

There is a sure and certain protection against this deadly disease, and a sure and speedy cure for it, if it is resorted to in time. It is Dr. Pierce's Golden Medical Discovery. This wonderful medicine acts directly on the lungs through the blood, tearing down old, half dead tissues, building up new and healthy ones, driving out all impurities and disease germs and expanding the lungs and introducing life-giving oxygen into the circulation. It has wonderful curative powers and allays all inflammation of the mucous membranes of the lungs and bronchial tubes. It makes the appetite keen and hearty, the digestion and assimilation perfect, the liver active, the blood pure and rich with the life giving elements of the food, and the nerves strong and steady. It is the great blood-maker and flesh-builder. It has the most marvelous sustaining powers of any known medicine. Thousands who were upon the verge of a premature grave have testified to their recovery through its wonderful virtues. Medicines dealers sell it, and have nothing else "just as good."

When a dealer urges some substitute he's thinking of the larger profit he'll make—not of your welfare.

Dr. Pierce's book, "The Common Sense Medical Adviser," is a treasure in any family. It contains 1008 pages and 300 illustrations. A copy FREE to every person who will send to the World's Dispensary Medical Association, Buffalo, N. Y., 31 one-cent stamps, to pay cost of customs and mailing only. For c'ath binding, send 50 stamps.

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INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in great part failed us, 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 Archibishop of 81, Bottlanes, or with the as Archbishop of St. Bodiface, or with the ndersigned who has been specially charged ith the promotion of this work. Our Missions may be assisted in the following

manner:
1. Yearly subscriptions, ranging from \$5 to

2. Legacies by testament (payable to the Archbishop of St. Boniface).

2. Legacies by testament (payable to the Archishop 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 zirl, \$1.50 in case of a boy.

5. Devoting one's self to the education of Indian children by accepting the charge of day schools on Indian Reserves—a small salary activated.

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

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

C. Cahill, O. M. I., Rat Portage, Ont.

Indian Missionary.

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#### LAURENTIA;

A Story of Japan in the Sixteenth Century

By LADY GEORGIANA FULLERTON.

CHAPTER V.

"He has not been in Meaco for several months; when last I heard of him he was in the kingdom of Bungo. He generally visits us towards the time of the Feast of the Noticity Lawrentia may visits us towards the time of the Feast of our Lady's Nativity. Laurentia may perhaps see him at Ozaca. It is his habit to frequent places where people assemble together on public occasions. His vocation is to be in a crowd. The desert and the forest have no attractions for him; he must be where he can work for men, and come in contact with them: his love of souls is restless. When he heard one of the Fethers relate that their great founder souls is restless. When he heard one of the Fathers relate that their great founder said that if God gave him his choice, to die at once and go to heaven, or to stay on earth, still uncertain as to his salvation, but gaining more souls to Christ, he should not hesitate to remain. Anselm's eyes but gaming more souts to thrist, he should not hesitate to remain. Anselm's eyes beamed with joy, and he said with great simplicity—'I would do like St. Ignatius.' —My children,'' she continued, "have you heard that the Kumbo-Sama has reyou heard that the Kumbo-Sama has resolved to put up a statue of himself in the gigantic temple which he is erecting near Ozaca, and that he intends to call upon all his subjects to pay it religious worship? His predecessors have been contented to be adored AFTER death, but he intends to enjoy that privilege during his lifetime. He is determined that the Chinese Ambassadors shall witness that homage paid to him. They speak of an edict compelling all persons, under pain of death, to

ing all persons, under pain of death, to comply with this obligation." Grace and Laurentia smiled. "Then he will have put to death many thousands of his subjects," said the former.
"The rivers of Japan will flow with blood," exclaimed the latter.
"The gates of heaven will open wide to

receive a noble band of martyrs," cried

"Ladies," said a plain, quiet little woman, who seldom opened her lips, but was a great deal in the church, and instructed poor converts, "I have a favor to ask you. Will you promise to grant it?"

"I think we may safely do so, good Catherine," said Agatha with a smile.
"But tell us—what is it?"

"If, when the edict is published and the crosses are erected, you should see me

crosses are erected, you should see me turn pale and look frightened, will you place and look frightened, will you please gag my mouth and drag me to the place of execution? And, whatever I may say or do at the time, be sure you do not let me go."

Having delivered herself of this speech Having delivered herself of this speech, the little woman sank back into her pre-vious silence, and though her friends laughed, they felt there was both wisdom and holiness in the poor little catechist's

Meanwhile another assembly was being Meanwhile another assembly was being held at the palace of Geneinfoin, the Governor of the city. Justo Ucondono, Simon Condera, Austin the High Admiral, and many other persons of rank, both Christian and heathen, had met together to consult upon the preparations they had made, and were still making, in obadience to the Kumbo-Sama's orders, in corder to record by an extraordinary discovery to the content of the conder to the conder t ence to the Kumbo-Sama's Orders, in order to second, by an extraordinary display of splendor, his wishes with regard to the reception of the Chinese Ambassadors. It especially behoved the Christian noblemen not to behind hand on these occasions, as they would easily have been accused of indifference to the pational glory: for, even when best national glory; for, even when best pleased with their services, the Sovereign always looked upon them with a jealous and suspicious eye. They felt that there was a point beyond which they could not command their submission; that they owed an allegiance to a Heavenly Master The Emperor had been sharp-sighted enough to discern that if in the recen struggle with the rebel princes, whom, when once in possession of the strong hold of Tagacuqui, he had easily reduced to obedience, Justo's conscience had been

hold of Lagacuqui, he had easnly reduced to obedience, Justo's conscience had been enlisted on the opposite side, he might as vainly have attempted to repulse the advancing tide, or to remove the mountains of Saxuma into the sea, as have compelled him to submit.

The Christian lords foresaw that a conflict would arise between them and the Imperial despot on the day when in the madness of his pride the Kumbo-Sama would call upon them to pay religious worship to his statue. Not one of these earnest and high-spirited men shrank from the trial; but they were determined not to give him an excuse for taxing them with indifference to the interest of their country; and though many of them were straitened in fortune from the losses they had endured during the last persecuthey had endured during the last persecu-tions, and the sacrifices they had made in order to rebuild their rained churches; though they were careless of display in worldly matters, and full of other thoughts and anxieties than the exhibition of military pomp, the vain festivities, the empty pageantry of theatrical representations pageantry of theatrical representations which was to dazzle the eyes of strangers and conceal the rankling evils of inward discord and heathen demoralization, they ook part in these deliberations and sacri iced their own tastes to what, under the circumstancee, appeared to them a duty. Guenifoin, the Governor or Viceroy of Meaco, was most anxious that the Chris the table to advantage on this occasion. He was not one himself, although he loved them well. He was one of those men who have a heart to feel the beauty of goodness, and a mind capable of discerning the truth, but the world was uppermost in his sympathies and affec-tions; it clung to him like Dejanira's robe. To tear off that magic garment in which he had been clothed from his youth up, would have been a torture he dared not would have been a third he are also as face; the shame of the Cross was more than he could endure. With something of the spirit of that lord who came to Harry Percy "when the fight was done," he felt that, "but for these vile GIBLETS he would himself have been a Christian."
Moderate Christianity he would have readily embraced — Christianity which would have bent before each adverse blast, and gracefully bowed down to idols when Governments or Emperors enjoined it—Christianity without love, without faith, without ardor, above all, without a faith, without ardor, above all, without a gleam of that enthusiasm which has always been the bugbear of men of this stamp; and no wonder! for in the long run it drives even their own Divinity, the world, before it.

Guenifoin had two sons, Paul and Con-

"moderate" Christians; and not "moderate" Christians; there were none such in Japan. Under the sword of perseution there are, alas! for the weakness

of man, there always will be, apostates, and may God have mercy upon them; but there is no "moderation" in believing what God has revealed; no "moderation" in believing the bening Historian and the second of the what God has revealed; no "moderation" in obeying His commandments; none of that miserable, nominal religion, which lays no hold on a man's soul. St. Francis Xavier did not cross the ocean, work miracles in the name of Christ, and do in ten years the work of a lifetime, for the sake of teaching his converts to love and to serve God with what the world calls

noderation.
The sons of Guenifoin were reckoned The sons of Guenifoin were reckoned amongst the most spirited and accomplished young men of the province of Ximo, From their childhood they had been accustomed to hear their father sneer at the idols and the native priest-hood of Japan, and speak with the highest praise of the Christian missionaries. They had often accompanied him to the College of the Fathers, and received from them instruction in various branches of College of the Fathers, and received from them instruction in various branches of learning. Both, when they grew up, became Christians, and, though the Governor of Meaco persisted in ignoring the fact, it was supposed that he did not look upon it altogether with an unfavorable eye. He wished very much to bring about a marriage between Paul, his eldest son, and the daughter of Justo Ucondono: and negotiations on the subject dono; and negotiations on the subject were at that time going on between the

There was to be, the next day, a sort of rehearsal at the palace of Fuximi, in the plain of Ozaca, of the ceremonies to be observed at the reception of the Ambassadors. All the principal personages of the Court and the officers of State were to accompany the Kumbo Sama on that occasion, and when they separated on the eve of that eventful day most of them felt a little curiosity at the thoughts of wit-nessing the effect of the colossal building the forests of pillars, the widespread field of gold fringed cloth, and the luxurious habitations which in the course of a very short time had turned a desert plain into a kind of city of more than ordinary splendor. Even in Justo Ucondono's breast there was, perhaps, a transien feeling of exultation at the thought of the grandeur and the magnificence which his native country would thus display in the eyes of foreigners. It was scarcely pos-sible for a Japanese not to despise the Chinese. The mean, timid, and arifucharacter of that people was singularly repulsive to the chivalrous inhabitants of a small kingdom, which gloried in its in dependence, and scorned the huge effem inate continental empire which was now suing for peace at their hands. There was much excitement that night

departure were making on all sides; in the palace of the nobles as well as in that of the Kumbo-Sama, a continual noise of footsteps, a hurrying to and fro, and a ceaseless hum of voices was going on. Tradesmen were carrying goods in every direction; wagons loaded with furniture and provisions, and some of them with flowers, so as to look like ambulating gardens, were passing every moment through the gates of the city on their way to Fuximi. The sun set in cloudless majesty that evening, and not a breath of wind stirred the pine forests round the town. The bright stars shone with their town. The bright stars shone with their steady, placid light on that restless, ex-cited, shifting mass of human life that was thronging the streets and dispersing it-self on the plain in anticipation of the glories and the pleasures of the morrow. In the Dairi's palace there was the stolid repose of sensual apathy; of abstraction from human cares enforced and passively submitted to, whilst in the churches of submitted to: whilst in the churches of the Jesuits' College and the Franciscan convent the Blessed Sacrament was at that moment exposed, and large numbers

in the streets of Meaco. Preparations for

that moment exposed, and large numbers of Christians waiting for Benediction. There, too, there was silence-silent prayer, silent hopes, silent fears,—a silence deeper than in the pine forests; holier than in the starry heavens.

But as the Christians emerged from their churches that night, as the workmen prolonged their labors in the palaces and the shops, as the travellers were on their way from Meaco to Fuximi, and darkness had fallen over the busy scene, an extraordinary sight met their eyes as an extraordinary sight met their eyes as they raised them to the transport aspect A blazing meteor of most fearful aspect seemed to cover with its lurid rays the whole of the firmament. It pointed from whole of the himanical representation west to north. There was something so awful in its appearance that not one of those who beheld it would recall, without shuddering, its ghastly color and form; none had ever been seen resembling it There it stretched across the dark blue expanse, obscuring the stars and threatning the earth. The stoutest heart in Meaco quailed at the sight, and the Chinese portion of the population increased the alarm by raising a dismal cry in the

streets of the city.
"Vaza! Vaza!" they shouted in mysterious tones; "an evil omen! an evil omen!

CHAPTER V.

THE EVE OF THE FESTIVAL. Even as the sun had set in cloudless majesty on the preceding evening, so on the morning of the 30th of August it rose in matchiess splendor, and never did its rays illuminate a grander or a brighter scene than Fuximi displayed that day. The Kumbo-Sama was to receive the scene than Fuximi alsplayed that usy. The Kumbo-Sama was to receive the troops he had assembled, and inspect the buildings he had raised around the wonderful fort, or palace (for the terms are synonymous in Japan), which formed his summer residence. He had built it for the express purpose of immortalizing his name. In order to improve its situation he had layelled have mountains to the he had levelled huge mountains to the ground, and elevated others at the price of incredible labor. The quaintness of Japanese taste had dealt, in this instance, with mountains, and forests, and rivers, as it was wont to do with the peculiarities of its diminutive gardens—and lately in every direction he had added to the splendor of this Eastern Versailles. One tower amongst many others the Emperor had built for his own use in the centre of the plain, a gigantic pyramid of eight stories high, with spacious galleries, and luxurious apartments richly farnished, and gilt over with incredible magnitic-ence. It was from the highest storey of this edifice that the Ambassadors were contemplate the vast army encamped in the surrounding plain, and watch its evo-lutions. Even now, battalion after battal-ion of well-mounted troops defiled before the gazers from those gilded mansions and lofty towers, till the valley seemed alive with armed men, glittering in the splendor of their gorgeous accoutrements.

could have dreamed of forcing that barrier. In the distance, on a hill, visible from every part of the plain, but not far from Meaco, rose the famous temple of Amida, the sanctuary of the mighty dol Daybut, its white walls glittering in the sunshine, its twelve hundred minor idols each proudly raised on a separate pedestal. Throughout the day, often and often, did Tayco Sama's eyes turn towards that temple, but not to offer homage to the divinities it contained; no, at those moments he was saying in his heart, like the fool David speaks of, "There is no God." He scorned the gross idolatries of the bonzes, he hated and deepised their hypocritical pretences; he worshipped strength, critical pretences; he worshipped strength, he worshipped intellect, he worshipped himself; and this was the moment when that inward worship, which had long been carried on in his secret heart, was to be inaugurated in the face of day. I was not to rank with the idols of th wes not to rank with the idols of the bonzes that he cared; it was not to force Christians to adhere to the Japanese superstitions that he was about to set up a new image on their altars. No; he did what Voltaire would have wished to do, what every sceptic would fain accomplish—to drag down God to his own level by usurping His place—to enter the list with Him, and by defying His power to disprove His existence. And all proceeded according to his desire that day—each building he had raised was perfect in its kind—each battalion of his troops passed before him in glorious array. The whole of that brilliant scene was magical in its effect—the scarlet draperies and the shrill tones of the warlike instruments gave a tones of the warlike instruments gave a triumphal character to the whole proceedings. A banquet was spread out on a field of golden cloth, and the nobles of the land waited on the Kumbo-Sama. His little son, the heir to all that more than regal splendor, stood by his side. The Empress and her attendants were seated in a gallery that overlooked the gorgeous scene. Everything was fair to the sight in that hour of luxurious enchantment. There was nothing to mar the beauty of that festive hall—no writing on the wall to startle the serenity of pride, the deep wild joy of successful ambition. The repast was terminated; the Emperor from his couch of state, and smiled complacently on his obsequious courtiers, as a huge chariot appeared in the distance, a huge charity emagnificently capardriven by twelve magnificently capar-isoned white horses, escorted by a de-tachment of cavalry, and heralded by a procession of bonzes. He affected to gaze with curiosity on the approach of the triumphal car. The Empress advanced to the edge of the balcony, and inquired of her attendants what was the meaning

of that procession.

"It is the statue of the Kumbo-Sama on its way to the Temple of Amida," was the answer. "His gracious Majesty is to judge this day if it is worthy of the hom age it is henceforward to receive as the

mage of our divine Sovereign."
Laurentia, who was standing amongst
the attendants, become very pale. She
likewise leant over the balcony, at the opposite side from the Empress, in an at-titude which betokened intense anxiety.

titude which betokened intense anxiety. When the chariot stopped opposite to the place where the Emperor was standing, the bonzes intoned a slow kind of chant; the purple covering was removed, and the statue displayed. The eyes of the Kumbo-Sama fixed themselves upon it. A smile, that almost resembled a it. A smile, that almost resembled a sneer, passed over his countenance. It was not under the form of that vain idol that he worshipped himself. What he worhe worshipped himself. What he worshipped was that powerful will he felt within him, and which was about to contain him. strain millions of men to prostrate them selves before his image.

There was no edict published yet. No formal order had been given, but his heathen courtiers fell with their faces on heathen courtiers fell with their laces, on the ground, and the bystanders followed their example, whilst exclamations rent the air, and a flourish of wind instru-ments resounded on every side. The Christians stood up silently, re-spectfully, with their eyes bent on the ground. They stirred not a muscle. They breathed not a word. They held their resce

Dark grew the brow of the Kumbo-Sama, and rigid the expression of his mouth. He raised his arm and pointed to the Temple of Amida, "To-morrow," he cried, "at the shrine of the mighty Daybut we pay our homage: to-morrow we kneel at the feet of of our twelve hunhundred predecessors; to morrow we take our place amongst them."

Lower the was sitting in gloomy silence in the solitary hut—a moody melanchely possessing him. None could summon courage to approach the monarch at bay: not wanquished by an enemy, but maddened by his own pride. "It is a fearful thing to enter the lists with the true God." Many a reckless man felt this in his heart as he thought of that strange that that strange are stranged."

we kneel at the feet of of our twelve hunhundred predecessors; to-morrow we take
our place amongst them." Loud acclamations arose. "To-morrow—"
What checked the words on the lips of
of the great Emperor? What has startled
the prostrate heathens? What strange
and horrible sound, like the howling of a
fierce wind in the bowels of the earth, has
pierced their ears? The sky has become
suddenly overcast, a heavy shower of
blood-red sand blinds the eyes of the
monarch, and causes him to hide his face
with the hand a moment ago so proudly with the hand a moment ago so proudly

fted.

Take the statue to the Temple," he tilv cried, and withdrew into the hastily cried, and withdrew into the tower, where the women stood in fear and trembling, listening to those dreadful sounds and watching that strange shower of blistering sand.

The monarch has ascended to the high-The monarch has ascended to the high-est storey of his gilded tower. He has summoned his officers of state around him. He has given his orders for the morrow. He has sketched out the cere-monial to be observed in the inaugura-tion of his statue. He has read the edict which is to be published in all the towns of his densitions. He glarge on the High which is to be published in all the towns of his dominions. He glares on the High Admiral and on Justo Ucondono. He is tired of tolerating the Christians. The Fathers have presumed on his patience. The emissaries of the Spaniards, the brown-robed priests, have defied him openly. Let that one true God they are always canting about save them if He can. He would not trust to Him any more than to the divine Cosca or to the can. He would not trust to Him any more than to the divine Cosca or to the mighty Daybut, if he had not his fortress to rely upon. "Show me a God," he cried," that can baffle my will, and I will

believe in Him."

He went towards the gallery. The sky was once more clear; there was not a cloud to be seen; the sand had ceased to fall, but that strange unnatural sound was still going on. He dismissed his officers and counsellors. They withdrew to the lodgings assigned to them in the neighboring palaces. The Empress to the one she occupied opposite the Kumbo-Sama's own residence—that gilded overtowering

Babel of matchless grandeur.

The monarch lies down on his splendid couch. He cannot sleep at first, but grad-ually he falls into an uneasy slumber He dreams that he has driven the God of the Christians from His home in the skies. He struggles to retain his hold of the golden throne he has won, but it falters under him; it escapes him; it rocks,

he i?falling with it. He hears a piercing cry, "@ Father!" it is his son's voice. He is awake now. Why does everything reel round him? "O Father!" that cry again. He springs to his feet. The tower is rocking, it is swinging to and fro like a drunken man. The noise in his ears is horrible, it sounds like the cries of dying men. He rushes out of his room he calls upon his attendants, and it seems to him that shouts of derisive laughter answer him. He snatches up his son whom he meets at the door. He descends the winding galieries amidst rattling

answer him. He snatches up his son whom he meets at the door. He descends the winding galieries amidst rattling stones and falling beams. Now, now the earth quakes again, and the last storey he has reached gives way. He falls on the ground, with a mass of ruins heaped over his head. There he lies, the mighty Emperor, the man who has defied God, alone with his child in his arms; alone during the long hours of darkness. When the dawn comes he struggles with the heavy load which weighs him down, and emerges at last from that living tomb emerges at last from that living tomb which had well-nigh enclosed him for ever. Once more he stands upon his feet, with the sky above him, its pale stars with the sky above him, its pale stars disappearing one by one in the gray dawn of morning. What meets his eyes? One vast universal scene of devastation—yawning crevices, shapeless masses of stone, heaps of shattered columns; torn and soiled fragments of golden cloth and purple drapery banging as in mockery. purple drapery hanging, as in mockery, on the distigured and prostrate ruins; men with pale and haggard faces wanmen with pale and naggard races wandering about carrying dead bodies, or searching for the corpses still buried beneath the remains of those costly buildings now levelled to the ground. It was a horrible sight, and ghastly were the faces both of the living and the dead.

and the dead.

The Emperor shuddered, and stood for a moment as if fascinated by that spectacle of utter desolation. Pride was making wild havoc in his brain. Never had that master passion received a more sudden and violent overthrow. He had defied his Maker. He remembered it well, as he stood there on the same spot where as he stood there on the same spot where the day before he had so daringly blas-phemed, and the challenge had been acpnemed, and the challenge Ind been accepted. He felt himself conquered: words similar to those of the Apostate Julian burst from his lips, and he fled from that place with a wild and bitter cry. With his incontent in his arms, the infant son in his arms, like a man pursued by assassins, he fied. The earth was yawn-ing under his feet. Every moment dreadful crevices were opening in the solid earth, which seemed endued with life, so fearful were its throes, so loud its subter-ranean echoes. He rushed towards the hills, and passed in that frantic flight by

the Temple of Amida. The wreck there

was complete: there was scarcely one stone left on another of that far-famed stone left on another of that lariament building—the pride of the Nimo and the glory of Japan. The idol Daybut, and twelve hundred images, and the statue of the reigning monarch, were all lying on the ground in broken, disfigured, and abject prostration. Several hundred of the bonzes had perished that night. Some few left slive were rending the air with few left alive were rending the air with cries; but the Imperial fugitive tarried not on his way. The sight of man was torture to him. He could not brook the glance of a human eye. The very beasts of the field as they looked upon him seemed to insult his misery. He field from the ruined temple as he had field

from Fuximi. The groans of the dying seemed to pursue him as he resumed that desperate and hopeless flight. He thought he heard those words which had re-echoed in the streets of Meaco on the eve of his departure: "Vaza! vaza! an evil omen!" The howling wind, as he neared the mountain tops, seemed to shout them in his ears. Pant-ing, exhausted with anguish and fatigue, his strength failed him as he reached the highest ridge of Saxuma. He built him self there a hut of rushes and reeds, and hid himself a long time from the sight of his fellow-men. His flight had been his fellow-men. His flight had been traced, and those of his officers who had escaped the horrible disasters of the earth-

ventured into the presence of the Kumbo Sama. He looked at them in a bewil dered, helpless manner: then he said to the latter, "Your God had reason to be the latter, "Your God had reason to be offended with me. I shall manage better

another time. Guenifoin thought from these words he might become a Christian—then he him-self would also have been one—but Justo saw nothing in the scowling eye, the lowering brow, the suspicious glance of the Japanese Pharaoh to awaken that

hope.
Day after day passed by. Weeks and months elapsed; and still the Emperor dwelt on that mountain top, and obstinately refused to return to his duties or his ately refused to return to his duties or his pleasures. It almost seemed as if the grace of conversion had been offered to him then. God had done His part. From the bowels of the earth, as once from the opening sky, a voice had said, "Why persecutest thou Me?" That voice smote the proud man to the ground, but he heeded it not. He lay there awhile in mute helplessness, and then, after a time he rose up, not to say like St. Paul, "What will Thou have me to do?" but to lift up his arm once more against God and His Christ, and alas! for him, never in this world again to feel the chastening haud of that God.

The earthquake had done its work over

the whole face of the Ximo. At Meaco at Ozaca, at Saccai, as well as at Fuximi the devastation had been fearful, the loss of life grievous, but marvellously had the Christians been spared. Not one of their churches was destroyed; and it was remarked that the houses where the Hol Sacrifice had been habitually offered, lik those of the Israelites in the land of Egypt, seemed to have been marked by the precious blood and saved from destruction. The house which the Empress inhabited at Fuximi on the night of the 30th of August, although it had been greatly shattered, and part of it levelled to the ground, had not been altogether annihilated, and but few lives were lost within its precincts.

TO BE CONTINUED.

Parents Must Have Rest.
A President of one of our Colleges says.
We spent many sleepless nights in conse
quence of our children suffering from colds,
but this never occurs now: We use Scott's
Emulsion and it quickly relieves pulmonary
ironbles."

LEAGUE OF THE SACRED HEART.

INTENTION FOR GENERAL 1899.

The Spread of the Apostleship of

Named by the Cardinal Protector and Blessed by the Pope for all Associ-

Canadian Messenger of the Sacred Heart, Were one asked to point out what is the most disheartening and dangerous symptom among Catholics of the present day all over the world, one would not be far wrong in saying that it is the neglect of prayer. Indifferent Cathotics do not pray at all, "good" Catholics pray as little and as carelessly as possible, pious Catholics shorten and ease up their devotions on the principle of following the line of least resistance. To be sure, there still are some really saintly people among us, and these are saintly just because they nake much of prayer and meditation. But the fact remains that there is all over the world, even among God's chosen people, a lamentable neglect of honest, humble, fervent, persevering

prayer.

To take only one every day instance, how many people are there who never fail to spend at least a quarter of an hour after each Communion in prayer or thanksgiving? How easily, on the slightest excuse, do monthly communicants leave the church immediately after the Mass at which they have re-ceived the Body of Christ, laugh and chat on the way home, and never pay a visit to the Blessed Sacrament on that day of Eucharistic blessing! Formerhalf an hour's thanksgiving was considered the minimum for pious persons; now five minutes or less is con-

sidered sufficient. At the time of the great Oxford conversions, fifty years ago, many lay converts were so enamored with the Church's prayers that, men and women of the world though they were, having to mingle in the gaveties of high soci ety, they recited the breviary every day, which means at least an hour of vocal prayer, besides hearing Mass and saying many other prayers. Such practices were common among Catholics of the last century and the beginning of this. Nowadays, if a Catholic ayman makes a meditation of fifteen minutes each day or a short spiritual reading, ten to one, he is an ex seminarian or a future priest or religious. We refer especially to English speak Catholics, more particularly in this western hemisphere. In other countries Catholics may have a less militant faith, they may talk less loudly about it, but they keep it much more alive by solid practical piety.

The fact is the atmosphere around us is unfavorable to the spirit of humble dependence which prayer supposes. We hear so much of self-respect, self government, self reliance, self-repression, that we end by be coming, even in matters supernatural, subjectively self-sufficient. Unfortunately it is only subjectively; we are self-sufficing only in imagination; objectively, that is, in reality we are and ever shall be incapable, by our own unaided natural powers, of harboring even a thought that maketh for salvation. If we could transfer to the operations of the soul the laws of matter, those natural secrets the marvels of which we are unravelling more and more every day, our feeling of selfsufficiency would be perfectly reasonable. There is no doubt that science has traced to purely natural causes certain manifestations which were formerly considered, to say the least, preter-natural. The blunder well, commit is the drawing of an illegitimate inference. Because certain extraordin-ary phenomena on fuller knowledge out to be natural, it does not follow that there are no supernatural phenomena; what does follow is that we should be more careful before pro-nouncing a judgment in future. Be-cause, with the help of nature, we can do many more wonderful things than our grandfathers could, it does not follow that we have acquired a natural right to supernatural results. Between the natural and the supernatural there is still, as there always has been, and ever will be, a great gulf fixed. That gulf can be bridged by grace alone. "By grace you are saved through faith, and that not of yourselves; for it is the gift of God." Even our thoughts not turn efficaciously heavenward without divine assistance: "Not that we are sufficient to think anything of ourselves as of ourselves; but our suffic-iency is from God." As to speech "No man can say, the Lord Jesus, but by the Holy Ghost." And as to deeds, "It is God who worketh in you

ing to His good will." Now, apart from the sacraments, the way to obtain this most necessary actual grace is to pray for it. of you want wisdom," i. e., supernatural discernment or grace, ask of God." "All things whatsoever you shall ask in prayer, lieving, you shall receive. and strain as we may in natural efforts, we can never by those efforts obtain supernatural grace. That comes only We who are below canfrom above. not reach up to it and take it by force Hence the absolute, the inevitable, the elementary necessity of prayer.

both to will and to accomplish accord-

St. Augustine and St. Jerome, arguing against Pelagianism, hold that prayer is as necessary for salvation as is the Divine assistance; but it is undoubted Catholic doctrine that this Divine assistance is necessary for salvation; therefore prayer is equally necessary. Suarez supports this teaching of the Holy Fathers and St.

Thomas Aquinas by the argument: "Whenever veniently be done, God secondary causes, and, w portion, wills that we she ate in acts of virtue. Sin we can, at least by praye towards our salvation, a been prevented (i. e. h hand) by grace, He has quire of us this co-opers willed it to be, as it we sary influence of the sec

JUNE 10, 1899.

in order to such an effect. The Scripture texts ju familiar, but the pity into realize them. Did their full significance, be men and women of laity would vie with t leading a life of habi That such is far from be that fidelity to prayer with, that even souls spec by God are wofully remi portant duty, this is on alarming signs of the tim and parcel of the listles difference with which century is cursed. Against this listlessne of prayer there can be

action than that which th of Prayer provides. against the soul killing indifference to the super rounds us with an atmotinual, ubiquitous pray us from our apathy it po failing stimulus of pray Indifferent as we may selves as long as the ev lives does not force us an agony of dread, us; we perish," w multitudes all over the in anguish for the help Lonely and sing may be because our imm ment is prayerless, we look round on the serric Apostles of Prayer t rld that we are the mishing line of a mig begin to realize that or mankind was a superfic there does seem to be a versal neglect of pray the other hand, a silen but multitudinous and i of praying souls.

No doubt there may h number of Catholics wh dicted to prayer, althreason or other, conne local circumstances of tion, they do not belo League. But their borne in upon us as rousing fact, such as statistics of the Apostle

In October, 1898, a authorized report of th aging Office at Toulou 56,592 centres of the which were enrolled m million members, At Associates in each cer Local Director, who i munity. Above the is the diocesan director the Bishop or Archbisho Thediocesan directors relation with the Gene in Toulouse, France, wi Auguste Drive, S. J. Moderator - General, General Moderator, w to the recently revised Association, the Gene

To facilitate the wo san Directors, the M employs the various e Sacred Heart, who, be with his approval this the Apostleship of hand diplomas of ag they transmit to the I or to the applicants These editors are cha various publications material promptly an

The thirty-one edi

senger, which all rec

General Intention, Sovereign Pontiff, fro

be thus classified : published at Scutar

one published at Inn other at Cincinnati; at Wimbledon, Surr York City, one in Dublin, one in Melb Bombay : one Bohen Moravia; one Breto the Breton language France ; one Catalo Barcelona : one Chir Zi Ka-Wei, near Croatian, published Spanish, one in Bill Puebla, Mexico, one Bogota, New Grenad Venezuela : one Fle Oostacker, near Gl published at Maestri French, the great a ger du Cœur de J. Toulouse, and the M du Sacre-Cœur de here in the same offi Messenger, this be stance where two Me ent languages ap city; one Hungar Kalocsa; two Italian other in Naples; on lished at Verapoly, published at Cracow one in Lisbon, one Slavenic, published ern Hungary ; one

at Trichinopoly, So These Messenger spirit and appearin ferent languages, million Associates UNE,

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veniently be done, Gcd acts through secondary causes, and, with due pro-portion, wills that we should co oper-ate in acts of virtue. Since, therefore, we can, at least by prayer, co-operate towards our salvation, after we have been prevented (i. e. helped beforehand) by grace, He has a right to require of us this co-operation, and He willed it to be, as it were, the necessary integers of the secondary constitutions. in order to such an effect."

The Scripture texts just quoted are familiar, but the pity is that we do not realize them. Did we but feel not realize them. Did we but feel their full significance, we should all be men and women of prayer, the laity would vie with the clergy in leading a life of habitual prayer. That such is far from being the case, that fidelity to prayer is seldom met with, that even souls specially favoured by Gcd are wofully remiss in this im-portant duty, this is one of the most alarming signs of the times. It is part and parcel of the listlessness and indifference with which our expiring century is cursed.

Against this listlessness on the score of prayer there can be no better re-action than that which the Apostleship of Prayer provides. To protect us against the soul killing atmosphere of indifference to the supernatural it surrounds us with an atmosphere of con-tinual, ubiquitous prayer. To rouse us from our apathy it points to the unfailing stimulus of prayer for others. Indifferent as we may be about our-selves as long as the even tenor of our lives does not force us to call out in an agony of dread, "Lord save us; we perish," we are sure to be moved by the distress of multitudes all over the world waiting in anguish for the help of our interces Lonely and singular though we may be because our immediate en viron ment is prayerless, we feel, when we look round on the serried ranks of the Apostles of Prayer throughout the rld that we are the advanced skirmishing line of a mighty host. begin to realize that our first view of mankind was a superficial one, that, if there does seem to be a well nigh universal neglect of prayer, there is on the other hand, a silent, unobtrusive, but multitudinous and irresistible army of praying souls.

No doubt there may be quite a large number of Catholics who are really addicted to prayer, although, for some reason or other, connected with their local circumstances of spiritual direction, they do not belong to our holy League. But their existence is not borne in upon us as a stimulating, rousing fact, such as we find in the statistics of the Apostleship of Prayer.

In October, 1898, according to the authorized report of the General Managing Office at Toulouse, there were 56,592 centres of the Apostleship, in which were enrolled more than twenty million members, At the head of the Associates in each centre is placed a Local Director, who is generally the parish priest or the chaplain of a community. Above the local directors is the diocesan director, appointed by the Bishop or Archbishop of each dicese The diocesan directors are in immediate relation with the General Management in Toulouse, France, where Rev. Father Auguste Drive, S. J., is the Deputy Moderator - General, representing the General Moderator, who is, according to the recently revised statutes of the Association, the General of the Society

san Directors, the Moderator-General employs the various editors of the different editions of the Messenger of the Sacred Heart, who, besides publishing that heathen world which the mission-that heathen world which trader have To facilitate the work of the Diocewith his approval this official organ of the Apostleship of Prayer, keep on hand diplomas of aggregation which they transmit to the Diocesan Directors or to the applicants for aggregation.
These editors are charged with providing all the Local Directors with the various publications and other League material promptly and cheaply.

The thirty-one editions of the Mes-

senger, which all receive the monthly General Intention, approved by the Sovereign Pontiff, from Toulouse, may be thus classified: — One Albanian, published at Scutari; two German one published at Innbruck, Tyrol, the other at Cincinnati; six English, one at Wimbledon, Surrey, one in New York City, one in Montreal, one in York City, one in Mentreal, one in bublin, one in Melbourne and one in tion of all men, for the propagation of Bublin, one Bahamian, published in the faith in the heathen world, for the Bombay; one Bohemian, published in Moravia; one Breton, published in the Breton language at Ploudalmézeau, God through the intercession of the France; one Catalonian, published an Barcelona; one Chinese, published at Let us bravely face the problem. Of Catholics, who ought to be Croatian, published in Bosnia; four Spanish, one in Bilbao, Spain, one in Spanish, one in Bilbao, Spain, one in Puebla, Mexico, one in Santa Fe de Bogota, New Grenada, one in Caracas, Venezuela: one Flemish, published at Oostacker, near Ghent; one Dutch, published at Maestricht, Holland; two French, the great and original Messager du Cœur de Jesus, published at Toulouse, and the Messager Canadien du Sacre-Cœur de Jesus, published here in the same office as our Canadian Messenger, this being the only instance where two Messengers in different languages appear in the same city; one Hungarian, published in Kalocsa; two Italian, one in Rome, the other in Naples; one Malayalam, published at Verapoly, India; one Polish, published at Cracow; two Portuguese,

at Trichinopoly, Southern India.

These Messengers, imbued with one
These Messengers, inneteen dif
To those matter of fact people who ferent languages, keep the twenty look upon this project as a wild dream million Associates informed every we would say: Every time you say the month of all that interests our world— Lord's Prayer and repeat those words

publication exercises over so vast and varied a multitude, "of one heart and one mind," so practical and salutary an influence. Is this not a carrying out into daily life of the wish St. Paul expressed in his first epistle to Timothy, "I desire first of all that supplications, prayers, intercessions and thanksgivings be made for all men; for this is good and acceptable in the sight of God our Saviour, Who will sary influence of the secondary cause have all men to be saved, and to come to the knowledge of the truth?"
The connection in which these words occur is remarkably germane to our present purpose. In the preceding chapter St. Paul discourages a genera In the preceding tendency on the part of everybody to preach; he condemns some who, "going astray, are turned aside unto vain babbling, desiring to be teachers of the law, understanding neither the things they say nor whereof they affirm." It is clear that he distinctly does not wish all men to take upon themselves the responsible and difficult office of preaching. On the other hand in the second chapter he just as distinctly wills that all persons, men and women, ''pray in every place." The reason of the differ-ence is plain. Not everybody is called place. or fit to preach, whereas everbody can and ought to pray.

This applies even to preachers. They ought to pray even more than preach; else their preaching will not be fruitful. They must wrestle with God by prayer and through His mercy prevail over Him, so that it may be said to them as the angel said to Jacob: "If thou hast been strong against God, how much more shalt thou prevail against men?

"More things are wrought by prayer Than this world dreams of,"

ves even more than the world of pious Catholics dreams of. Often, when we fondly imagine we are doing good to the sinner by speaking to him in the form of exhortation or reproof, we are really only irritating him, and we should succeed much better by pray-ing for him. For, once more, the conversion of souls is a supernatural work, and supernatural tools must be the best for that work. The Saints wrought wonders by their simplest, plainest words, not because there was any special potency in the form or the accent of their speech, but because by prayer they were united to God and carried His resistless power into every-thing they said or did. And the reason why holiness thus breeds holiness is very aptly illustrated by St. Ignatius Loyola in a letter to the scholastics of the College of Coimbra: Generally speaking, God acts in the economy of grace pretty much as He acts in the natural order. Just as, for communicating natural life, an immediate agent is needed which pos-

sesses that special kind of life that is to be transmitted, so, in the order of grace, God in His wisdom has willed that those whom He uses as instru ments for transmitting to others humil ity, patience and charity, should first themselves be humble, patience and charitable." Now, whenever we pray, we approach the Source of all Holiness, and thus become more capable of spreading the kingdom of God If in the days of the great Apostle of

"desire first of all that intercessions be made for all men," how much more urgent is that same need in our own The field has grown with the time! ages. There is no longer merely the Roman Empire with some outlying ary, the explorer and the trader have opened up to the Gospel, a teeming motley multitude of at least a thousand million souls. Nor are there now only one or two million Catholics to encourage and hearten against the persecutions of the Roman proconsuls; we have to maintain in the straight and narrow path of truth two hundred and fifty millions of Catholics, threatened on all sides by an insidious atmos-

phere of indifference and Godlessness Timely, then, most timely is the Apostleship of Prayer. It sets before the Christians of this nineteenth century the same great ideal which St. Paul set before the Christians of the apostolic age. It marshals them into militant ranks of prayer for the salva-

are necessarily excluded by infancy, mental or physical weakness and de-crepitude, from active participation in the Apostleship of Prayer. This leaves about one-hundred and sixty millions that might be en-rolled in our holy League. Thus, our first duty should be to multiply our members by eight.

could enroll seven
great advance of would be ensured.
form about one-sixth of the entire population of the globe, if they were all fervent, the conversion of the remaining of the five-sixths would be far from impossible. As it is at present, what most retards the conversion of nonone in Lisbon, one in Itu, Brazil: one Slavonic, published at Tyrnan, Western Hungary; one Tamil, published at Trickingary and Trickingary.

vou indulge in a dream as wild as wa that of the faithful Hebrews of the Old Testament, when they prayed for the advent of the Redeemer. Never did that dream seem wilder than when Christ Jesus hung between two thieves on Mount Calvary, and yet fifty years later the Gospel had penetrated to the ends of the earth. The signs of the times are much more hopeful now than then. True, there is much indifference, much practical atheism; but there is also much real earnestness, much dispelling of prejudice, much

turning to God with deepest yearning.
Pessimism never was right. "As sight goes for nothing in the world of faith, in nothing does it go for less than in the seeming evil of the world. Everywhere evil is undermined by good. It is only that good is under most; and this is one of the supernatural conditions of God's presence. much evil as we see, so much good or more, we do know assuredly lies under it, which, if not equal to the evil in extent, is far greater in weight, and power, and worth, and substance. Evil makes more show, and thus has a look of victory; while good is daily outwitting evil by simulating defeat. We must never think of the Church without allowing largely for the extent of obscure piety, the sphere of hidden souls. We can form no intellectual judgment of the abundance of grace, of the number of the saved, or of the inward beauty of individual souls. which judgment even intellectually is worth anything, unless we form our estimate in the light of prayer. Charity is the truest truth, and the

udgments of charity are large. . . . . Faith has a sort of vision of its own but there is no light in which it can distinguish objects, except the light of prayer.

Why should not Zachariah's prophetic vision begin to be realized soon? "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirt of grace and of prayers; and they shall look upon Me, Whom they have pierced, and they shall mourn for Him as one mourneth for an only son, and they shall grieve over Him as the manner is to grieve for the death of the first born...... In that day there shall be a fountain

open to the house of David, and to the inhabitants of Jerusalem for the washing of the sinner."

This turning of the spiritual Jerusa-lem, i. e., the elect, to their crucified Redeemer, is fully in accord with St. Paul's continual references to the cross of Christ, the chief subject of his dis courses, the only thing he gloried in. This was his way of arousing the dor-mant fervor of the faithful. This is also the chosen method of our Apostle ship. It points to the wounded Heart of Jesus, whence flowed the Precious Blood that is the ransom of our souls. We must unite our humble prayers to the Godlike intercessions of that ador able Heart. Thus, after nineteen cen-turies the Apostleship of Prayer re peats the teaching of the great Apostle, and echoes the doctrine of Jesus Christ The Apostleship, borrowing the ideas and almost the very words of St. Paul, exhorts the Associates to offer to God, in union with the Sacred Heart, for the salvation of all men, all their prayers, their actions, and their sufferings. It the Gentiles the need of prayer for others was so pressing as to make him also advises them to have recourse to the Queen, the patroness, the pattern of the apostles, the Blessed Virgin Mary; and, finally, to make frequent

Communions of reparation. Let us, therefore, reflect, from all that has been here written, upon the ing enlightens the mind like the doing of a great deed. Finally, let it be our chief concern to spread the Apostleship more and more, especially by continual and trustful prayer. So—more truly than ever Tennyson dreamed—will "the whole round earth" be "bound by gold chains about the feet of God."

Lawis Drummond S. I. Lewis Drummond, S. J

DAILY PRAYER DURING THIS MONTH. Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in reparation of my offences and for all the intentions for which Thou continually immolateth Thyself on the altar.

I offer them, in particular, in order that the Apostleship of Prayer may contribute more and more to the glory of God, the love of the Sacred Heart and the salvation of souls.

Apostolic Resolution: To understand

well, to practice faithfully, to propagate actively the Apostleship of Prayer.

The only way to keep family life pure and sweet is to let the light of common sense and real religious unselfishness into it : to encourage the children to have every one his or her own friends and plans, while bringing up all in such a sense of mutual affection and justice that the friends of one will be welcome to all, and the inter ests of one will appeal to the best help of all. — Katherine E. Conway.

The Spring Months

Are most likely to find your blood impure and lacking the red corpuscles which enable it to carry nourishment to the nerves and other organs. Therefore you feel weak, tired and listless and are troubled with spring humors. Relief is given by Hood's Sarsaparilla which purifies, enriches and vitalizes the blood.

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Haven'r you subscribed yet to "Our Boys' and Girls' Own" the new illustrated Catholic monthly! If you still hesitate to send 75 cents in postage stamps to Benziger Brothers, 36 Barclay St., New York, for a year's subscription, at least send them your name and address, that they may mail you a free sample copy.

In an issue of the Rosary Magazine Eliza Allen Starr presents this sketch of the conversion of Judge Arrington illustrating the marvellous workings

of divine grace: How absurd for a great jurist, like Judge Arrington, to write sentimental poems in honor, as he tells us, of the Blessed Virgin, when everybody knows he is not a Catholic?"

"But you must remember that his wife and children are Catholics.

"Oh, yes; we all remember the lively protest made by the Judge on their becoming Catholics. For the instant it seemed as if the Madame and her children were to have a separate establishment!

"But this was only for the moment. Every one knew there was not a more devoted husband and father than Judge Arrington.

"Which proved, conclusively, the honesty and the violence of his oppo-sition to the Catholic faith. He has never changed, apparently, except in a cessation of open opposition; all at once we see him writing chival-rous verses lauding the Blessed Virgin which might be very well for Spencer or even Chaucer, but certainly most or even chauter, but certainly must extraordinary for a notable jurist of this century, who is known not to be a Catholic, to publish over his own name;" and the paper containing the offending peem was tossed across the library table to the gentle faced lady opposite, by a member of the Chicago

At the time of which we are writing, two great pleaders stood forth in our courts; both giants as to mental and physical force; both warming up into an eloquence which always seemed to take a jury by surprise, because of an exceeding weight of gravity in the face of both, until they became radiant under their own enthusiastic treatment of their case. Both were men of chivalrous honor and generosity, with a certain poetical dash in their natural temperament which took away the prosaic dullness of legal details. Judge Arrington was from Virginia; Judge Beckwith from Verment; but there was a blaze of light in the eyes of each under the excitement of a defence, in-volving character, which told of deep wells of genuine human sympathy in the hearts of each, rather than of national sections or any accident of birth. They were rivals, as the world calls such evenly-matched legal gladiators; but there was no venom in their rivalry. Perhaps there were never rivalry. Perhaps there were never more brilliant scenes in our court room than when the two held a jury under the spell of their logic, their sympathy

and their eloquence.

But in the midst of these legal triumphs, Judge Arrington, the older of the two, fell sick. At first it was supposed to be only a temporary attack; but as weeks wore on it was evident that the strong man must yield.
All this time, what of his wife? There was no putting forward of theological solicitude. The children were in-structed to respect their father's convictions. When the failing strength took with it the desire for conversation, When the failing strength the Judge's apparently non-Catholic attitude was not commented upon even in the family; but nothing stopped the telling of beads, especially in the hands of his devoted wife. Night after night as she kept her

untiring watch by his side, his brief slumbers were counted not so much by the hands of her watch as by the de cades said. One night as she sat thus by his bedside, her right hand in his cheeks. How awful it seemed to her to watch thus the drifting of a noble soul to Judgment without reasonable preparation! for she knew that he had often responded to grace even by those chivalrous poems addressed to the Blessed Virgin; and she also knew, that in the depth of his heart he believed the Catholic Church to be the true Church. To know all this, yet receive no sign from those lips, while the eyes, so eloquent even in their silence, were closed as if in a dreamless slumber—so like death seemed his sleep-was to rouse every solicitude of which a true woman's heart is capable; when, slowly, the eyes opened, and he said: "Say your Rosary prayers aloud, my dear, that I may join in them."

For the moment her voice choked, but she controlled it, and without one word of comment recited decade after decade, one hand still in his. At last, as she paused, he said in perfectly quiet tones, as if she could not be sur prised: "I wish you to send for Father Conway to baptize me.

'When shall I send for him?" she asked. Now !" was the prompt reply.

For an hour the tears had dried on her cheeks, and now, as she stepped from the room to send a messenger to Father Conway, all her strength of mind and body, all her steadfast nerve had returned to her. The order was given to go to the parish house with all speed, and to bring Father Conway to Judge Arrington without delay.

It was near to 11 o'clock when the priest was called, but it was only a little past when he stood by the bedside of the great jurist, who told him, in straightforward words, what he wanted of him. A little after midnight the conditional baptism had been given, and before 1 o'clock, Extreme Unction, the Viaticum, the last Plenary Indulgence. Father Conway left his penitent with a soul as humble and his penitent with a soul as humble and gentle as a child's, while a calm too deep for words gave an exaltation to the lines which suffering had left on saiy cathartic to take with Hood's Sarsaparilia.

| Agencial banking business transacted. Loana made to farmers on easy terms. Cor. Richmond St. and Queen's Ave. (Directly opp. Custom House.)

were more apparent, but the intellect was on the alert. "Now that I have made my peace with God, let me set this house of mine in order for you, my dear. There is yet time."

He gave the names of the legal friends he wished to have summoned.

friends he wished to have summoned, and received them when they came with his characteristic courtesy, which was always gravely sincere. There was always gravely sincere. was no need of explanations, for the signs were not to be mistaken of a rapidly approaching end. When the last will and testament had been duly witnessed, signed and sealed, the judge said in his old, judicial way: "I hope, gentlemen, you have found me of sound mind and memory?"

"Sound and dear as a bell; never more so in your best days, Judge," said his special friend of the three, pressing the hand of the dying man, while his smile lighted the tears in his

eyes. "Then," said the Judge with solem nity, "I trust that the court of heaven will consider my declaration of faith as valid as you consider my last will and testament; for this morning I entered the Catholic Church."

Our barristers seldom allow their countenance to betray surprise, but these three, none of whom were Catholics, could hardly conceal theirs, making amends, however, by a reassurance of the pleasure they felt in seeing him thus in the full possession of himself, and even adding a congratulation which was forced from them in spite of prejudice, by the evident sincerity and even loftiness of his convictions. They knew it was no mere sentiment which had moved him to such a declaration.

Twenty four hours from the time Father Conway left Judge Arrington, he had breathed his last sigh in the blessed hope of a true son of Mary, Virgin and Mother. As his faithful wife passed from the chamber of death it was not with sobs and anguish, but with a certain exultation which made her feel the walls of her house too small and throwing up the window sash she leaned out into the cold winter night to see the clear heavens set thick with their beautiful constellations, and real ized that the soul of her beloved one had passed beyond the stars to the throne of Him whose judgments are, indeed, past finding out, but are still merciful. Then she remembered that this was the first morning of the New Year; and a great act of thanksgiving arose from her heart to the same throne before which her dear one had even then stood in judgment. It was so wonderful, and she kissed the rosary on which her prayers had been said so effectually, with a fervor she had never thought of before.

The funeral was to be attended at St. James', their parish church; Father Conway to celebrate the Mass, Father Roles to give the sermon. Before going to the church, however, the members of the Bar, with whom Judge Arrington was such a favorite, passed voluntarily in slow procession before his body as it lay in its coffin within his own house. But there was one who did not keep step with the procession, but stood — not one moment, merely, but many minutes — looking down on the grand figure and magnificently-chiseled face which death had rendered even more noble in

## "To Do Ill Costs More

Than to Do Well."

This "wise saw" might properly read, "It costs more to BE ill than to BE well." The source of all health is rich, strong blood. It is to the body what the mighty streams are to the earth. If the blood is pure, the body thrives; if the blood is weak or impoverished, then every pulse-beat carries weakness instead of strength.

Why make the cost of living more than it need be? Purify your blood and give your constitution a chance to do its level best. The only perfect blood purifier and vigor-maker in exist-ence is the world-famed Hood's Sarsa-parilla. It brings good, perfect health. It never disappoints. Erysipelas Sores-"After scarlet fever

Erysipcias Sores—"After scartic lever running sore was left on my nose. Took food's Sarsaparilla and it cured me. My rother was also relieved by it of crysipcias a his face." ELLA COURSER, Burden, N. B. Bowel Trouble—"My mother, Mrs. ohn Ried, suffered with bowel trouble or four years and tried different doctors, not obtained no relief until she began lake.

for four years and tried different doctors, but obtained no relief until she began taking Hood's Sarsaparilla. Three bottles of this medicine entirely cured her." Lizzie Reid, Tracy Station, N. B.

A Good Medicine — "We have taken Hood's Sarsaparilla in our family as a spring medicine and used Hood's Pills for billousness and found both medicines very effective. For impure blood we know Hood's Sarsaparilla is a good medicine." R. S. PELTON, publisher Bee, Atwood, Ont.

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Chelsea, near Ottawa, Que.

Dyspepsla—"For twelve years I was dyspeptie and broken in health, had terrible pains in my back and was unable to work. When I had taken three bottles of Hood's Sarsaparilla I recovered my health. I always recommend it." J. B. MANOR, 362 8th Street, Oswego, N. Y.

Hood's Sarsaparilla
Never Disappoints.



Thomas Aquinas by the following argument: "Whenever it can conpublication exercises over so vast and dom come on earth as it is in heaven," A KNIGHT OF OUR LADY - A his countenance. As the white dawn its solemnity, with eyes full of crept into his room, these little lines the profoundest veneration, taking in with his penetrating glance the brown habit of our Lady of Mount Carmel, with the I. H. S. on the breast and the rosary twined around the marble fin-gers-all testifying to the open confession made by his friend in life, though so close to the hour of death, to a faith which he himself never, indeed, embraced, but of which he never spoke but in language of sincere respect; and this tribute of veneration was from Judge Corydon Beckwith, who had stood shoulder to shoulder with the great jurist who, in the height of his fame, proclaimed himself a true knight of Our Lady-Judge Alfred Arrington.



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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.

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

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

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

London, Saturday, June 10, 1899.

A GOOD WORK.

Archbishop Bruchesi, of Montreal, has succeeded in putting an end to a gross desecration of the Lord's Day by calling the attention of the Mayor of Montreal to the practice of a horsemen's club to hold races on Sundays in Logan's Park, to the great annoyance of house-holders, and especially of church goers of the locality. There is a church in the neighborhood, the devotions in which were seriously interrupted by profanity and other dis agreeable noises from the racing ground, but the police have taken effectual means to stop the nuisance.

#### SUNDAY PAPERS.

The unanimous opposition on the part of the religious bodies in England to the Sunday papers has had the effect of causing their publication to be stopped, after being continued for a few weeks. It is stated that they were a losing speculation, as people generally who had strong religious feelings did not purchase them. In Canada no leading journal has attempted a Sunday issue, and it is to be hoped no attempt of the kind will be made. In the United States, however, Sunday papers are published in nearly all the large cities, and as they have a large circulation, it is to be supposed that they are found to produce a goodly return on the investment.

#### BAPTISTS AND THE SCHOOLS.

At the Baptist Convention held last week in Toronto a report on the work done by Baptists in Manitoba, British Columbia and the North-West was read and adopted. Among the resolutions thus adopted was one to establish a Baptist Academy, which was said to be one of the greatest needs of the West. Thus the necessity of teaching religion in the schools was practically affirmed. With a curious inconsistency, the speakers who moved the adoption of this report argued that the non sectarian schools in Canada will be a great factor in "assimilating" the new foreign settlers in the North-West with pulation of the Dominion in general, both religiously and politically, and that to effect this end should be the object of the Church. Dr. A. A. Cameron, of Ottawa, the mover, expressed his belief that "this work among the foreign settlers is a special opportunity granted by God to the people of Canada." If this is to be effected by non-sectarian (whereby we understand non-religious) education why should a Baptist Academy be requisite?

## THE RITUALISTIC WAR.

The Anglican Bishop of St. Alban's recently in the House of Lords indicated that he does not hold himself and the other Bishops of the Church responsible to Parliament for their management of ecclesiastical matters. Being asked by the Earl of Portsmouth whether he knew that a book of Romanizing tendency is being circulated in his diocese, he answered that he did know that the book is circulated by some of his clergy, but that he had no intention to state in Parliament what action he will take in regard to the matter. It has a fine dramatical effect to insinuate or to state openly that the Church is not controlled in doctrine or discipline by Parliament, but the force of the drama is not appreciated either by the English people or their representatives in Parliament, as is evident by the unanimous vote of the House of Commons to the effect that the present crisis in the Church, unless present trouble by the vigorous exercise of their authority. The press generally take the side of the Parliament in this discussion, and the London

merely a human institution, as it was created by the State, and it cannot claim to be also divine and superior to the State at the same time.

PROGRESS OF THE CHURCH IN SWEDEN.

King Oscar of Sweden recently paid visit to Loyola of Cantabria in Spain, the birthplace of St. Ignatius, the founder of the Jesuit Order. Though the King is the chief Bishop of the Lutheran Church in his dominions, he is a great admirer of the character of the illustrious Saint, and of the zeal and earnestness of the Jesuits, and he visited the various localities where the Saint was born, and where he lived for time during his early years, with great interest and piety. The Church is making a progress in

Sweden which is wonderful, especially

when it is considered that it is only during the last third of the present century that religious toleration was granted to Catholics, but now there is a strong movement in that country toward disestablishment of the Lutheran Church, which will undoubtedly soon result successfully, and when that comes, or perhaps sooner, there are expected to be great accessions to the ranks of the Catholic Church, as the nobles and university men have shown of late a strong leaning toward Catholicity, somewhat resembling that which is manifesting itself in England under the name of the High Church or Ritualistic movement. Catholic missions have been established in various towns and cities of Sweden, and Norway as well, all of which are making consider able progress, and the increase in the membership of the Church by individual conversions has been large. It will be remembered also that King Oscar was particularly warm in his professions of respect for the Holy Father at the time of his great jubilee, and recently the Prince of Sweden paid a visit to the Pope, on which occasion he expressed the highest admiration of the Holy Father's rule over the Catholic world, and of the Church's influence in preserving public moral-

#### RITUALISM IN ENGLAND.

ity.

Under the above title the Montreal Witness gives an account of an inter view had with the Rev. and Honorable C. B. Liscomb of Eton, Windsor, Engand, who is now on a pleasure trip to Winnipeg, via. the C. P. R. This gentleman, who occupies a distinguished position in the Church of England, discoursed freely on the subject of Ritualism.

He said he did not care to take a side in the dis cussion now raging, nevertheless he admitted that he is of the 'moderately High Party in the Church," and he thus expressed the condition of affairs:

thus expressed the condition of affairs:

"You see: there are many shades and parties in the Church at home, and we must be very careful about definitions. The question is tast becoming a political one, and that is just what I deprecate. The action of the Government (in recently adopting a resolution threatening legislative interferences under certain contingencies) will certainly not increase its popularity. I do not refuse to Parliament the right to interfere, but I think that a conference of the foremost men in the Church, with a strong lay representation, would be the best machinery to employ. We have to remember that on the Episcopal bench, there are many shades of opinion, and that it is impossible to reach unanimity of judgment. I place great stress upon lay representation in the proposed conference. The laity are much interested in this question, and the laity in bringing robust judgment to bear, would be a great help in any deliberations which may be held to bring about peace in the Church."

This rev. gentleman would seem to

This rev. gentleman would seem to be a member of the Church Union, an association which represents the views of the Ritualistic party, Lord Halifax. who openly advocates negotiations with Rome for the purpose of restoring the 'unity of Christendom," being the chairman. Mr. Lipscomb, however, admits that the opponents of the Union are honest men. We suppose that Sir William Vernon Harcourt and John Kensit are included in this category.

There is one feature in the views of the speaker which is noteworthy, namely, that he wishes the present trouble to be settled by a conference the end of which would be a peaceful arrangement, founded upon a compromise of some kind, which is the only termination at which such a con-

ference could arrive. We have no doubt that the trouble actual split in the Church with proba view to see its bearings from the errors of that fanciful heresiarch. standpoint of gospel truth.

Telegraph calls the Bishop's statement to bring about either an appearance his marriage with Mary, and others "an amazing proposition," and re- or reality of reconciliation between have given still another explanation

done each others' idiosyncracies, or by a mutual understanding to drop some articles of belief or vital practices on each side. It is easy to see that when peace is brought about on such terms, truth suffers in proportion. The contracting parties in every such instance appear to forget that Christian truth has to be taken into consideration at all in the matter, and, with the proposed plan of settlement of the troubles of the Church of England, this will certainly be the case, for it is well known that the differences between the two extreme Ritualistic and Evangelical factions separate them as widely asunder as the poles. They differ on the most vital points of doctrine, as regards the "faith once delivered to the Saints." If they agree either to ignore or to lay aside these differences, no sophistry will be able to evade the consequence that for peace sake they will have agreed to shut out truths man," and she gives this fact as a which both sides believe to have been revealed by God. And will they have the hardihood to declare, after such a compromise, that the "peaceful Church" which they shall have there by built up in this unprecedented way is the Church of Christ!

The Reverend Mr. Lipscomb declares that he sympathizes with Lord Halifax to "some extent." He added that his Lordship has a "powerful backing in the Church," and that he himself "thinks he is right in many things, but perhaps his zeal outruns his discretion.

Lord Halifax is certainly right in desiring that unity should be restored in Christendom, and in proposing a return to the unity of the Catholic Church. Christ prayed that His disciples should be one, and declared that they should come into His one fold under one shepherd. The only way in which this unity can be brought about is by submission to the authority of Peter. on whom Christ built His Church, and as the Pope is beyond dispute St. Peter's successor, Christians must return to the authority of the Pope before they can be of the one fold of Christ. But Lord Halifax is wrong if he expects that the Pope or the Catholic Church will compromise truth by sacrificing any part of the " faith once delivered to the saints," even for the sake of making peace with the people of England. This would be a sacrifice of the truth of God, and if the Catholic Church could make such a sacrifice she would cease to be "the Church of the living God, the pillar and the ground

of truth." On matters of mere discipline, such as on the manner of keeping fast and abstinence, on the number and dates of fast days and holy-days, in regard to the language in which the Holy Sacrifice of the Mass should be celebrated, in the observance of certain ceremonies and rites, in the disciplinary laws relating to the lives of priests, in merely ecclesiastical impediments to marriage, and in other matters of ecclesiastical institution, the Church may make large modifications, but not in the deposit of Faith, which is of Divine institution.

We cannot say how far the supreme authority in the Church might modify these ecclesiastical laws if there were a fair prospect of reunion through doing so. It is time enough to consider all this when we see a disposition to return to Christian unity; but in the meantime, those who have received the grace and the light to know that the Catholic Church preserves the faith of primitive Christianity to this day. should be of a disposition to submit themselves to that Church individually without waiting for a general movein the same direction, on the part of the English Church authorities. So extensive a movement as this may not take place at all, and individuals should not wait for it.

#### THE BRETHREN OF JESUS.

J. T. of Arnprior, Ont., asks us for nformation regarding the brethren of Jesus, mentioned in the gospel of St. Matthew, xii., 46, and St. Mark vi.

Some ancient heretics maintained that these brethren were children of Mary, the mother of Jesus, born after will finally be settled on some such the birth of Christ, and therefore the basis as this, unless the result be an brethren of Christ in the most strict application of the word. This was the there must be legislation in regard to able disestablishment as a natural conteaching of Helvidius, who is ably sequence. It is, therefore, interesting and learnedly refuted by St. Jerome in the Bishops succeed in settling the to look at this side of the question with a book specially written against the

Some have supposed that these The method of compromise is the brethren were children of Joseph by only plan available among Protestants a marriage contracted previously to minds him that it is his duty to obey jarring sects or parties. It may be to the effect that St. Anne, the mother

the law. The Church is undoubtedly that this reconciliation will be effected of the Blessed Virgin Mary, was marby an agreement of the parties to con- ried twice. The Blessed Virgin was the daughter of St. Anne by her husband Joachim, but the holders of this opinion suppose that by another husband she had other children, and perhaps grandchildren, who, being near relatives of the Blessed Virgin and of God. our Lord, were called His brethren, according to a mode of speech common among the Jews.

> The first of these opinions, that the Blessed Virgin had other children beside Jesus, cannot be held, as it is contrary to the constant tradition and teaching of the Church, and to many passages of Holy Scripture.

The Blessed Virgin Mary was married to St. Joseph, as we learn from St. Luke i, 27, where she is said to be "a Virgin espoused to Joseph." is, nevertheless, a virgin, and is twice so named in this verse. This is also stated by herself to be the case, as she asserts in verse 34, "1 know not reason for the impossibility of her becoming a mother. Nevertheless, the archangel sent to announce to her that Christ should be born of her insists that she will become the mother of the future "King of Jacob or Israel," who should also be the Son of the Most High. This was predicted not as an ordinary event but as one which should happen in a miraculous manner, so that her virginity should remain intact : and it was only on this condition that Mary consented to the announcement of the angel, and said: "Behold the handmaid of the Lord: be it done to me according to thy word."

From these passages of Holy Writ it is clear that, down to the birth of our Lord, His Blessed mother was a virgin, and also that it was her intention and determination so to remain, and, moreover, that Almighty God, whose messenger the Archangel Gabriel was, approved of her determination

Almighty God, therefore, wrought a great miracle in order to preserve the virginity of Mary, and it would be derogatory to the infinite wisdom of the Three Divine Persons, and to the fidelity of the Blessed Virgin herself, to suppose that after the birth of her divine Son she ceased to observe the sacredness of the state of virginity to which she had before devoted herself for the sake of greater perfection, and it is the general belief of Catholic doctors and theologians that the Blessed Virgin had bound herself from childhood by a vow of perpetual virginity, and that St. Joseph had also hound himself similarly at least before his marriage with Mary, so that their marriage was entered into in the designs of God, rather that they should be to each other a mutual protection and consolation, and that the paternity of Jesus should under the law belong to Joseph, though he was not by nature the Father of our Lord. Other reasons for this are given by theologians, among which we may mention that was desirable that the mireculon character of the birth of Jesus should be concealed from the world, and more especially from the devil, until such time as He was prepared to begin the

public work of His mission on earth. The perpetual virginity of the Blessed Virgin had been a constant tradition of the Catholic Church, as well as her freedom from all guilt of sin, in proof of which we may adduce here two testimonies which are very

decisive. The first is that of the Council of Lateran, held in A. D. 649, canon 3,

"Whosoever does not confess with the holy Fathers, that the holy Mother of God, the Immaculate Mary ever Virgin, did truly and in a strict sense give birth to God the Word conceived through the operation of the Holy Ghost, and not by the ordinary course of nature, and that her virginity remained permanent and incorrupt after child-birth, let him be condemned." The second is that over two hundred

passages in Oriental liturgies, both Catholic and Schismatical, have been adduced proving the same truth. From these we shall select one from the office of the Greek Church which says:

"The chorus of prophets foretold her whom Anne conceived an unspotted and pure daughter of God. Let us this day with joyful hearts proclaim her blessed, and alone immaculate in every respect, as we all through her attain salvation."

Elsewhere she is frequently styled Ever Virgin.

The perpetual virginity of Mary is, therefore, held to be of faith in the universal Church, and has been so held from time immemorial by the Eastern Schismatics equally with Catholics. This doctrine is also found even in the prophecies of the Old Testament. Thus in St. Matt. i., 22, we read that in the birth of Christ by the Virgin Mary that was fulfilled which the Lord spoke by His prophet, "Behold a Virgin shall be with child

and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us."

We have thus the assurance of the Gospel that Mary is the Virgin spoken the matter, and Superintendent Mc. of by the prophet (Isaias vii, 14) and that Jesus is her Son, who is truly

The Hebrew word here used for virgin is Halma, which, having the article prefixed, signifies not merely a virgin, but a virgin by excellence, and one whose virginity is consecrated to God. It must be confessed that certain Jewish translators have rendered the word by "a young woman," but this incorrect translation was made in order to evade the force of a miracle and a prophecy fulfilled in Christ and Mary.

It is now evident that "the brethren of Jesus" are not children of Mary the Mother of God. It is also most probable that they are not the children of Joseph or Anne. We shall now examine who they actually were. In St. Mark vi., 3, four brethren of Jesus are mentioned: James (the Less) Joseph, (or Jose in the Greek), Jude, and Simon (Zelotes).

Now, from St. Mark v., 37; xv., 40 xvi., 1, it is to be seen that there was a Mary distinct from Mary the mother of Jesus, and who was the mother of James the Less, John the Evangelist, and Salome. This James was called "the Less," to distinguish him from the mother of the Sons of Zebedee, as may be seen from St. Matt. xxvii., 56.

Hegesippus relates that Simon (not Simon Peter) was the Son of Cleophas, who was, therefore, the husband of this Mary, who was the sister of Mary the mother of Jesus, as stated in St. John xix., 25. The brethren of our Lord were, therefore, not actually His brothers by nature, but His cousins, who by the custom of the Jews were called brethren on account of their near relationship.

The testimony of Hegesippus is very valuable on this point, as he lived close to the time of the Apostles, and must have known the traditions current regarding our Lord's relatives; and besides the whole scope of the gospels, as we have quoted above, makes it manifest that the Mary who was the mother of James the Less was distinct from the Blessed Virgin Mary, being her sister.

Protestants are fond of saying that these brethren of Jesus were actually His brothers, in order to depreciate the sacred virginity of His Mother Mary, but, as may be seen from this explanation, there is no foundation for such an assertion, which is made through a wish to minimize the virtues and dignity of the Mother of God.

#### A SENSATIONAL STORY.

The New York Journal has given publicity to a new and sensational story of a kind similiar to those with which in bygone days the Maria monks and all of that ilk used to regale the ears of the old women to whom the the text of the Revised Version renders name of a nunnery was a bugaboo of the meaning clear; but the sense of formidable character.

The story is to the effect that one Carrie Jones, a nurse girl of Mrs. Arthur W. Clark, had absconded, taking with her Marion Clark, ta child of her employer, in a baby carriage, on to show them the meaning of many Sunday, May 21.

The absconding nurse & ostensibly went with the child to Central Park, but she has not been seen since. However later on a letter was sent to Mr. W. E. Hearst, proprietor of the New York Journal, which had published the facts, informing him that "if the parents would keep quiet the child would be restored unhurt." The letter was signed "Three."

It has since transpired that on the Saturday preceding the stealing of the child, a Miss Betts, a sister of the child's mother, saw the nurse girl in Central Park in close conversation with two men, neither of whom was more than twenty five years of age, and both were well dressed and ! athletic men. It is supposed, therefore, that the signature ; "Three" has reference to these two men and the nurse girl, who are presumed to be the conspirators who arranged the abduction of the child, but there is no clue to the reasons which led to the abduction.

Now comes the part of the story in which the ladies of a convent which is not accurately indicated appear. Another letter was sent on May 29 to the proprietor of the Journal to the following effect : To the Editor:

Baby is safe in a Catholic institution in Three Rivers, P. Q, but I do not think that they will give her up. They want her to grow up a good Catholic and become a nun. I quarrelled with them—that is why I give you this ! dress, stood beside the Emperor and the

information.

One of the Three. of this information, On receipt Mr. Hearst employed the Canadian Secret Service to investigate Caskill of the force went to Three Rivers to search for the child. With the permission of the Very Rev. Canon Cloutier, who has since then been in. formed that he has been chosen Bishop of Three Rivers, he visited all the convents of the city, and was shown all the children in charge of the various orders of nuns, but the missing child was not found among them. Three Rivers was also thoroughly searched. but without success, though every person who was thought likely to have any knowledge on the subject, or who might have met the girl, was visited and questioned. The probability is that the letters of "Three" and "One

of the Three" are a hoax. It appears, further, that the girl, Carrie Jones, is really one Mary Carlsen who was employed not long ago by Mrs. Foster of Mount Vernon, but absconded with diamonds worth \$15,-000. Mr. McCaskell found out that a girl answering to her description really passed through Three Rivers, coming from Quebec, on May 29, with several diamond rings on her fingers. She told the parlor car conductor that she had purchased a number of diamonds in Quebec. It is most likely, however, that the child was not brought to Three Rivers at all. At all events it may be put down as a certainty that the story of its having been placed in a nunnery there is a fabrication, and it has even been suspected by some who are interested in the case that it was got up as a newspaper sensation. What truth there may be in this suspicion we will not attempt to say.

It is stated that blood hounds will be put on the trail of the nurse girl and the baby carriage, and the owner of the dogs is confident that he will succeed in tracing these up, as the dogs are said to be able to follow a trail ten days old. They are to be put upon the trail by means of the girl's clothing. and the scent of the baby carriage.

#### THE "OPEN BIBLE."

It will not be long before those outside of the Church who still believe in the Bible will be looking for an authoritative guide to interpret it. The folly of private interpretation is now recognized by many Protestants, and the enlightened men of all denominations. In the course of a thoughtful address n "Some Dangers in Literature Teaching in Our Public Schools, E. S. Gardiner, of Franklin College, remarks:

remarks:

We all know that the Bible may be made to teach anything, if only one is allowed to select detached passages that suit his purpose. The most absurd views find their warrant and support in the book when it is mutilated by ignorant or designing men.

The abuse of the Bible is one of the eatest evils the world has ever known. That one disputed text. Scriptures," has been the fall and de-struction of many in Israel. Instead of favoring private interpretation, it is " against the passage is completed only in the following verse, "And you will not come to Me that you may have life."

Like the eunuch of great authority mentioned in the Acts of the Apostles," Protestants have need of "some man things "hard to be understood which the unlearned and unstable wrest to their own destruction." they could only realize it, is the sucsor of him whom Christ constituted the head of His Church, and to whom verted, confirm thy brethren."-Ave

#### THE DEMOCRACY

Of the Catholic Chruch Exemplified in

Speaking of the death of the late Cardinal Krementz which occurred last week. Marquise de Fountenov writing in the Chicago Tribune, says:

"Cardinal Krementz's death at cologne, of which ancient city he was Prince Archbishop, serves to call attention to what may be describe the democracy of the Roman Catholic Church in these modern times. Formerly noble birth was considered almost well nigh indispensable for mission to the Sacred College, and Cardinals of humble birth were the exception. To day, on the contrary, they are the rule.

"Thus the Cardinal Archbishop of Cologne has the scr of one butcher and keeping a butcher shop at Koblentz. Another brother peddles hides Cardinal Kopp, the Prince Archbishop of Breslau, is the son of a humble weaver employed in the mills at Duderstadt in Hanover. Cardinal Parocchi is the son of a miller. Cardinal Gotti, whom many regard as the most likely candidate for the Papacy, is the son of a dock The late Cardinal laborer at Genoa. Gangelbauer, Prince Archbishop of Vienna, was the son of an Austrian peasant, and at his funeral his brothers, in their picturesque peasant

Archduke around his grave. Cardinal for Simor, the late Primate of the Kingdom teh of Hungary, was the son of a poor cob-bler, while the brother of the Prince Archbishop of Possen is a tailor in a small way at Rossed.

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The demise of the Cardinal Archbishop of Cologne serves to prove once more the truth of the old adage, according to which Cardinals invariably die by three, for within the last fortnight the death of a French as well as of an Italian Cardinal has been reported.

#### A FAMOUS SHRINE.

There are famous shrines of Mary throughout the world, but few are more ancient or more curious than the chapel of "Our Lady of Peace" in Normandy. An oak under which the Druids offered their heathen rites, paying actually divine honors to it; a tree consecrated by the earliest apostles of Gaul to Jesus and Mary; a tree beneath whose shade William marshalled his Norman hosts before he led them to the conquest of England; a tree under which the returning warriors of the first crusade told to wondering crowds the story of their strange adventures in the Morning Land; a tree which time hollowed out to form a crypt for a chapel in honor of Mary-it still stands revered by all hearts as their dearest monument. This venerable tree, the last of the chapel trees, is thirty five feet round the trunk, and in spite of its centuries, each spring still robes it in The statue of Mary had dedi cated it to her, so when ages ago time hollowed it out, the people lined the hollow trunk with white marble, and set up within this crypt an altar sur mounted by a beautiful marble Ma donna. In this tree-shrine Mass in celebrated. A flight of steps leads up to it; and above, amidst its still bril liant foliage, towers an iron cross sur mounting a little hermit cell, to which a winding stair encircling the tree leads you up. Even this little chapel is ancient, and the people cling to it so devotedly that when during the French Revolution the envoys of the infidel government were sent to seize and destroy it the people flew to arms, and presented so bold a defiance that the deputies of the National Assembly left them masters of the field, and this was the only spot where the old faith was openly practised in that part of Normandy, bearing on its portal amid the hurricane of civil war and desola tion its long honored title: Notre Dame de la Puix, "Our Lady of

#### CHURCH IN THE KLONDIKE. An Altar Made with a Pocket Knife by

In an article on "Religion on the

Yukon," in the Boston Transcript, Blanche Hill says: The first Roman Catholic church of Dawson City was a large structure. built of logs, at the north extremity of The seats were merely the town. rough boards placed on stumps. The pastor made the altar himself, doing most of the work with an ordinary pen knife. At first there was no glass for the windows, but heavy white muslin tacked to the frames, and though the thermometer was often 60 degrees below zero, two large stoves kept the church comfortable. Like all other

Catholic Churches, it was always open At Easter, window glass was put in and an organ loft, with a simple rail ing around it, built in the rear. The organ was a small one, sent up from one of the missions down the river, but owing to the many good voices in the choir the Masses were tendered finely, especially those at Christmas and Easter, when a violinist volunteered his The young woman who played the organ was one of the three adies who formed the feminine part of the Presbyterian congregation in the

first winter of its existence

About 1 o'clock Sunday morning early last June the people of Dawson City were awakened by the cry of fire, an ominous sound at all times, but especially terrifying in a town of tents and resinous log cabins. There was a sickening roar of flames and the rush of hurrying feet. The first cry was that the hospital was on fire, and hundreds of strong men, trained by a life of danger to think quickly, grabbed their blankets and a pail and ran to the fire Everyone gave a sigh of relief when it was found that the church and not the hospital was blazing so fiercely. Bu the latter was in danger, and to save the latter was in danger, and the sick there must be instant action While some hastily removed the suffer ing men, others formed a line and passed pail after pail of water to thos on the roof of the hospital, pouring i on the blankets stretched over the roo and into the fierce furnace below. I was a terrible fight while it lasted, bu it was soon over, and while everyon felt sorry to have the church destroyed a prayer of gratitude went up that th helpless men in the hospital still ha

their refuge.

Thanks to the generosity of one Dawson City's wealthiest miners, wh gave \$40,000, the church has since been rebuilt and is better in every wa

Only those who were in Dawson Cit

last spring, and saw the sick constan ly cared for, can appreciate the unto good accomplished by Father Judg and his assistants. Men of all cree and of no creed at all helped the good Jesuit priest, for he is greatly belove

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Yukon," in the Boston Transcript, Blanche Hill says: The first Roman Catholic church of Dawson City was a large structure, built of logs, at the north extremity of the town. The seats were merely rough boards placed on stumps. The pastor made the altar himself, doing

most of the work with an ordinary penknife. At first there was no glass for the windows, but heavy white muslin tacked to the frames, and though the thermometer was often 60 degrees below zero, two large stoves kept the church comfortable. Like all other Bishop Potter has been misl Catholic Churches, it was always open. At Easter, window glass was put in, and an organ loft, with a simple railing around it, built in the rear. The

organ was a small one, sent up from one of the missions down the river, but owing to the many good voices in the choir the Masses were tendered finely, especially those at Christmas and Easter, when a violinist volunteered his services. The young woman who played the organ was one of the three ladies who formed the feminine part of the Presbyterian congregation in the first winter of its existence. About 1 o'clock Sunday morning

early last June the people of Dawson City were awakened by the cry of fire, an ominous sound at all times, but especially terrifying in a town of tents and resinous log cabins. There was a sickening roar of flames and the rush of hurrying feet. The first cry was that the hospital was on fire, and hun-dreds of strong men, trained by a life of danger to think quickly, grabbed their blankets and a pail and ran to the fire. Everyone gave a sigh of relief when it was found that the church and not the hospital was blazing so fiercely. But the latter was in danger, and to save the sick there must be instant action. While some hastily removed the suffer ing men, others formed a line and passed pail after pail of water to those on the roof of the hospital, pouring it on the blankets stretched over the roof and into the fierce furnace below. It was a terrible fight while it lasted, but it was soon over, and while everyone felt sorry to have the church destroyed, a prayer of gratitude went up that the helpless men in the hospital still had their refuge.

Thanks to the generosity of one of Dawson City's wealthiest miners, who gave \$40,000, the church has since been rebuilt and is better in every way

than the first one.
Only those who were in Dawson City last spring, and saw the sick constantly cared for, can appreciate the unfold good accomplished by Father Judge and his assistants. Men of all creeds good accomplished by Father Judge ing and shape of the great whole of and his assistants. Men of all creeds and of no creed at all helped the good Jesuit priest, for he is greatly beloved you are growing strong.

tehalf of the needy and unfortunate.
Recently the Sisters of St. Anne, who were stationed at the Mission of the Holy Cross, have arrived to take charge of the hospital. They will be a valuable acquisition if they accomplish half of what they have done at the mission. The results of their teaching may be seen in the condition of the native children. But the tra-veller on the Yukon marvels no less at the spiritual works performed at the mission than at its wonderful garden. The little settlement is sheltered from the sharp winds by a bend in the river and a small space of level ground is carefully cultivated. Of course, only the hardiest vegetables will grow in the short summer, but the spot of green is a feast for eyes longing for the welltilled fields left behind.

#### BRIGGSISM.

Editor Freeman's Journal:

Editor Freeman's Journal:

Dear Sir: I beg leave to call attention to
the statement of Bishop Potter (a copy of
which is enclosed.) charging that Briggsism
is entertained in Roman Catholic seminaries.
I am familiar with the Encyclical of 1893, yet
I desire to know if the charge of Bishop Pot
ter is true.

Yours respectfully,
F. B. De Costa.

Understanding by Briggsism the doctrines and theories set forth by Dr. Briggs in his "Introduction to the Study of the Holy Scriptures," we reply that Briggsism is not entertained, taught, or tolerated in any Roman Catholic seminary in the world, and

never will be The Catholic believes that the Bible -composed of the Books enumerated by the Council of Trent, among which is the Book of Jonas-is the Word of God, in the sense that God is the author -by whomsoever the Books were penned. As to the sense of the Word itself, the Catholic believes it can be known, not by the interpretation of so called "higher criticism," or by pri vate judgment in any guise, but only by the official au horitative interpretat on of the Church of Christ, that is, the Roman Catholic Church. He believes that the Bible interpreted in any other sense than that of the Church is not the Word of God, but the notions of erring men He benotions of erring men He be lives the Bible to the W rd of God, not because he knows and understands and has passed an approving judg ment on every proposition in its con tents, but because the infaliible Church of Christ teaches him that it is the Word of God. He believes, with St. Ambrose, that "all generations of heretics hold not the truth; the Church alone, with pious affection, is in pos-session of the truth." And that, "If by the finger of God devils are cast out, faith likewise by the finger of the Church is discovered." He believes in the Scriptures for the same reason the great St. Augustine believed in them: "I for my part would not be-lieve in the Gospel unless the authorthem: ity of the Catholic Church moved me

The Church in the Council of Trent "Receives and venerates with equal piety and respect all the Books of the Old and New Testament, because one and the same God is the author of both.

\* \* \* If any one shall but receive these same books as sacred and canonical with all their parts, as they are read in the Catholic Church, and contained in the Latin Vulgate, and shall knowingly and willfully reject the aforesaid traditions, let him be anathema." (Sess. iv., De Can. Script.)

The Council of the Vatican reaffirmed the doctrine and anathema of Trent. Such is the Catholic position, and it is apparent that there is no place in it for the rationalistic vagaries and vanities

Bishop Potter has been misled and labors under a false impression if he said or implied that any seminary under Catholic authority entertained or in any manner approved of, Briggs

Bishop Potter's action, Dr. De Costa has placed you and Dr. Ritchie, Rev. Glendenning and the Episcopal Bishop of Milwaukee in a position you cannot logically abide in. He has acted on his mature judgment on the position of Dr. Briggs and with a full knowledge of the murmurs and discontent the Jonas storm his action was likely to cause. He has assumed full respon sibility, and his attitude means that you, and those who think as you do, must acquiesce or depart. We respect him for not being afraid to make the issue clear and sharp. It will wake you up from a pleasant but unsubstantial dream. -N. Y. Freeman's Journal

#### THE CHURCH AND THE WORK

A correspondent draws our attention to a recent number of the lilustrated Missionary, the organ of the Salvation Army, in which General Booth accuses the Catholic Church of neglect of the wage-earner. The head of the Salva-tion Army ought to know that Leo XIII. is the Pontiff of the Poor and a consistent upholder of the rights of labor. The Pope has time and again declared it to be the duty of the Government to treat the working classes with consideration, and to discourage luxury and greed among the rich. Leo XIII. is the best and truest friend of the workingman. He does not overlook the grievances of the wageearner, and is the only living infallible expositor of the true Christian political economy which teaches that " the laborer is worthy of his hire."-American Herald.

It is while you are patiently toiling at the little tasks of life that the mean-

for his unselfish and untiring efforts in the half of the needy and unfortunate.

A PATRON OF FIRST COMMUNI- that, since she could not be united to the needy and unfortunate.

CANTS. CANTS

> It would be difficult to find in the annals of the Church Catholic traces of a more angelic life, of a more saintly and strikingly marvellous death, than that of the Blessed Imelda Lambertini, of the Order of St. Dominic, whose youth, ardent piety, and above all her immaculate purity and fervent love for the Spouse of virgins, mark her as the natural patroness and model of all young girls, more especially at the epoch of First Communion. She is, epoch of First Communion. nowever, little known outside the Order of Friars Preachers, wherein she is specially honored and numbers many faithful clients.

Born in Bologna about 1321, of the noble house of Lambertini, which four centuries later gave to the Universal Church the great PontiffBenedict XIV., the little Magdalen, as she was known until her entrance into the cloister, evinced from her very infancy unmis takable signs of precocious maturity and rare piety; being one of those wondrous children like unto angels occasionally lent to earth, as it were, to edify and rejoice it; inspiring all with whom they come in contact with involuntary respect and winning all hearts; whose brief term of years and premature end cause no marvel; all repeating in chorus at the death of such a one: "She was too pure for earth and fitted only for heaven."

The ancient chroniclers relate of her that while a mere babe she breathed in all her actions such supernatural virtue, such instinctive and graceful modesty, as to excite the admiration of all who approached her. Did her childish tears flow, instead of the fairy tales and other stories which usually amuse those of her age, they had but to speak to her of pious things, to pronounce the holy names of Jesus and Mary, to bring back smiles to her lips and instantly to calm her sorrows. When barely out of the nursery, she arranged with her own hands a little chapel, wherein, despising the custom ary games of children, she hid herself hours to recite the Psalter and

other devout prayers. The splendor of her ancestral home had no charms for her, and at the age of ten years she resolved to abandon it as quickly as possible, and for love of her crucified Lord to embrace poverty, chastity and obedience in some religious house where she could give her self up to God alone. Her pious par ents put no obstacle in the way of her vocation, but took every means to fur ther her entrance into the Dominican Convent of St. Mary Magdalen, at Valdipietra, near Bologna. According to the custom of the time, she was vested with the holy habit, while await ing the day when, better able to meas ity of receiving Jesus into ure the weight of her obligations, she and not dying of rapture. could be admitted to pronounce her solemn vows, already irrevocably re

gistered in her heart. Though the youngest and most in experienced member of the community, she quickly became the subject of general edification and astonishment to all her companions. No point of the rule was too difficult of accomplishment for the sweet and gentle Imelda no mortification of will or personal affections beyond her strength; no penance too austere for her youthful Tradition even affirms that frame. that little angel of purity practised corporal mortifications almost unheard of in the chronicled lives of the mos celebrated penitents of the early ages of the Church; such was her eager ness to chastise her body, to console herself for the impossibility of being, in her turn, a martyr of Jesus Christ. She became so shining a type of all eligious virtues as to rom the community that irresistible affection engendered in pure souls by veritable virtue: and the nuns, from the oldest to the youngest, all took her as their

Imelda specially distinguished herself by her assiduity in prayer passing long hours on her knees before the sed Sacrament on the altar; by her filial love for the Queen of Angels, and by her extraordinary devotion to the Most Holy Eucharist, more particu-larly evinced in her tears and burning sighs of pious envy as she watched her religious Sisters kneel, one after the other, to receive the Bread of Angels. In their daily recreations she was pre-occupied by but one thought; and she unceasingly asked her companions, in her childish simplicity, how it was pos-sible to receive Jesus Christ into the

heart and not die of joy.

However, her superiors, less mindful of the piety, and modesty and pre-cocious wisdom of the timid aspirant than of her extreme youth, deemed it as yet unbefitting to admit her to the

at least be indissolubly joined to Him in death. A further instance of the unfailing efficacy of prayer : the happy child was the destined recipient of both

these graces.
While Imelda still wept and prayed, suddenly a miraculous Host detached itself from the ciborium, traversed the choir grate, and, floating in the air, stayed itself on a level with the forehead of the little seraph. The nuns, greatly agitated at the scene, at first dared not credit their sight. But illu-sion was no longer possible; the mir-acle continued; a brilliant light flooded the Church, accompanied by a perfume not of earth, while an invisible and potent hand sustained the mystic Bread suspended before the child. At once timid and triumphant, she wavered between joy at beholding her Beloved so near her and grief at being unable to unite herself to Him. She appeared

an adoring angel rather than a simple

Her confessor, informed of the prod igy, hastened to the chapel; and re cognizing in the fact an unequivocal manifestation of the divine will, knelt in respectful and somewhat awestruck admiration, received the Sacred Host upon the paten and communicated the ineffably happy child. Meanwhile Imelda, her longing finally satisfied, as if unable in a mortal frame to endure angelic rapture, her hands still crossed upon her bosom, her eyes gently closed, seemed in a delicious slumber while her partially opened lips, wreathed in a celestial smile appeared to murmur the words of the spouse in the Canticles: "I have found Him Whom my soul loveth; I hold Him and I will not let Him go. The religious admired her in rever-

ent silence, never wearying of gazing at her, and in the depth of their heart

praising God for His wondrous mercy and condescension manifested in her behalf. The divine services terminated, they could not, however, but experience a vague uneasiness at beolding her still prostrate and motion less. They called her, entreated her and finally commanded her to rise; but she, ever so prompt to obey the slightest wish of her superiors, on this occa sion proved deaf to the voice of obedience. The Sisters went to her, raised her from her kneeling posture her body fell inert — she was dead! Dead at twelve years of age! Dead of love for God on the day and hour of her first Communion! Thrice happy her first Communion! Thrice happy child! Like Mary, she had yielded up her parting breath in a last sigh of divine love, which, like death, has its victims-love being stronger than life -and had thus herself solved her oft-

repeated problem as to the impossibil-

ity of receiving Jesus into our heart

The rumor of her blessed death, quickly spreading beyond the limits of the convent walls, rendered her name a household word and inspired the faithful with veneration for her tomb. And, as time passed, God accorded numberless graces to her intercession in behalf of her devoted clients. In the year 1566 the Dominican nuns quitted their convent of Valdipietra to establish themselves in the Bologna, where in their monastery church now repose the remains of the Blessed Imelda Lambertini. The great Cardinal Lambertini — later Pope under the name of Benedict XVI.—restored and embellished the Church of the Dominican nuns, while he occupied the archiepiscopal See of Bologna, from 1781 to 1740. When he ascended

happy passage to the embraces of her Divine Spouse. A confraternity of "Good First Communion" and of "Perseverance," under the patronage of Blessed Imelda, has been recently established in the Dominican monastery of Notre Dame de Prouille (Aude, France; and it has been enriched with

#### YELLOW JOURNALISM.

"Madame Gorsky and Paderewski are now living in Paris together, waiting the Pope's dispensation before having an ecclesistical marriage."

The precious sentence quoted above forms part of a message sent out by the Press Publishing Company, of New York, with regard to a scandalous transaction in which the great violinist, a lesser one and the wife of the latter are mixed up. It is said that the affair resembles the queer matrimonial romance in which the late Sir John Millais, the artist, John Ruskin, the art critic, and the latter's wife were the interesting trio. We need only hope that if the concoctor of this ma lignant trash ever repent of his sin and become converted, he may not have as long to wait to get into Para dise as Paderewski for his "dispensation," if the story have any foundation in fact at all.—Catholic Standard and Times.

## WHEN THE GREEN GITS BACK ON THE TREES."

In the spring when the green gits back in the trees,
And the sun comes out and stays.
And your boots pull on with a good, tight

squeeze.
And you think of your barefoot days,
When you ort to work, and you want to not,
And you and ver wife agrees
It's time to spade up the garden lot—
When the green gits back in the trees—
Well, work is the least or all my idees
When the green you know gits back in the
trees.

When the green gits back in the trees, and bees
Is a-buzzin' aronn' again,
In that kind o' lazy "go-as-you-please "
Old gait they hum roun' in:
When the ground's all bald where the hay rick
Stod,
And the crick's riz, and the breeze,
Coaxes the bloom in the old dogwood,
And the green gits back in the trees—
I like, as I say, in such scenes as these,
The time when the green gits back in the
trees.

When the whole tail feathers o' winter time
Is pulled out and gone.
And the sap, it thaws and begins to climb,
And the sweat, it starts out on
A feller's forred, a gittin' down
At the old spring on his knees—
I kind o' like, jes' a loatin' roun
When the green gits back in the trees—
Jes' a potterin' roun' as I—do—please—
When the green, you know, gits back in the
trees.
—James Whitcomb Riley.

-James Whitcomb Riley.

#### OBITUARY.

REV. M. CUMMINS, BOTHWELL.

REV. M. CUMMINS, BOTHWELL.

The prayers of our readers are requested for the eternal repose of the soul of Rev. Michael Cummins, parish priest of Bothwell. Ont., who departed this life on Sunday, May 28th, after an illness of over two years' duration. The deceased, who had attained his forty-seventh year, was born in the township of Camden, Ontario. His preparatory studies were made at St. Jerome's College, Berlin, and St. Michael's College, Toronto. He afterwards entered the Grand Seminary, Montreal: and was ordained by the late Right Rev. Dr. Walsh, in St. Peter's cathedral, London, on the 25th July, 1878. After his ordination Father Cummins was appointed as curate for the parish of Irishtown, where he remained for about a year and a half. His next charge was at St. Mary's church, this city, where he remained for about a year, after which he was appointed parish priest at Woodslee, where he was stationed for about eight years. He was then transferred to Bothwell, of which place he was pastor for about ten years.

The funeral took place on Tuesday, May 30,

eight years. He was then transferred to Bolinweil, of which place be was pastor for about
ten years.

The funeral took place on Tuesday, May 30,
at St. Augustine, where High Mass of Requiem
was celebrated in the parish church by Rev.
Father Ronan, P. P., of Wallaceburg, assisted
as deacon by Rev. P. J. McKeon, pastor, and
Rev. C. McCabe, of Seaforth, sub-deacon;
while the funeral panexyric was preached by
Rev. A. McKeon, P. P., of Strathroy. The
remains were interred beside those of his
father and mother, in the St. Augustine
cemetery. Besides his old parishioners
and very many dear friends, Father Cummins
leaves to mourn his early death three brothers
—Messrs. Patrick Cummins of Seaforth;
Thomas and Matthew of Wawanosh: three
sisters, Mrs. Hayes, of Ashfield; Mrs. Boyle of
London; and Mrs. McCourt, of St. Augustine.
All who knew Father Cummins will sincerely
mourn his early death. His was a nature that
made friends and retained them. He was
possessed of a whole-heartedness that was apparent at all times, and on all occasions.
May his soul rest in peace!

ELIZABETH FLEMING, BAY ROBERTS.

stored and embellished the Church of the Dominican nuns, while he occupied the Dominican nuns, while he occupied the archiepiscopal See of Bologna, from 1731 to 1740. When he ascended the Chair of Peter, he raised therein a chapel and altar to the honor of his blessed relative. Later the miracle of her death was sculptured on the marble slab of her tomb, together with the inscription:

"SOROR NOSTRA PARVA, IMELDA, ORA PRO NOBIS"

Pope Leo XIII., in 1824, after due examination of the decuments of the process of beatification, and consultation with the Sacred Congregation of Rites, approved her cultus, authorized the Order of Friars Preachers to recite her office and celebrate a Mass, proper, in her honor; fixing her annual feast on September 16. The order observes a second commemoration of this youthful glory of the children of St. Dominto on May 12, the anniversary of her happy passage to the embraces of her Divine Spouse. A confraternity of ELIZABETH FLEMING, BAY ROBERTS

#### A. O. H.

A. U. H.

Toronto, June 1, 1889.
At a regular meeting of Division No. 1, A.
O. H., the following resolution of condolence
was unanimously passed:
That whereas it has pleased Almichty God,
in His infinite wisdom, to remove by death the
beloved brother of William Richardson.
Resolved that we, the officers and members
of Division No. 1, A. O. H., do hereby express
our Strother and his family, and extend to
them our sympathy in their sad bereavement.
Resolved that copies of this resolution be
be forwarded to Brother Wm. Richardson,
spread on the minutes of this division, and be
sent to the Catholic Register and CATHOLIC
RECORD for publication.

Wm. Ryan, Rec. Sec.
177 Claremont street, Toronto.

Toronto, May 20, 1899.

#### A LAY POSTOLATE.

Thunderchild, May 30th, 1899,
Battleford P. O., Saskatchewan, N. W. T.
Every Christian, every true follower of our
tivine Lord, ought todo all in his power to pronote the interests of Jesus Christ, which are
thove all, the salvation of souls and the outpread of His Gospel amongst all nations. All
house and the save at least one soul! But
low can this be done? Shall we all bid an
eternal farewell to our native land, cross the
occans and preach the Gospel to infidels, or to
the northern tribes in our own Canada? No!
God does not require so great a sacrifice from God does not require so great a sacrifice from everyone, my dear friend. You may stay quietly at home, where you may live as a good and fervent Christian, but from there you und live as a good and fervent Christian, but from there you under also to exercise that peculiar kind of apostolate which suits your condition. This you may do by praying for those who consecrate themselves, soul and body, to the conversion of the infidels, in order that God may blees their labor and crown their toils with success. But there is another kind of Apostolate no less successful than the former, namely by affording the poor missionaries the necessary means to erect chapels and schools. For how is it possible to continue successfully the work of evangelization if there be no convenient piace for the worship of God, Whose infinite majesty the missionary never ceases to entol. How can the poor neophitesstill weak in their faith, really believe in the grandeur of God if their only place of worship is but a lonely shed, the sole decoration of which is its great poverty? Besides this do not imagine, dear friends, that civilizing Indians is an easy task. Ask those who have spent the best part of their life amongst our northern tribes—ask them how easy it is to transform those wild natives into honest people and good Christians. They will tell you how much time, patience and seri-demai it requires. Indeed the Government may force them into narrow reservations; but, although they can no longer frequent their former huning-ground, they are still far from being civilized—a work to be performed only by religious education. But how shall we deven the majes of the continuence of the part o

P. S.—Donations may be sent to my address or to the address of Right Rev. A Pascal, O. M. I. Vicar-Apostolic of Saskatchewan Prince Albert, N. W. T. N. B. For the chapei or the new boarding school at Trunder-child.

#### GOV. MURRAY AND L. O. A. Two Interesting Letters Just Made Public.

The Orange Grand Lodge of Newfoundland has made public the following correspondence between a lodge of the order and the Governor of the colony:

To His Excellency Sir H. H. Murray, K. C. B: To His Excellency Sir H. H. Murray, K. C. B: Sir:-1 have been requested by Royal Oak Lodge, L. O. A., to ask if you would be pleased to receive them on December 26, at 12:30° clock. After attending divine service at Cochrane street Methodist church, we are desirous of calling at Government House to give expression to our loyalty to Her Majesty the Queen and Empire.

Thave the honor to be, sir, your Excellency's humble servant, John B. Giles.

Secretary Committee Royal Oak Lodge, St. John's, Dec. 21st, 1898.

The Secretary, Royal Oak Lodge of the Loyal Orange Association: The Secretary, Royal Oak Longe of the Edyal Orange Association:

Sir:—I have been directed by His Excellency the Governor to acknowledge the receipt of your letter of the 21st inst, and in reply I am to inform you that with every respect for the members of the Royal Oak Lodge. His Excellency feels constrained to decline to receive them at Government House on the 28th inst. There may be reasons for the existence still of Orange Associations elsewhere, where dispatly to the Empire is openly preached by a section of the political leaders, but no such reason exists in this colony, which is noted for

Orange Associations elsewhere, where disloyalty to the Empire is openly preached by a section of the political leaders, but no such reason exists in this colony, which is noted for the loyalty to the Crown of the whole of its inhabitants.

His Excellency is aware that fin the colony some of its leading people are members of the Orange Association, but in doing so they act, in His Excellency's opnosibility attaching to positions which they are not positions at the responsibility attaching to positions which they are not in this senses believes that Her Majesty's Roman Catholic subjects are otherwise than most loyal to the Crown and Empire.

Whatever its brilly merits may have been, the Associan to this colony has unfortunately, in years still comparatively recent, been mixed up with mischief, and His Excellency is confident that it will not be the cause of any good in the future.

He reacts it as the symbol of disunion, distrust, and possible strife, where unity, confidence at concord would otherwise prevail.

Holding these opinions, His Excellency regrets that he is unable to receive the Association on Monday next.

I have the honor to be, sir,

Your obedient servant,

(Sgd.) J. H. W. Southey,

Captain, A. D. C. and Private Secretary.

St, Jonn's, Nfld., Dec. 23, 1888.

All of which is respectfully submitted to the consideration of Mr. N. Clarke, Wallace, M. P.

#### All of which is respectfully submitted to the consideration of Mr. N. Clarke, Wallace, M. P. MARRIAGE.

FRIZISKY-DONNELLY.

in the piety, and modesty and precedence with the piety and the piety of the piety, and modesty and precedence with the piety of the piety, and modesty and precedence with the piety of the piety, and modesty and precedence with the piety of the piety, and modesty and precedence with the piety of the piety, and modesty and precedence with the piety of the piety, and modesty and precedence with the piety of th

#### Sacred Heart Review. PROTESTANT CONTROVERSY.

the lawfulness of polyamy, although he greatly dislikes it; he declares that he

dislikes divorce even more, yet he does not proclaim it unlawful, and in cer-

tain cases prescribes it; in certain other cases, too revolting to be de-

husband's but are to pass for his; he declares that wedded offspring is chiefly

pleasing to God, but that the birth of

the mother, while a chaste nun, he

of his acceptance with God, but that if

he should ask and receive of the Church

a dispensation to marry a lawful wife,

language which, if I had not too much

regard to decency, I should have too much fear of the grand jury to re-

assuredly neither purity, nor scrupu-

all the churches too and to make at

also before letting them go. Bucer

ligation, in every Protestant state, to burn or butcher all the Catholies, with their wives, children and cattle, "for an awful example." The German temper, however, was not ferocious enough to carry out these recommendations of the divines. For the most part

tions of the divines. For the most part

the various religious parties contented

themselves with banishing one an-

other's adherents, although the Catho-

lics especially executed great numbers

of the originally anarchical Anabapt

No one disputes that Martin Luther

had a deep and mighty habitude of religion. He has given the world one

of its greatest translations of the Bible.

His catechisms are said to be great

the author of some singularly sublime

hymns. Janssen remarks that where

the Catholic mystics give him an im-

pulse and example, he develops the

principles of the spiritual life with

singular perfection, with depth, sweet-

ness, benignity, and, which appears strange, with delicacy. As Janssen says, and as I can testify, all these

qualities appear eminently in his

to talk of moral strictness, in any dir-

ection, but above all in what concerns the relations of the sexes, as being any

part of his character, seems to be set-ting up an altogether fictitious Luther.

Melancthon scornfully says of him (see Janssen II., 589): "These run-away

Janssen II., 539): "These run-away nuns that have been housing with him

have had their hands full with their

last, let us hope that it will make a more reputable man of him.

The truth is, for good or evil he shat-

tered the fabric of the Latin Church in

Northern Europe with a vast Antinom

ian explosion, of mingled religiosity

and sensuality. Comparing him to a

Beecher. We may admire or abhor his work, and we may well allow that

only great natures can do vast things.

"Let the devil Be sometime honored for his burning throne.

moral obliquity, however, in connection with him, seems a good deal like

Charles C. Starbuck.

Even the Catholics might say :

Andover, Mass.

saints.

Joseph Rickaby, S. J.

THINK about your health. Do not allow scrofula taints to develop in your blood. Take Hood's Sarsaparilla now and keep yourself WELL.

MESSRS. NORTHROP & LYMAN Co. are

MESSRS, NORTHROP & LYMAN CO. are the proprietors of Dr. THOMAS ECLECTRIC OIL, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes pain and gives instant relief. This valuable specific for almost "every ill that flesh is heir to," is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. To the farmer it is indispensable, and it should be in every house.

works of constructive theology.

solemn ob

alone maintains it to be a

maintains, has no hope of salvation

BY A PROTESTANT MINISTER.

XXXVII.

tailed, he allows a woman, with her husband's consent, to become the mother of children that are not her My Methodist friend, who has signified to me his agreement with Doctor Sheldon's contention, that Luther was guity of no moral obliquity in sanc-tioning, very reluctantly, the bigamy of the Landgrave Philip, founds his defence of the Reformer chiefly on two offspring out of wedlock is also pleas-ing to Him, and brings His favor to positions. One is, that Luther teaches, in general, a stricter doctrine of mar riage than the Catholic divines. The other is, that he is at least as strict as they in maintaining that a marriage otherwise void may be validated by a

dispensation. Let us examine each of these positions. And first, is it true that Luther stricter doctrine of marriage than the Catholic divines? That tainly is not his own opinion. In the marriage code which he issued, not out explicitly, in 1523, he de "impediment of crime signates the and the "impediment of public honesty" as "barriers to Christian m brought in by mere folly, nay, Now what are these two by impiety."

The impediment of crime arise when, between a man and woman who restrained from marriage because one at least is married already, there es a mutual promise of marriage in the event of widowhood. Such base ness the Church punishes by declaring such subsequent marriage null.

Another form is this. One, say the oman, is married, the other free. One, say the Without a formal promise, or, it may be with one, the married woman pro cures the death of her husband and then marries the adulterer. He may know of the murder or may not. In either case the Church annuls such a

marriage. Now one would think that in setting up this impediment the Church was dering a signal service to morality, and building up a strong barrier against hideous crime. Not at all, says Luther. The adulteress ought to stoned, unquestionably, but as this is not now customary, she is not to be debarred her Christian liberty of receiving a promise of future marriage from the adulterer. Of course Luther does not say all this right out, but it all lies in his contemptuous abrogation of this impediment. If then her husband, like a friendly, good-natured gentle man, dies " a fair strae death " comfortably in his bed, it is her evangelical privilege, as a woman justified by faith alone, without any popish regard to works, to bury her complaisant use with a grateful remembrance of his kindness in taking himself so opportunely out of the way; and then, in all the fresh witchery of her widow's weeds, to call on her former partner of wickedness to fulfil the overlapping betrothal, and make an honest w of her once more. If, however, her tion, and, regardless of the expectancy of fond hearts, will "persist in liv ing," as Suctonius says of certain unaccommodating dowagers and rich bachelor uncles, so that she is fain to assist nature by a little composing draught, then, says Luther, she cer-tainly deserves to be hanged, but if she goes free of the material noose, let the poor thing by all means enjoy the sweet comfort of encircling herself once more with the matrimonial. is the new gospel of evangelica freedom good for, if it can not win adherents by a little connivance, on occa-sion, with bigamy, or trigamy, or sion, with bigamy, or trigamy, or schemes for capturing him. Now adultery, or lying, or concubinage, or that he has fallen into the trap at faith, other infirmities of our fallen nature? As he says to Melanchthon, we must not concern ourselves too much about being holy here. We should leave such things to the next world. Faith here; holiness hereafter. It is only these blinded Papists that insist so on our conjoining the two. When first Osiander began to teach : Faith justifies because it leads to holithe whole Lutheran world paled with horror. Even Oslander's notorious drunkeness, and foul-mouthed blasphemies, when drunk against the holiest things, could not save his reputation for orthodoxy. body from the possibility of being cast out on the dunghill, his friends, at his death, had to bury him in secret. (Hartknoch 354. Hase 129.)

To accuse Luther, therefore, of being stricter than the Catholics in his law of marriage, is to do him cruel in-Osiander himself justice. charged with any such infringement on evangelical freedom. No: neither previous adultery, nor previous murder of a husband or wife, ought to be any restraints, thinks Luther, on the liberty of intermarringe among the erers and adulterers.

As he is against all "foolish and im pious rigor," as he calls it, even in these cases of adultery and murder, need not say that the less obviously necessary "impediment of public honesty" is treated by him with un-bounded contempt. This voids a marriage in which one of the parties is already married, but has never lived with the first husband or wife. It also voids a marriage in which one of the parties has already been betrothed to very near relative of the other and has not been released by mutual con-sent. Now the expediency of this second limitation is in my view exceedingly doubtful. A great proportion of the entangled marriage cases of early and later times have been bound up with it. Assuredly, however, it is neither impious nor foolish.

Of all absurdities, the greatest is, to call Luther strict in his interpretation of marriage. His conceptions of the it is increasing relations of the sexes are coarse and house.

INSTRUCTION BY REV. S. M. LYONS.

Appealing for money is distasteful to priests and yet they are not infre-quently compelled to resort to this method of securing the funds necessary to meet the needs of the Church. The Church, rectory and parish school must be kept in repair, current ex-penses met, interest and debt paid and the pastor supported. The welfare of souls, the preservation of social order, the happiness of the family, the virtue of society, the stability and perpetuity of the Government, all depend on the thorough teaching and actuating in-fluence of religion. Therefore, when He declares that a priest who lives all his life in twofold, threefold concubinthe pastor appeals for contributions to age, has no sufficient reason to doubt meet the requirements of the Church it is not for himself, but for the general good and honor of his people that he his soul is damned. At unmarried chastity, in man or woman, he rails in pleads. All will concede that men who at great sacrifice have prepared them selves for the priesthood, who preach the gospel in season and out of season, attend the sick and dying at all times and in all kinds of weather, no matter produce, even in its original Latin or what the disease may be, hear confes-German. (Op. Latina 5, 13 118, de Wette. 2, 22. 215. 372. Saemmtliche Werke 20, 58 59. 79-80. 29, 17-33) sions, seek the return of the fallen away, fast, pray, say Mass, console the afflicted, help the destitute—in a word devote their lives, health and energy Luther was a very great man, but to the welfare of their people, are em lousness, nor veracity, were parts of his character. In his conflict with inently deserving of a support suitable to the dignity of their sacred calling. Rome he deliberately emancipates him self from all the obligations of moral This is a fact that cannot be disputed all good Christians readily acknowl y. "Against the Papacy," says he, we account all things lawful to us." edge it and contribute cheerfully and conscientiously according to their means to the support of their pastors. He calls on the Germans to annihilate the Bishops, to bathe their hands in But the pastor's greatest anxiety is for the Church and school of which he the blood of the Pope and Cardinals, to destroy all the monasteries, and sughas charge. - Failure to make needed gests that it might be well to destroy improvements, to provide for the be coming celebration of divine service absolutely clean start. As to the common Papists, he thinks it should be to sustain the school, to pay interes and reduce debt will prove discredit sufficient to banish them. Zwingli, too, thinks it sufficent to murder the able to the pastor and his congrega tion and re-act unfavorably to the Bishops and Abbots and other chief dignitaries, and doubts whether even spread and influence of religion. they should all be massacred. Melancthon, however, thinks that bodily inflictions ought to be tried on the laity

churches and schools would cease to be The glory of God, the good of souls, the honor of the Church imperatively demand that the pecuniary needs of r ligion be amply proved for. Careful methods of business, prompt paymen of debts and economical management of funds are exacted by those interested in banks, stores, industries and civil offices. Storekeepers want their bills paid promptly, landlords their rents, laborers their wages, clerks their salaries, money lenders their interest, the city and State their taxes. No one can retain honor and credit who culpably fails to meet his just obligations The influence of the Church makes for honesty in business transactions, for the faithful payment of all just debts, the maintenance of social order, the strengthening of civic virtue and the support of legitimate civil authority. Yet there are those who complain and criticize when the pastor insists on sound business methods in church affairs and pleads for the prompt payment of dues for the maintenance religion. When you find people who are trying to travel to heaven at their neighbors' expense, who give little or nothing towards the support of religion in their parish, you are sure to find ones who are loud mouthed in their denunciations of their pastor's appeals for money to supply the very deficiencies that their own niggardli-ness has created. On the way home from church, at the family dinner table, at evening gatherings such ones may be heard condemning appeals for money in church, censuring the management of the parish, finding fault with the music, the sermon, etc. The tendency of their unreasonable, censorious scaldings is to in worldly business. "No man being weaken and undermine religious a soldier to Christ entangleth himself lessen reverence for the will priestheod and destroy regard or authority in general. It is because such ones do not contribute their share to maintain their parish Church that the pastor is compelled to plead for money. People that pay nothing to the Church have no right to criticize the methods of procuring support. These self-appointed critics and chronic greatly inferior man, he makes one think a good deal of Henry Ward grumblers can dress well, give parties, attend the theatre, travel here and there and, in a word, have money for everything except the Church. Some young people spend more money in a single evening than they give the Church in a whole year. They have money for cigars, drink, operas, pic-To talk about moral rectitude or nics, excursions, balls, etc., but when the plate goes round on Sundays a inquiring into the moral rectitude or penny is rummaged out from the silver obliquity of a typhoon or an earthand bills in their pocket book for the When a special collection is However, as it appears that Doctor announced the professional Christian-Sheldon insists on the question of Dispensations, we will consider that next. ty of those non-contributing members of the parish is awfully shocked. To delude others into believing that they are heavy contributors they are loudmouthed in making irreverent com-In our childish days we resented being sent to school, and being made ments. "They are always taking up collections." 'You hear nothing but to work when we got there. We were money in church," such ones say. It is the miserly closeness and meanness willing enough to forego the advantages of a liberal education. But our of such ones that make special appeals parents and teachers knew our true for aid necessary. Did those nterest better, and insisted on makcontribute even a reasonable share of ing men of us even in spite of ourthe tithes demanded by God for the de Our Father in heaven insists cent support of His Church, priests on making us saints, uncanonized would be saved the very painful necesprobably and uncanonizable, but still sity of making special appeals. There are none in heaven who tithe of the money spent foolishly for are not of the number of All Saints. dress, theatres, parties, traveling, games, cigars, etc., would supply the

honesty and decency should convince (Ecl. xxxv., 12) The two mites cast

mperative needs of church and school.

If those sordid grumblers did but se

their base, selfish treatment of the Church as sensible people see it, they

vile beyond description. He maintains CONTRIBUTING TO THE CHURCH. those non - paying critics of their wrong-doing in inflicting a double burden on the generous, self-sacrificing and devoted members of the con-gregation. They want the ministra-tions of the pastor, the use and the honors of the Church and the privilege of sitting in judgment on the management of the parish, but arrogantly re fuse to assist their fellow members in meeting the expenses. The Old Testament commanded tithes, one-tenth of all income, to be given to the priest-hood. "Tithes of the land, whether of corn or of the trees, are the Lord's and are sanctified to Him." cus xxvii., 30) God observed those who withheld tithes from the Levites and charged them with afflicting Him. And I perceived that the portion of the Levites had not been given them:

(II. Esdra xiii., 10.) "Shall a man afflict God, for you afflict Me? And you have said: 'Wherein do we afflict Thee?' In tithes and in first fruits. And you are cursed with want, and you afflict Me, even the whole nation of (Malachias iii., 8, 9.) Our Lord you.' promises "blessings unto abundance to those who contribute honestly as commanded. "Bring all the tithes unto the storehouse, that there may be meat in My house, and try Me in this, saith the Lord; if I open not unto you the floodgates of heaven and pour you out a blessing even to abundan (Malachias iii., 10) How beautiful the words of holy David on the generous offerings of the people for the building of the temple of Jerusalem: "All things are Thine, and we have only given Thee what we have received a (I. Paralipomenon xxix. Thy hand." Were all nowadays imbued with those grand sentiments which attribute all temporal blessings to a kind Providence and cheerfully acknowledge His right to a reasonable share of their inome for the support of religion, the

building and maintenance of our

source of worriment to pastors. Offerings according to one's means made with a good heart to God, will assuredly bring down blessings on the contributors. "Give to the Most High according to what He hath given to thee, and with a good eye do according to the ability of thy hands. For the Lord maketh recompense and will give thee seven times as much." (Ecclesiasticus xxxv., 12, 13.) This text contains God's positive command to give according to one's ability and the divine promise that seven-fold recompense will be made. St. Paul declares:
"So God ordained that they who preach the Gospel should live by the Gospel." (I. Cor. ix., 14.) The same Apostle acknowledges with deep gratitude the contributions of the Philippians to him in his tribulation .

have done well in communicating to have done will in communicating to have done will have a substantial to his piants. pians to him in his tribulation : me in my tribulation. me in my tribulation. \*\* Not that I seek the gift, but I seek the fruit that may abound to your account \* \* \* The things you sent, an odor of sweetness, an acceptable sacrifice, pleasing to God." (Phil. iv., 14, 17, 18.) The Apostle calls the gifts of the faithful an odor of sweetness, an acceptable sacrifice pleasing to God, while at the same time he declares that he sought only the fruits that would abound to their account. "Let the priests who rule well be esteemed worthy of double honor

especially they who labor in the word and doctrine." (I. Tim. v., 17) The priest may not abandon his ministrations to engage in other occupations to earn a living. Once a priest, God, chosen to lead in the battle against sin, to preach the Gospel, administer the sacraments and guide souls to heaven. The devoted faithful would be shocked at the very idea of having their pastors engage in world ly affairs to earn a livelihood. The personal sacrifices so cheerfully made by the devoted faithful for the support of church and pastor are, according to St. Paul, an odor of sweetness, an ceptable offering, pleasing to God. Real faith, like real patriotisms, imbues souls with the noble spirit of selfdenial and sacrifice, and the very best they can offer is not thought too good for our Lord. Their dues to the church being considered the most sacred of all debts, are attended to promptly. Having im-plicit confidence in the providence of God, they firmly believe that He will reward them seven-fold, as He prom ised. Their praiseworthy liberality is an inspiring manifestation of their deep interest in the Church, a striking proof of their unwavering faith and an encouraging token of their respect and love for their pastor. Liberal almsgiving is a far more convincing proof of genuine interest in the sad condition of the destitute poor and a stronger testimony of fraternal charity than the most profuse verbal profes-sions of sympathy. The true Chris-tian, like the really charitable man, is known by his acts of self-denial and self-sacrifice in the cause of religion rather than by verbal professions. Works speak louder than words and prove the sincerity of one's professions. Cheerful and generous ontributors to the support of the Church encourage and sustain the EASY QUICK WORK SNOWY WHITE CLOTHES. SURPRISE SOAP

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into the treasury of the temple by the change of opinion in regard to the poor widow merited special praise from our Saviour, and was declared by Him to be more than the contributions of all the rest, because she gave of her want all she had, even her whole living, whereas the rest gave of their abundance. "Amen," said Christ to His disciples, "I say to you this poor widow hath cast in more than all they who have cast into the treasury; for they did cast in of their abundance, but she

of her want has cast in all she had, even her whole living."
God measures and judges our con tributions to His Church according to what we have and the sacrifices we make in order to give. The greater sacrifices people make to support the Church, the more pleasing and acceptable their contributions are to our Lord the greater the reward they will receive. God perceives the selfdenials, trials and struggles of His poor, devoted and loving children, who, like the widow of the Gospel, give of their want, their whole living. to supply the needs of His Church, and the heavens and the earth shall pass away sooner than God's solemn pledge to recompense them seven-fold should fail to be fulfilled. Men frequently fail to pay their debts. God never. The Book of Proverbs tells how God plesses the generous-hearted and allows the covetous and avaricious to want Some distribute their own goods and grow richer; others take away what s not their own and are always in want." (Prov. xi., 24) Those who "distribute their own goods" are the cheerful givers, who acknowledge that they are but the dispensers of the temporal goods graciously entrusted to their custody by our Lord, and the "others who take away what is not their own " are the close, niggardly and material ones, who seem to con-sider themselves the absolute owners of all they possess. God, who multiplied he is forever debarred from engaging live loaves and two fishes to feed five thousand men, besides women and children, fructifies the grains of wheat, spired writer. Priests are soldiers to may have food. The generous-hearted comply with the command of our Lord, "Lay up to yourselves treasures in heaven, where neither the rust nor the moth doth consume and where thieves do not dig through and steal." vi., 21.) How consoling for them when the end of life is at hand! Where their hearts have been during life they laid up their treasures, and death opens the portals leading to their eternal home. How different with the avaricious, who hoard up their treasures on earth! Their end will be like that of the rich man who was planning to build new barns to store away his crops. Our Lord addressed him : "Thou fool! this night do they require thy soul of thee, and whose shall those things be which thou hast provided?" The Lord added: "So is he that layeth up trea

#### sures for himself and is not rich towards God."-Standard and Times HARD ON LUTHER.

Hard things were said of Martin Luther by Protestants themselves on the ecasion of the celebration of his quar tocentenary. The most scholarly journal in England, we remember, spoke of him as a monster, and referred to his reformation as a myth. The Rev. Martin has not stood the test of historical investigation; and now there are many unprejudiced non-Catholics who see in the Father of Protestantism only an ex-priest, of uncommon ability, it is true, but one having all the vices common to his kind. The Rev. Charles C. Starbuck, writing in the Sacred Heart Review, in reply to Dr. Sheldon, of Boston University, says that neither purity nor scrupulousness nor veracity was part of Luther's character :

Church as sensible people see it, they would doubtless grow ashamed of conduct so mean and low that no society would suffer it.

Leaving aside the divine command to support religion, a proper sense of honor and justice would surely induce such ones to bear their share of the burden of maintaining their parish church. Self-respect, regard for honesty and decency should convince

Church as sensible people see it, they would surengthen the bonds of love that bind him to his spiritual children. What is the standard of contributing? How much should each contributions of the sees, as being any part of Luther's character:

In his condict with Rome he deliberately morality... To t

great religious leader of the sixteenth century. Of course only educated and unprejudiced men like Dr. Starbuck are as vet willing to admit that an altogether fictitious Luther has been set up; but it will not be long before the whole world will know the reverend reformer as a man who sadly needed reformation himself .- Ave Maria

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## FIVE - MINUTES' SERMON.

Third Sunday after Pentecost. CONVERSION OF SINNERS.

"I say to you that even so there shall be joy in Heaven upon one sinner that doth penance, more than upon ninety nine just who need not penance." [Luke 15, 7.]
In this day's gospel, our Divine Saviour shows Himself under the figure of the Good Shephard, who leaves ure of the Good Shepherd, who leaves the ninety-nine sheep in security and seeks the lost one to bring it back to the fold. By this act He proclaims not only the infinite mercy of God, towards sinners, but His divine example which

says to us, go and do likewise ; be a

save his soul from eternal perdition.

shepherd to your brother, and

Verily, my dear Christians, there

can be no more sublime, no holier work, nor one more pleasing to God than that which is mentioned as the first of the spiritual works of mercy. To admonish sinners? Can we do more charitable act, one more beneficial to our neighbor, and more meritorious for ourselves, than to save our neighbor's soul from perdition, and bring it back to God? How easy has not Almighty God made the practice of this great work of mercy? To assist the poor, riches are required, to go to the heathen and to preach the gospel, one must be a priest. To recall the sinner from his evil ways, however, requires neither riches nor sacerdotal dignity : all that is necessary is a sincere love for God and one's neighbor. This love will teach you the best manner of approaching your erring brother, will give you the words that will best appeal to his heart, will give you perseverance, again and again to entreat him to save his soul by true penance. It is by such words of love that our Divine Saviour, that the apostles and all the zealous missionaries have achieved their greatest triumphs of conversions. And it is by such words of love and compassion that you, although not priests, can be missionaries, can save souls for Heaven, can become the greatest benefactors of your neigh

the sermon of words, there is also a sermon of example. Where the example and the words do not coincide the the best admonitions produce no more beneficial effects than to cast sand into the air, or to pour water into defective vessels. If your erring brother sees you doing the things which you so kindly admonish him to perform, then only does he feel the full force of your words; then only will he be convinced of the truth of counsels and the sincerity of your advice. Your virtuous example becomes a continued sermon, and one which will impress him most powerfully and attract him to imitation Hence, my dear brethren, let the light of your good works, of your virtuous lives shine forth that the sinner may see it, be edified and induced to follow If there is question of giving admonitions and instructions, one or the other might excuse himself for want experience, but no one can excuse himself from giving good example God demands this of all for many reasons, one of which is that it is to be

Oa your part, it is only require

Do not, however, forget that besides

that you are willing to be used as an

instrument of God's infinite mercy.

a means for the conversion of sinners. There is, moreover, a third requisite to accomplish the work of converting the sinner. We must not only ad-monish him with love and patience, not only edify him by good example we must also pray for him and beseech God to have mercy on him. Human efforts alone will not suffice to open the eyes of the erring one and move his heart to contrition: this can be done only by the grace of God. "I have planted, Apollo watered, but God gave

the increase," says St. Paul. (I. Cor. 3, 6.) Hence we must, above all things, pray often and fervently for the conversion of sinners. Prayer is a weapon which the hardest hearts cannot always resist. The prayers and tears of St. Monica brought about the change of heart in the sinner Augustine and converted him into St. Augustine, a doctor of the Church. Such miracles of grace which are even greater than the creation of the world, are effected even now by prayer when it rises perseveringly to Heaven from a pure

pious, and Christian heart.
You know now, my dear Christian how you can assist in bringing back the lost sheep to the fold. You must patiently and perseveringly labor with word, prayer and example. If you have not undertaken the good work resolve to begin to day. If you ar successful in saving but one soul fo Heaven, you have conferred a benef on your brother greater than the which can be imagined; you have given joy to Heaven beyond your con ception, for you have saved a sow which is more precious than the who creation, and the angels will rejoice i Heaven "Upon one sinner that do penance more than upon ninety-nin ust who need not penance." over, you will receive the everlasting gratitude of the one you have save and the glorious reward awaiting y in the next world, will be an infini recompense for what you have done f

the love of God. But even if your persevering effor are useless, if all your fervent lo cannot soften the hard heart of yo erring brother, be not dishearten think not that your labor of love win vain, for God looks not only to deed, rewards not only according the work you accomplish. He regathe intention, and will therefore g you the same reward as if you had s ceeded in bringing back the lost she to the fold, in saving the soul of y erring brother. Amen.

Nearly everyone needs a good sp medicine, and Hood's Sarsaparilla is by odds the best that money can buy.

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#### FIVE . MINUTES' SERMON.

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In this day's gospel, our Divine Saviour shows Himself under the figures of the Good Shepherd, who leaves

ure of the Good Shepherd, who leaves the ninety-nine sheep in security and seeks the lost one to bring it back to the fold. By this act He proclaims not only the infinite mercy of God, towards sinners, but His divine example which says to us, go and do likewise; be a good shepherd to your brother, and save his soul from eternal perdition.

Verily, my dear Christians, there can be no more sublime, no holier work, nor one more pleasing to God than that which is mentioned as the first of the spiritual works of mercy. To admonish sinners? Can we do more charitable act, one more beneficial to our neighbor, and more meritorious for ourselves, than to save our neighbor's soul from perdition, and bring it back to God? How easy has not Almighty God made the practice of this great work of mercy? To assist or, riches are required, to go to the heathen and to preach the gospel, one must be a priest. To recall the sinner from his evil ways, however, requires neither riches nor sacerdotal dignity : all that is necessary is a sincere love for God and one's neighbor. This love will teach you the best manner of approaching your erring brother, will give you the words that will best appeal to his heart, will give you pereverance, again and again to entreat him to save his soul by true penance. It is by such words of love that our Divine Saviour, that the apostles and all the zealous missionaries have achieved their greatest triumphs of conversions. And it is by such words of love and compassion that you, although not priests, can be missionaries, can save souls for Heaven, can become the greatest benefactors of your neigh-On your part, it is only required that you are willing to be used as an instrument of God's infinite mercy.

the sermon of words, there is also a sermon of example. Where the example and the words do not coincide the the best admonitions produce no more beneficial effects than to cast sand into the air, or to pour water into defective vessels. If your erring brother sees you doing the things which you so kindly admonish him to perform, then only does he feel the full force of your words; then only will he be convinced of the truth of counsels and the sincerity of your Your virtuous example becomes a continued sermon, and one which will impress him most powerfully and attract him to imitation. Hence, my dear brethren, let the light of your good works, of your virtuous lives shine forth that the sinner may see it, be edified and induced to follow it. If there is question of giving admonitions and instructions, one or the other might excuse himself for want experience, but no one can excuse himself from giving good example God demands this of all for many reasons, one of which is that it is to be

a means for the conversion of sinners. There is, moreover, a third requisite to accomplish the work of converting the sinner. We must not only admonish him with love and patience, not only edify him by good example, we must also pray for him and beseech God to have mercy on him. Human efforts alone will not suffice to open the eyes of the erring one and move his heart to contrition: this can be done the grace of God. "I have planted, Apollo watered, but God gave the increase, "says St. Paul. (I. Cor. 3,

6.) Hence we must, above all things, pray often and fervently for the conversion of sinners. Prayer is a weapon which the hardest hearts cannot always resist. The prayers and tears of St. Monica brought about the change of heart in the sinner Augustine converted him into St. Augustine, a doctor of the Church. Such miracles of grace which are even greater than the creation of the world, are effected

the creation of the world, are effected even now by prayer when it rises perseveringly to Heaven from a pure, pious, and Christian heart.

You know now, my dear Christian, how you can assist in bringing back the lost sheep to the fold. You must nestigately and presequeringly labor with patiently and perseveringly labor with word, prayer and example. If you have not undertaken the good work, resolve to begin to-day. If you are successful in saving but one soul for Heaven, you have conferred a benefit on your brother greater than that which can be imagined; you have given joy to Heaven beyond your conception, for you have saved a soul which is more precious than the whole creation, and the angels will rejoice in Heaven "Upon one sinner that doth penance more than upon ninety-nine just who need not penance." Moreover, you will receive the everlasting gratitude of the one you have saved, and the glorious reward awaiting you in the next world, will be an infinite

recompense for what you have done for the love of God. But even if your persevering efforts are useless, if all your fervent love cannot soften the hard heart of your erring brother, be not disheartened, think not that your labor of love was in vain, for God looks not only to the deed, rewards not only according to the work you accomplish. He regards the intention, and will therefore give you the same reward as if you had succeeded in bringing back the lost sheep to the fold, in saving the soul of your

#### OUR BOYS AND GIRLS.

Fancy's Ferry.

You've crossed his ferry many a time.

Perhaps you didn't know it.

He seats you in his ferry boat and then begins to row it.

He dip his care a cofely the gins to row it.

He dips his oars so softly that you cannot ever hear them.

And lo! you land at Fancy's docks before you know you're near them.

Oh! Fancy's land looks very grand with structures high and airy, And bright impossibilities to mislead the

unwary. And presently you find yourself, no matter what your station.

A building castles in the air, that havn't a foundation.

And yet it isn't difficult to rear them till they're higher
Than anything you ever saw in turret or in

spire.
And Fancy, seems so wondrous kind, he gratifies each notion—
You've not a whim but is indulged through his extreme devotion.

Old Humdrum town you left behind seem

or humarum town you let be made seems sadly uninviting.
With school, and books, and lessons that you're tired of reciting.
But lo! what's this? Your castle shakes!
Its walls are all a crumble!
You stand amid a ruined mass, alive, but very humble.

Then Fancy rows you home again-it doesn't take a minute;
You wouldn't know—his boat's so swift—that
you were really in it.
But—at a word—[with such a shock]—false
Faucy lands his wherry.
What does he care for foolish folk who daily
cross his ferry?

-Julie M. Lippmann.

Fidelity. Never forsake a friend. When enemies gather around, when sickness falls upon the heart, when all the world is dark and cheerless, is the time to try true friendship. The heart that try true friendship. has been touched with true gold will redouble its efforts when the friend is sad and in trouble. Adversity tries true friendship. They who run from the scenes of distress betray their hypocrisy and proved that interest only moves them. If you have a friend that loves you, who has studied your interest and happiness, be sure to sustain him in adversity. Let him feel that his former kindness is appreciated and Do not, however, forget that besides that his love was not thrown away.

Utilized the Gate. The truly gifted engineer always makes one part of his work fit into another, and no energy is ever wasted. A wealthy engineer who had set up a very fine place in the country, where he had carried out many pet construction projects, was visited there by an old friend. The visitor had so much difficulty in pushing open his front gate that he spoke about it to the proprietor. "You ought to fix that gate," said the guest. "A man who has everything 'just so' should not have a gate that is hard to open." exclaimed the engineer. 'You don't understand my economy That gate communicates with the water works of the house, and every person who comes through it pumps up four gallons of water.

#### Dress Well.

We have always been told that we must not measure a man by his dress, but the world still goes on judging people by their external appearance and it seems natural that it should do so. If one is travelling he can almost invariably determine the position in life of the people he meets by the manner in which they are clothed. It is duty which we owe ourselves, there fore, to dress as well as we can. O course, the middle ground between dandyism and slovenliness is the aim

of every sensible person, and yet many wise people have maintained that it is course you have all heard the advice of benefit of the young fellows who have not yet heard it? Any way, dress well—not like a dude, but like a per-son who appreciates cleanliness and

Three Things. At the threshold of manhood what do

neatness-Church Progress.

young men need most of all?

1. Correct principles. These will make them live a life worth living. These will supply noble motives.

These will glorify the humblest occupation. These will smooth the hardest lot. These will make meritorious the commonest actions. These will purify ambition. These will lead them

ambition. These will lead them straight to the stars.

2. Character. When we say of a person, "He is a man of character!" we mean that he has convictions and is true to them. Now there is a differ-ence between character and reputation. chee between character and reputation.
Character is what we are, reputation is what the world thinks us to be.
Young men need character—that is, will-power for good—so that they may be strong to do right and strong to resist wrong. Character can be cultivated. The will can be trained as well as the memory or the understanding, as easily as the hand can be taught to handle

tools. 3. Good company. It is not well 3. Good company. It is not went for man to be alone and young men long for the society of other young men of their own age. The point for them is to join a decent set, for the proverb is still true: "Tell me your company and I'll tell you who you are." The presence of others of the right sort is a check on evil, and an incentive to good.—Church Progress. good .- Church Progress.

Nothing Hunts out Corns Nearly everyone needs a good spring medicine, and Hood's Sarsaparilla is by all odds the best that money can buy.

Nothing Hunts out Corns
Like tight boots. Nothing removes corns with such certainty as Putnam's Painless Corn Extractor. Beware of poisonous substitutes. Ask for and get Putnam's Painless Corn Extractor at druggists.

The Shortness of Time.

We all of us complain of the shortness of time, and yet have much more than we know what to do with. lives are spent either in doing nothing at all, or in doing nothing that we ought to do: we are always complaining our days are few, and acting as though there would be no end of them.

Sons of God.

It is always sad not to feel the choiceness of anything which has in it wonderful and fine capacities—to be content with the ordinariness and coarseness of that which is capable of being exquisite and great. there could thrill through the being of our young men some electrical sens that they are God's sons, that so they might make themselves the servants of his Christ, and live the life and attain the nature which are rightly theirs. -Phillips Brooks.

The Man Makes all the Difference. There is no royal road to learning, and no college can give a man an education if he is deficient in application

and the receptive faculties. If educational work and influence are the accepted measure of excellence, then each of the great colleges is the "finest" for some students, and none of them is "finest" for all.

It all depends on the boy. It is

easily conceivable that a particular boy might be ruined at a great college who would become a scholar and a gentleman at a small institution-and vice

versa. This great truth should never be forgotten, that every man who is educated at all is self educated. Every college in this country, big or little, offers in-estimable advantages to the earnest young man who wants to educate him-But no college can educate any self. man. No college can make an educated man out of a boy who will not study, while the boy who will study is sure to become an educated man even though he is unable to attend any col

lege whatever. Webster was graduated from Dart mouth; Calhoun from a "fresh-water college;" Clay and Washington and Horace Greeley and Elihu Burritt and Lincoln and Peter Cooper from nowhere. It was the man that made the difference in every case. Not one of them owed anything to a college except an opportunity to study, and that opportunity is every man's in this free and of ours, without grace of any university or any college.

A Virtuous Wife. "Who shall find a valiant woman The price of her is as of things brought from afar off and from the uttermo The heart of her husband coasts, trusteth in her." There is given in the thirty-first chapter of Proverbs a picture of a wife which a young man will do well to fix in his mind, and go about searching earnestly until he finds her embodiment, and when he finds her, if he can't offer the price which is above rubies -- the love of a true man for her-he is slow. He may not find a young woman with the developed energy pictured, but he may find and recognize all of these possi bilities in her. A pretty face, a gay and taking manner, and all the summer girl qualifications for a jolly outing are not enough to fall in love with If the young lady you think you love has none of the stronger virtue which mark and measure womanhood and which would wear well in a house hold for thirty years, better smash that love dream in its first stages and look of clothes will always procure the wearer a certain amount of respect that he would not otherwise receive. Of Polonius in Shakespeare's play of the Hamlet." Who will quote it for the benefit of the review of th be a help meet to her husband. An undisciplined woman is as obnoxious to live with as an undisciplined man. This may not seem gallant, but it is a

Unskilful Workmen.

fact.

The apprentice system of fifty years ago has long since been entirely abandoned, and the common remark now a days, that skilled workmen are scarce is not particularly strange. Boys who go to work at any of the mechanical go to work at any of the mechanical trades, now a-days, are apt in most cases to cheat themselves and perman-ently impair their future usefulness, by quitting after a few weeks or after a few months service, and seeking em-ployment elsewhere as skilled work-men when in fact they at best acquired men, when in fact they at best acquired but a smattering of the simplest details of their trade. The tendency of such a course is to put these incompetent workmen on a level, in one sense, with the older and far more skilful portion of a shop's working force, or work as possible and do it as well as possible but to get through the working hours and do as little as possible, and when they find in an establishment a true blue thorough workman who does a fair day's work and does it well, the incompetent shirks are ready to combine to reduce the faithful, intelligent workmen to their own incom-petent level. The great fault with many labor organizations is the fact that they are in too many cases filled up with this incompetent class, who adopt that method of backing themadopt that method of backing themselves up in their lack of skill and faithfulness. They are simply pretenders, who know but little of their trade, manifest little disposition to learn more of it, and when at work are constantly in danger of spoiling work, thereby entailing needless expense

CHATS WITH YOUNG MEN. upon their employers, and often

A skilled workman is given the bes work, because the management has confidence in his ability to properly perform it, but this very fact excites ealousy among the skilful workman's incompetent shopmates, and he very soon becomes the object of their dis like, if not of their positive hatred. His employers dare not pay him accord-ing to his merits, for that would in-crease the general disaffection, and so if he desires to have peace with his fellow-workmen he must sink down to their level. Business is unsettled in the whole labor market by the discon tinuance of the old apprentice system By that system all workmen would b compelled to possess a degree of skill and efficiency which would exalt meri to its proper standard, and thereby effectually do away with the bickering and jealousies which are the result of a lack of merit.-Catholic Columbian.

#### "PRAYER AT MASS."

Controversy Apprehended Over Book Published by an Episcopalian

Chicago, May 22.-The Rev. E. A. arrabee's illuminated missal, "Prayer at Mass," published by the rector of the Protestant Episcopal Church of the Ascension, was the cause of much informal discussion to day among the Episcopal clergy of Chicago, gathered in the rooms of the Church Club for their weekly reunion.

There were many expressions showing apprehension that this or similar publications would precipitate a conroversy similar to that now raging in the Church of England.
Printed in red and black, with pict-

ures in the mediaeval style, it is a striking work. It is directed to 'American Catholics," and is composed almost entirely of material taken from times prior to the so-called Reformation and translated from the

The captions are in Latin, and inluded in the book are the elevation the host, the kissing of the altar by the priest, the "Kyrie Eleison" and the Benediction of the Biessed Sacrament. Under "Ordinary of the Mass ccurs a confession, which the priest, after making the sign of the cross,

repeats mentally.

Rev. Mr. Larrabee when seen to day did not seem agitated over the criticisms passed by Bishop Cheney, of the Reformed Church, and Father Scanlan, of the Cathedral of the Holy Name The Protestant prelate referred to the volume as a "tawdry mass book, which degrades the religion of Christ and makes the worship of His religior a piece of mediaeval mummery." He also declared it should awaken the laity to a realization of the drift toward the

Church of Rome. Father Scanlan pronounced the book "decidedly Catholic," but said he was not astonished, as he had known Rev. Mr. Larrabee's predilection toward Catholicism. He asserted that the Cathedral had received as converts during the last yesr almost fifty Epis copalians, many from Rev. Mr. Larra

bee's church. "The prayers," said Rev. Mr. Lar-rabee, "are taken from the sanction ed writings of the Church, although it is true that they are practically those of the ancient Church of Rome. that, while we are not Roman Catho lics, we are Catholics, and as such have a right to use the ceremonies which been used since the foundation of the Church.'

#### GIFTS FOR THE POOR.

"I wish I was rich," said a young girl, " for it would make me happy to give to the poor."

"Do you give them now all that you can?" asked her middle aged friend.
The girl's face fell. Sne hesitated an instant. Then she said: "I did give the wash woman my old skirt and occasionally I put a nickel or

a cent into the poor box."
"O, I'm not talking of old clothes,

or food, or money," replied her friend.
"I mean sympathy, love, kindness."
"I don't see how I could give them
those things." those things.

"No? Look about you and you will find opportunities. You have flowers, more than you need and for which you care little. Can't you spare a geranium or some cut roses to Sally Dean, who can't afford to get them? You can read charmingly. Can't you take The Columbian over to bed-ridden Mrs. Collins and read it to her, one evening a week, or once a fortnight?
You can talk brightly. Can't you slip
over occasionally to Mrs. Gant's, who
is called crabbed, but who is sour only exteriorly on account of her many trials, but whose lonely heart is hunrather, the tendency is to drag the skilled workmen down to the level of the other class. The object of the incompetent class is not to do as much poor in heart for the hundreds who are poor in purse. And their des-titution is harder to bear. Scatter smiles, sweet words, sunshine. You will ease more woe than if you had millions on millions and were to throw bushels of gold pieces among the in-

digent."
"I have been poor myself," ans wered the girl humbly, "poor in good works. I will begin to-day to get rich."—Catholic Columbian.

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AFTER A SHORT, BUT HOT AND DECISIVE CONTEST

he Enemy Driven Out-Dodd's Kldney Hellis the Victors — Mr. Gillean Tested Them, and They Proved True and Steadfast Friends.

Amherstburg, Ont., May 29 —Jas. R. Gillean, proprietor of the Lakeview Hotel, here, is one of the happiest men in town. For some years past, he has been in very poor health, and was a great sufferer from Kidney Disease. In spite of all that medical skill, and numerous remedies could do, Mr. Gillean grew gradually worse. His sufferings increased, and there seemed

to be no hope of curing the disease. One day a friend called to see him, and advised him to try Dodd's Kidney Pills, telling him they had cured a number of cases, of which he knew, and which were all worse than Mr. Gillean's. The latter procured a box, and so much good did it do him, that he bought three more. These cured him completely, and he is now obliged to hold quite a reception, every day, so many friends call to congratulate

him on his happy recovery.

Dodd's Kidney Pills are astonising the medical fraternity daily, by their marvellous success in cases of Bright's Disease, Diabetes, Rheumatism, Lum-Disease, Diabetes, bago, Sciatica, Gravel, Urinary bago, Sciatica, Gravel, Urinary Troubles, Female Complaints, Blood Impurities, and all other Kidney Diseases. Many physicians in this district prescribe them in their practice, always with the best results

Kidney Diseases cannot resist the action of Dodd's Kidney Pills which are the only cure on earth for such BUSINESS diseases.

Dodd's Kidney Pills are sold by all druggists at fifty cents a box, boxes \$2 50, or will be sent, on re-ceipt of price, by The Dodds Medicine Co., Limited, Toronto.

One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It ef-fectually expels worms and gives health in a marvellous manner to the little one.

marvellous manner to the little one.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Auti Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

FOR THE OVERWORKED.—What are the

because it relieves and cures the disease.

FOR THE OVERWORKED.—What are the causes of despondency and melancholy? A disordered liver is one cause, and a prime one. A disordered liver means a disordered stomach means disturbance of the nervous system. This brings the whole body into subjection and the victim feels sick all over. Parmelee's Vegetable Pills are a recognized remedy in this state and relief will follow their use.

SOMETHING MORE THAN A PURGA-

SOMETHING MORE THAN A PURGA-TIVE.—To purge is the only effect of many pills now on the market. Parmelee's Vege pills now on the market. Parmelee's Vege table Pills are more than a purgative. They strengthen the stomach, where other pills weaken it. They cleanse the blood by regu lating the liver and kidneys, and they stimulate where other pill compounds depress. Nothing of an injurious nature, used for merely purgative powers, enters into their compositions.

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e Protestan's tevised, with rancis Aidan ok is printed shed at a net nited States, Canada. It ceipt of that v.

Trenton Advocate, May 25.

Archbishop Gauthier's first official visit, as Archbishop of the Diocese of Kingston, to the parish of St. Peter-in-Chains, was surrounded by associations that will long be remembered with much pleasure by the members of the Church of St. Peter-in-Chains and other citizens of Trenton. The softening influences associated with the visit cannot fail in being far-reaching in their effect.

His Grace arrived in Trenton, from Belleville, on the 5.43 o'clock train on Friday last. accompanied by his private secretary, Rev. Father Meagher and Very Rev. Mgr. Farrelly of Belleville, and was met at the 6. T. It station by Very Rev. Dean Murray, Mayor Morrison, and Messrs. John Broatch T. H. Blecker, F. J. Kennetle, D. R. Murphy, T. A. O'Rourke, J. Feeto, P. Kelly and others, who recompanied the Archbishop to the presbytery, Arriving at the Presbytery, the Archbisop was met by the children of the Separate school, members of the Catholic congregation, and members of the Catholic some by the school children. A procession-stormed by the school children. A procession-stormed by the school children. A procession-stormed, which proceeded from the symbolical nature of the surroundings. Vested in his robes of office the Archbishop was escorted from the Prebytery to the Church by the Church by the School children.

Much Gauthier, Archbishop of Kingston:
"May it Please Your Grace.—On behalf of the congregation of St. Peter-in Chains, we desire to extend to Your Grace a most cordial welcome on the occasion of your first official visit to this parish, and to express our unbounded respect and affection for you as our chief partor."

for the high and holy office of Archbishop of the diocese.

"This elevation was only the natural result of your high administrative talents, and your sterling qualities of heart and mind and of your many years of faithful and efficient service in the cause of your Divine Master in Our Lord's Vineyard.

"The recollection of your labors in this parish during the earlier years of your priesthood when for several months you ministered to our spiritual wants, is still fresh in our memories, and we cannot forbear mentioning your zealous and untring efforts in our behalf in those by gone years.

"We sincerely hope that the great pleasure we this day experience in having you in our midst, after the lapse of so many years, may be

Owen Hose Labor and A Conference of the control of

ton.

e whole proceedings were of a most inng nature, and the excellence of the music

Psalms Gregorian
Solists, Messrs, Keith, Dion, Cormier
Hymn "Veni Creator" German Choral
"Magnificat" Gregorian
"Regina Coel in E. flat"....... Lambill "Magnificat" Lamonious
"Regina Coeli in E flat". Lamonious
"Regina Coeli in E flat". Lamonious
BENEDICTION.
Litany two choirs alternately, with Chorus
"Tantum Ergo, in F." Lambiliotte
"Tantum Ergo, in F." Gregorian ....Lambillotte

There were nearly two hundred and fifty confirmed by the Archbishop.
The members of the C. M. B. A. acted as shers at the Sunday services.
Stery Rev. Dean Murray accompanied His Grace Archbishop Gauthier to Picton on Mon-

day last.

Monday morning, the trustees, teachers and pupils of the Separate school gave a reception to the Archbishop, at the school house, and he left at noon for Picton.

After confirmation His Grace secured pledges

granks until they reached the age of twentyone years.

Ins Grace held a public reception at the
priest's house, between 3 and 5 o'clock
Sunday atternoon. Among those who visited
him were not only megine the second and the congregation, but may Protestant citizens.

During his desired to solver in twen Archbishop
in the second of the s

#### A Biography Sketch.

(The Canadian, the official organ of the C. M. B. A.) The Most Rev. Charles Hugh Gauthier is the second Archbishop and seventh ruler of the diocese of Kingston. He was born on the 13th of November, 1815 in the parish of Alexandria, in the historic County of Glengarry. He entered Regiopolis College in 1830, and in 1833 he graduated with the highest honors. He was afterwards appointed Professor of Rhetoric in Regiopolis. Having completed his course in theology, he was ordained priest in the Church of St. John the Baptist, at Perth, on Aug. 24, 1867, by the Right Rev. Edward John Horan. Soon after his ordination he was appointed Director of Regiopolis College. In 1839 before leaving for the Vatican Council, Bishop Horan appointed Father Gauthier to the parish of Gananoque, his first parish, which included Howe Island Brewer's Mills, and Lansdowne. While in this charge he added new churches and greatly improved the old ones. In January, 1875, he was transferred to Westport, but on the appointment of Father John O'Brien as Bishop of Kingston, he was the same year appointed to Williamstown, where his educational experience did him good service. As in Gananoque, his first parish, and Lansdowne, wis he burter building received well deserved praise. After a pastorate of eleven years, he had wiped out a largej debt and left over \$6,000 for his successor to proceed with. At Glennevis he hull a \$15,000 church. In 1886 he was appointed to the highly of Dean, and on Aug. 17, 1891, Archbishop Cleary appointed him Vicar-deneral of the diocese. On the evening of Saturday, August 27th, 1898 he received the Papal Bull appointing him Archbishop of Kingston.

His Grace Archbishop Gauthier is a member The Most Rev. Charles Hugh Gauthier is the

problem. — 'till it was learned that dear Father O'Nell could provide them with a start of \$2,950 insurance money which he had coming to \$2,500 insurance money which he had coming to thim from the Perth Mutual.

The Right Rev. Bishop headed the subscription list with \$100, whilst kind words of encouragement came from friends and neighbors from the surrounding townships with promises of material assistance in the near future. The leading men of the parishpledged themselves to support their pastor to their utmost ability in re-building. The new St. Bridget's will be constructed of stone and red brick, with a basement storey 7 feet in the clear, where public meetings of the congregation can be held. The dimensions are: length, 106 feet; breadth, 45 feet; winter chapel, 30x20 feet. The tower will be 102 feet high. Rev. Doctor Kilroy preached a short, bractical sermon, taking his text as follows: "Let us arise and build. The God of heaven will prosper us; therefore we his servants will arise and build." The speaker pointed out the success that followed Nehemiah's words. The chapter tells how the priest, the tradesmen, laborers, young men, old men, nay the women and even strangers combined to repair the temple and walls of Jerusalem, so that they did more in fifty-two days than other Jews had done in a hundred years, Apart from combined effort, we are told of what individation to only did his own share, but also did another share. Ben Gamen was not able to complete his task, so he took a partner Hashub. to help him. Then, I say, in the name of God, Let us arise and build. The collection, apart from the subscription which is yet, a but also did another share. Ben Gamen was not able to complete share. Ben Gamen was not able to com

#### DIOCESE OF HAMILTON.

A Festal Greeting in Honor of the

A Festal Greeting in Honor of the Bishop.

Hamilton Spectator, May 30.

The concert hall of Loretto academy last evening was crowded with an interested audience, assembled to hear the fine concert prepared by the Sisters and pupils of the academy and to witness the presentation of festal greeting to His Lordship Bishop lowling. The affair was carried out without a hitch and the guests departed, shortly after 10 clock, delighted with the evening's entertainment. Bishop Dowling was surrounded by his faithful priests, and a number of prominent citizens, including Hon. J. M. Gibson, Lieut-Coi. Moore and Inspector Bailard, of the Public schools, were present.

The address to His Lordship was presented immediately after the opening chorus, and was read by Miss B. Lovering. It was pretting

were present.

The address to His Lordship was presented immediately after the opening chorus, and was read by Miss B. Lovering. It was prettily illuminated in book form and was as follows:

"May it please Your Lordship—The hearts of your children of Loretto, are ever gladdened by your presence; but never has it been more eagerly desired than on this occasion. Ere yet this fair month, to you so repliere with sacred recollection, has vanished, we would offer you our earnest congratulations at the twelfth anniversary of your elevation to the episcopacy and the tenth of your installation as Bishop of Hamilton. We rejoice at the privilege of being, during this decade, the objects of your pastoral care and solicitude, and we pray that tod may spare for many years a life so eminently fitted to extend His kingdom on earth and to promote His glory. We have read and heard with wonder as well as with interest of the many important works which even in this short time Your Lordship has achieved for this grand end. But not alone in the erection of temples for the worship of God has your great zeal been manifest, nor yet in the many works of active charity which have character, not made by hands, which you have zealously abored to adorn. The silent working of the

"Your Devoted Children of Loretto."

Semi.chorus—"The Happy Miller,"... Veazie
Song—"Life's Lullaby."... Lane
Miss M. Lovering.
"Cujus Animam." (pianos and orchestra)....
(Liszt-Rossini
Misses F. O'Neil and A. Foster.
Song—"The Dream of Home"... Arditi
Miss K. Frawley.
Recitation—"How Larry Sang the Agnus ow Larry Sang the Agnus

ested. He added his congratulations and also hose of Mayor Teetzel, who, on account of givic duties, could not be present, to Bishop

Concert came to a close.

The ushers were: Richard Hearn, W. H. Jamieson, M. J. O'Reilly, J. P. Dougherty, Dr. Griffin, P. McGarrity and J. J. Bucke.

The Celebration of Corpus Christi, and Confirmation at St. Clement's

Corpus Christi and the day after must

on Corpus Christi day High Mass in the presence of the Bishop was celebrated by Father Fennesey, Rev. J. Williams served as deacon and Father Walter, D. D. as sub-deacon, the parish priest attending the Bishop. At the conclusion the Bishop approached the Communion railing and spoke in a solemn and impressive manner on the Holy Eucharist, giving also the reasons why we adore our Lord outside the temple. Although St. Clement's Mission is German the people understand the Bishop. No doubt this is owing to the fact that he can express the most sublime history in a simple and clear language.

Now the procession was formed, the cross with two banners was carried ahead, the people followed two by two, one side leading in prayers and the others followed. First came the school children, the boys, then the girls, then came the young men, then the ladies. These were followed by children between five and eight years old, the boys clad alike carrying small banners with a cross on each, the little girls bearing a small basket with flowers which they strewed before the Bishop with the Bissed Sacrament surrounded with the priests marching along under a beautiful canopy carried by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each strict by the trustees of the Church. On each

three miles.

May God spare him many more years to

Last Wednesday was celebrated in Simcor by the parishioners of St. Mary's Church hold ing a picnic in the beautiful grove at the resi dence of Mrs. Campbell. The weather was delightful and the extensive programme was carried out successfully. The attendance was

Band, under the leadership of Band Master Sutton, furnished excellent music at intervals, while Nelligan's Orchestra, of Hamilton, supplied choice music for dancing.

Mr. John Farrell, of Forest, discharged the duties of chairman in an admirable style. During the afternoon addresses, suitable to the occasion, were made by Mayor Sutton, High Constable Mabee, and Rev. Father Corcoran, of La Saiette. Miss Constance Jackson, elocutionists, gave two pleasing recitations. The following were the winners in the contests:

The hose reel race between the teams of Sam King and Guy Winter was well contested, the former winning by about ten feet. The teams were composed as follows—King's: S. King, L. Stanton, A. Wilkes, H. Youmans, H. Price, A. Hendry, G. Thompson, P. Cowdry, E. Hackdry, J. Fitzgerald, Winter's: G. Winter, It. Avichouser, F. Harris, J. Kirkey, A. Itton, D. Taylor, F. Hiller, J. Simons, D. Vanbrocklin, C. Dove.

Written for the CATHOLIC RECORD. THE CHAPEL IN THE FOREST.

Down in the deep, dark forest Neath the lordly, staunch oak trees Stands a chapel gray and ancient Hidden by the drooping leaves; Festooned o'er with spreading mosses And the creeping ivy vine, And the budding, 'blooming flowers Of the glorious summer time.

Go a-stealing in the sunshine Round the Virgin's queefly head, And crowns of beaming brightness Round the image sweet are shed.

And in the little corner
of the dim, old chapei wail
A crucifix suspended
Smiles lovingly on us all.
To soothe our fears in dangers
And our souls sadly oppressed,
To displace all gloom and suffring
For a tranquil, holy rest.

Many a poor, sad wand'rer Passing by there thro' the day, Knelt before the Virgin's altar In the solitude to pray. And cheerfully in the darkness And through the forest's stillness Breaks the sound of silvery bells: From out the chapei belfry How the chime so softly swells— Stealing unward theory.

And now the fading sunbeams,

And now the rading sunocams, Dodge about the creeping vine, Lake frisky, dancing fairies
To the chumes they re keeping time;
And the oaks so grand and stately
Like strong princes in array
Smile on the forest chapel
At the closing of the day.

—J. William Fischer.
Waterloo, Ont. Waterloo, Ont.

#### NEW BOOKS.

We would advise all our Catholic lawyers and law students to read the new work published by Benziger Bros. New York, entitled: Natural Law and Legal Practice. Lectures delivered at the Law School of Georgetown University by Rev. René I. Holaind, S. J., Professor of Ethics and Sociology, Woodstock College; Lecturer on Natural and Canon Law, Georgetown University. The first lecture tests of Teteology, or Moral Causation; the others being on the following topics: Essence, Concrete Existence and Antibutes of Natural Law. Human Acts and Antibutes of Preference of the Will; Utilitarianian; Justice The Individual, The Family, The State; Property: Taxation; Conflict of Rights: Combinations of Capital, and Labor Organizations; Legal Ethics:—while the Appendix is devoted to Rules for the Guidance of a Lawyer's Professional Conduct. In this oreatory remarks the celebrated Jesuit acknowledges his obligation to Prof. P. Ross Perry A.M. J. D. Judge Martin F. Morris and Mr. Thos. A. Wielain of the Baltimore Bar, who revised and offered many valuable suggestions to this very important work.

#### MARKET REPORTS.

London, June 8.—Grain, per cental — Red winter, \$1.18 to \$1.23; white winter, \$1.20 to \$1.25; upring, \$1.20 to \$1.20; oats, 95 to \$1.00; peas, 90 to \$1.00; peas, 90 to \$1.00; peas, 90 to \$1.00; barley, 90 to \$1.05; corn, 75 to 90c.; buckwheat, 90c to \$1.00.

Dairy Produce—Eggs, fresh laid, per dozen, 11 to 19c; a puzh shaket lois, 10 to 116c; butter,

wheat, 99c to \$1.09.

Dairy Produce—Eggs, fresh laid, per dozen, 11 to 12c; eggs, basket lots, 10 to 11gc; butter, best rook, 11 to 11c; butter, best crock, 11 to 11gc; butter, creamery, retail, 18 to 29c; cheese, pound, wholesale, 7; to 9c.

Farm Produce—Hay, per ton, \$7.50 to \$8.50; straw, per load, \$2.50 to \$3.09; straw, per ton, \$5.00 to \$6.00; honey, per pound, 8 to 9c.

Poultry — Fowls, per pair (undressed), 65 to 90c.; chickens (spring), 80 to 96.00; dos 66.00; honey, per pair (undressed), 65 to 90c.; chickens (spring), 80 to 90c.

Meat—Pork, per cwt., \$6.00 to \$6.25; beef, cow, \$5.30 to \$6.00; beef, heifers and steers, \$6.25 to \$6.50; veal, by carcass, \$6.00 to \$7.00; lamb, by pound, 9 to 10c; lamb, by the carcass, 8 to 9c.; lambs, each, \$3,75 to \$4.00.

Montreal, June \$8.—The grain market

lambs, each, \$3,75 to \$4.00.

MONTREAL.

Montreal, June 8.—The grain market was somewhat more active to-day, and values are firm. Manitoba No. hard wheat was a shade firmer at around 77te. No. 1. Northern was 3jc below this price. Oats were quiet; quotations about 34c to 3jc, affont, at Montreal, Peas were steady at 74t to 75c. Flour is active and strong; we quote—Strong bakers, at \$3.70; to \$4, straight rollers at \$350 to \$3.90; in bags, at \$1.65 to \$1.75. Provisions steady, we quote—Choice refined lard, compound, in tubs, at 5jc,; in wooden pails, at 7jc,: heavy Canada short cut mess pork at \$16; heavy Canada short cut mess pork at \$16; heavy Canada short cut mess pork at \$16; heavy Canada and ured, large size hams at 10c, small size at 10jc. The local cheese market reflects the easier tendency in the country to a large extra mind curred, large size nams at 10c, small size at 19½c. The local cheese market reflects the easier tendency in the country to a large extent, and \$\frac{1}{2}\$ to \$\fra

#### Latest Live Stock Markets.

Toronto, June 8.—Export cattle were slow, though a certain amount of buying is done to fill boat space. Prices ranged for good stuff from \$4.80 to \$4.90 per cwt.; with an occasional sale of choice cattle at \$5 per cwt. Some cattle vas left over.
Light shippers ranged from \$4.25 to \$4.60 per

cwt.

While business in butcher cattle was not brisk, we had a fair clearance of all the presentable stuff at prices that were a shade more easy than on Tuesday. From \$40 84.50 was the range for the best stuff; second rate cattle ranges from \$3.60 to \$4; and common from \$3.30 to \$3.50 per cwt. So.50 to \$5.50 per cwt,
Stockers were easy again to-day, and prices ranged from \$3.20 to \$3.75 for medium to good, and up to \$4 per cwt. for choice.
Feeders are holding their own very well at from \$4 to \$4 65 per cwt., if scaling from 1,050 to 1,125 ibs, each.



Scaled tenders, addressed "Inspector of Penitentiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Tuesday 20th of June, inclusive, from parties desirous of contracting for supplies for the fiscal year 1899-1900, for the following institutions, name:

Stag 1800, for the following institutions, name-y:— Kingston Penitentiary, St. Vincenc de Paul Penitentiary, Dorchester Penitentiary, Manitoba Peniteniary, British Columbia Penitentiary, Regina Jail, Prince Albert Jail. Separate tenders will be received for each of the following classes of supplies:— 1. Flour (Canadian strong bakers'), 2. Beef and Mutton (fresh), 3. Forage,

Forage. Coal (anthracite and bituminous). Cordwood.

Cordwood. Groceries. Coal Oil (in barrels). Dry Goods. Drugs and Medicines. Leather and Findings. Hardware. Lumber.

12. Lumber.

Details of information, together with forms of tender, will be furnished on application to the wardens of the various institutions.

All supplies are subject to the approval of the Warden,
All tenders submitted must specify clearly the institution or institutions which it is proposed to supply, and must bear the endorsation of at least two responsible sureties.

DOUGLAS STEWART,
Inspector of Penitentiaries,
Department of Justice, Ottawa, May 27th, 1899.

A HOME MADE HAPPY. Mrs. Tucker, of Niagara Falis, Tells

What Did It. HER DAUGHTER WAS AFFLICTED WITH ST

VITUS' DANCE AND HELPLESS AS AN IN FANT-DR. WILLIAMS' PINK PILLS CURED HER AFTER SPECIALISTS HAD FAILED

From the Review, Niagara Falls

From the Review, Niagara Falls.

It is a horrible feeling to know that you have lost all command or control of your limbs, and must depend upon your friends to wait upon and serve you the same as an infant. This was the condition of Miss Myrtle Tucker for nearly a year, and the Review learning that she had been wonderfully benefitted by the use of Dr. Williams' Pink Pills for Pale People sent a reporter to hear her story. We called at the residence of Mr. Edwin Tucker, of the village of Niagara Falls. Mrs. Tucker received us very cordially on ascertaining that object of our visit. As nearly as nossible these are her exact words in speaking of her daughter's case:—'My daughter Myrtle is in her fifteenth year. About a year ago alarming symptoms of Si. Vitus' dance made their appearance, but for some time we did not know what was really the matter. Sha lost the use of her arms, her right arm was completely paralyzed. She had to be dressed and undressed sectical mysteinas we to help herself, prescribed for her but they appeared to be unable to afford relief. We made a trip it Buffalo last January and a specialist was consulted, who recommended that Myrtle be shu up in a dark room for three months, allowin no one to see her or speak to her but they appeared to the part of th a speedy and certain cure. No other reme has ever met with such great and continuous success, which is one of the strongest pro-that Dr. Williams Pink Pills accomplish that is claimed for them. They cure locomo ataxis, partial prarisks, St. Vitus dance, se tica, neuralgia, rheumatism.nervous headac patipitation of the heart, nervous prestrait paipitation of the heart, nervous prestration diseases depending upon vitiated blood, su as scrofula, chronic crysipelas, etc. They a also a specific for troubles peculiar to female curing all forms of weakness. In men the effect a radical cure in all cases arising from mental worry, overwork, or excesses of an ature. Sold by all dealers or sent post naid, 50 cents a box, or six boxes for \$250, by addressing the Dr. Williams' Medicine Co., Brockvill Ont.

MISS ELIZABETH H. KEYES, BACHELOR of Elocution, graduate of National School of Elocution and Oratory, Philadelphia, Par, also private pupil of Henry Ludlam, M. E., has opened a studio at 359 Dundas St. Class or private instruction. Recitals given.

GENERAL SERVANT WANTED. WANTED A GOOD GENERAL SERVANT.
Apply, personally or by letter, to Thomas
Coffey, Catholic Record Office, London,
Ont.

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New York to Glasgow, calling at Londonderry,

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1899 BENZIGER'S CATHOLIC HOME ANNUAL

SIXTEENTH EDITION.

SIXTEENTH EDITION.

Benziger's Catholic Home Annual for 1899 can now be had. Year by year its publishers have added new and additionally interesting features to this popular Annual until this year it can truly be classed as the Annual par excellence, the very best Catholic writers being contributors to its pages. It contains: Frontispiece: A Beautiful Colored Picture of the Crucilixion.

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Fail Fage Illustrations. Out For a Edg.

"Thoughts on the Third and Fourtey, C. SS., R. (Fresc). With 2 Illustrations.

Story: A Thisometically by Clara Mulbounders on the Color of the Color of

atholic Record office, . London, ont 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



VOLUME XXI.

The Catholic Record.

London, Saturday, June 17, 1899.

Is a Catholic University possible? is the question asked by the Presbyterian Witness. After reading the answer given by the Casket, the editor must be convinced that it was a fool's question.

One of the greatest nuisances in this century of universal education and enlightenment is the continuous performance given by political and philosophical charlatans. They are, in the main, individuals without any fixed principles, and with a gift of glib utterance that gives them in the eyes of the uneducated a claim to consideration. Sometime ago we came across a speech, that abounded in allusions to "free thought." Any student of philosophy could have told the gentleman, who was loudly applauded. that he was displaying an unpardonable ignorance, and that he should have been committed to a lunatic asylum.

#### A HOLY YEAR.

a year of Jubilee by Leo XIII. The decree commanding its celebration is marked by the dignity and paternal tone characteristic of Papal documents. | fore mus

The aged Pontiff recalls the memor-

He welcomes all to Rome-the city which has a certain character divinely impressed upon her and not to be changed by human means, nor by any act of violence. For Jesus Christ, the Saviour of the world, chose the City of Rome for a most high destiny above all human thought, and hallowed it to Himself. Here He has willed that the light of heavenly doctrine should be piously and inviolably kept, and hence as from a most sacred centre should be shed abroad over every land, so that the man who shall separate himself from Rome shall separ

That decree will be read and obeyed by Catholics all over the world. Heaven wards will ascend, from the hearts of millions, earnest supplications for the objects desired by the Chief Pastor. With the aberrations of human reason and the strident claims and wrangling of the sects before us, it will be consoling to hear the grand hymn of belief chanted by the millions who owe allegiance to Rome, and who though different in language and custom and interests, will give abundant testimony to that unity which marks the Church of God, and proof that they are mindful of the counsel of St. Paul, "to keep the unity of the spirit in the bond of peace."

NOTES BY THE WAY.

Awkwardly put, dear editor, and you know that "awkwardness has no for- is no giveness in heaven or on earth." You would have to go out of business if you did not have those poor ignorant Papists to berate once in a while. And you do it with the courtesy that is a peculiar characteristic of the editors on Variation of Cos. who are living in the full light of Gospel truth. "Mediaeval superstition" is a very appropriate phrase to round off a sentence or to scare old ladies into arde fits of horror at the iniquities of the gain Church of Rome. It has an ancient flavour about it that is pleasant to the nostrils of the beaters of the ecclesias- | wor

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The year 1900 has been proclaimed that Pro

ies of the last general Jubilee and them. hopes that the one of next year will be a season of religious awakening and authority of return to the service of God. He tion fro notes with sorrow that many Christians are forgetting, in their foolish conceits and cares of the world, their eternal interests: and that many also are unconscious imitators of Voltaire in their efforts to erase the name of Jesus Christ from the world. That heresy may be destroyed, and that the principles of brotherly love may animate the nations that are now armed to the teeth, and that the Church may not be withstood in her mission as Teacher of the world, are the objects which he commends to the prayers of the faith-

ate from Christ Himself.

The Presbyterian Review takes occasion, in referring to some alleged "conversions" from Catholicity to the Baptists, to remark that "the at as in mosphere of free institutions is proving Mrs. too much for mediaval superstition, and which retains its hold only on the ignorant."

state