London, Saturday, April 20, 1901. THE CANADIAN MAGAZINE.

We beg to assure the editor of the Canadian Magazine that his letter, published in our last issue, has given us a great deal of pleasure. We regret our having said that the review in question was inspired by a " male volent antipathy to things Catholic," and take this opportunity of conveying to the learned editor our appreciation of his statement : "I am no remember that when we penned the of. fensive phrase, we were under the impression that the magazine was not communication, however, removes that impression, and we are, consequently, well pleased to regard him as a gentleclass of readers.

PINES.

border that seems to lean towards the atmosphere is surcharged with electricviews of the Taft Commission now ity and there may be a storm. We operating at Manila. The editor hope, however, that the day of the bartions against the Friars are founded on should it dawn again we shall increasing of Church membership was hearsay reports circulated by the courageous enough to vomit forth, on demnation upon this untrustworthy halls, blasphemies against God, are

report contains no allusion to the some visible danger. charges, but we have sufficient information to convince us that the journal it can take effect. Should that body ist who aligns himself with the de- approve of it, the people can avert the famers of the Friars has a very un threatening danger by a vigorous procertain knowledge of his responsibil- test at the polls. ity. At any rate, he is essaying a novel role for a Catholic editor, just as he did when he endeavored to discourage and discredit the scheme for the Federation of Societies in the United columns a few notes relative to Church States, by asserting, despite the oft- music as rendered in past ages. We repeated declaration of Bishop McFaul observed at the time that it was parish and Catholic enough to underto the contrary, that it was intended for guarded diligently from secular in-

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ports of the success of the missions to which should never be sung except on non-Catholics in the United States. one's knees," but they seem not to When are we to have a similar move suit the taste of the choir singer of religious duties; but the guardians of in Canada? Some of the clergy of the our times. Too often we hear music their souls lost sight of them for a few edge; His providence over us; the re-Antigonish dicese have, we believe, that reminds us of the theatre precious years, and, when next they cognition of a divine law; the moral made a beginning, but other centres and the "fanciful digressions and are silent on the matter. There are exaggerated bembastic flourishes" hundreds of Protestants here who reprobated by the ancient. Perchance would give us a fair hearing, and, a soprano making a hotch potch of the "Kyrie" or "Gloria," divesting measure of good. A dispassionate them of all semblance to prayer, is presentment of Catholicity may induce pleasing to those who are on the quest them to take up its study, or, at least, for what they term "fine music," but to to give them a suspicion that it is not the average Catholic, who goes to church the grotesque absurdity limned by to worship God, it is disedifying to the too many controversalists. The time last degree. To our mind it is about ious enquiry. The preachings of the wished that the vocalist referred to as preachers are running as dry as a ary band are heard in our towns and nounce the glory of the choir for the and cities.

ORDERS.

ligious Orders has been passed by the der it a medley of sounds and disjoint French Chamber. "M. Waldeck ed words, without sense and without Rousseau is sick." So flashes the cable reverence, instead of a solemn appeal and scribes all over the country are to God. We prefer not to dilate on hard at work turning out columns of the rendition of the "Amen" except to copy of praise or condemnation. It is say that we have often seen the celesignificant, however, that influential brant of the Mass kept waiting until newspapers, as for example the Lon the quartette had sung its undry times, don Times, affirms that it is impossible and in different styles—to show, prenot to regret the turn which the min sumably, that their lungs were in good istry has given to its politics, for the condition. measure will envenom and perpetuate Whilst cherishing the hope that the more than lany other the divisions Gregorian—the chant of the Church which, at present, make of France may again be heard to the exclusion two hostile camps.

termined attack not only upon bered among the blessings of the iu-French Catholics from their mysterious insipid repetitions " distracting to the and market places."

The Catholic Record. apathy. It is unthinkable that a na- | congregation and unbecoming the | tion that has given, and gives still, indubitable evidences of a sound Catho-

in godless schools. M. Waldeck Rousseau may well be sick. The fight is just beginning. He has with him, it is true, the Socialists who have boodwinked him into committing this crime against liberty and Frenchmen, they who are obedient children of the Church, and they also hater of my brother." Still he must who, howsoever they may have strayed from the fold, have still an abiding respect for the education as given in religious schools, and who dread nothinclined to give us fair play. His ing so much for their offspring as disbelief.

What is surprising is that one as intelligent as the Premier should have man who seeks to keep the pages of been duped so easily. His persecuhis publication unsulfied by aught that tion of the Church might have been can render them obnoxious to any viewed with complacency by a certain section of Frenchmen, but his placing THE FRIARS IN THE PHILIP. a disrupting hand upon the integrity to play the fighting strength of the There is a Catholic journal over the majority of his brother citizens. The would fain believe that all the accusa- ricades has passed away forever. But fact. We venture to say that he has at witness the recurrence of an old phenhand but vague generalities -- the omenon, viz, that the men who are secular press-and yet bases his con- public platforms and in legislative craven tongued before men and are We know that Archbishop Chapelle's the first to flinch when menaced by

The Bill must pass the Sanste before

CHURCH MUSIC AND ITS ABUSE Sometime ago we published in our

inable, and more than once have we "gifted" (in the daily prints), who summer watercourse, long lengths of warbles anything that her artistic sand and gravel, but very little of the stream that flowed from the right hand suggest, would cease her mutilation of the Temple:" and we shall be glad of sacred canticles, her trilling and musical pyrotechnics-in short, would re-

In some churches there is a quartette FRANCE AND THE RELIGIOUS that does bewildering work in the "Amen" and "dona nobis pacem." The The Bill for the expulsion of the Re- prayer for peace becomes as they ren-

As we said before, this de- least, its adoption may safely be num-

The Bishop of Newport says: dubitable evidences of a sound Catholicity will allow itself to submit to a measure that seeks to deprive parents of their just rights by ordaining that children must be moulded and fashioned in godless schools.

The Bishep of Newport says:

"A singer in the Catholic church should be a devout Catholic, earnest and careful in behavior, striving to understand what is sung, and ready to take such pains in learning and preparation that the laws of the Church may be obeyed, full justice done to the music, and the faithful edified and drawn to God. Singing should never be made an d. Singing should never be made an sion for gratifying vanity or displaying

on certain testivals. As a result we have our churches thronged with a nondescript gathering -- Catholics and write from personal observation) manifest an extraordinary amount of devotion. They appear to think they are assisting at some kind of a performance, and that the proper and only thing to having intelligent and enthusiastic do is to listen to and at times comment on the efforts of the musicians.

Anent this matter we quote again what has already appeared in this

" Rectors of churches should not them selves publish in the papers, nor allow anyone else to do so, accounts savoring of the theatre and criticisms as to the ability and style of

OUR BOYS.

Some time ago a Protestant minister averred that the best method for the to get held of the children. That is certainly good advice, though not practicable in some Protestant parishes, and reminds us of the saying of Cardinal Wiseman: "Give me the boys, and in twenty years England will heart afflicted with care and sore with be Catholic." The work of saving the boys from

the evil influences of the streets, and

organizing them, is one that should commend itself to every zealous Christian. We do not know of any other for a sentiment befitting the occasion : cause that means so much for society and the Church. Get the boys when hath appeared to all men, instructing they leave school, steady them for a few years against the inrush of bad example and principle, and we shall blessed bore and contage of the school and the school have young men earnest enough to Jesus Christ." take an interest in the affairs of their stand that a good life means a frefluences, and that it was regarded, quentation of the sacraments. We not as a test of vocal resources, but as are told by a writer that there is a class promise for the spread of Christianity NON - CATHOLIC MISSIONARY a means of inciting the devotion of of young men who go but seldom to the faithful. We have undoubtedly Mass and never to the sacraments-Our exchanges have glowing re. the same compositions, the "melodies young men who, as boys in the class-room or Sunday school, gave promise of unswerving fidelity to their met them, were surprised to discover freedom and responsibility that so many of them had strayed

away far from the fold. that you can do anything with the ordinary boy. Tact and sympathy are ishments.

I hold that religion is the only solid the arguments he can always appre-basis of society. If the social edifice rests not on this eternal and immutable iron cast rules, and expect him to live up to them, you will not be a shining success as an organizer ; but if, making allowances for young human na. ture, you are content at first to go slowly, and raise your standards gradually, you will find that a " Club" will be locked upon favorably by the boys. We think the fact of the young loving organization is indisputable. In every centre we may observe them grouping themselves together into soleties for athletics or casting in their fortunes with Protestant bedies.

It is all very well to give good advice, and to dissuade them from this latter course; but prohibitive injunctions are imperfectly understood and rarely heeded by those who want some outlet for the exuberant energy of youth. If you that you be loyal to your country, we do not give them what they can get elsewhere we have ourselves to blame. To do it may demand money and selfsacrifice, but no one with any knowledge of his responsibility will permit that to outweigh the exercise of the brotherly love imperatively demanded all men their dues, tribute to whom of every Christian. We should see to tribute is due, custom to whom custom, it, therefore, that our charity is not a fear to whom fear, honor to whom honor," and that you "render to mere vague sentiment, but a living and working agency. "We must," to God the things that are God's." of all other, still, in some quarters at as Archbishop Ireland says, "pray, and pray earnestly, but we must work, and work earnestly. We fail if we work the Church but upon the sacred rights ture. But we have a right to demand and do not pray; and likewise we fail of French parents to have their chil- that singers shall refrain from mutilat- if we pray and do not work-if we of French parents to have their children ing sacred words or from fitting them are on our knees when we should be binding on all members of society.

They must be permanent, because they fluences of a secularized school system, to music that is "frivolous, full of in-fleet of foot, if we are in the sanctuary may be just the thing needed to rouse solent grandeur, noisy, abounding in when we should be in the highways

our listlessness and take care that the self-interets? boy who is beset by temptations and left to fight the battle unaided. And he wants help now. Will you suffer intemperance and lewdness that enerthe world and the devil to form his Another abuse that obtains in some and sympathy and faith, uplift him on places in Canada is the publishing of to a higher plane and implant in him not be repelled by his "cheekiness" or other unlovely quality. He is but a boy, but he has an immortal soul, and, non Cathelies-who do not (and we may be, the germs of a noble nature that will blossom and yield a rich fruit-

> There is no work like unto it from a practical standpoint, and our hope of Catholics in every section of this country depends upon the systematic and thorough organization of the young.

> > THE GLAD SEASON.

Cardinal Gibbon's Easter Greeting to

Cardinal Gibbons, through the New York Journal, sends the following

Eastertide greeting to the nation :
"The life of Christ, surrounded as it is with the grandest story of all time, should inspire a universal world of truth and elequence. Especially at this season, when the Church beckons to all to join in with the gladsome tidings, should mankind hear the voice of love and kindness and work toward a splendid outpouring of faith and

righteousness. "Passion Week is a sad time, but who will begrudge happiness to a the sorrows of conscience? The glad season is upon us. We should rejoice in our sincerity. We should sing to

gether in our faith." The same paper also publishes the following message written by the Car-dinal recently in response to a request "The grace of God our Saviour

THE TWENTIETH CENTURY EASTER. Cardinal Gibbons also writes the following article for the New York World: On this first Easter morning of the twentieth century-a century full of -it is well to recall the fact that religion is the essential basis of civil seciety. Religion is the bond that unites

man with his Creator.
I employ the term "religion" here in its broadest and most comprehensive sense, as embodying the existence of God; His infinite power and knowlthe distinction between good and evil the duty of rendering our homage to God and justice and charity to our Our experience leads us to believe neighbor; and finally, the existence of a future state of rewards and pun-

foundation it will soon crumble to pieces. It would be as vain to attempt to establish society without religion as to erect a palace in the air or to hope to reap a crop from seed scattered on the ocean's surface. Religion is to society what cement is to the building ; it makes all parts compact and coherent. "He who destroys religion," says Plato, "overthrows the founda-

tions of human society."

The social body is composed of in dividuals who have constant relations with one another, and the very life and preservation of society demand that the members of the commutty discharge toward one another various and

complex duties.
WHAT DOES SOCIETY REQUIRE of your rulers and magistrates? What does it require of you? It demands of your rulers that they dispense justice that through this channel \$13 000 with an even hand. It demands of have been expended during the past in the payment of imposts and taxes

It demands of the married couple conjugal fidelity, of parents provident vigilance, of children filial love. In a word, it demands that you "render to lives the children filial love to lives the children filial love. Cæsar the things that are Cæsar's and

How can these social virtues be practised without sufficient motives? These motives must be strong and expect God to work for him almost as powerful, because you have passions and self interest to overcome. They must be universal, because they are

the interests of God's Kingdom and impartial in their decisions?

On earth we shall throw off What guarantee have we that they on earth we shall throw off will not be biased by prejudice and

The civil power cannot enter the subject to evil influences shall not be hidden recesses of the soul and quell sort of suspicious and mysterious dread the tumults raging there. It cannot invade the domestic circle to expel the fascination? It is, perhaps, partly to vate and debauch both mind and body. character; or will you, in your love It cannot suppress those base calumnies, whispered in the dark, which that prejudice have been removed by poison the social atmosphere with their the progress of light and knowledge foul breath and breed hatred, resentthe musical programme to be rendered the seeds of a Catholic manhood? Do ment and death. You might as well expect to preserve a tree from decay lingers. They are suspicious of the by lopping off a few withered branches Church, of priests, of Catholic books lopping off a few withered branches the heart to be worm-eaten by vice.

of religion, can scarcely restrain public disorders, how futile would be the attempt to do so without the co-operation of moral and religious influence?

If neither the vengeance of the civil dread of having Catholic books fall into power, nor the hope of emoluments, the hands of their children. They nor the esteem of our fellow-men, nor the natural love of justice, nor the in- thing else under the heavens, but fluence of education and culture, nor to maintain peace and order in society, where shall we find an adequate incentive to exact of us a loyal obedience centive is found only in religious prin-

RELIGION THE ONLY SAFEGUARD

Religion, I maintain, is the only sure and solid basis of society. Con-vince me of the existence of a divine givers decree just things"; convince me of the truth of the apostolic declaration that "there is no power but from God, and that those that are, are ordained of God, and that therefore he who resisteth the power resisteth the ordinance of God"; convince me that ordinance of God there is a Providence who seeth my thoughts as well as my actions ; that there is an incorruptible Judge who cannot be bought with bribes nor blinded by deceit, who has no respect of persons, who will render to every man according to his works, who will punish transgressions and reward virtue in the life to come ; convince me that I am endowed with free will and the power of observing or of violating the laws of the country, and then you place before me a monitor who impels me to virtue without regard to earthly emoluments or human applause, and who restrains me from vice without regard to civil penalties ; you set before my conscience a living witness, who pursues me in darkness and in light and in the sanctuary of home as well as in the arena of public truth and reality of that religion.

Special to the CATHOLIC RECORD. WORK.

The Easter number of The Missionary is just out, and the story it presents of work to non-Catholics is very interesting. On the first page the Catholic Missionary Union makes a profession of its principles. It says that it be lieves that there is a brilliant future before the Catholic Church in this country if we are true to our stand.

It believes that the progress of the Church in this country must be with equal step—all the dioceses advancing together. The stronger dioceses must await the advance of the weaker, and the weaker must avail themselves of the resources of the stronger.

It believes that the hope of the South and the West, from a social as well as from a religious point of view, lies in the development of the Catholic Church

within their borders.

It believes that if a broad-gauged sympathy for the struggling Bishops and priests in the necessitous parts of the country were awakened among all the Catholic people the character of the Catholic religious life would be elevated and the zeal of the Catholic people for the progress of the Church would be quickened.

And then it makes the statement four years. During these years the work of conversions has gone forward observance of her laws, conscientious by leaps and bounds. From the most unusual sources the announcement of conversions comes to us. By private letter it has just been announced that tion of her daughter that the first time

compelled the study of the doctrines of The man engaged in missionary work sees so much of the directly supernatural -so many things that can accounted for only by the direct grace of God, that he grows, after a time, to he expects the regularity of natural

law. It is the field of non Catholic must be universal, because they are binding on all members of society. They must be permanent, because they apply to all times and piaces.

What motives, religion apart, are forcible enough to compel legislators, mission work which is particularly

If, then, we attach any value to ute rs and magistrates to be equitable. THE SECRET AND MYSTERIOUS INFLUENCE OF THE CATHOLIC RELIGION.

> Why is it that non-Catholics almost universally look upon Catholies with a which sometimes amounts almost to be accounted for by the old, hereditary prejudice in which they have been edu cated. But even where the grounds of that strange feeling of dread, that well-nigh irresistible fascination still while allowing the worms to gnaw at and Catholic associates. They have a the roots as to preserve the social tree from moral corruption by preventing subject of religion—they don't want to subject of religion-they don't want to ome external crimes while leaving have their minds disturbed though they may not have any very definite If the civil sword, even by the aid faith. They seem to have an instinctive fear that if they should undertake to discuss the subject they would get the worst of it.

Parents seem to have a particular will allow them to read almost every Catholic books must be avoided as if all these motives combined can suffice they were absolutely poisonous. The ancient prophecy in relation to the chosen people of God seems to be fulfilled in them : "The fear of you and to the laws of the country? The in- the dread of you shall be upon all na-Why is this?

The fact is that there is a very general secret impression prevalent among outsiders that after all, in spite of the prejudices in which they have all been reared, there is a strong probability that they have been mistaken legislator, the supreme source of all in a good many things, at least, and law, by whom "kings reign and law possibly if they should take the trouble to look into the matter they would find that the old, original Church has the best claim to be the true Church. This impression is undoubtedly confirmed by the manifest failure of Protestantism. The inevitable conclusion must be that if Protestantism, with fall its high claims, is a failure, if there is anything true in Christianity at all, it must be in the Catholic Church, and Luther and Henry VIII. and their followers made a great mistake in cutting themselves off from the original Church.

Undoubtedly there is a great deal in this mysterious dread-this secret impression of something real, substantial and true in the venerable old Catholic Church. It would, evidently, be perfeetly natural if Almighty God, Who founded the Church and promised to be with it to the end of the world, and Who influences the minds of men through His Spirit, but does not force them, should be constantly making secret suggestions and mysterious spiritual impressions in favor of the

As has often been observed this is most powerfully felt by strangers in visiting a Catholic church. NON CATHOLIC MISSIONARY

air of the place seems to be pervaded by a real, Mysterious Presence which at once inspires profound reverence There is, evidently, and aws. thing there entirely different from anything they have ever experienced fect of the architectural adornments, ecclesiastical arrangements of priestly vestments. The church may be very plain and unadorned; the ritual not elaborate, the priest's vestments very simple—the influence is the same, while there is nothing like it, in the most magnificently adorned Protestant churches or the most elaborate and ornate ritual, extending even to a close imitation of the Catholic. You may admire it there as a matter of taste and sentiment, but the deep sense of an awe inspiring presence appealing to profoundest religious sentiments, which lie hidden deep in every human soul, is not there. The Real Presence re-sides in and appeals distinctly to the hearts and consciences of men only in the Catholic Church.

Yet they come and witness the Solemn Scene, are impressed by it. The still small voice whispers to them in mysterious accents indeed, yet sufficiently distinct to conscitute an appeal, an attraction, an invitation to stay, to inquire further, to look into the matter and find out if after all that is not the true home of the soul where they ought to be and where their highest destinies, both in time and in eternity, can best be accomplished. Yet they go away, and that voice is silenced and drowned in the absorbing excitement of business and pleasures of this fleeting, transitory world.

Unfortunately men little realize the responsibility they incur by refusing to listen to these silent and mysterious appeals. It may finally prove that in doing so they rejected the kind and merciful solicitations of the Holy Spirit, Who desired to lead them gently into the way of truth and peace for the eternal salvation of their souls.— Catholic Columbian.

The Papacy is a great social necessity, universal moral power in the world, the bond of union and the principle of order in the midst of all, fixed by the hand of God in the midst of all society for the good of all society; revindicating, wherever its authority is recognized, the natural as well as the Christian dignity of man, maintaining the rights and duties of individuals, classes and nations.

LVIII.-CONTINUED.

"It was my wish that Mrs. Carnew should not be told for a little of her rela tionship to me." Alan having mastered his indignant

Alan having a feelings, replied:
"Yes; so I was apprised by Ordotte immediately on my arrival here."
"And would you mind, would you object," speaking like one about to prefer some pitiful petition, "if I asked you to some pitiful petition, "it I asked you to some pitiful petition," it I asked you to some pitiful petition, "if I asked you to let her ignorance continue?" In his touching earnestness, he leaned forward and placed his trembling hand on Car-

new's arm.

"If this test of which Ordotte speaks were to be applied to her, it might fail as it did—"he hesitated because he would not mention Mrs. Brekbellew's trief farmer application and then would not mention Mrs. Brekbellew's name—"on its former application, and then I should be in the same dreadful doubt, for Ordotte is not sure that the essence is the same that my brother used. But—"he leaned forward a little more, and placed his other trembling hand on his listener's knee, "make your home with me, Alan, you and your wife, and give me an opportunity of atoning to her for my conduct of the past."

His whole blighted soul seemed to be in his eyes as he raised them to Carnew's

yes as he raised them to Carnew face, and he waited for the answer with the appearance of one expecting a life and

death decision.

Alan was a little startled at the proposition, not that so far as concerned a residence in quiet and elegant Weewald Place, he would not have been better Place, he would not have been better satisfied than in noisy and somewhat vulgar Rahandabed, but he was astonished that Mr. Edgar should manifest such a desire, and especially immediately after he had disciaimed against telling ly after he had discission. Like his wife, Ned of her relationship. Like his wife, however, he could not help being touched however, that that come to the poor and also, like her, he wis to give him some comfort. He answered

kindly:
"I must consult Mrs. Carnew before reply to your request, and if she should consent, it must not be as the recipient of any of your bounty. As in Rahandabed, her husband's means shall and must pro-"As you will," responded the cracked

voice, "only consent to what I ask; and go now, and see Mrs. Carnew, so that my Buspense may be ended."

He leaned back in his chair, and closed his eyes to wait while Alan should be ab-

Ned was awakened from the slumbe she had courted, to hear the errand upon which her husband had returned to her

Her wide eyes were alight with pleasure "To live here! O Alan! I should be to live here: O Alan I I should be delighted; and now that poor Mr. Edgar is so changed, and so lonely, it will be one of our sweetest tasks to keep him company, and to cheer him as much as we might. Besides," throwing her arms in coaxing entreaty round her husband's in coaxing entreaty round her husband an neck, "life here will be so much more pleasant than in Rahandabed; it will be quiet, and gentle, and genial, and there it would be—"she stopped suddenly, re-membering that her remark would pos-sibly reflect painfully upon his aunt, but he selectily took up the sentence.

he playfully took up the sentence.

"And there it would be noisy, and vul-

she blushed, and tried to hide her face burying it on his shoulder, but he atly forced her head up, and compelled gently forced her head up, and competed her to meet his eyes, all blushing as she

"I know it all, Ned," he said, an accent of deep earnestness underlying the outward playful seeming of his voice, "and my feelings have warred against it as much as your own; but I intended it this time to be of short duration for both

of us. In a couple of months at most we should have embarked for Europe."
"I would rather remain here," she replied; "and if you will only consent to do so, Alan, I shall be very happy. You see, it will avert that which I have been most dreading, a return to Rahandabed.
I cannot meet Mrs. Doloran—I cannot meet any of those people."
"But you must return with me for a

short time, that amends may be made for that horrible calumny; that very people in Rahandabed may know ossly you have been wronged, ow grossly you have gred with some impatience. She pleaded all the more. "Don't ask me to do so, Alan. Surely,

whatever amends may be required can be made without my presence," and, at length, she won her way. He left her to take her answer to Ed-

gar, who received it with a sigh of relief, and such expressions of grateful satisfac-tion as made even Alan glad that he had

granted the request.

When Ordotte was made acquainted with it he approved most heartily, indorsing everything that Mrs. Carnew had urged, adding that there would be little difficulty in setting Mrs. Doloran's mine right on everything pertaining to Mrs. Carnew, when it was strengthened by the presence of Mr. Carnew and himself "That is, my dear fellow, if you are willing to trust to my mode of execution, this delicate and interesting mission,

"Willing to trust you," said Carnew, grasping Ordotte's hand. "After all that After all that grasping Ordotte's hand. "After at that you have done for us; owing, as I do, my present intense happiness to you—"
"Stop, stop; my dear fellow!" interrupted Ordotte, laughingly. "You forget the intense happiness I have given myself in all this, not the least of which has a standard or the least of which has the property of the property of the property of the standard or the least of which has the property of t been your friendship for which I always onged, but could never succeed before in

And he wrung heartily the hand in his

grasp.
Thus it was arranged that the two gentlemen should repair to Rahandabed, where Alan would make only the briefest possible stay, after which he would re-turn to make his home in Weewald

Before they went, Edgar visited old ; it was a rare thing for him to call upor home, and the latter, though surmising the business upon which the gentleman ad come, felt honored by the condescenhe tried in his simple way to appreciation of it. But Ed. express his appreciation of it. But Edgar stopped him. The soreness of his own heart had strangely levelled all social

I have come about that of which you spoke to me the other evening," he said quietly; almost with the air of one talkusiness foreign to his own thoughts, but that his melancholy appearance denied the seeming suggestion.

"I have commissioned some one who "I have commissioned some one who is going to C—to have your grandchild sent to you; do you understand? It shall be sent to you; a nurse shall be found for it, and she will come with it, and she will live with you, and take care of it; and I shall defray the expense that may be incorred."

may be incurred."
Old Mackay's lip began to tremble from emotion, and he was about to speak, to pour forth his thanks, but Edgar continued:

"I have more to say ; there is an error to be rectified—an error under which you and I and many others have labored."
He stopped short, and looked away from the eager old face before him for a moment, as if to recover from some sudder ment, as it to recover from some sudden emotion, or, it might be, to reflect upon the words he would use; when he turned back, he resumed in the quiet way that had marked his communication from the

beginning:
"The mother of your son's child is not been accused of

"The mother of your son's child is not the young lady who has been accused of being such, but another person."

"Another person," repeated the old gardener in a dazed way.

"Yes; another person," resumed Edgar, speaking as firmly and decisively as his cracked voice would allow him to do. "All the proofs of the innocence of her who was charged with being the mother of your son's child are in my possession, and was charged with being the mother of your son's child are in my possession, and she, with her husband, will henceforth make her home with me. So, from now, Mackay, you will remember not to link her with your grandchild, and you will correct, whenever yon have an opportun-ity of doing so, the wrong innergance. correct, whenever you have an opportun-ity of doing so, the wrong impressi-others. The correct, whenever you have an opportunity of doing so, the wrong impressions of others. That other person, she who is the mother of your son's child, will never trouble you in the possession of it, and I shall provide always for its care. In consideration of that, Mackay, you will never sake any question about the mother not ask any question about the mother

And old Mackay, absorbed more in the thought of getting possession of his grand-child than in any speculation about its mother, gave a quivering assent.

The Reverend Mr. Hayman was sn prised, and even thrown into a little con-sternation on the reception of the cards of two gentlemen who waited to see him in his pretty, cozy parlot, "Alan Carnew" and "Mascar Ordotte." The owner of the former name he well remembered, since his own never-to-be-forgotten to Rahandabed, where he was confronte with such a strange scene; but the latter name was quite unfamiliar. However he repaired immediately to the presence of his visitors, and was introduced by Alan to Ordotte, who, at once, in his own peculiar, original way told the object of

"Strange circumstances, Mr. Hayman," have made us think that even ou, careful and accurate as your ecclesia tical profession enjoins you to be, may have been mistaken in the identity of the lady whom, a few months ago, you were summoned to C— to recognize as the person you had privately married to a Richard Mackay some time before. As you recall all the circumstances now, the mere glimpse of her face which you obtained, as she forgetfully lifted her veil, the pressibly not aver-bright light by the possibly not over-bright light by which you saw her features, might you not have been mistaken in supposing her to be the lady whom you saw in C—, especially if she resembled closely in figure and height, and even somewhat in countenance, another lady of her own age? Take time to reflect, dear, reverend sir, and then answer us as you would do if at the last moment of your life you

were asked to give an account of this. The reverend gentleman was exceed-ingly conscientious, and being thus gravely adjured, he did call to mind, as closely as he could remember, every cir cumstance of that private marriage, and he did come to the conclusion that he could, very possibly, and very probably, too, have been mistaken in his recognition of the lady in C——, especially if there were another lady who closely re-

sembled her. And he thus expressed himself at the

close of his reflections.
"Then, dear, reverend sir," exclaimed Then, dear, reverend sir," exclaimed Ordotte, jumping up, and seizing the reverend's hand, "we congratulate you on your discovery, and you may congratulate us upon ours. We have discovered that the lady whom you met in C——, Mrs. Carnew, it entirely innocent, having been the victim of some one who reaembled har. victim of some one who resembled her, and who arifully used her name. But, 'all's well that ends well,' and she and her husband here are having a second honeymoon," upon which Mr. Hayman bowed, and shook Alan's hand in congratulation.

When they had left the little parson-

age, and were once more on their inter-rupted journey to Rahandabed, Carnew said, a little impatiently, to his compan-

"What was the need of that visit, Mas ear? In Heaven's name did you suppose wanted any more proof of my wife's in-

"No, Alan, no; I would not wrong you by such a thought. I did it for our mu-tual satisfaction, and to disabuse the minister of his error. Every one who has believed that horrible calumny ought

be told the truth. You are right, Mascar; and how shall I thank you for your forethought about it all," answered Alan, his impatience quite

"As I have told you before, my dear fellow, I am so well rewarded that I do not need your thanks, And now"—with a quiet humorous chuckle—"just bend your mind to the task of devising some means for me to escape the scolding of your aunt for not having written a line to

her since the letter that announced my departure from Europe."
"You do not need my help," replied Carnew, laughing; "you are such a favorite in Rahandabed that my aunt will easily forgive you. Hint to her that you have acquired a new stock of Indian stories, and she will hasten to be recon-

"By George! I have it," burst out "By George! I have it," burst out Ordotte with assumed rapture. "When we arrive in Rahandabed, you go im-mediately to your own apartments as if nothing had happened, and allow me to

manage everything."
"Agreed," said Alan, laughing heartily,
for he could imagine the extravagant pro-

ceedings of his aunt. All Rahandabed had been in a state of furry since the arrival of the letter of which Ordotte had spoken, and when more then sufficient time had elapsed for the traveller not only to have reached New York, but to have been safely housed in Mrs. Doloran's hospitable mansion, her anger and disappointment knew no

bounds. She raved at everybody, and even sought her nephew to compel him to share her violent discontent. But he to share her violent discontent. But he had taken his departure, no one knew where, and, as usual, Macgilivray, who could have told at least that he had driven him to the station to take a down train, amusingly evaded giving any information; he could do so with the greater impunity as he knew that Mrs. Doloran was powerless to disturb his place with his master. And when her violence an was powerless to disturb his place with his master. And when her violence reached such a pitch that no pastime was free from the disagreeable ebullition of her temper, both guests and servants ardently wished for the advent of some one who could restore peace to the house. Every day, at the arrival of every train from New York, by her order a carriage was in waiting for Ordotte, and Jim Slade, who had been promoted to Macgilivray's

was in waiting for Ordotte, and Jim Slade, who had been promoted to Macgilivray's place on the departure of the latter to Carnew's especial service, devoatly prayed each time that he would not be disap-

"For," as he expressed it to his fellowservants, "sure she sends for me, and badgers me as if I had the divilish little foreigner in one of me pockets; and only that I learned to dodge when I was a boy, wouldn't have a whole skuil on me to

Macgilivray met the trains also, not knowing when his master would return but feeling that he ought to be on hand Thus both gentlemen found conveyances for them when they did at length arrive in C— and while, when they reached Rahandabed, Alan went quickly and quietly to his own apartments, Ordotte was ushered into the presence of Mrs. Doloran. But that lady considered hereaff integrally aggrigated, and for once she Doloran. But that lady considered her-self intensely aggrieved, and for once she was going to show even Mascar Ordotte her offended dignity.

She received him in her most pompous state, her tall, erect figure held with a ramrod-like stiffness, and the expression

of her face, surmounted by its gro head-dress, combining the utmost sever ity and anger. But Ordotte was not dis-mayed. He had rehearsed his part to himself, and he lacked neither the desire

nor the skill to play it.

With an exact imitation of the lower classes of the East, he acknowledged her august presence; then he waved his hand in a mysterious and pathetic way to the on a mysterious and patnetic way to the company about her, after which he dropped on one knee before her, raising his hands and clasping them in supplication, and at last he stood up, folded his arms, shock his head in a way and a shook his head in a very sad manner, and then let it drop forward upon his breast in an attitude of unutterable dejection. As he had shrewdly apposed, Mrs. Doloran's curiosity was so excited that anger and dignity were forgotten; fairly rushed to him, seized one of his folded arms with both of her heavily

What is it, Mascar? What has hap-

pened? In obedience to the rest of his role, he slowly unfolded his arms, and lifted the forefinger of his right hand to his lips, where he pressed it very firmly; then he pointed to an inner apartment, and motioned that she should accompany him there. She took his arm at once saying in her loud, impetuous manner:

"You have something to tell me, my dear Mascar—some secret." And bowing distantly to her surprised and amused companions, she repaired with him to the room to which he had motioned.

room to which he had motioned.

"Now tell me," she said, hardly waiting to be well within the room. But Ordette provokingly delayed his communication. Not content with pretending to assure himself that the door was quite closed, he went about, knocking on the walls and peering into the corners until valls and peering into the corners, unti wans and peering in the midst of her intense curiosity and impatience, began to wonder if he had not become a little He desisted at length, and apinsane. He desisted at length, and ap-proaching her, said in a very solemn

"I am now about to reveal to you the sequel of all my Indian stories. I he solved a great mystery, and I shall I have

you a wonderful tale."

She was so impressed by his manner, his voice, and his words, that she was powerless even to make a reply; she could only stand and stare at him as if she had partly lost her own reason. He pulled ner down into a chair, and seating himself beside her, lowered his voice to a self beside her, lowered his voice to a most mysterious whisper. When he finished his long story, to which she had listened with the same dumb amazement that had characterized her at its beginning, her comprehension of it all was as mysterious as had been the manner of the register of the tale. Somehow, she had reciter of the tale. Somehow, she had caught the story in this wise, that Ned Edgar, Mrs. Carnew, was a very wonder-ful being; so wonderful, that the wise, fortune-felling people of India had cast her horoscope, and discovered that she her horoscope, and discovered that she had been dreadfully wronged, and they had put Ordotte, who was one of their had put Ordotte, who was one of their finding out how favorites, in the way of she was wronged, and they had com-manded him to see that full reparation was made to her, threatening, that upon whoever refused to make this reparation hey would work their charms, so that the most dreadful punishment should en-sue, that Ordotte, owing to their help, had discovered it was Mrs. Brekbellew who was guilty of everything of which Mrs. Carnew had been accused. These were the facts that Mrs. Doloran the most dreadful punishment should en-

had gained, and she was so imbued with fear of the awful people in India, that she became instantly amenable to Ordotte's directions. Indeed, she begged him to her what she should do, promising

the most abject and implicit obedience. His advice, so earnestly solicited, en-bined first, a gentle and kindly interview with her nephew, then an assembly of everybody in Rahandabed, even to the servants, when Ordotte would tell the story of Mrs. Carnew's innocence, and proclaim the guilty party, and thirdly a most contrite and affectionate letter to Mrs. Carnew, all of which directions Mrs. Doloran so faithfully observed that the same days saw the fulfilment of the three. Thus Rahandabed was again the scene

of exciting gossip in reference to Mrs. Carnew, and Macgilivray in his delight lost so much of his Scotch gravity that he became an object of amusing wonder to his fellow-help. And he became also somewhat of an object of envy when Mrs. Doloran, in obedience to Ordotte, having discovered what disposition had made of Mrs. Brekbellew's deserted offspring, sent for Macgilivray to receive both from Ordotte and Mrs Doloran a substantial reward for his kindness, and to be further commissioned to find if pos-sible, among his kin in the village a woman who would be willing to go with the child to Barrytown, and take perman-ent charge of it there. It is almost need-less to say that Macgilivray succeeded in

executing his commission, and word having been sent to that effect to Mr. Edgar, that gentleman sent his own carriage to meet the woman upon her arrival at the station, and she and her charge were driven to the small and plain, but comfortable home of poor old Mackay. We draw the veil upon the emotion with which he received his grandchild. He forgot everything, but that he saw the eyes of his unfortunate son in the eyes of eyes of his unfortunate son in the eyes of his little one, and that it was Dick's own expression which played about the mouth of the laughing babe.

LX.

Mrs. Doloran had never been so amiable, surprising even those who knew to what to attribute its cause; whether it was Ordotte during his absence had acquired new powers of interest, or that her friendship for him had been increased by their separation. their separation, even that gentleman with all his fully credited penetration of character was unable to tell. But, never theless, it delighted him to bask in it all himself, and to know at the same time that it was adding to the general happiness of the house. First, however, when the lady's manner to him assumed a greater sweetness than it had ever evince before, and an intimacy strongly suggest

"Will you object, my dear fellow, if my attentions to your aunt should become ery tender? If, in fact, should she rethem, I should ask her to beome Mrs. Ordotte?"

Alan could not forbear laughing at the

sion of the tawny face; it was so unusually serious, and even perplexed, and he asked, as soon as he recovered his

voice:
"Are you in earnest, Mascar?"
"Never more so; you see Mrs. Doloran's friendship for me quite touches me, it is so disinterested, and she yields even

"Well, Mascar, if you really can esteem my poor, foolish aunt sufficiently to make her your wife, and she is willing to re-nounce her widowhood, I do not know of a reater service you could render to us all. Your very presence here, marvellously subdues her temper, and she willingly yields a deference to you which she would

yields a deterence to you which she would do to no one else."
"Then you are willing to accept me for an uncle, if I can win Mrs. Doloran to bestow her hand upon me."
"With all my heart, my dear fellow. I wish even that it could take place very speedily, for then I could renounce all anxiety about my aunt, and not feel as if I was predicting expecting every time I were neglecting something every time that I leave Rahandabed,"

"I don't know," replied Ordotte dubi-ously shaking his head, "perhaps if I were to attempt to precipitate matters, I might spoil everything. But when shall you return to Weewald Place?"

"I would go immediately this very day, for everything that I wished to attend to here is settled now, but that I feel I must remain to receive young Brekbellew and Mr. McArthur, of whom I told you. I in vited them here, and this morning I re-caived a note, saying they would arrive before the end of the week. Ned writes that she is intensely happy, having just the life of quiet which she always enjoys, and that though she does not see much of Mr. Edgar, she still contrives oppor-tunities of ministering to him a little, which add to her own delight; also, while she is longing to have me with her again, still, as she hears from me frequently and knows that I am well, she is quite willing to resign my return to my own conveni-ence. So, in that case, I suppose I ought to remain, but every day that I am away

from her seems like a year."
His patience was not put to the test he anticipated, for the close of the week brought not his two friends, but a letter of apology and regret; young Brekbellew had been importatively summoned to imperatively summoned London by his uncle, and the tone of the summons convinced both himself and his friend, McArthur, that it would be most unwise to disregard it. He would sail for England the very day on which he wrote, and McArthur would accompany him; but, on their return both would fulfil their promise with pleasure.

Alan was delighted to be free to return

to Ned and when his aunt parted him, it was with the strictest injunction upon her part to come back with his wife as soon as possible, at least for a brief visit, to which command Alan promised

obedience.

Jim Slade drove him to the station. and Macgilivray sat upon the box beside Jim; for the Scotchman was not only Jim; for the Scotchman was not only going to the station with his master, but was going to accompany him to Weewald where Alan had promised him he Mrs. Carnew's coachman And Donald had a light heart in his bosom, and a very cheerful glow all over his honest Scotch countenance, for he could have served Mrs. Carnew in the love of his heart, and without a penny of

hire.
Mrs Carnew was intensely happy; the Mrs Carnew was intensely inappy, the great, quiet house just suited her, and to know that it must occasionally be in her power to minister even in little ways to the poor, changed, lonely master of the house, was a comfort to her. He seemed determined, however, not to give her much opportunity, for, after the first day of her husband's absence, in which he requested her to avail herself of the music-room as long and as often as she choose to do so, he seemed to keep studi-ously out of her sight, save at meal times Then, however, she was so quietly and enderly attentive to him, that it touched him in spite of himself, and more than once she found his eyes fixed with a mysterious earnestness upon her face. She wondered a little at it, and could she have seen him immediately after such times repair to the chamber that contained his wife's portrait, and there, seating himself before it, view the pictured face with the same mysterious earnestness that, in his gaze at herself had so puzzled her, she

would have wondered a great deal more. He made those studies of the portrait because, somehow, Ned's face, when occasionally at table it was raised with such a commiserating expression to his own strangely resembled the portrait, and he studied the latter to assure himself that

he was not mistaken.

Ned had written to Dike more than once—long, fond, faithful letters, descriptive of everything about herself, and he rejoiced in her happiness.

They cannot have told her yet of the relationship she bears to Mr. Edgar," soliloquized, as her letters spoke of him as Mr. Edgar, and nothing more, "and perhaps it is as well," he continued; "she

is as happy without knowing it."

And his answers to her were all that her affectionate heart could wish them to

When Alan returned to Weewald Place, his efforts succeeded in winning Mr. Edgar somewhat from his seclusion, and Ned had further opportunities of paying him little, kindly attentions. Once, as she met him on her way to put a letter in the mail-bag, she dropped it accidentally, and he, stooping for it, saw the name "Dykard Dutton." He seemed painfully started as he lifted it, and returned it to her hand. her hand.

Dykard Datton," he repeated; "do

you write to him frequently?"
"Yes," she responded with a smile,
"he was the first companion of my childhood, and ever since he has been my

"Yes, yes," he answered somewhat ickly; "I know, I remember all that.

"Yes, yes," he answered somewhat quickly; "I know, I remember all that. And he had an aunt, an old woman, who was kind to you, too. Invite them both here. Say that I desire very earnestly that they should come."

"His aunt, poor old Meg," replied Ned, "is not herself any more; she has softening of the brain, the doctors say. But I shall give your kind invitation to Dyke."

"Softening of the brain," repeated Edgar, as if he werespeaking to himself, and then he put his hand to his forehead, and passed it back and forth for a moment, as if he might be trying to realize that his brain, with its constant weight of harrowbrain, with its constant weight of harrow ing images, might not also be softening. Then he turned away, saying as he did

Invite them here very soon." "But to that invitation which Ned hast ened to tender, Dyke replied very respect fally that it would be most inconver fally that it would be most inconvenion. for him to accept it at present, this being the brisk season of his business, and that for Meg, a change from her own accustomed surroundings would hardly be well for her. He had written the truth strictly, but he did not add that he was glad at being enabled so to write. Ned lad at being enabled so to write. was happy, and work and absence from her were the best things for him.

So, the quiet, short winter days went or in Weewald Place, and whatever little gossip had ensued among the servants relative to Mrs. Carnew, who from hav-ing been deemed so dreadful and guilty, was now, in a sense, the honored mis-tress of them all, had been most secret. for they all remembered the summar way in which Mr. Edgar had treated the last newsmonger. Old Mackay had made it his business to tell them that Mrs. Carnew had been wronged, and that she was not the mother of his grandchild.

In the midst of this quiet life came a letter from Mrs. Doloran, giving informa tion of her intended marriage to Ordotte in a fortnight, and begging Alan and his wife to be present at the ceremony. It was ac companied by another letter from Ordotte, conched in amusing style, and also beg-ging the pleasure of the company of Mr. and Mrs. Carnew. He had induced his affianced to have the ceremony quite an in-formal affair, and to let Rahandabed to some responsible parties while they sho abroad on their wedding tour. had begged to be taken to India, to look with her own eyes upon the scenes of the wonderful stories she had heard, and Orlotte intended to gratify her. That news determined Alan upon leaving Weewald Place for a few days, and Ned could not re-

fuse to accompany him.

But Edgar, when he heard that even Mrs. Carnew was going away for a little seemed to be strangely affected. He took her hand with a touching childishness and holding it fast, he looked into her face for some moments without speaking Then he asked, using his voice with diffi

culty:
"How long shall you be gone?" She turned to her husband, who replied

"Two weeks."
He sighed then, but said no more

CONCLUDED NEXT WEEK. USES OF HOLY WATER

The first point to attract attention is sacred functions of religion and among the faithful. From the grand basilica to the hut of the beggar, holy water i found, and it enters into the imposing ceremoniais of the one as well as into the simple devotions of the other. It is required in almost all the blessings of the Church and in some of the sacra ments, and few sacred rites are complete without it. The room in which we are born is sprinkled with it : in one of its three several forms it is poured on our brow in baptism; it accompanies the last rites of religion

over our remains, and the ground in which we are laid to return to dust is consecrated with its hallowed drops. This is an evidence of the importance the Church attaches to it, as well as to the perfect manner in which the faithful have imbibed her spirit, and it must also be regarded as a proof of its efficacy in conferring blessings and repelling the attack of the enemy of mankind.

What, then, is holy water? We need not be told that is water which has been blessed with certain exordisms and prayers and into which salt similarly blessed has been mingled.

The better to understand the history of holy water in the Christian Church be well to inquire into the par which water played in the religious ceremonial of both the Jewish and pagan nations of antiquity. Water being the natural element for the re moval of external defilements, it was to be expected that any system of re ligion, whether true or false, abound ing, as all did in ancient times, in symbolical rites, would adopt water as the symbol of interior purity. Wa do not however, read of water having been is d in the religious ceremonies of the worshippers of the true God be fore the establishment of the Mosaic

Nor need we be surprised at law. this, for up to that time the ceremonial of divine worship had hardly begun to be developed, but consisted almost wholly of prayers and the offering of sacrifices by the patriarch of the tribe or family. But with the establishment of the Jewish dispensation, when the ritual prescriptions were defined with greatest precision, purification by water was made to play an important pirt.

The present rite of blessing water by prayer and an admixture of salt is that is refrequently referred to by Pope Alex- Cicero.

ander I., who governed the Church from the year 109 to 119. But from the words which he uses in his decree it would appear that the rite is more ancient than the time of that Pontiff. He says, "We bless for the use of the people water mingled with salt. Marcellius Calumna attributes the introduction of holy water to the Apostle St. Matthew, whose action was ap-proved by the other Apostles and soon ecame general. Whether we are disposed to accept this evidence as con lusive or not, it is all but certain from other proofs that the use of holy water lates from apostolic times, as St. Paul

among others, maintains. The use of holy water among the faithful at their home is of still greater antiquity, as may be learned from the apostolic constitutions, which contain a formula for the blessing of it that it may have power "to give health, drive away diseases, put the demons

to flight, etc. Let us now turn to the historical and liturgical view of the question. First, there are three or in another sense form kinds of hely water. According to the first devotion there is, first, baptismal water, which is required to be blessed on every Holy Saturday and eve o Pentecost in all churches that have paptismal fonts. This water after the holy oils have been mingled with it is used only in the administration of baptism. In the next place there is water blessed by a Bishop to be used in consecrated churches or reconciling churches that have been desecrated This is called Gregorian water, be cause Pope Gregory IX. made its use obligatory for the purposes specified

Wine, ashes and salt are mingled with it. Then there is the common holy water, which, as is well known, is usually blest by a priest. This blessing may be performed at any time and in any suitable place. It is directed to be done every Sunday before Mass with the exception of Easter and Pentecost, when the water blessed on the previous eve is used for the asperges. oriental churches there is the custom of solemnly blessing water on the feast of Epiphany in memory of the baptism of Our Lord in the River Jordon, which event is commemorated by the Church on that day.

HELPING THE PRIEST.

Dr. Egan, in one of his chats in the Ave Maria, allows the fellows at the elub to talk on the Catholic paper. We extract this passage :

"I do not understand what you mean when you say a priest who does not encourage a Catholic paper cuts the ground from under his feet!" ex-

claimed the young mechanic. "You don't! Put yourself in the priest's place. Public opinion does not keep people Catholics or Christians does it? Public opinion does not respect a man for its belief; it rewards what it sees of its acts. I know Cubans who go to Mass regularly in Havana. Why? It is a bad form not to do so there; but among the Yankees one may do as he pleases.' That The priest illustrates what I mean. has here only a spiritual hold on the people. Pablic opinion will not strengthen it, fashion is against it; expediency is not, as a rule, with it; all English literature is against the spiritual as presented by him; his press regards does not understand it; the great bustling world does not Holy Father recommends the Catholic press as he does, he shows an insight into conditions of which less inspired

men are ignorant. Cardinal Newman seems to have referred to the same views when he said: 'Shall we sharpen and refine the youthful intellect and then leave it to exercise its new powers upon the most sacred subjects as it will, and with the chance of exercising them wrongly; or shall we proceed to feed it with divine truth, as it gains an appetite

for knowledge." In our cities, where the majority of Catholies go to the early Masses, and hear no sermon, we see no other way in which their Catholic convictions are to be appealed to, except by the Cath

olic press. If fashion and public opinion and literature are forces which tend to loosen the hold of the Church on the average Catholic, any influence which increases the power of religion should be encouraged; and what is better than a Catholic paper ?

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of acts of meanness or worse still, malice, will only tend to make you more familiar with them. erate everything disagreeable from yesterday; start out with a clean sheet for to day and write upon it, for sweet memory's sake, only those things which are lovely and lovable.-Miriam.

Lenity has almost always wisdom and justice on its side. - Hosea Bal-

lou. What is there that is illustrious that is not also attended by labor ?-

"I really think deciding what ou he grows up," said ting to be a good re we know i

APRIL 20, 1

TOM, THI

good deal of late, "and I have deci-merchant. That that he will become a shoemaker, a though I work ea very plainly I can than our daily Bill Smith, whom boy, his father mine, but he bec is wealthy and p Smith. Yes, To

Well, it is how," said the w in his age. How ever become a learns something is a merchant, a How ignora said the shoemal

But how does

the wife asked. " How can he buying them ! "Then he m first," she said. 'Yes, of cou it does not tal New, to-morrow with our Tom. tell him what to soon have pler thought that a

that if the boy

next morning to start for sch him \$1. with a "I warrant with \$2, if no as they stood in Tom trudging with his hand holding the d ever in his li and felt very omething with But it must sell again for

He had not

showed him

what he was

"I am glad

hen he me

boy. pocket that v and he took knife. "Th that all boys will give all for a good o esterda one I do not have it for know how n worth, but it the best one he gave the When he g around to al the knise for "Oh, ho! cried one of is not wort

But I don't

you know v

of very rich

noney for

they can go

to spend.

pocket kni along I'll swap you knife. It book bag, f This seeme bag. It w Tom was none of t that they carrying couraged but prese whispered desk that bag. It I was offe vesterday

> the boy v Oue of th very mu leaves sa no mista present oo muel pretty a given m you that yourself boys w

and as th

he made

before re

tures ins

tops." " perhs went a prettily musica laughe that to

and trust to God for the issue. In such

secondary system of education has gone

on from the founding of the Republic.

Colleges for boys and academies for

girls have risen up in every State and

Territory, have been supported by the

faithful people, and are doing an in-calculable good. As our means in-

crease and other advantages offer, we

hope to improve them; Catholicism is no stagnant pool, but a field for every

good private initiative that respects right and truth. In the Catholic Uni-

versity of America, founded in the last

decade of the century by Pape Leo

XIII. and the Catholic hierarchy, after

due and lengthy deliberation, and

made possible by the magnificent

generosity of a Catholic woman, we

have centered our hopes of a system

of higher education that shall em-

ancient Church and the approved gains

of our own times. American Catho lies have not disposed in the past of

great wealth, inherited or earned

nence all these works mean an incred

itable devotion and intensity of good will and sustained sacrifices. Wher-

ever the Catholic Church has been

strong and successful, schools of every

kind flourish. I need only recall the

fact that the idea, the constitution, the

functions, the influences of a univer

sity were unknown in the world unti

she created the type in the Middle

Ages, and gave over to mankind a

new factor in civil and religious life

the dower of organized learning.

ceutury, their causes and their probable

effects on the future, the Cardinal

" In many ways the consequences of

atheism, materialism, and even of

delsm, have been deduced into man

ners and institutions, to the detriment

of the ancient Christian morality

The sterner Christian virtue of previous

centuries, founded on the Christian re

velation, has been forced out of the pub-

lie life of whole peoples. Expediency,

opportunism, moral sowardice have

been established that God is on the side

history of the near past almost justifies

commercial rivalry, but from the root

of ambition and domination which

grows in every heart, unless checked

and subdued in time, and which in

t e past has been too often the source

of violent injustice on the greatest

"These deeds and principles we be-

l'eve to be a necessary result of natur-alism, of the exclusion of the superna

tural and revealed elements of Chris

tiauity from our public life, and not only these, but others of a graver

character, and must one day follow

evolution. Divorce, a cause of ruin

in every land, grows with rapidity in many civilized nations, so much so that not only Catholicism, its

inveterate enemy, is shocked, but Christian men of every persuasion believe that some public and authori-

tative steps ought to be taken to pre-

fixed and natural source of public mor-

thurst out of the systems of education,

in every grade, and the young mind taught that it is quite a private and

unimportant thing. Thus under the

plea of indifference many States have

practically made themselves the cham

pions of that agnosticism which is the

arch enemy not only of religion, but

also of patriotism from time immemor

average man soon ceases to make

great sacrifices, above all to die for the

public good, when he is satisfied that

there is no other life or that it is not

worth while living for the uncertain-

ties of approval and reward by an

eternal God who is just and true and

INDIANS.

Travelier Lummis Has Never Seen

Protestant One.

Mr. Charles F. Lummis, editor

Land of Sunshine, has been traveling

throughout the Western lands held by the Indians. He kept his eyes wide open and he has been reflecting on

what he saw. Recalling the work of

the Catholic missionaries, he says

"It has often occurred to me what a

strange thing it is that here are those

hundreds of tribes, all Catholics and

speaking Spanish more or less; and then

of a Methodist tribe. I am sure my

grandfather, if he had got there, would have left converts or sore heads.

It is a sad matter of fact, but not a

tribe speaks English, and there is not

a great many Indians of a great many

tribes and countries. I have never known a Protestant Indian. I have

known several of them that thought

they were Protestants but never knew

I have known

No wonder that

an Indian who belongs to any

testant denomination.

one that really was.

n self defense, I have tried to think

ial connected with religion.

Raligion has been officially

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TOM, THE TRADER.

"I really think that it it time to be deciding what our Tom is to be when he grows up," said an old woman one evening to her husband. "He is getting to be a good big boy, and almost before we know it he will be a man."

I have been thinking about that a good deal of late," replied the husband, and I have decided that he must be a That is about the only way that he will become rich. Now, I am emaker, and a good one, but though I work early and late and live very plainly I can never get any more than our daily bread. Bill Smith, whom I played with as a boy, his father was no richer than but he became a merchant and is wealthy and people call him Mister Smith. Yes, Tom must be a mer-

chant. Well, it is time he was learning how," said the wife. trained in his youth if he is to succeed in his age. How in the world can he ever become a merchant unless he learns something about it now? What is a merchant, anyhow?"

"How ignorant you are, my dear," said the shoemaker; "a merchant is a person who sells things." But how does he get things to sell?"

"How can he get them except by buying them !" exclaimed the shoe

"Then he must have some money first," she said.

'Yes, of course," he replied; "but it does not take much to begin on. New, to morrow I am going to begin with our Tom. I will give him \$1 and tell him what to do with it and he will soon have plenty." The old woman thought that a good plan, for she said that if the boy was ever to be rich, the sooner he began the better. So the next morning as Tom was about ready to start for school the shoemaker gave him \$1, with a great many instruction as to how he should make use of it.

"I warrant you he will come hom with \$2, if not \$3," he said to his wife as they stood in the door and watched Tom trudging away to the school house with his hand in his pocket tightly holding the dollar. He had scarcely his life seen so much money, and felt very proud to be trusted with it, and was fully determined to buy something with it as soon as possible "But it must be something that I can sell again for more," he said to himself. He had not got to the school house when he met another boy. showed him the dollar and told him

what he was going to do with it. "I am glad you told me," said the I have got something in my pocket that you can sell very easily, and he took out a fine new pocket "There," he said, " you know that all boys like pocket knives. They will give all the money they can ge for a good one. My uncla gave me sterday, and as I have an old one I do not need it and will let you Tom did not have it for your \$1 " know how much the knife was really worth, but it was bright and new and the best one that he had ever seen, so he gave the \$1 and put it in his pocket. When he got to the school he went around to all the boys, trying to sell

the knise for \$1 50. "Oh, ho! You must be a goose, cried one of the boys. "That knife of very rich men have so much money to spend. Poor people can only spend money for what they have to have, and they can get along very well without pocket knives. Now, to help you along I'll tell you what I'll and they can get along very well without pocket knives. Now, to help you along I'll tell you what I'll and so were the second to the church appointed by Jesus Himself. Hence among other duties he has to safeguard the approved traditions and the general legislation of the past, to protect the status of the Church appointed by Jesus Himself. Hence among other duties he has to safeguard the approved traditions and the general legislation of the past, to protect the status of the Church appointed by Jesus Himself. Hence among other duties he has to safeguard the approved traditions and the general legislation of the Church appointed by Jesus Himself. Hence among other duties he has to safeguard the approved traditions and the general legislation of the Church appointed by Jesus Himself. Hence among other duties he has to safeguard the approved traditions and the general legislation of the Church appointed by Jesus Himself. Hence among other duties he has to safeguard the approved traditions and the general legislation of the Church appointed by Jesus Himself. Hence among other duties he has to safeguard the approved traditions and the general legislation of the Church appointed by Jesus Himself. swap you my new book bag for the knife. It will be easy enough to sell a book bag, for every scholar needs one. This seemed reasonable to Tom, so the knife was soon exchanged for the bookbag. It was a very nice new one and Tom was soon trying to seil it, but none of the boys wanted to buy it. that they could get along very well carrying their books under their arms "Now, that's what I call common without any bag. Tom felt rather dis-couraged when the bell rang for school, but presently the boy behind him whispered, "I tell you what, Tom, I've beautiful picture book in my got a beautiful picture of your book desk that I'll swap you for your book bag. It will be very easy to sell that. I was offered half a dollar for it only Tom looked at the book, and as the pictures were very pretty he made the trade and spent the time before recess looking at the pretty pictures instead of studying his lessons. At recess time he began looking for the boy who wanted to buy the book,

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trious or ?- leaves said : 'Say, Tom, this is a fine book and no mistake, I would like to have it for present to my sister, but you ask far too much for it. A quarter will buy as pretty a book as that in any store. have a large humming top which was given me at Christmas. I will swap you that for your book, and you know yourself that boys like tops much better than books. There are very few boys who will look at a book unless they have to, but all boys like to spin

pere was no such boy at school.

One of the boys, however, admired it

"That is very true," said Tem; "perhaps I had better swap." So the exchange was soon made, and Tom went about with the pretty top in his hand offering to sell it I; was very prettily painted and hummed very musically when it was spun, but when Tom asked \$1 for it the boys all that to sell, and he only asks fifteen

"For my part," said one, "I don't care for humming tops, anyway. I said Tom.
much prefer a plug top. You can
have a heap more fun with it. Just would be p fancy playing peg-top with that thing. It would be ruined in a minute. Now, I have two fine peg tops, and as it is top time now all the boys want tops. I don't need but one, so I'll swap you the other for your old hummer.'

Tom looked at the top and it was just such a one as he longed to have him self, but he never had the money to buy it. He knew that it was only worth five cents, but then he could get nothing at all for the humming top, so he concluded to exchange. Just then the school bell rang and the boys all had to go in. Tom was sitting in his king at his top, when the boy in front of him whispered : "What a stlly you are, Tom, to get a top this time of the year! Don't you know that top time is about over and that it is marble time now? You will see after school Every boy who is lucky enough to have a marble will be playing, and the tops will all be put away till next year. Now, if you had some nice marbles you might do something with them. "But I haven't got any marbles,

"Well, you have a fine top. Why don't you swap that for some marbles?' "Have you got any to swap?" asked

Tom. "I've got some," said the boy, "but I don't care to part with them. ever, I will give you a glassy and five chinas for the top, just to oblige you.

Tom thanked him very much for his kindness, and the trade was made. School was soon out, but instead of playing marbles, as the boy had told Tom they would, the boys all played with their tops. Tom asked some of them to play marbles, but none of those Tom asked some of who had tops cared to play. Tom tried to sell the marbles, but nobody wanted

them. "They're no good," said one of the boys; "the glassy is cracked and the chinas have the painted stripes worn off of them. I wouldn't give you cent for the whole six."

"Well, I don't know what to do, said Tom.

"It's too bad," said the boy; "I'n sorry that you are in such bad luck, and I'll take back what I said and give you a cent for the marbles. You can buy candy with that, and candy is easy to sell to boys. Every one will buy that has any money."
So Tom took the cent and going to

the store he bought a cent's worth of candy and returned to the playground to try to sell it to his companions. Unfortunately for him none of them had any money. They all wanted the candy and begged Tom for a taste Tom would not give it to them He said it was to sell and not to give away Presently it began to grow late and the boys went away to their homes one and two at a time, until Tom was left quite alone. "Well, if I cannot sell the candy," he said to himself, "at least I can eat it." So he started for home, eating the candy as he went, and by the time he reached the gate it was all gone. When he entered the house the first thing that his parents asked was what he had done with the "Lat me see your money!" said

the shoemaker. "I haven't any money," said Tom. "What did you do with your \$1?"

book bag."
"What a smart boy that is !" cried his mother. "If one thing would not sell, he exchanged it for something

"You surely got a good price for the book-bag?" said the shoemaker. "No; nobody seemed to want a book bag, so I trade ! it for a beautiful

book is very impressive to the mind, and, besides, what would sell better in a school than a book ?"

"And how much did you get for the book?" asked his father.
"Well, I didn't get any money for
it," replied Tom, "but 1 did the best thing that I could. I exchanged it

for a magnificent humming top "
"How smart!" cried the mother. Of course a fine humming top would be more suitable than an old book, which, no doubt, was somewhat thumb-

ed already." "And you got a good deal of money for the humming top, I suppose?" said

the shoemaker. 'Not money, exactly," said Tom, very much, and after turning over the as the big boys in our school do not care for humming tops, so I traded for

a peg top."
"That was good business," murmured the mother.
'And what became of the top? asked the shoemaker.

"I exchanged it for some marbles, because it is not top time," said Tom.
"What could be shrewder than that !" exclaimed the mother. "And where are the marbles?"

asked the shoemaker.
"I sold them for a cent," said Tom "Oh, how smart! I knew he would prove a merchant!" said the mother

"Let me see the cent," said the father. "I bought some candy with it to sell to the boys, because boys always

love candy."
"Why, that was the smartest thing Tom asked \$1 for it the both the laughed at him. "Why, Snith, the laughed at him. "Why, Snith, the words ask fifteen "And how much did you get for the "And how much did you get candy ?" asked the shoemaker.

"I couldn't sell it, so I ate it up," tianity is something simple, positive, historical, that can and ought to be

"Of course!" said the mother. "It taught from the cradle would be poor business to let it go to grave, good for all conditions for waste!" But the shoemaker flaw into both sexes, and for every situation to produce the state of the stupid fool, you have wasted my hardearned \$1 for a mouthful of candy and eaten the candy !" A pretty merchant you will make! You will go to work | matters it imports more to be right in to morrow morning learning to be a principle than to be successful. shoemaker, like your father, and in the meantime you will go to bed with-out any supper. A dollar's worth of candy ought to stay your stomach for

The shoemaker felt very bad about the loss of his \$1, but, after all, per haps, it was very well spent .- The Pi-

REVIEWING THE PAST.

Cardinal Gibbons on the Papacy, Education and Catholicity in General During the Nineteenth Century

In the set of remarkable articles on the world's progress in various fields during the past century, which the New York Sun has been publishing since the beginning of the year, the last four treat of religion. The first of the four is on Catholicism, and is from the pen of Cardinal Gibbons.

The Cardinal speaks of the condition of the Church at the beginning of the century, of its progress as written in the face of history, of the century' most important event, the Vatican Council, and of the missionary labors undertaken and fructified. Of the Papacy, he says:

Six Popes have ruled the Church in this century: Prus VII , Leo XII , Plus VIII, Gregory XVI, Plus IX, and the present venerable Pontiff, Leo XIII. In the person of Pius VII., they have known what martyrdom was like, also the shame and humiliation of being subject to a civil power absolute in its character and prone to unwarrantable interference with the ecclesiastical power, even to contempt of its most ancient and venerable rights. In Gregory XVI. and Pius IX they learned the purposes and the power of those who in Europe have succeeded to the men of the French Revolution. In Leo XIII, their line, the oldest line of rulers on the earth, can boast of a enlightened mind and a very Long time a sympathetic heart. Bishop of an important See before he was made Pope, he has been at the evel of every task imposed upon the

of the great battalions, is ever with the In a particular manner he has strong men of blood and iron. Anbeen the patron of ecclesiastical studies, by his scholarly encyclicals on philosophy, Scripture, history and other branches of learning. A noble specimen of this activity is his late the rumors of impending steps in the letter to the Bishops of France on the studies of the clergy. His spirit is the Christian spirit of reconciliation and same direction. With the increase of greatness in the States comes an inconcord, yet without sacrifice of the crease of warlike perils, not only from immemorial rights and the selemn obligations of the Apostolic See. He may not live to see the restoration of his independence, and the reparation of the wrong inflicted upon the Holy See, but he can maintain a that will forever invalidate protest among Catholics the claim of the actual government and keep open the Roman question until it is rightly settled. Catholics cannot forget that the Pope for the time being is according to Catholic doctrine the successor of St. Peter him and to hand it down undiminished to his own successor. Precisely bemay not licitly alter its organic and regular life or arbitrarily abandon the almost sacrosanct ways along which his predecessors have moved, or give up lightly institutions in which religion has gradually found a setting for itself. I venture to say that this eleitself. I venture to say that this element of fixity in the attitude of the Apostolic See will be more appreciated in another age more constructive and architectonic than the past, less quer ulous and destructive, even if less daring and brilliant. Forever to pull down and scatter, and never to build up and perfect, cannot be the final purpose of human society. It is perhaps worth remarking that the average reign of the Popes is much longer in this century than in any other, being over sixteen years, and that two sucessive reigns, those of Pius IX and L30 XIII, represent fifty four contin-uous years of Church government at Rome, a phenomenon not witnessed since the foundation of that Church by

Saint Peter and Saint Paul."

During the century, the Pope was able to restore the Catholic hierarchy in England, Scotland, Holland and to

create it anew in India. "I would neither exaggerate no boast," says the Cardinal, after considering the Bishops of the world, "yet it occurs to me, after many years of serv ice, travel and observation, that few ages of Christianity can show a more aborious and elevated episcopate than

the nineteenth century."

The congregation of the Propaganda has done incalculable good to the progress of Catholicity. So have the re ligious orders, especially those com posed of women. Not the least re markable feature in the history of the century is the stream of conversions that began in the very stress of the French revolution and has never ceased to flow. Cardinal Gibbons also speaks of the relation of the Church with civil authority and goes on to treat of Catholic accomplishment in education.

·· We believe that Christianity is the Protestant missionaries should rebetter than paganism; also that Chris- quire the United States Government

to cut off all subsidies to denomina tional schools, since they are con-vinced that it is better to leave the Indians in their paganism than to have Christ preached to them by the only men who can command their respect. common grave. Believing this we have shaped our conduct accordingly,

SALVATION.

Everyone desires to be saved. Simply desiring will not accomplish this work. We must put our heart in the work and make use of all the means placed at our disposal. should choose some devotion and stick to it. Fear of eternal damnation is good to meditate upon. Fasting and prayer are very effective. best of all is a devotion that will inspire the heart with love for his Creater and make all his actions accord with that love. To gain this love, the best way is to cultivate a devotion to the Sacred Heart. Commence by eurolled in the League of the Sacred Heart, and daily use the short, easy prayers of the League.

FREQUENT COMMUNION

Some people, says a priest, writing for the "Catholic Propagator," object to frequent communion, for the reason that the Catholic Church enjoins but one communion a year, at Easter or theresbouts. Thence they conclude that one communion a year is sufficent.

Answer.—One communion a year, dear reader, is sufficent to avoid excommunication, but it is very doubtful whether it will make a fervent and devout Catholic of you.

It is unfair to make the fourth com mandment of the Church responsible for your apathy in regard to your Holy Communion, since the Church framed her law in such a manner as to make you understand that she desires you to receive more frequently. This is why she commands you to receive the Holy Eucharist at least once a year.

One commun on a year is the minimum of obedience, which she enjoins on her children in this matter, through condescension to the weakness many. But devoted children respect and obey not only the commandments of their parents, but strive also to comply with their wishes and counsels. Why then should you follow a different of conduct towards Holy Mother the Church? often triumphed ever the plain right and fair truth. The principle has

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procure it for you.

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MILLIONS USE CUTICURA SOAP, assisted by

sicians, chemists, and nurses throughout the world.

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Dyspepsia

in the stomach, else it might be easily cured. It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is vasted and the system generally under-

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San, mis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she ould scarcely keep anything on her stomch and became very weak and poor.

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When subscribers change their residence it is important that the old as well as the new ad-

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIO RECORD
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIO RECORD, and congratulate you upon the manner in which it is published.
Its metter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the taithful.
Blessing you, and wishing you

e taithful.

sing you, and wishing you success,
Believe me, to remain,
Yours faith.ully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa
Apost. Deleg.

Lendon, Saturday. April 20, 1901

CHANGE OF RESIDENCE.

On Thursday, April 11th, His Excellency the Papal Delegate moved into the new residence which was presented to him some months ago by the Archbishops of Canada. The address of the Delegation will hereafter be, His Excellency Mgr. Falconio.

The Apostolic Delegation, No. 1 Canal Road W., Ottawa.

MORMONISM DECLINING.

A bill was passed by the Legislature of Utah, by a vote of 11 to 7, legaliz ing Polygamy, but it was vetoed by Governor Wells. A two thirds vote of 12 to 6 would have been required to legalize it in spite of the veto, but when the matter came up a second time, the measure was lost by a vote of 9 to 9. We may infer from this Mormonism is gradually, if not rapidly, losing political control of the new State. It is probable that the attempt to legalize the peculiarly Mormon institution will be made again at some future session of the Legislature

COLLAPSE OF A NEW FAD.

About eleven or twelve years ago a curious experiment was made in St. Louis in the establishment of a new Church which was to be strictly nonsectarian, and a Rev. Dr. Cave was secured for the first Apostle of the new sect. It was confidently announced that from this Church as a centre a new gospel was to be promulgated which should unite the numerous denominations into an harmonious whole, the most unbounded liberty of doctrine being permitted to members. The new religion, in fact, was not to have any specific creed. however, the signs of decay were visible in the management of the adventure, and the Church being unable mortgaged. It has now become bankmuch was expected in the way of regenerating the Christianity of the whole United States, has resigned his position as pastor. Evidently the American Protestants generally are not yet inclined to give up sectarianism, notwithstanding that we have heard so much lately that it is a great drawback to the propagation of true Chris tianity.

THE BIBLE IN THE SCHOOLS.

The Toronto District Congregational Association, at its quarterly meeting held last week were of opinion that it is not expedient to introduce the Bible into the schools as a text-book ; or this was at least the general opinion expressed, though no actual vote appears to have been taken on the subject after the matter was discussed. The general view taken by those who discussed the point was that ethics should be studied, but not from the Bible as a text-book, as the introduction of the Bible into the schools is difficult owing to the disagreement among denominations on essential points of doctrine. The question was brought up in order to take into consideration the plan of voluntary schools with religious instruction, and aided by Government, as advocated by Rav. Mr. Baldwin on behalf of the Church of England. The establishment of such schools was not approved of by the Congregationalists for the reasons given.

Hitherto we have been told seriously that the differences between the Protestant denominations are on nonessential points. We have now the

quite aware of this, but we did not expect that a meeting of Protestant ministers would state the fact so decisively. It appears, also, that their reason for not wishing for religious education in the schools is, not that this would be undesirable, but because no agreement can be arrived at regarding what should be taught.

AN OUTRAGEOUS LYNCHING CASE.

The utter brutality which the practice of lynching begets in the localities where it is in vogue was illustrated in a lynching case which occurred a few days ago at Corsicana, Texas. The practice has been openly defended in the papers of the South, on the plea that, owing to the uncertainty of the law, lynching is the only means whereby the punishment of those negroes who maltreat helpless women is made certain, but in the present instance such a plea cannot be advanced, as the negro woman who was killed by the mob was not only innocent, but was not even suspected of any crime. Her brother had taken a pocketbook containing \$120 from a boy who had found it and was about to restore it to the owner. The lynchers had caught this thief, and were intending to hang him, but he made his escape, and, as they must have some victim, they seized the man's sister, tied her hands behind her, shot her through the head and threw the body into a creek. The coroner's jury found the usual verdict which is given in localities where lynching prevails, that the murdered woman met her death at the hands of

The United States Government seems to be utterly powerless to deal with the lynching evil. It is a growing evil, and if continued it must end in a race war of greater ferocity than any which has ever yet occurred in the Southern States.

unknown persons.

The crime of the negro man who stole the money was bad, yet it was not one for which the laws inflict capital punishment. If the culprit had been legally tried, he would have been sent for a term to prison; but there is not the shadow of an excuse for the white people who murdered his inno cent sister.

THE POLITICAL OUTLOOK IN EUROPE.

There have been, during the past week, strange rumors to the effect that Italy may leave the triple alliance with Austria and Germany, which has lasted for many years, and may turn to France. There have been of late several interchanges of courtesy between Italy and France, and the Italtan fleet under command of the Dake of Genoa has paid a visit to Toulon, where it was received with great demonstrations of joy by the French fleet, President Loubet also coming absolutely no special attention paid from Paris to take part in the wel accorded.

France has also offered to the Italian Government strong commercial advanto meet its liabilities, its property was tages to induce it to entertain a political rapprochement, and it is said that rupt, and the minister from whom so these offers are very acceptable to Italy, whereas the present necessity of keeping up an armament proportionate to those of Austria and Germany, to which Italy is obliged at present under the triple agreement, is causing a good deal of dissatisfation to the Government, and to the people also, who are overburdened with taxes to maintain it in an efficient state.

> On the other hand, the grasping spirit shown by Russia in persistently occupying Manchuria notwithstanding the dissatisfaction shown by the other European powers, appears to have endangered the cordial alliance which has existed for years between France and Russia. In China it has seemed that Russia was of opinion that it had only to shape its own policy without consulting France, and that France must follow its lead by backing up Russia under all circumstances France appears to have grown somewhat tired of playing this losing game, and the fact that the Russian fleet which was recently at Toulon was ordered by its Government to leave that port before the visit of the Italian fleet, has given offence in France, and the French papers are very outspoken in condemning Russia for this action.

It is also stated that France is of late manifesting a more friendly spirit towards England than it has shown for many years past, and the change is even evident in the tone of the press. From all these circumstances the predictors of political movements are now to find that there is still a section of the saving that the near future will show many remarkable changes in the re lations of the European powers toward assurance of the Congregationalists each other. Diplomacy, however, is allowed to fall into disuse for the last curtailed, as the Ostario Government

ments that these predictions are to be received with caution.

Later despatches inform us that the Russian orders to the fleet were to some extent countermanded, the squadron being ordered to return to Villefranche, which is by water about 90 miles north east from Toulon. President Loubet here visited the Russian fleet, being conducted to it by the Russian Admiral Birileff with his staff. This has mollified the French, all the more because the change of programme was quite unexpected. The French and Russian warships saluted each other cordially, and it has been explained that it was not at any time the intention of the Russian Government to stay at Toulon till after the reception of the Italian squadron. The Government was surprised that the French press took umbrage at its action, and the return to Villefranche was ordered to show that no irritation was engendered by the cordiality with which the Italian squadron was welcomed by the French President and people.

There is a further report from Count Boni de Castelane to the effect that France, Italy, Great Britain, and Spain have come to an agreement re garding the partition of Morocco, in consequence of the annoyances frequently inflicted by that Sultanate on Europeans. It is said that Great Britain will take Tangiers, leaving the rest of Morocco to France, and that Italy will take Tripoli. This report needs confirmation; but should it prove to be correct, it would indicate that there is a growing cordiality between the powers mentioned, and would thus confirm what has been said above. We must say, however, that there is a seeming improbability in the supposition that so important a position as Tangiers should be willingly handed over to Great Britain, as, with Gibraltar on the opposite side of the Strait, she would thus have undisputed control of the whole passage way into the Mediterranean.

PROTESTANT EASTER SER-VICES.

It is worthy of notice that Easter has been observed in a special manner in all the Protestant Churches during the last few years; and this year it ap pears to have been celebrated even more elaborately than usual.

As far back as we can recall to mind, the Anglican Churches have kept Easter in a specially solemn manner, but the advance of High Churchism has made the services more elaborate in late years than formerly. Within our memory, however, very little attention was paid to this great Chris tian festival by the other Protestant denominations, as the Baptist, Meth odist, etc. We have noticed that in the Presbyterian Churches there was either to Christmas or Easter, and we have seen that on Christmas day the Presbyterian Churches were not even opened in our large cities to give the people an opportunity to return thanks to God for the coming of our Saviour and Redeemer to earth. On Easter Sunday there was, of course, the usual Sunday service, but there was no reference to the great festival which all Christendom was celebrating with iovous Alleluias.

This was in accordance with the reregulations of the Westminster Confession, which positively disapproves of the special celebration of any day but the ordinary Sunday. But during the last few years there has been among Presbyterians a departure from the rigid Puritanism of the past, and this year, especially, special musical services were arranged, and sermons were preached in remembrance of the Resurrection, in all parts of Ontario and Quebec ; and the same is true of the Mathodist Churches.

This tendency towards Ritualism is somewhat surprising in sects which profess to hold all Ritualistic practices in abhorrence. Yet we welcome it as an evidence that the fidelity of the Catholic Church to the ancient traditions of Christianity exercises a beneficial influence in keeping the sectaries from drifting away entirely into indifference, as they would do if the Catholic Church did not give them the outward example of clinging to the

faith once delivered to the Saints.' While at the present day indifferent ism in religion, and even absolute unbelief, are making such inroads upon the faith of the non-Catholic clergy as well as the laity, it is some consolation people in all the Protestant sects who are becoming attached to the ancient Christian practices which have been ceiving have been to alignest extent

return of many sheep to the one true and of local Masters io Barristers, infold of Christ.

A notable sample of the teaching under this new departure is found in the Easter sermon of Dr. Ds Witt Talmage:

"Hail Easter morning! Flowers! Flowers! All of them a voice, all of them a tongue, all of them full of speech to day. I bend over one of the lilies, and I hear it say: 'Consider the lilies of the field, how they grow: they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these.' I bend over a rose, and I hear it whisper, 'I am the rose of Sharon' And then I stand and listen. From all sides there comes the chorus of flowers, saying: 'If God so clothed the grass of the field which to day is, and tomorrow cast into the oven, shall He not much more clothe you, O ye of little faith?" 'Flowers! Flowers! Flowers! Strew them over the graves of the dead, sweet prophecy of the resurrection. Flowers! Flowers! Twist them into a garland for my Lord Jesus on Easter morning, and glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be.' The women came to the Saviour's tomb, and they dropped were the seed that began to grow, and from them came all the flowers of this Easter spices all around the tomb, and those spices were the seed that began to grow, and from them came all the flowers of this Easter morn. The two angels, robed in white, took hold of the stone at the Saviour's tomb, and they burled it with such force down the hill that it crushed in the door of the world's sepulchre, and the stark and the dead must come forth."

We do not quote these words for the purpose of criticising them adversely. The influence of symbolism innately imprinted on our nature is beautifully portrayed in them, and, Congregationalist as he is, Dr. Talmage has in him none of the morbid dread of Popery which is a nightmare to many of his brethren. He is a thorough Ritualist because he speaks from his heart of hearts, but he is cast in a very different mould from John Knox and Praise God-Barebones, neither of whom could endure, but stamped as superstitious and idolatrous, the beautiful symbolism of the ceremonial of the Catholic Church, and all "aids to devotion," to borrow the expression of a Toronto Presbyterian clergyman on whose references to the images of Christ and His Saints we had occasion to make some comments a few months ago.

Dr. Talmage's Congregationalism is the lineal descendant of Oliver Cromwell's Puritanism; but what a change two and a half centuries have made, when a Congregational-we had almost written Paritan -- assemblage can listen to and applaud such language heard from the pulpit of their own tabernacle or temple.

THE JUDGES' SALARIES

It has been stated that it is proposed by the Government to increase the salaries given to the Higher Court judges of Outario, in view of the increased cost of living since the present salaries were fixed by Act of Parlia ment, and to enable them to maintain the dignity and responsibility of the

important duties imposed upon them.

We deem it a matter of importance to the country that public functionartes filling an office which requires so much ability, knowledge, and integity as the judiciary, should be ad quately paid, as otherwise it cannot be expected that the men who are competent for the position will be induced to accept it, giving up for that purpose the lucrative positions which they have held. The honor and interests of the country, therefore, require that the salaries paid to the judiciary should not be parsimoniously doled to them, and the public will rejoice to find that it is the intention of the Government to increase them to such a reasonable amount as the changed circumstances demand which were recognized so far back as 1873, when, in the preamble to the law then passed increasing the salaries of certain judges, it was declared that such increase was made expedient "in view of the increased cost of living consequent upon the diminished value of money, and other causes."

But we are of the opinion that there is a class of judges who are even more disproportionately underpaid than are even those of the Superior Court: these are the County Court judges, and especially the junior judges of the County Courts.

In 1873 the salaries of the County

Court judges were lowered from \$2600 to \$2400 for no very good reason; or, if any reason could then be given tor the change, it has certainly ceased to exist, for there were then sources of emolument to the County judges; of which they have been since deprived. At that time, and for many years after, the County Court judges, fjunior or senior, were receiving certain emeluments from the Ontario Government as Surrogate Court judges, and they were also paid for doing duty as revising barristers. This last toffice has been abolished, and the Surrogate and | no other fees which the judges were re-

that before many years there will be a transfer the duties of Surrogate judges stead of leaving them to the judges, especially whenever they have amounted to any considerable sum. The Surrogate fees, even in the few cases when they still go the County judges, are received solely by the senior judges, the junior judges not participating in them at all.

The jurisdiction of the County Court judges has by recent legislation been greatly enlarged, and thus many of the duties which formerly devolved upon the High Court judges now fall upon the judges of the County Courts, leaving but little to be done in any County by the High Court judges.

We do not hesitate to say that with the new duties imposed upon the County Court judges by the most recent legislation, and whereby the jurisdiction of the County Court has been greatly extended, the salaries now paid to the County Court judges, and especially to the junior judges, are altogether inadequate, and in most instances the travelling expenses allowed them for holding Court through the county are far below their actual outlay.

We are glad to see that it is the intention of the Dominion Government to pay the Superior judges adequately, but it would be a great wrong not to remedy the present injustices which are endured by the County Court judges, senior and junior. They suffer from the increased cost of living, and from the other circumstances we have mentioned, even more that do the judges of the Higher Courts.

THE KAISER'S RECENT SPEECHES

The Emperor William of Germany has recently created an intense sensation not only within the Enpire itself, but throughout Europe, by his alarm ist speeches to his troops on several occasions. He has told them that they must be loyal to the Emperor, even though they should be required to shoot down or charge with the bayonet their own countrymen on the streets of their cities if they show themselve rebellious against the authority of the Emperor. He has already two or three times spoken to this effect within a very short time, the last occasion being on March 31 at the unveiling of a monument erected in Berlin to the memory of William I. The Frankforter Zoitung asserts that the Emperor's appeal was a very marked feature of the ceremony, but the official press have endeavored to gloss the matter over by making his words much less pointed than they were in reality. It is stated that the Emperor broods over the attack recently made upon his life by an irresponsible and half witted crank. He believes that it was the outcome of a deep laid plot against him which is likely to be followed up by or more formidable attempts

Some of the newspapers speak very plainly in condemnation of the Emperor's language, as being calculated to diminish greatly the respect entertained, for him. The Westphalian Mercury and the Cologne Volks Zaitung say that the Kaiser is much mistaken if he thinks his rapid trips throughout the country enable him to find out the estimation in which the German people hold him, and one of these papers adds that his trips only serve to create within him a false notion, for he seldom hears anything but laudation and fisttery.

THE GREAT HERESY OF THE

The great heresy of our day is the want of faith in the eternity of punishment in hell and in the existence of purgatory. Men who ought to know better would make hell a place of temporary punishment, and thus abolish purgatory. We would ask these silly fools to remember that the two truth of eternal and temporary punishments beautifully iliustrate the divine attributes of mercy and justice. In the dogma of hell, the justice of God is manifested in its terrific power and majesty; in that of purgatory, mercy holds the first place. It does not en-croach on the inexorable demands of justice, since even the just man, des tined for eternal happiness, is not exempted from paying what he owes. We know that "God wishes all men to be saved," and that the divine mercy delights in granting pardon to the sin-ner who implores it with an humble and contrite heart. The repentant sinner escapes eternal damnation, but is not exempt from the expiation claimed by the justice of God. God exercises His mercy, but requires at the same time the tribute due to His justice, and that tribute must be paid in purgatory. Many men die who had not the will or the time to satisfy for what they owed for their sins already pardoned; some obtained this pardon a few moments before breathing their assurance of the Congregationalists each other. Diplomacy, however, is allowed to fall into disuse for the last curtailed, as the Outario Government last sigh. The divine mercy has freed that such is not the case. We were so uncertain and sudden in its move, three centuries. This may betoken has inj many; instances preferred to them from the pains of hell; but it

would be contrary to common sense to say that they have been translated immediately to the realms of eternal bliss without suffering some penalty for their former disorders. - America Herald.

A VICTIM OF SPIRITISM.

Some people smiled scornfully and made disparaging comments on Boston as the paradise of cranks, at the mention of the congress of spiritists recently held in that city. But others, more thoughtful, grieved that this iniquitous humbug could get even a temporary footing in a city, world renowned for its intellectual culture and high standing, as a centre of moral reform and philanthropic achievement. Alas! that Boston must be confessed further as a very hot bed not only of spiritism, but of many other kindred humbugs; and that all of them number among their easily fleeced devotees not only the crude and ignorant, but men and women of education and refinement, who, priding themselves on the superof their minds to the restraints of all religious dogma and discipline. become forthwith the abject slaves of vulgarest superstition.

The seamy side of spiritism was not shown, of course, in convention assem bled; but physicians, the clergy, and the law-courts could tell dismal tales of its mental and moral ravages.

We have before us a little book, written by none of the authorities above mentioned, but by an afflicted father, Thomas Ingraham Moore, who, in the interests of humanity, does vioence to his personal feelings, and tells the story of "Annie Moore Cable, or, a Mind Destroyed Developing as a Medi um.

The author is a Protestant, the son of a Protestant minister. He served in the United States Army during the Civil War, and having a comrade who was a devoted spiritist, witnessed many things which to his mind were inexplicable, and convinced him that whatever else spiritism might be, it was not all fraudulent.

The subject had no personal concern for him, however, till in 1889, his daughter, a young married woman of twenty six, was gravely influenced by the reading of Robert Dale Owen's book, and a mysterious message on a Planchette board : "You must develop as a medium; your powers are such that you can do humanity so much good

The family lived in Bradford, O., the father making his living as a travelling salesman through the towns of the State.

They seem to have been simple and religious minded though not well instructed people. For all of "the Bible and the Bible only " war cry of Pro testantism, they apparently knew not that the Bible abounds in denunciations of false and lying spirits, divina tions, witchcraft, etc., and that spiritism is identical with these; nor did they dream of seeking light from its pages. But the parents prayed with their daughter over the Pianchette message, and another came, "We will prove to you that we are good spirits.

Within a fornight, the girl who had resigned her will to the spirits, had been developed into a "speaking me-Writes her father : dium."

As soon as she became developed to the point where she would go into a trance and speak, and it had gotten her mind entirely then it turned from wha could not imagine anything in this world more devilish, fearful, and horrible. It seemed to impress her to do everything a de-mon could invent to role to the could invent to role to the mon could invent to ruin herself and injure the family.

Previous to her unhappy knowledge ous woman, and a dutiful daughter and wife.

The father details the further history of this unhappy girl, whose condition strongly suggests that of the possessed in Holy Scripture. We quote further, from Mr. Moore's testimony:

mony:

From the extreme over-charge of magnetism or electricity caused by developing as a medium, the electricity from the points of her fingers would burn her face. Her face was burned from her eye-brows burned down to her throat, as though it had been with an hot iron poker. The wicked, fearful impression would makelher think that she could not swallow, when she would sit down to the table to eat, without sticking the ends of her fingers to her face, to her throat and on her ears. The electricity from the ends of her fingers would knock the bird off its perchand it would lie flattering its wings in the bottom of the cage.

The end of it all was the destruction The end of it all was the destruction

of Annie's reason. She has been confined in various insane asylums since 1891, and is at present in the Insane Hospital at Dayton, O.

Mr. Moore, as a result of his own sorrowful experience, has been led to investigate the workings of spiritism in other families, and has discovered about one hundred and fifty cases of insanity directly traceable to it. number of these he specifies. He also touches on the moral havoc wrought by Spiritism. He continues :

I find theoretic Spiritualists, in the main, as good as any people, where they have not sought after spirit communications or read Spiritist books and papers sufficient to be led into evil by them. The masses who have gotten it are not to be blamed. They have never had any warning. The Protestant Church has for an age or more overlooked it, with probably few exceptions.

There is nothing more pathetic in attempts, vain in many cases, to get light and comfort from the clergymen of one Protestant denomination or another. One thought it well to let the people have some faith in spiritism, by way of offsetting the materialism of Auother had declared himthe age. Another had declared him-self withheld by the evils of spiritism, from speaking of God's angels and the spiritual life. Several found nothing in the Bible to bear against spiritism! Oae, however, did.
Mr. Moore, once his eyes were

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APRIL 20, 1

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Correspondence of Times. I

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did. eyes were opened to the identity of the witch-craft, divination, necromancy, etc., condemned in the Bible, with the clair voyance and spiritism of modern days, eye on you on Sunday night for an voyance and spiritism of modern days, made for himself a compilation of pertipent texts and utilized his occupation to reveal to his fellows the lesson ian Pope."
he had learned through such bitter exhe had learned through such bitter ex-

We can understand the feeling which makes this afflicted father urge the extremest penalties of the law against those mind and body destroyers, the propagandists of the Spiritism. But we say rather with Cardinal Gibbons, when representatives of the warious religious bodies in Baltimore appealed for legal repression of the selections of music were rendered appealed for legal repression of the selections of music were rendered to the appealed for Use no weapon against the best talent of the city.

The closing lecture was delivered in them but the sword of the spirit."

St. Paul's Cathedral on Palm Sunday and the immense edifice was

can be prosecuted as getting money under false pretences, and Christian Scientists as endangering human life by setting up as physicians without the proof of competence demanded by the law, well and good. But let free-dem of conscience be respected.

Mr. Moore's book will serve a two fold purpose: first, to expose Spiritism which, when it is not fraud, is deviltry, as Cardinal Manning once expressed it; and, second, to show agreat mission field among simple. devout, true hearted people, nominally Protestant, but without definite religious ideas, their clergy blind leaders of the blind. Mr. Moore hails as a revelation whose truth he has attested, the Catholic Church's denunciation of Spiritism, and praises her consistent attitude from the beginning on all similiar fraud

the largest and handsomest structures of the kind in the city. Great was the interest aroused when the papers announced these lectures. All the daily papers gave special prominence to them. The Knights of Columbus took special interest in the work, and eigh. special interest in the work, and eighteen of their leading members acted as

VASTAUDIENCES

Long before the hour for the first lecture to begin every inch of space

respectful manner. Only one or two had a savor of ill will or bitterness;

for example, this one:

answer. From an American citizen who is under no obligations to an Ital-

American citizen, were under any obligation to an Italian Pope? Yes, the priest is a bachelor; he glories in it; he belongs to the 'Baccalaureate of Chastity,' to which St. Paul belonged." It was evident the vast audience were in sympathy with the speaker, as each answer was received with im-mense applause. Each evening choice

utterly jammed, great numbers being disappointed, as they could not obtain even standing-room within the Cathe-

The good work will continue every Sunday afternoon at 3 o'clock in St. Paul's Monastery church. M.

A MALIGNANT LIE NAILED. " MADE IN GERMANY."

The London Standard recently printed a "form of eath taken by the Jesuits," sent to it by an anonymous correspondent as "instructive read-

ing," and by way of reply to the Catholic protes; against the oath of King Edward VII. declaring the Sacrifice of the Mass to be idolatry. Here is the form "sent to the Standard:

converse denunciation of Spiritism, and praises her consistent attitude from the beginning on all similiar fraud and diabolism.

This little book should be eminently goggestive to our missionaries among non-Catholics.—Boston Pulot.

WENT TO THE THEATRE IN LENT.

It was on Sunday. Too, and a Priest Held the Stage.

Correspondence of the Catholic Standard and Successful—astonishing successful is the general verdict with regard to the course of lectures for non-Catholics given in the Bijou Theatre by Very Rev. Father Michael, rector of St. Paul's Passionist Fathers at St. Paul's Monastery began working for our non-Catholic fellow -citizens. These lectures in the monastery church were well attended, but the Fathers felt the need of being in closer touch with the people. Many of the laity also had urged Father Michael to take a hall in the business centre of the city, which would be easier of access than the monastery church.

Their first efforts were without success. As oc called Catholic who had a hall very cultable for these lectures refused either for love or money to state the building. "It would injure my business," has said. This is the stur seem of our Catholics are made of. The world first, then God. But, as is frequently the case, the final results must have brought confusion upon this Catholic in name only.

Not dissouraged by their failure to secure this desirable place, they called upon the manager of the Bijou Theatre, a Protestant gentleman, and from him secured the thear et at most reasonable terms. The Bijou Theatre is one of the largest and handsomest structures of the kind in the city. Great was the interest aroused when the papers sure series and entered in the city of the catholic who had a hall very suitable for these lectures must have brought confusion upon this Catholic in name only.

Not dissouraged by their failure to secure this desirable place, they called upon the manager of the Bijou Thea

proved by the following latters which have also appeared in the Standard, the writers being well known and distinguished Jesuit priests who, unlike the cowardly slanderer, sign their names to what they say:

Long before the hour for the first lecture to begin every inch of space was taken in the theatre. The crowd extended to the sidewalk; over four thousand were in the theatre and hundreds were turned from the doors. The first night the subject was "The Attitude of the Catholic Church Towards Woman;" the second night, "Carles sion," and the sixth night, "Catholic Church or Bible;" the fourth night, "Church or Bible;" the fourth night, "Cellbacy; "fifth night, "Confession," and the sixth night, "Catholic tiv versus Protestantism."

The second night it was found necessary to secure policemen to guard the satrances, and a half hour before the lecture began the gates were closed. When the Fathers arrived at the theatre they found the streets for two blocks around the theatre jammed with an immittitude who were unable to obtain admission to the theatre. With great difficulty Father Michael worked his way through the crown and by a back entrance reached the stage.

QUESTIONS ASKED.

Many questions were handed in, and they were of the most diversified nature. Infidels, agnostics and church members all had their objections to offer, but Father Michael was equal to the occasion and each question was answered in a clear and satisfactory manner.

Oac Protestant lady offered this query: "Mary was an ordinary woman, Christ, her Son, was an ordinary man."

A Protestant urged that St. Patrick was a Presbyterian because he ordaned presbyters priests. I wonder if he ever thought had a spoor or ill will or bitternees; "Ishap Paelan also ordains presbyters priests. I wonder if he ever thought had a sayor of ill will or bitternees."

The questions were offered in a most respectful manner. Only one or the contract of the contrac

I most solemnly affirm, not merely that no such oath was ever taken by me or by any other Jesuit to my knowledge, but that I never heard or read of such an oath until saw it in the Standard to-day. I can only characterize it as an utterly baseless and foul calumny.

I am, sir, your obedient servant,
WILLIAM DELANEY, S. J.,
President University College, Dublin.

Such are the facts in really to the

Such are the facts in reply to the "instructive reading" of the anony-mous liar and slanderer. They are facts which speak for themselves, as Father Gerard remarks, and therefore they need no comment. - N. Y. Freeman's Journal.

A SINNING SAINT.

It is refreshing to find a large streak of just ordinary common clay in some of the saints. It is the touch of nature that makes us all akin. The autobiog. raphy of Blessed Angela of Foligno has recently been published, and through her own revelations we trace the struggles of a courageous soul from the depths of sin to the prerogatives of

sainthood.

'I make bold to say that there is more edification in this artless record of a saint's long struggle with her nat-ural weakness in the presence of a dirine call to a more perfect life than in nine-tenths of the biographies written to glorify the saints and to humble the patient reader. Our hearts go out to one who, whatever her glorious place may be in heaven now, knew in her earthly life the sorrow of frequent failure and the humiliation of timidity in the striving to follow the Master's call; who wept not only over her sins but because of the very pain of sacrifice. And in our sympathy language, But what will any with her in her alternating efforts and failures before attaining the final triumph, and in the pain of her new birth, we find encouragement and in spiration in our own spiritual life, with its consciousness of the weakness of the flash even when the spirit is most willing. The confessions of saints like St. Augustine or the Blessed Angela show us of what truly human material the Kingdom of Christ is formed. There will be found men and women of all imaginable varieties of character and the Cross, or St. Columbanus and St. Francis de Sales; but always you will find in them the ring of true humanity: for God's delight is to be with the children of men. presentment of their histories that deprives them of their essential humanity is a false presentment. Let us always remember that the saints of God were of our own human race, and we shall oftentimes find in their histories the key to the problems which disturb our own souls."— Father Cuthbert, O.S.F.C., in the Catholic World Magazine for April.

NAPOLEON III. AND THE BISHOP

A Parisian newspaper recently recalled one of the incidents of the mis understanding which the illustrious Bishop of Poitiers, Cardinal Pie, had with the Emperor Napoleon III. over a pastoral letter, which at the time made a deep impression in France. The letter displeased the Emperor, who gave orders for the arrest of the Bishop The latter having had wind of the day and hour that he was going to be arrested, put on his full po palace. At the hour appointed the officers arrived and were shown into the drawing rooms. But they were thoroughly abashed in the presence of so strange a spectacle, and the officer in charge muttered out: "My Lord, I can hardly arrest your Lordship under these conditions." "It is as a Bishop the presenced." replied the presenced." these conditions." "It is as a Bishop I am accused," replied the prelate. "I shall not leave this place clothed as a Bishop." In their discom-fiture the officers left the palace and wired to Paris the story of their recep-tion at Poitiers. The Emperor answered: "Let me alone, and that Tartar of a Bishop, too!" A pleasant ending to the misunderstanding was an invitation extended the following year to the Bishop to give the Lenten course at the Tulieries. At the end of the season the Emperor presented the Bishop with \$5 000 for his cathe-dral. This anecdote shows that the powers that be can sometimes get themselves out of an awkard pass by using their wits.

A CURIOUS CASE.

Child of Presbyterian Parents Baptized a Catholic to Save its Life.

Despairing of the recovery of their son, two and half years old, lying critically ill with pneumonia, Mr. and Mrs Archibald Park, of No. 406 West 124th street, New York, who are Presbyterians, called in a Catholic priest to baptize him, in the hope that it would effect a cure, promising to educate him in the Catholic faith should be survive. Almost immediately after the child was received into the Church it began to get better, and its parents say there has been a noticeable improvement ever since. It is now believed to be

out of danger. When the doctor declared on Saturday that the boy could not survive another twenty four hours, the parents, These facts should, I think, speak for themselves. I wonder if he ever thought e was a Presbyterian?

The questions were offered in a most spectrul manner. Only one or two sad as savor of ill will or bitterness in your columns to-day, and which you act and as a savor of ill will or bitterness in your leading article, is from beginning or example, this one:

"Please inform your audience on Sun-"Please inform your audience on Sun-"Please inform your audience on Sun-""

The series should, I think, speak for their distress, recalled the case of the same house, who, in December last, while suffering acutely from an attack of gastritis, declared he had been advised in a vision to join the Catholic Church, if he wished to be cared. Subsequently Campbell joined in fire land.

The above furnishes a valuable object lesson to retrain people who are forever denouncing the Irish people for their alleged drunken habits.

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The seo facts should, I think, speak for themselves.

I am, sir, your obedient servant, JOHN GERARD, S. J.

JOHN GERARD, S. J.

The above furnishes a valuable object lesson to retrain people who are forever denouncing the Irish people for their alleged drunken habits.

Extraordinary afflictions are not always the punishment of extraordinary sins, but some times the trial of extraordinary some times the trial of extraordinary sins, but some times the tri

THAT OATH ONCE MORE.

Letter From Father Hyan.

Long centurities have come and gone
The world has plunged forwards
through many revolutions. Almost all
things are changed. Time moves, but
things are changed. Time moves, but
things are changed. The moves, but
things are changed. The moves, but
the representative of eternity on earth
the remains and is at resi, and its unenangeableness is our repose. The
Bathlehem of that night has never
passed away. It lives, not only in the
memory of Patth, but in Faths actual
realities as well. If lives a real, untending as well. If lives a real, untending as well. If lives a real, untime limited to the control of the control of the control
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of the remarks Mr. Sead, or his saids
the protestants and the remarks of the tones of thought; men as widely apart as St. Jerome and St. John of Pailadelphia Catholic Standard and

science regard each other as natural enemies. So Mr. Stead, for all his want of manners, deserves our thanks. Palladelphia Catholic Standard and Times.

THE CRIME OF THE AGE.

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

INCHINA. one good Catholic paper habitually visiting it is an anomaly that should cease to exist in any age such as ours."

WROTE A NOTE TO HEAVEN.

A pathetic incident in connection with the death of Mrs. Vogtman occurred a few hours before the funeral. Willie Backer, a boy of six years, son of Mr. William Backer, a neighbor, approached Mr. Vogtman and gave him a piece of paper with the request that he give it to Mrs. Vogtman to take to his mother in heaven. On

t was scrawled :
"Dear Mama: I am praying four you daily. Your loving son Willie."
The boy's mother died about a week ago. Mr. Vogtman, much overcome by the childish faith and simplicity of the little fellow, took the piece of paper and promised to have his request

ROLAND REED A CONVERT.

New York, April 3 .- Roland Reed, the well known actor, who passed away on Saturday last, died a Catholic. His daughter, Miss Florence Reed, was with him during most of his illness and brought about his conversion. At his request Miss Reed sent for Rev. Charles McMullin, cf St. Joseph's Church, One Hundred and Twenty-fifth street and Columbus avenue, and he administered the sacrament of baptism. About an hour later Mr. Reed became unconstious and remained so until his death.

The "Drink-Bill "of the United King

The "Drink-Bill" of the United King dom.

A cable from London, England, on the 13th inst., gives the following statistics of the consumption of alcoholic drinks during the year 1900,
England—The amount spent on drink was £133.521.433, (\$667,606,215,) an average of £1.3.2 (\$20.79) per head of population.
Scotland—£13.06.4361, (\$71,529,305,) an average of £3.6.8 (\$16.58) per head.
Treland—£13.06.414 (\$85.22.070), on average

of £3.6 8 (\$16.58) per head.

Ireland—£13.064.414 (\$85,322,070), on average of £2 186 (\$14.50) per head.

The intoxicating liquors consumed contained 94.251,006 gallons of alcohol, the consumption of which per head was 2.16 gallons in England, 1.82 in Scotland and 1.64 in Ireland.

The above furnishes a valuable object lesson to certain people who are forever denouncing the Irish people for their alleged drunken habits.

THAT OATH ONCE MORE.

Letter From Father Ryan.

In China, the allies are preparing to withdraw from his agents.

In China, the allies are preparing to withdraw from their forces as rapidly as possible. The French will withdraw 7,009 men shortly and the Germans are preparing already to remove their infailtrent pricade.

It is all feared that the trouble between Russi and Japan may end in a war, though the rotch has been apparently closed for the that General Tung Fu Sian and Prince Tuna are inciting an insurrection influngoitis and Shensi. Li Hung Chang believes this to be the case, founding his opinion on information derived from his agents.

It is now determined that the Chinese contains the standard for the head and throat.

Diseases of Bronchial Tubes.

When catarrh of founding his opinion on inter-from his agents.

It is now determined that the Chinese court will leave Siang-fu, where it has been since soon after the invasion by the allies, and will return to Pekin by slow stages.

" ECHOES FROM THE PINES"

"ECHOES FROM THE PINES."

With a beautiful frontispiece of His Excellency, Archbishop D. Falconia, Apostolic Delegate, accompanied by His Lordship Right Rev. F. P. McEvay, Bishop of London. Very Rev. F. Schaefer Solanus, O. F. M., Verder Rev. Edward Fisher, O.F. M. (present advertised from the Delegation), "Echoes of the Pines" comes to us laden with a wealth of one Ursuline Academy-Chatham. A perusal of the Ursuline Academy-Chatham. A perusal between cursory, of the "Echoes," the selectiver so cursory, of the "Echoes," the The Pines," would convince any ordinary observer of the splendid training—moral and mental—imparted by their preceptors, the venerated daughters of St. Ursula.

NEW BOOKS.

The Great Supper of God, or Discourses on Weekly Communion, by Rev. Stephen Coube, S. J. With an appendix of historical doctrine and other important statements pertaining to the subject. Translated from the French by Ida Griffi's. Edited by Rev. F. X. Brady, S. J. Price \$1.00. Published by Benziger Bros.

"Mass Devotiona and Readings on the Mass," by Rev. F. X. Lasance, author of Visits to Jesus in the Tabernacle," etc. Published by Benziger Bros. Cloth binding, 75 cents.

OBITUARY. MR. PATRICK HARTNETT, OPS.

MR. PATRICK HARTNETT, OPS.

On Friday, March 8th, 1991, Death's Angel recorded the closing chapter of another useful life, Mr. Patrick Hartnett, Ops. Mr. Hartnett was born in Limerick, Ireland, in 1833, came to Canada 18-6, married Miss Mary Hurley, sister of Mr. T. J. Hurley, merchant, Lindsay, January of this year, grip attacked him. His family and friends hoped the attack would be temporary, but, despite the best medical skill, surrounded by his sorrowing wife and children and fortified by the sacraments and consolations of Our Holy Church he succumbed on the above date. Mr. Hartnett leaves a family of five children, viz, Mrs Jas. Connolly, Mrs. T. Murphy, both married to prosperous farmers, Misses Margaret, Katie, and John, who with their mother reside on the homestead. He was a man of sterling honesty, temperate habits—in every sense a true Christian. Although living several miles distant his place in the church was never found vacant. To lits respected and sorrowing wife and family we extend our sympathy in their sad bereavement May his soul rost in peace!

The Sea-Divided Gael!

DR. SPROULE, B. A.



When catarrh of the head and throat is left unchecked it extends down the windpipe into the bronchial tubes, and in time attacks the lungs and develops into catarrhal consump-

tion.

1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Is your vioce hoarse and husky?
5. Have you a dry, backing cough?
6. Do you feel worn out on rising?
7. Do you feel all stuffed up inside?
8. Are you a disgust for fatty food?
9. Have you a disgust for fatty food?
10. Have you as come of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse night and morning?

13 Do you get short of breath when walk-

ing?

If you have some of these symptoms you have catarrh of the bronchial tubes.

Mark the above symptoms and send them to Dr. Sproule. He will disgnose your case free and tell you just what to do to get cured. Do not neglect yourself. Above all do not give yourself wrong treatment. The results may be fatal.

Fatal.

Er. Sproule, B. A., English Specialist in Branch and Nervous Diseases, Graduate Dublin University, Ireland. Formerly Surgeon British Rayai Naval Services, 7 to 13 Dane St., Boston.

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LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CXXXIV.

Concerning the disconate, I need not say that I am perfectly acquainted with the Tridentine declaration that there is a hierarchy of Divine institution sisting of Bishops, presbyters and ministers. Nevertheless, as the Catholic Dictionary allows, the opinion of those two great divines, Darandus and Cardinal Cajetan, is not heretical, who regard the disconste, equally with the sub disconste and the minor orders, as non sacramental, but an institute of esclesiastical, the diaconate of apostelic prudence. To be sure. the D.ctionary views this opinion as temerarious, but Cardinal Bellarmine, who likewise re jects it, does not treat it even as this. I am therefore perfectly warranted in saying that Rome has for ages placidtolerated an opinion touching the diaconate which is held by few divines, but those few great. This opinion fully allows that our Lord has instituted a hierarchy, and has meant that it should exist in various degrees, but maintains that He has left the names, numbers, and functions of the lesser degrees, beginning with the disconate, to the providentially guided develop-ment of the Church. Rome, therefore, shows a larger tolerance in this matter than the Congregational body of which I have spoken, which included some leading ministers of Boston. *

We have found how far it is from true to say, with Lansing, that the Episcopalians are willing religiously for non episcopal, or the Baptists for pælobaptist churches to exist, and what enormous deductions we have to make if we would say that the Congregationalists, at least in America, are willing that there should be Presbyter ian or Episcopal churches. Indeed, I have read a whole series of tracts intended to prove that no one but a Congregationalist can enter the kingdom f heaven. Those, however, were not American or English, but Scoto Canadian tracts. As an English Baptist minister once remarked to me, the great difficulty with a Scotchman is, that he is very apt not to know difference between a great principle

From this rigorousness of opinion concerning church government, the Free Baptists and the Moravians are wholly exempt, and the Presbyterians of to-day do not seem to have much of it. How is it with the Methodists? I

have already, a good way back, spoken of them as concerns this matter, and will try to finish up what there is to

Methodism originated about 1740. There is, therefore, no pretence that, as a system, it is of apostolic, or of immediately Divine origin. Methodists do not pretend that Christians are necessarily obliged to have classes, or quarterly meetings, or presiding elders, or annual or general conferences. They have Bishops in America, but none in England or the colonies. They fully acknowledge non episcopal ordination, and freely interchange letters of transfer with other Protestant Trinitarians. Most of them, perhaps, rebaptize Catholics who join them, but is not required by their Church.

In theory, therefore, Methodism is as High Church claims as the How is it in Moravians themselves. fact? The action of their General Conferences has almost always been sane and mild. When this body elects and re-elects to important editorships such men as Charles Parkhurst, and William V. Kelly, and James Buckley, and Jesse Bowman Young, it bears strong witness for itself that its higher organs have not been captured by zealotry. The Methodist Review is zealotry. The Methodist Review is the one Protestant publication which has never rejected an article of mine intended to correct misunderstandings of the Roman Catholic system. Indeed, various Methodist ministers bestow praises on Catholicism from the pulpit which I own sometimes stagger Nor do I hear of the infliction of any Church censures upon them for this. There are two sharply opposing schools of opinion concerning Catholic ism among them, and the strongly hostile school I judge much the more rumerous, but they seem to have made up their minds to live and let live. Even the hostility of the hostile party is very much qualified by the national good humor, which perhaps prevails more strongly in Methodism that in any other great denomination.

I shall come back to the relations of Methodism to Catholicism, but at present we are concerned with its relations to the rest of Protestantism. Are Mathodists willing that other Protest-ant churches should exist? Assuredly for they are complacently looking for ward to the time when the rest of Protestantism shall be absorbed by Method. ism, or at least be permanently subor-dinated to it. Bishop Vincent, in the Independent, as I have already mentioned, reports, with evident satisfac tion, the prophecy of a Lutheran pro-fessor of Germany, that Methodism will yet govern Protestantism as completely as Jesuitism is popularly supposed to govern Roman Catholicism. already the Methodists include in their foreign missions pagan, papal and continental Protestant countries. All is fish that comes into their net.

The Moravians are one of the least encroaching of Churches. They are also one of the least disposed to complain of encroachments. Westley affirmed that they were too much tainted with Luther's dangerous antinomianism, but if the charge was warranted then, it has long since ceased to apply. All Protestants now own that their doctrine is unimpesschable, and their who speaks English is an Anglo Saxon,

spiritual life eminent. Their discip-line also is thoroughly faithful. Yet they feel at last obliged to make known that in South Africa the English Methodists overrun and break down their congregations most unserupulously. If the Brethren remonstrate, they are imprudently told: "All the world is our parish." This is a caricature of John Wesley's famous saying.

What he meant was, that wherever he saw souls neglected he had a right to work for their salvation. What these South African Methodists mean is, that wherever they have a chance to spread theirsect, they are free to rushin, no matter how much religious confusion may ensue, nor how much faithful pastoral care may be disorganized. Nor will their English board consent to enjoin, or even to recommend, a more brother-ly behaviour. How ridiculous, then, say that the English Methodists are willing that Moravian churches should exists, where they themselves have a good prospect of breaking them up, and gathering in their converts for themselves!

Methodists are particularly fond of declaring that Rome is always the How far this is true, and how far Rome rejects such a description, we will inquire hereafter. It is certainly true of Methodism thus far. Every where it is the same. Everywhere it has a great deal of piety, a great deal of wisdom, a great deal of subtlety, and a great deal of unserupulous ag. gressiveness. Formatism within it— and no church has less, or more—does not take the shape of excessive attachment to rites, but of the perpetual iter ment to rites, but of the barrases, atton of certain cut and dried phrases, often the vehicle of a deep, often of a onergy pretended, piety. In every merely pretended, plety. church there are people whose religion goes by fits and starts. Methodists they say of such people that they are reclaimed every quarterly meeting and backslide all the three months between. The fact is not peculiar, but this is its peculiar Methodist form. However, as the woman said of the doctrine of total depravity, that it was a very good doctrine if people would only live up to it, so popular re port accredits a great many of the Methodists with a zeal for their doctrine of falling from grace that is not merely theoretical. Certainly indec trination is much more a Presbyterian excellence than a Methodist. Their shallow, sloppy, good natured Armin anism is not precisely the stuff out of which spiritual heroes are commonly built up, but God's grace can do any

Globerti's bitter description of the Jesuits would be indignantly rejected by them, but many would say that it exactly applies to the Methodists, namely, that they are made up of saints that are not politicians, politici-ans that are not saints, and those that are saints and politicians in every pos sible variety of intermixture.

As Methodism plainly offers itself, though by no means on the part of al its ministers, as the Universal Church of the future-it would be too much to say that it proposes to substitute John Wesley for Jesus Christ-it is worth

viewing in all its aspects. CHARLES C. STARBUCK.

Andover, Mass.

CHARLES C. STARBUCK.

Andover, Mass.

[Rav. Mr. Starbuck, in his article March 9, said that in the Catholic Church the opinion that "the diaconate is an institute of apostolic prudence rather than of direct ravelation" has been tolerated for ages. On this we remarked that we were not sure whether we grasped the reverend gentleman's meaning. We added that the teaching of the Church is that the sacred hierarchy which consists of bishops, priests and deacons "was instituted by Divine ordination" and that the diaconate, therefore, could not be simply "an institute of apostolic prudence." In the first paragraph of his present letter Rev. Mr. Starbuck returns to the subject, and shows, we fear, what looks like a lack of familiarity with it. Touching the diaconate there are two questions to be considered: 1. Is the diaconate included in the sacred hierarchy instituted by Christ? 2. Is the diaconate a sacrament? Neither did Rav. Mr. Starbuck in his paper of March 9, nor did we ourselves in our note on that paper, make any allosion to the sarramental character of fihe diaconate. The only question considered was whether in the Church the diaconate may be considered "an institute of apostolic prudence." as Mr. Starbuck claimed, or whether it is, according to the Church's teaching, included in the sacred hierarchy instituted by Divine ordination." In his present letter Rev. Mr. Starbuck quotes the Catholic Dictionary, Darandus, Cadianals Cajtean and Bellarmine to show that the opmion which considers the diaconate "non-sacramenual" is tolerated in the Church, and he draws from this fact the astonishing and unawarrantable conclusion. The opinion which he quotes that our Lord left the institution of the diaconate "non-sacramenual" is tolerated in the Church, and he draws from this fact the astonishing and unawarrantable conclusion that there is among Catholic theologians an opinion which he quotes to the diaconate "non-sacramental character of the diaconate may be correct, but these facts have no bearing on his conclusion. Th

CELT vs. ANGLO SAXON.

"The Angio-Saxons are no longer to have their own way," says the New Century. "A movement has been started in Philadelphia for the organi zation of an association to embrace the six different families of the Celtic race—the Irish, Scotch, Welsh, Manx, Cornish and Breton. Dr. Thomas J Shahan, of the Catholic University, in a letter commendatory of the purposes of the association suggests that its main object should be 'to keep the ideals and attainments of the Celtic people before the world; not to sink away

so-called, and shares the ideals, politi-cal and otherwise, of England."

FIVE . MINUTES' SERMON. Second Sunday After Easter.

PARENTS, BE GOOD SHEPHERDS.

" I am the Good Shepherd." (John 10, 11)

Although the sublime picture of the Good Shepherd which Our Lord pre-sents to us in the gospel of this day, is first of all intended for the priests and guardians of souls, yet it can be justly extended to every family where pious parents, as good shepherds, take care of their children. In this picture Christian parents appear in their greatest dignity. Zalous father and plous mother, when you are among your children, when your servants and appliests are gathered, shout, you, then subjects are gathered about you, then Jesus stands in your midst and as He once spoke to St. Peter, He also speaks " Feed My lambs ; feed My to you: "Feed My lambs; feed his sheep." Oh, that you would understand, take to heart, and fulfil this stand, take to heart, and fulfil this command of yaur Divine Saviour! that you would, as true representatives of the Eternal Good Shepherd, thus guard and feed your sheep, viz : your children to do good and carefully guard them against the dangers which threaten their eternal salvation, for by doing this you will enter with them into the glorious kingdom prepared for

You must bring them up in the love and fear of God, for the first act of a thoughtful shepherd is to lead his sheep to good pasturing where they will find no poisonous weeds, but wholesome nourishment. Your first and constant endeavor must be to bring your lambs to the pasture of the Good Shepherd and from their earliest years instruc and bring them up as good children of Ged. The parental home, not the school, should be the first place of instruction; for parents have been chosen by Almighty God as the first guardians or teachers from whose mouths chil dren should learn to know God, to serve, to fear and love Him. Regarding this important duty, listen to the beautiful words of that great doctor of the Church, St. Chrysostom: "I love to imagine." says he, "the patriarchs says he, imagine," Abraham, Isaac and Jacob, as in the midst of their children and children's children they instruct this numerous family concerning the adoration of God, the fall of mankind, the coming Redeemer, Heaven, hell, and the future life. And thus," con tinues the saint, " should you parents, instruct your children in the science of salvation; you should be the apostles of your little ones and your dwelling should be a church. If we priests are obliged to watch over your children, and will have to render an account of them to God, how much more must not you to whom these children belong and whom you have daily with you?" Almighty God speaks to you in the Old Testament " Hast thou children? in struct them and bow down their neck from their childhood." (Eceli. 7, 25,) and St. Paul says that parents should bring up their children in the fear of the Lord O parents, be therefore faithful in fulfilling the commandment of God; lead your children to piety, peace, obedience, truth, purity and innocence of heart; in short, to all vir-Repeat frequently what that royal mother Blanche once said to her son who became the holy king I will be all the son who became the holy king I will be all the son who became the holy king I will be all the son who became the holy king I will be all the son who became the holy king I will be all the son who became the holy king I will be all the son when Rev. Russell respectively. who became the holy king Louis of France: "Beloved child, I would rather see thee in thine innocence fall dead at my feet, than that thou shouldst ever commit a mortal sin." thus lay a foundation of virtue in their hearts, a foundation which will not be shaken when they come in contact with the trials and dangers of life. An early training of virtue will be to them like a guardian angel to recal them to the path of virtue even should

they, in after life, have departed from the ways of righteousness But, my dearly beloved parents, do not forget that a good shepherd does not only lead his flock to good pasture, he also protects them ; hence you must not only be teachers and examples for your children, but also protectors and guardian angels, for where there is no watchiulness, the best instruction is useless. You hear so many parents complain: "We do not know what happens to our children. To our grief, daily discover new faults, hear them use words that terrify us " you consider, dear parents, that you have entrusted your children to others, that they have been on strange pas ures, you will not be surprised they return home sick. Do you know persons to whom you have entrusted your little ones, do you know the the companions, the society. which your grown children frequent? is that family in which your daughter is servant, in which your son is employed, a good Christian family? Behold, the cause of the evil lies so near you, and have you not discovered it? Be observant, redouble your vigilance as the children advance in years; watch carefully over them at all times Is this too much trouble? What would your answer be if, on certain occasions, your Divine Saviour would surprise you and ask "Where are my lambs which I entrusted to you?" Do you think that your answer would be satisfactory. I doubt it. Ah, the Good Shepherd gives His life for Hie Sheep, and is it possible that you do not even

desire to watch over them? O parents, guard carefully your flock and see that none escape your vigilance. Keep from them all scurvy sheep, the seducers; keep away the ravening wolves who come to your children in the clothing of sheep to rob their souls from God and hand them

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over to the devil. Above all, have re course in prayer to the Good Shepherd and His Biessed Mother and place your and His Biessed Mother and place your children under her protection. If you have thus guarded your flock with Jesus, and for Jesus, you will be able with joyful confidence to lead them before Him and say: "Holy Father, ... Those whom Thou gavest me, I have kept and none of them is lost." (John 17, 12.) Agen 17, 12) Amen.

MISTAKES CORRECTED.

The Rev. C. F. Russell, an Adventist preacher, publishes in the Zion's Watch Tower, of which he is editor, a lecture of his on "Which is the True Gospel?"

There are according to him, three gospels: The Roman Catholic, the Calvinist and the Arminian. If he is as incorrect and misleading in his statements of what Calvinists and Arminians believe as he is in his statements of what Catholics believe, his lecture must be as full of errors as a stale egg is of decayed meat.

Of the so-called Catholic Gospel he ays: "The Gospel according to Roman Catholicism is that all men feli into sin and are under sentence of eternal torment; that Christ accomplished a redemption work, which supplemented by the Sacrifice of the Mass, and by prayers and penances. permits all believers (Roman Catholics to escape that eternal torment, which will be the sure portion of all heretics, regardless of their good works or But according to all morals. But according to an the great theologians of the Papacy, and according to all the Papal Bulls, all Protestants, all rejectors of Papacy's teachings, will suffer endless torments. This is the Roman Catholic Gospel

fairly presented, as we understand it." "As we understand it " is a very saving clause, for there is not a single tatement in the above that gives any Catholic doctrine clearly and unmis takably. It is about as enlightened an exposition of Catholic principles as an ignorant Chinese Boxer's exposition of the Constitution of the United

States would be. to sin" in the sense that all men individually committed the original sin; position to know.—N Y. Freeman's
nor is it a Catholic doctrine that all men, through the sin of Adam, were sentenced to eternal torment.

Again, to say that Catholics believe that Christ accomplished a redemption work is to misrepresent Catholic be-"A redemption" implies that there was, 18, or may be more than one redemption, one of which Christ ac complished. In Catholic theology no such implication is for a moment toler-

Again, when Rev. Russell represents as Catholic doctrine "a redemptiom, of the Mass, and by prayers and pen-ances, permits all believers (Roman Catholics) to escape that eternal tor ment;" he misrepresents. A supplement is, according to the dictionary, an addition to anything by which its defects are supplied. Catholics be lieve that the Redemption was a perfect such beginning to defects, that the fect work, having no defects ; that the sacrifice of the Mass and the Sacraments are integral parts of the divine econ omy of redemption, and not supplements to supply any defects in our Lord's work. They are the means ap-pointed by the Redeemer by which the merits of His sufferings and death are brought home to each worthy soul. Prayer and penance are conditions of

worthy reception of those merits. As Rev. Russell is so strong on sup elements we suggest that he consider what we have said and make it a sup plement to supply the defects of his

ecture Again, according to Rev. Russell Catholics believe that redemption. Mass, prayers and penances "permit" them to escape eternal terments. This is, of course, un-Catholic, because it implies that man could of himself escape the results of Adam's fall if only permitted to do so. The Catholic does not believe that a permit is enough; he believes divine assistance is essentially necessary and that this assistance comes through the redemption. To permit a drowning man to save him self is not equivalent to helping him out of the water. At least the great Catholic theologians and the Popes think so, whatever Rev. Russell may think. One of Rev. Russell's prin cipal defects—rendering a supplement to his lecture necessary-is tremely loose use of good English words

Again, he represents as Catholic be lief that "eternal torment is the sure

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portion of all heretics, regardless of their good works or morals

As it is a Catholic principle that every man will be judged according to the light he has, that of him to whom much is given much will be required, and of him to whom little is given little will be required, it is not true to say that Catholics believe that all heretics will go into eternal torment. measure of man's guilt depends on his knowledge of the law and the obligations it imposes. If he be invincibly ignorant of the law; that is, if he knows not the law and has no means of knowing it, he is not judged by the The number of heretics who are law. in this kind of ignorance we believe

to be legion. They, if baptized, be-long to the Catholic Church without knowing it. We think it was Cardinal Newman who said that when the judgment day comes we will be astonished at the number of Catholics who went under sectarian names while in this life. It is not true, as Rev. Russell as-

serts, that according to all great Caththeologians and all the Papal Bulls, all Protestants will suffer endless torments. All Protestants are not less torments. All Protestants are not formal heretics; their heresy is negative rather than positive; they are victims of the revolt miscalled the Reformation, and their opposition to the true Church of Christ arises from ignorance of that Church, which has peen represented to them as everything that is evil in the concrete. They oppose her not for what she is, but for what they ignorantly believe her to be, seeing her as they do through the distorted and distorting glass of misrepresentation. It is really a virtue, a meritorious work, for them to hate the imaginary monstrosity which has been created and presented to them by their teachers as the Cathelic Church. As long as they are invincibly in this state of mind they are not heretics in the sense in which our Lord said: "He that will which our Lord said : not hear the Church, let him be to thee as the heathen and the publican. Those words were addressed to those who were already in and knew the In the first place, it is not true that Church, and not to these who were Catholics believe that "all men fell in- outside and knew not her authority or

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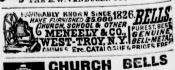
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GHURCH BELLS Best Superior Copper and Tin. Get our priss MoSHANE BELL FOUNDRY Baitimore, Md.

St Francis, the gentle saint of. Assisi, was the kindest and most tender-hearted of men. The birds, the flowers, the sportive lambkins, the timid little rabbits, and, indeed, every crea ture of God was dear to him and he to

The birds would crowd around him and fly away only when he blessed them and bade them seek the green wood, and sing their sweet songs to their gracicus Father above.

The sight of sheep driven to the slaughter caused him to weep, for he thought of how Jesus, the meek Lamb of God, had been driven forth to die for the sins of men.

He was equally kind and tender to ferocicus animals, as the following persons obliged to work for day's wages, incident recorded in his life proves : On one occasion a small town in the

sunny land of Italy, Gubbio, was sorely distressed by the visits of a rapacious This wolf must have been one wolf. the craftiest of the tribe, for although nearly all the men of the place, d to the teeth, were bent on hi astruction, they failed in catching him. Like a flash Master Wolf was into the town and off again with a

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sheep or a child as his prey.

Many thought the evil one helped the monster, and likely enough he did, as much as was permitted him, for it is him aim to injure us if he can in

both body and soul.

While affairs were in this state St. Francis came to the town to preach to the people of the love and sufferings of Jesus Crucified. The inhabitants, Jesus Crucified. however, seemed restless and quite unimpressed by his fervid eloquence At length, unable to overcome their fears, they interrupted the hely man's discourse to inform him of their The saint listened with great

sympathy. "Where," he inquired, "is this wolf to be found?"

"That is more than we can tell, hely Father; but he hides somewhere in the thicket outside of the town.

"Well, then, my children, we must seek him : Brother Wolf must certainly give up molesting God's creatures in this manner. Come, lead me to his

"Oh, Father," exclaimed the af-frighted townsmen, "that would be certain death; he is the most voracious beast ever heard of." "If he is a beast," interposed an-

other; "for I verily believe that it is Satan himself in a wolf's hide." Neither must Satan presume to at

With much hesitation the frightened villagers pointed out the way. St. Francis took the lead, while the brave men of Gubbio followed at a safe distance. They had not proceeded far when suddenly the wolf loomed up into view. The saint's escort was about to seek safety in flight, but he re-strained them. The wolf stopped as if much frightened before the saint.

"Brother Wolf," said St. Francis, what hast thou been doing? I hear

very bad reports of thee."

Master Wolf hung his head and tried to look penitent, although that was rather a hard thing for a wolf to do. How, brother, heet thou dared to attack these servants of God?"

Lower went the wolf's head. The townspeople began to feel cou in the presence of their abashed foe.

"Hark thee, my poor brother," con-tinued the good saint, laying his hand kindly on the robber's head, "thou must give up these bad ways and be-come an honest wolf. I forbid thee ever again to approach the town or to touch man or beast in this neighbor-

The wolf looked up uneasily. What was he to do without his supply of fine lambs, innocent children, and other delicacies?

other defloacies?

"But thou shalt not starve, good
Brother Wolf, for these men of Gubbio must pledge themselves to supply thee with food."
The wolf seemed relieved.

The woll seemed relieved.
"Brother Wolf, come hither," continued St. Francis, "and lay thy paw in my hand as a sign of thy promise never again to disturb these good

tions to this; the men, however, did not seem anxious to grasp the wolf's paw. Everyone tried to take the last place and politely gave precedence to

his neighbor.

At length St. Francis prevailed on one of the boldest to approach the enemy, and the shaggy intruder laid his paw in the trembling hand of the doughty Mayor of the place. This now is a solemn contract.

You, my brethren, are to bring daily to the edge of the thicket a sufficient supply of food for our Brother Wolf, and thou, wolf, are never to step over

of the thicket for his allowance, and, after enjoying it to his satisfaction, trotted quietly off to the forest. - Sun day Companion.

CHATS WITH YOUNG MEN.

There are fortunes awaiting young men, who now are as poor as church mice but who either have inventive talent or who will have the good for tune to work out and patent a success

ful device.

A Washington correspondent of the Catholic Columbian writes this enter taining account of poor men who have made millions in recent years through useful inventions:

Fortunes in Patents.

Necessity being the mother of invention, it is not surprising to find that many of the most valuable patent have been granted to mechanics and other and in not a few instances the ideas evolved from their brains have produced veritable showers of gold. of the inventions, indeed, have brought millions of dollars, while in numerous other instances they have made their originators independent. W. M. Jenne, of Ilion, N. Y., was a

mechanic working by the day when he began to produce typewriter inven-tions His ideas in this line have brought him wealth, and he is now superintendent of a typewriter manu facturing company. To Jenne and C. L. Sholes—two men whose names are almost unknown to the general public -is chiefly due the development of the writing machines of to day. Sholes, who died rich, began as a mechanic, and a universally known typewriter

was to a great extent his creation. Mergenthaler, who received millions from the linotype machine was originally an expert mechanic, engaged in making telescopes and other scientific apparatus. His contrivance is now in use all over the world, the mechanical compositor having taken the place of the human typesetter in nearly every great newspaper office.

L. C Crowell was likewise a toiler at day's wages when he began to invent improvements in printing machines. His contrivance for folding, which brought him a large fortune, made possible the present enormous editions of many-paged newspapers. Up to that time the lack of a folding device had set a limit on the output of the printing press, but now the Crowell folder takes the sheets as they receive the impressions, packs them into neat shape and stacks them up all ready for

distribution.

Frank A. Johnson was a mechanic in Minneapolis when he took out his tack the children of God. We will first patent for a typesetting machine. find the wolf and make him mend his His inventions in this line have brought him wealth, and he owns large blocks of stock in the companies that manufacture mechanical type setters.

The process of welding metals under not recognized at first as a great discovery. Its inventor, George D. Burton, was a mechanic, and every cent he could get hold of he spent on on his idea, until, just as he had begun to despair, he sold a part interest in

his patent for \$100,000. Alexander P. Morrow was a mechanic employed by a bicycle company when he invented the coaster brake which bears his name. Two hundred and fifty thousand of these brakes have been sold, and the royalty has made Mr. Morrow rich.

shop in Washington, but at length l devised a method of cleaning oil wells in dropping an electric stove down into them. Formerly, when such wells became chocked with parafin they were cleaned by exploding nitroglycerin cartridges, which was a costly method and risky. The electric stove process, which is cheap and can do no damage, has made the inventor a rich

man William Painter, of Baltimore, was a poor man. The notion of crimping a piece of thin metal around the neck of a bottle, to take the place of a cork, struck him, and he became well off. Many bottles nowadays have such

caps. Augustus Schultz, of New York, invented the modern method of tan-ning, which has reduced the method of making leather from an affair of a year or two to one of a few weeks, mever again to disturb people."

Master Wolf ambled up to the saint and taid his huge paw confidingly in St. Francis' outstretched hand.

"Good, Brother Wolf; and now thou must make the same promise to the said, he had to prepare his solutions and, he had to prepare his solutions in tumblers. His invention made him the said have no objection.

rich.

Charles M. Hall was a student at Oberlin College when he discovered a Solvent by which aluminum could be separated from its ore. Though the metal is very plentiful in nature, every clay-bank being a mine of it, from other substances with which it is commonly found combined. Hall solved this problem, and his process, which is in use to day, has made a for
Dress a man in a fad and he frequented the utter license of self indulgence which is practiced by grown up boys and girls and by young people generative to dom itself. But as a rule the folly of the very principle of self-restraint. Such a case has just practiced by grown up boys and girls and by young people generative to dom itself. Such a case has just practiced test. Such a case has just practiced test. Such a case has just fallen under our notice in Indiana.

One of its honest farmers had become saturated with the theories of its commonly found combined. Hall solved this process, which is practiced by grown up boys and girls and by young people generative to the very principle of self-restraint. Whether they are wicked depends to the very principle of self-restraint. Whether they are upon their circumstances and opportunities, but in most cases, to be tempted is to yield. They may have learnt their religion and frequented from another kind of saturations. which is in use to day, has made a for-

tune for him.
Charles J. Van Depoele, inventor of the under running trolley, was a me-chanic. Now, thanks to this and other ideas in regard to electric railroading,

solemnly. Again the kind saint's hand was laid gently on the hitherto rapactions wolf, and with a blessing he dismissed him.

The inhabitants were filled with joy and gratitude. They took the advice of the good saint to heart and began to lead exemplary lives as becomes true Christians. The Mayor never forgot his contract with Master Wolf, and it appeared the wolf was quite as mindful of it, for he never again ventured near the town. He came daily to the edge

Berliner patents, and the ambitious

aboratory product, and the discovery has brought him wealth, calcium carb. lde being the source of acetylene gas.
Dr. Beil, the telephone man, was a

chool teacher. He took the first work ing model of his telephone to John A. logan, and offered him a half interes for \$2,500, saying that it would do away with the telegraph and that there were millions in it. Logan said: "I dare say your machine works perfectly, but who would want to talk through such a thing as that, anyway? I aivise you to save your money, young Telephone stock is worth to day \$80,000 000, or some such sum, and Bell got several millions of the He offered a tenth interest to an examiner in the patent office for \$100 It was refused. That tenth interest was worth \$1,600,000 within 15 years, and the man to whom it was of-

fered is still examining patents at \$2 000 per annum. Edison was a telegrapher when he made his first important invention. He took it to a company on Broadway, New York, and the manager told him he would pay \$36 000 for it and not a cent more. The future Wizard was cent more. The future Wizard was astounded, never having thought of receiving such on immense sum. He feared the check might be bogus, and was sure of it when the paying teller of the bank refused to cast it off hand. However, when he secured identification the money was handed to him. It was the greatest day in Edison's life, and though he has received millions since then for his ideas, he has never been made so happy by a subse-

quent succes made the invention upon which one of the most efficient cash registers in the market is based. He receives a roy alty of \$2 apiece, and enough are sold in a year to give him an invention upon which one of the weak, the friend of the oppressed, the foe of the oppressor Truth, right and justice make the armor which she buckles on in every battle. Hence, too, the second of the weak, the friend of the oppressor. Hugo Cook, of Dayton, Ohio, was a in a year to give him an income of about \$25 000

W. L. Bundy was a watchmaker when he invented the workmen's time recorder, which is now coming into use all over the world for the purpose of keeping "tab" on employes in factories and other business establishments. Large capital has been in vested in the contrivance, and Mr. Bundy is a rich man. Westinghouse, who invented the air-

worth many millions to him.
Gramme, a Belgian, who invented the ring dynamo, was a carpenter by trade, employed in the making of models for electric machines. He could hardly read or write, but he bought a dictionary and a book on electricity, and tried to teach himself. His invention revolutionized the manufacture of dynamos, brought him a fortune and made him famous

or the toller for days' wages who has a mechanical turn of mind and keeps his eyes open. There are fortunes literally waiting to picked up by any body who has the luck or ingenuity to see them. The Patent Office at Washington is an institution whose doors are open to poor and rich alike, and many

SINS ARE AVENGED.

The lines of suffering on almost The lines of suffering on almost every human countenance have been deepened, if not traced, there, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering; no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged even in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure, and increase our sensibility to suffering. They spoil us of the armour of a pure conscience, and of trust in God, without which we are naked amid hosts of foes, and are vulnerable by all the changes of life Thus, to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever and however we violate any moral or religious obligation.

CHRISTIAN SCIENCE TESTED.

Dress a man in a fad and he fre

tion, and on such occasions always endeavored to persuade his wife that it was only the effects of his last trance. He returned home the other day in this condition and while the wife was

"You are Christian Science, George, clerk is well to do.

Thomas L. Willson, of New York,
was a dabbler in experimental chemistry. He hit upon a cheap method of
making carbide of calcium, which up
to that time had been known only as a
laboratory product, and the discovery

Wife's anger.

THE CATHOLIC CHURCH.

Antiquity, power, wisdom, Justiceall cling around the name. The monument of God's mission to a re deemed humanity. What a grand and glorious institution! Uncircumscribed by bounds, place or people and continued in eternity. In time the Church Militant; in eternity the Church Triumphant. Before both the Church foreshadowed by the Prophet Church foreshadowed by the Prophet of the Church foreshadowed by the Prophet church foreshadowed by the Prophet fall if we have not got the habit of denying ourselves. Let us all, then, Malachy: "From the rising of the sun, to the going down, My name is great among the Gentiles; and in 'every place' there is sacrifice, and there is offered in My name a clean oblation : for My name is great among the Gentiles, saith the Lord of Hosts." Look out over the world and where find the fulfilment of these words save in the Catholic Church? The Church of the Apostles, the Church of Peter, the Church of Leo XIII., the Roman Catholic Church. The Church, whose history is no less resplendent than herself. For the history of the Catholic Church is the history of Christianity; and the history of Christian ity is the history of civilization. Her commission is divine and her aims the most ennobling. Her efforts are the endeavor-the salva acme of earthly

manity. Her pathway has been marked out by the footprints of her Founder, Jesus Christ, Himself. Her doctrines are His precepts and her rewards His promises. And here we have the secret of that characteristic seen in her alone, the defender of the weak, the friend of the

tion of souls and the elevation of hu-

manity.

True, some speak of her abuse Some rail at her, others mock and ridi-But are they just? If the cule her. unworthy cling to her mantle is it because she herself is stained? By no means. No more than are the arms of the pure mother who seeks to lift her and school rooms during the winter wayward son from his degradation. Remember the mission of her Founder, Who came to save sinners and not the just. Read her history and you have brake, was a machinist. His idea was

the answer. There you will find this one fact standing out like a citidal on the mountain. That whenever and whereever abuse of power or authority by individuals or a collection of them has occurred, she is exonerated from all culpability. If you will read her true history aright you will there discover that they have existed in spite of her and contrary to her explicit teachings. Not because they have received her

Such is her true history. The Church never did and never will yield one iota of doctrine to please any man or any set of men. Had such been her purpose in the past she might have stayed the ravages of the Reformation by compromises with her rene-gade priests — Luther, Knex and gade priests Zuinglius. Had such been her purpose, concessions to Henry VIII. would open to poor and rich alike, and many a man who is struggling for bread and a man who is struggling for bread and butter to-day will be enjoying wealth such been her purpose Turkey and butter to-day will be enjoying wealth such been her purpose Turkey and Russia would not to day sit in the dark. And if such were to Mr. Morrow rich.

F. A. Flanegin had a little jewelry hop in Washington, but at length he levised a method of cleaning oil wells

a lew years from now, thanks to new russia would not o day sit in the data.

In the data of the levised a method of cleaning oil wells

a lew years from now, thanks to new russia would not o day sit in the data.

In the data of the levised and I felt a little stronger.

In the data of the levised and I felt a little stronger.

In the data of the levised as method of cleaning oil wells.

that in doctrine she is to day the same as yesterday. And must so remain forever—unchangeable, uncompromising. Such is the Catholic Church the Roman Catholic Church—and such her history.-Church Progress.

THE CRYING EVIL OF THE PRESENT DAY.

Self-Indulgence Which is Practiced by Grown-up Boys and Girls.

"The most crying evil of the present day," writes Bishop Hedley of Newport, in his Lenten pastoral, "is the utter license of self indulgence which is practiced by grown up boys

Christian Science At times he, also, learnt their religion and frequented suffered from another kind of saturathe sacraments: but, when it comes to evil companionship or drink or dishonesty or to giving up going to Mass, or to abandoning their faith for a Frotestant place and temporal advantages or to engaging in a Protestant

ence-to do such things on the Christian principle that we must be ready to put up with anything whatever rather than offend God, and that we are no true followers of Jesus Christ if we will not deny ourselves for Himunless this is a child's training, we are only rearing a weak and worthless generation, that will either abandon

religion or disgrace it.
"Of the more obvious forms of selfindulgence which affect our Catholic population, there is no time now to speak. But two most useful ciples may be laid down. First, let every man, woman and child practice self-denial in regular daily life. Grievous temptations to moral sin are with most of us comparatively few. denying ourselves. practice ourselves, like men who go into training. The other principle is this: In order to save your soul, deny yourself as to the occasions of sin rather than wait for the temptation itself. And, finally, let us sanctify the time by frequent meditation on our Lord's sacred Passion. Here we shall find more instructions about se fdenial than either books or sermon can give us; and it may be that He who reveals these things to the lowly of heart may deign to teach us, if even dimly and vaguely, some of those di-vine secrets of the Cross which He has shown to His saints.

SPRING WEATHER.

Is Your System in Shape to Carry You Safely Through.

THE PRACTICE OF TAKING A TONIC IN SPRING IS DESCENDED FROM OUR WISE FOREFATHERS AND HAS GOOD MEDICAL ENDORSEMENT - A FEW SUGGESTIONS REGARDING HEALTH.

The practice of taking a tonic during the inclement weather of early spring is one that has been bequeathed us by our forefathers, who lived in days when a sturdy constitution and vigorous health meant even more than they do to day. The custom has the highest medical endorsement, and the healthiest people are those who follow it. Thousands, not really ill, need a tonic at this season. Close confinement in badly ventilated houses, offices, shops months, makes people feel depressed and "out of sorts." Nature must be and "out of sorts. assisted in throwing off the poison that has accumulated in the system, else people fall an easy prey to disease and are subject to many discomforts from boils, eruptions, and similar troubles. Dr. Williams' Pink Pills for Pale People are the best tonic medicine known to medical science. pills make rich, red blood and strong nerves. Through their use in spring-time, jaded, listless, easily tired men, women and children are made bright, active and strong. Evidence of the wonderful health restoring virtue of these pills is given by Mrs. J. Langlois, 659 Lafontain street, Montreal, who says:-" Before I began using Dr. Williams' Pink Pills I was under the care of two doctors, who told me my trouble was developing into conumption. I was very pale and feeble had no appetite and could hardly stand on my feet. I was very much discour aged and thought death was staring me in the face. I had often read of Dr. Williams' Pink Pills, and finally decided to try them. After I had used three boxes my appetite was much

ness of schism. And if such were to be her future policy the greatest man of the age—the present peerless Pontiff—would long ago have relinquished his chafing imprisonment.

But this has not been done, nor will the done. Compromise with error or falsehood is beyond her power. Christ, her Founder, has made it so Himself. Between them He has placed an impossible barrier. For He has promised

possible barrier. For He has promised that the gates of heil shall not prevail against her.

Those, therefore, who rail and mock, who ridicule or seek innovation, should always bear in mind the fact that in doctring shall cheap imitations of Dr. Williams' like the properties of the same of the same and if they are not said by the same of the same and if they are not said by the same of t Pink Pills. Insist upon getting the genuine, and if they are not sold by your dealer send direct to the Dr. Wil-liams' Medicine Co., Brockville, Ont, and the pills will be mailed post paid, at 503 a box, or six boxes for \$2 50.

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In his Vegetable Pills, Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For DELICATE AND DEBILITATED CONSTITUTIONS Parmelee's Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

PARMELEE'S PILLS possess the power of acting specifically upon the diseased organs

secretions of the body, giving tone and vigor.

PARMELEE'S PILLS possess the power of acting specifically upon the diseased organs stimulating to action the dermant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purify, that diseases of almost ever name and nature are driven from the body. Mr. D. Carswell, Carswell P. O., Ont., writes: "I have tried Parmelee's Pills and find them an excellent medicine, and one that will sell well.

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The St. Jerome Sewing Society in connection with St. Hridge's church held its annual meebing on the 2nd inst., and made a very good showing. The receipts for the year amounted to \$193. And the expenditure to \$193. In addition there had been received and distributed ciothes to the value of \$25, besides 21 pairs of tookings, in the control of the state of \$25, besides 21 pairs of tookings, in the state of \$25, besides 21 pairs of tookings, in the state of \$25, besides 21 pairs of tookings, in the state of \$25, besides 21 pairs of tookings, in the state of \$25, besides 21 pairs of tookings, in the state of \$25, besides 21 pairs of tookings, in the state of \$25, besides 21 pairs of tookings, in the state of \$25, besides 21 pairs of tookings, in the state of \$25, besides 21 pairs of tookings, in the state of \$25, besides 21 pairs of tookings, in the state of \$25, besides 21 pairs of the \$25, besides 21 pair

the Apostolic Delegation, No. I Canar Ross.

W. Ottawa.

General beartielt sympathy is felt for Mr.

James M. O'Leary of the P. O. Department on
the death of his wife, Mrs. Annie O Leary, mee
Oliveri which occurred on Holy Saturday del
nist. Her funeral, which was largely attended,
took place on the following Tuesday. Mass
was celebrated in St. Patrick's church by Rev.

Was the Whelan, and the last prayers at the
Father Whelan, and the last prayers at the
Father we offered by his brother, Rev. Peter
M. O'Leary. R. I. P.

ARCHDIOCESE OF KINGSTON.

course inculcating the duty of odedience to parents, and exhorting parents also to fulfil their duties towards their children, insisting chiefly on the importance of imparting to them a sound religious and Catholic education. Again addressing the children, he enumerated the virtues they should practice, and the bad habits they should specially avoid or overcome. He then administered the Temperance pledge to the children till they should be twenty one years of age.

Mr. John Barnes stood as sponsor for the boys, and Mrs. A. Albitz for the girls confirmed.

In the afternoon, his Lordship and the clergy

boys, and Mrs. A. Albitz for the girls confirmed.

the afternoon, his Lordship and the clergy are the afternoon, his Lordship and the clergy drive to the handsome new church of Port Dover, where, after the devotion of the Hosary was recited, and a cantata of welcome rendered by the choir. His Lordship preached an instructive and pathetic discourse on the its airrection of Jesus. After the devotions were closed, many of the congregation were presented individually to His Lordship, and received his blessing.

Both churches were beautifully and appropriately decorated for the occasion of this the first visit of the Bishop to Simooe parish, and the music was excellently rendered. Miss Theresa O Mahony presided at the organ in Simooe, and Mrs.

Both churches were crowded with large congregations of devout and attentive worship pers.

EASTER IN WALLACEBURG.

Both churches were crowded with large congregations of devout and attentive worship pers.

EASTER IN WALLACEBURG.

In the Church of Our Lady Help of Christians, Wallaceburg, Oat.. the musical service was of a most claborate and pleasing kind, and the pastor, Rev. M. J. Brady, and the choir are to be congratulated upon its success. The subject of Father Brady's discourse was, we learn from the Wallaceburg New of the lith. 'Christ, the Living, Risen God. 'The reverend gentleman, in a masterly sermon, fully explained the coming of Christ into the world. His mission here, how the had performed that mission, what He had done, what He sould do and what He was doing. He had fulfilled the Scriptures and come, built up, sustained, protected, strengthened His people, His living Church. Without Christ how weak they were, and with Christ how strong they were. The whole sermon was brim full of good Christian doctrine, solid instructions and Christian principles. The handsome edifice was beautifully and other flowers. The church was packed full to overflowing and a very iberai Easter offering was placed upon the off-riory plates. The music by the choir and organist was soul-stiring and inspiring, as also was the singing of the chants during the service by the bastor. Altogeher it was a very solema service.'

FIRE IN ST. MARY'S CHURCH, LONDON.

Early Saturday morning, April 132h, frebroke out in St. Mary's church, Hill street, this city, and, we regreat to say, before it could be subdued. a large amount of damage was inflieted. Unfortunately, it began in the sanctuary, which contained the most valuable property in the church, including the beautiful picture of the Crucifision presented the church by the late Archbishop Walsh when Bishop of London. The origin of the church was the first to make the discovery. The fire brigade showed remarkable activity in arriving at the scene of the configration, and in a short time succeeded in extinguishing the flames. The loss is about \$1,400.

received the plant of the plant

greater, that there is no comparison; and while that is the case—under a form of freedom—we are told we have equal rights because we have seats in the imperial Parliament. I am asked to respond to the toast of the Irish Party, and I am sure you will all join in my regret that iliness prevents the presence here of TWO MEN CONSTITUTED IN THE FORMATION OF THAT PARTY

seats in the Imperial Farinairent, I am asked to respond to the toast of the Irish Party, and I am sure you will all join in my regret that illness prevents the presence here of TWO MEN CONSPICUUS IN THE FORMATION OF OUR FROM THE FORMATION OF THE FORMATION

parliam ntary time,
IF WE OPEN OUR MOUTHS AND SHUT OUR
EYES,
something or other—it may be sweet or it may
be bitter, and most likely it will be bitter—
maybe at the end of the session put into our
mouths (renewed laughter). We are to e
sient until a definite time arrives. Whe
sient until a definite time arrives. Whe
hings are getting from bad to worse. I re
member three or four years ago a great Local
Government measure was proposed. I), was
flung at our heads. "Take it or leave it," was
the Government ery, "Orders in Council will
give you the nerve, the muscle, and the sinewa sud the flesh of the measure; and very
bad nerves, muscles, and sinews were after
wards put into the measure by the Orders in
Council. We had a Land Acta little later, and
the same coorse in regard to it was taken by
the Government. "Take it or leave it. If you
debate or discuss it or take up the time of this
Imporial House of Commons we will drop the
measure." But now the session, we have no
chance of taking or leaving, but if we keep
silent at the beginning of the session we may
got something nearing the end of the session
(daughter). From this Government of cqual
rights we intend to find what is proposed for
us. and to have the opportunity of saying with
reference to it. We are
Not To BE DETERRED FROM TEACHING ENGLISHMEN AND SCOTCHMEN AND WELSH
MEN
how they are to manage their affairs just as

LISHMEN AND SCOTCHMEN AND WELSH MEN MEN THE AND WELSH STORM THE AND WELSH AND WELSH AND WELSH AND WELSH AND WELSH AND WELSH AND WE CAN THE AND WELSH AND WEL Shairs because you are not well affected to work the wind of the accreted after what I have described. It was just the morning tax received an the French province of Quebe. It was upon the morning tax received an the French province of Quebe. It was upon the motion of condoinness with into a province of the later and of the present monarchi. It was upon the proposed in terms were in praise of the later and of the present monarchi. It was upon the proposed in terms were in praise of the later and of the present monarchi. It was successful to past head of the present monarchi. It was successful to past head of the present monarchi. It was a successful to past head of the present monarchi. It was not to be contrast to the past of the propin to legislate in their own the propin to legislate in the received on of the people to legislate in the received on the people to legislate in the received of the region the was propriate to the region the was received the propriate to legislate the people of legislate in the received of the people of legislate in the rece

march as directly as we can, towards its attainment, turning it may be sometimes to the other, according as we find difficulties in one direction, or modes of access in the other; but always alming at the great end and believing as those people said so long ago of my own country that no administrative improvement, however great, no material amelicration however important, will weigh one feather in the balance in comparison with that which is greater, and which comprehends them all—the right of a nation to rule horself (loud cheers).

CHURCH CONCERT AT STURGEON

To the Editor of the RECORD: If "a little nonsense now and then is relisned by the best of men," an occasional
evening of pleasant recreation is no less conducive to light hearts and happ moods. And
just such an evening was that furnished us on
the 10th instant by the good cure of the parish,
Rev. Father Grondin, when most pleasing
and decidedly successful anterianment was
given in the chapel of the Sacred Heart in aid of
the church funds. The plactor fixtures and
decorations were arranged in the pretty effect
produced showed the day that the regard
to room and appearance, than of a master in
the art. The seating capacity was more than
sufficent for the number of people in attendance;
but there was, nevertheless, a large and highly
appreciative audient present. The programme had been prepared with much care and
skill, the numbers cheen being very appropriate
to the place and the occasion, and the entertainment, from beginning to end, was carried out
in a manner that of fact d great credit unon
each and every one of the participants. Heppy
was the choice of a chairman. The onerous
duties of which possion were dischargea in
that lucid and pleasant style that any one
of his acqualitances would naturally expect of the motos our that the clever
young soldier of the Lord feels as much at
home in the beautiful language of Moliner as
in that which stirs the hearts of the sons and
daughers of the Emerald 1sle. But Father
O'Brien really made a model chairman, leaving to room for improvement.

If the participants in the musical part of the
programme. I might truly say that Miss Desjar,
dia and Miss Lariviere took the audience if
the beautiful language of Moliner as
in that which stirs the hearts of the sons and
daughers of the Emerald 1sle. But Father
O'Brien really made a model chairman leaving to room for improvement,

If the participants in the musical part of the
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dia and Miss Lariviere took the audience if
the beautiful provement.

If the participants in the musical part of the
programm

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Its great usefulness and superiority have made the Royal Baking Powder one of the most popular of household articles, and it is declared by expert cooks indispensable in the preparation of the finest and most wholesome food.

The "Royal Baker and Pastry Cook" — containing over 800 most practical and valuable cooking receipts — free to every patron. Send postal card with your full address. There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

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- To play through life a perfect part,
 Unnoticed and unknown,
 To seek no rest in any heart,
 Seek no rest in any heart,
 In little things to own no will,
 To have no part in great,
 To find the labor ready still,
 And for the crown to wait.

- Upon the brow to bear no trace, of more than common care, of more than common care, To write no secret in the face for men to read it there; The daily cross to clasp and bless With such familiar zeal As bides from al. while not the less Its daily weight you feel.
- In toils, that praise will never pay, To see your life go past,
- To see your life go past,
 To meet in every coming day
 Twin sister of the last;
 To hear of high heroic things,
 And yield them reverence due,
 But feel life a daily offerings,
 Are far more fit for you.

- To woo no secret, soft disguise,
 To which self love is prone;
 Unnoticed by all other eyes,
 Unworthy in your own;
 To yield with such a happy art
 That no one thinks you care
 And say it your poor, bleeding heart;
 Howlittle can you bear.

- Oh, 'tis a pathway hard to choose,
 A struggle hard to share
 For human pride would still refuse
 The nameless trias there.
 But since we know the gate is low
 That leads to heavenly bliss,
 What higher grace could God bestow
 Than such a life as this!

MR. C. R. DEVLIN'S CONTRIBU TION.

The Most Rev. Dr. O'Donnell, Bishop of Raphoe, John E. Redmond, M. P., and Alderman Stephen O'Mara, trustees of the Irish Parliamentary Fund, have received the following letter from Mr. C. R. Devlin ex M. P., for Labelle County, and Commissioner of Immigration in Ireland:

14 Westmoreland street, Dublin, 15th March, 1991.

Dear Mr. White—Will you kindly see that the accompanying small cheque for £5 is for warded. I intend it for the Parliamentary Fund, and my only regret is that I cannot just now make it larger. I am a Canadian Home Ruler, and I think the moment is opportune for all friends of the National cause to help.

Trusting that you are well, and with my best wishes, believe me.

Yours Sinched

Yours sincerely, C. R. DEVLIN.

C. M. B. A. Resolution of Condolence.

Kinkora, April 1st, 1991.

At a regular meeting of Branch No. 175,

M. B. A., Kinkora, held April 1st., 1991,
he following resolution was unanimously
dopted:

the following resolution was unanimously adopted:
That whereas it has pleased Almighty God toremove by death Mr. Patrick Writt, brotherin-law of our most worthy and highly respected Bro. Patrick Carty,
Resolved, that we, the members of Branch No. 175. hereby express our heartfelt sorrow for the loss sustained by Bro. Carty and family, and extend to them our most sincere sympathy and condolence in their sad affiction; also
Resolved, that a copy of this resolution be also resolved, that a copy of this meeting, and sent to Bro. Patrick Carty and also published in the official organ, and Cartnotte Record.
Patrick J. Hishen, Pres.
Francis Jordan, Sec.

MARKET REPORTS.

London, April 18.—Grain, per cental—Wheat \$1.08 to \$1.10 ; cats 86 to 88c.; peas, 30c to \$1.40; cats 86 to 88c.; peas, 30c to \$1.40; cats \$1.00; buckwheat. \$5 to 90; beans, per bushel, 90c to \$1.15; timothy seed, per bushel, \$2.25 to \$2.50; alsike clover, \$7.25 to \$8.00; clover, \$7.00 to \$7.25. LONDON.

87 00 to \$7.25.

Poultry—Spring chickens, (dressed) 60 to 80c; live chickens, 50 to 60c.; turkeys, per 1b, 10 to

124c.
Meat—Pork, per cwt., \$8.25 to \$8.60; beef, \$4.50 to \$6.00; veal, by the carcase, \$4.50 to \$6.00; veal, by the carcase, \$4.50 to \$5.50; mutton, by the carcase, \$6 to \$7; lamb, by the carcase, \$6 to \$7; lamb, by the carcase, \$6.00; lamb, by the quarter, 9 to 10c.; spring lambs, each, \$1.00 to \$4.50.

Live Stock—Live Hoogs, \$6.35 to \$6.50; pigs. pair \$3.50 to \$5.50; export cattle, \$4.25 to \$4.75.

Farm Produce—Hay, \$8.00 to \$3.50; straw, per load, \$3.00 to \$3.50; straw, per load, \$3.00 to \$3.50; straw, per ton, \$5.00 to \$6.00.

sthey have in the past. I trust you will grow up to be truly noble men and women and an honor and credit to your school. Therefore in conclusion I wish you all, dear pupils, success with your studies, success and honor in life, and very pleasant Easter holidays.

Notile of Removal.

If our readers who are interested will refer to our advertertising columns it will be seen that Mr. W. E. Blake, the enterprising proprietor of the West Side Catholic Book Store, Toronto is remeving to 602 Queen street, west, near to Bathurst street.

Month Blake, by his perseverance, prompritude, and business forceigni, has succeeded in establishing a progressive Catholic book store in the western part of the city, and as well has built up an out-of-town mail order service. It is always a pleasure to us to record the progress and by our business men, and we wish Mr. Blake all success.—Utile Carifolic Record is always on sale at the store.

BORN.

On March 30th at 289 Parliament street, Toronto, to Mr. and Mrs. Ambrose O'Leary, a son.

American yellow, 48c to 49c at Toronto. Barley unchanged: No. 2, 43c, middle freights, and 44c east; No. 3, extra, 42c, middle freights, Rye sold at 59c, middle freights, and 51c west, Oatmeal unchanged; cars on track; 83.35 in wood and \$3.25 in bogs; small lots 29c additional. Buckwheat unchanged, 53c east, and 52c middle freights.

MONTREAL.

MONTREAL

Montreal. April 18—Grain—Ontario No. 1 spring wheat afloat, May, at 77: peas, at 72|c; No. 1 oais, at 35:c No. 2 do., at 34|c; buck wheat, 57|c; ryc, 58|c; had No. 2, burley, 58|c; Flour-Manitobs penela, \$4.30; strong bakers; \$4.30; at \$1.07; to \$1.02; had \$1.02;

Latest Live Stock Markets.

TORONTO. Toronto, April 18.-Following is the range of quotations: at Western cattle market this quotations: at Western cattle markst this morning:
Cattle — Shippers, per cwt. \$4.25 to \$5.12) butcher choice, do., \$3.75 to \$4.374; butcher, ordinary to good. \$3.50 to \$3.75; butcher, inferior. \$2.75 to \$3.312; stockers per cwt., \$2.75 to \$3.25; export buils, per cwt., \$3.75 to \$4.25.
Sheep and lambs—Export ewes, per cwt., \$3.00 to \$3.60; buccher sheep, each. \$2.50 to \$4.00; lambs, (grain fed), per cwt., \$4.50 to \$4.50; do., (barnyards), per cwt., \$4.00 to \$4.50; do., (barnyards), per cwt., \$4.00 to \$4.50; do., (spring) each \$2. to \$5; bucks, \$2.50 to \$3.25.
Milker and Calves.—Cows, each. \$2.00 to \$450; calves, each, \$2.00 to \$450; calves, each, \$2.10 to \$4.00; stags, \$2.50 to \$3.25.
Hogs—Choice hogs, per cwt., \$6.50 to \$5.874; light hogs, per cwt., \$6.15 to \$6.371; heavy hogs, cwt., \$6.25; sows, \$3.75 to \$4.00; stags, \$2.00.

East Buffalo. N. Y., April 18-Cattle-Unchanged; caives fair supply; moderate demand; choice to extra, \$5.75 to \$6; good to choice, \$5.50 to \$7.5. Sheep and lambs—Ufferings 60 loads; lambs, good to choice, \$5.00 to \$7.5; clipped lambs, choice to extra, \$5 to \$5.25; wool sheep, choice to extra, \$5 to \$5.25; wool sheep, choice to extra, \$5 to \$5.25; \$5 25; wool sheep, choice to extra. \$5 10 \$5.05 good to choice \$475 to \$5; choice to extra wooled sheep. \$4.75 to \$5; bulk of offeriogs held over for Monday. Hogs—Supply light, 15 loads; market active; heavy. \$6,25; mixed, \$6 22½ to \$6,25; Vorkers, \$6 15 to \$6.05; pigs, \$5.95 to \$6; roughs, \$5.10 to \$5.70; stage, \$4.50 to \$4.75; closed firm.

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