

The Catholic Record.

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

VOLUME XXIII.

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The Catholic Record.

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 "malevolent antipathy to things Catholic," and take this opportunity of conveying to the learned editor our appreciation of his statement: "I am no hater of my brother." Still he must remember that when we penned the offensive phrase, we were under the impression that the magazine was not inclined to give us fair play. His communication, however, removes that impression, and we are, consequently, well pleased to regard him as a gentleman who seeks to keep the pages of his publication unsoiled by aught that can render them obnoxious to any class of readers.

THE FRIARS IN THE PHILIPPINES.

There is a Catholic journal over the border that seems to lean towards the views of the Taft Commission now operating at Manila. The editor would fain believe that all the accusations against the Friars are founded on fact. We venture to say that he has at hand but vague generalities—the hearsay reports circulated by the secular press—and yet bases his condemnation upon this untrustworthy evidence.

We know that Archbishop Chapelle's report contains no allusion to the charges, but we have sufficient information to convince us that the journalist who aligns himself with the defamers of the Friars has a very uncertain knowledge of his responsibility. 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 States, by asserting, despite the oft-repeated declaration of Bishop McPaul to the contrary, that it was intended for political ends.

NON-CATHOLIC MISSIONARY WORK.

Our exchanges have glowing reports of the success of the missions to non-Catholics in the United States. When are we to have a similar move in Canada? Some of the clergy of the Antigonish diocese have, we believe, made a beginning, but other centres are silent on the matter. There are hundreds of Protestants here who would give us a fair hearing, and, given that, we are bound to do some measure of good. A dispassionate presentation of Catholicity may induce them to take up its study, or, at least, to give them a suspicion that it is not the grotesque absurdity limned by too many controversialists. The time is opportune. "Men are full of religious enquiry. The preachings of the preachers are running as dry as a summer watercourse, long lengths of sand and gravel, but very little of the stream that flowed from the right hand of the Temple," and we shall be glad when the accents of a zealous missionary band are heard in our towns and cities.

FRANCE AND THE RELIGIOUS ORDERS.

The Bill for the expulsion of the Religious Orders has been passed by the French Chamber. "M. Waideck Rousseau is sick." So flashes the cable and scribbles all over the country are hard at work turning out columns of copy of praise or condemnation. It is significant, however, that influential newspapers, as for example the London Times, affirm that it is impossible not to regret the turn which the ministry has given to its politics, for the measure will envenom and perpetuate more than any other the divisions which, at present, make of France two hostile camps.

As we said before, this determined attack not only upon the Church but upon the sacred rights of French parents to have their children protected from the corrupting influences of a secularized school system may be just the thing needed to rouse French Catholics from their mysterious

apathy. It is unthinkable that a nation that has given, and gives still, indubitable 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.

M. Waideck Rousseau may well be sick. The fight is just beginning. He has with him, it is true, the Socialists who have hoodwinked him into committing this crime against liberty and humanity, but against him are the Frenchmen, they who are obedient children of the Church, and they also who, however they may have strayed from the fold, have still an abiding respect for the education as given in religious schools, and who dread nothing so much for their offspring as disbelief.

What is surprising is that one as intelligent as the Premier should have been duped so easily. His persecution of the Church might have been viewed with complacency by a certain section of Frenchmen, but his placing a disrupting hand upon the integrity of the family is calculated to bring in to play the fighting strength of the majority of his brother citizens. The atmosphere is surcharged with electricity and there may be a storm. We hope, however, that the day of the barricades has passed away forever. But should it dawn again we shall witness the recurrence of an old phenomenon, viz., that the men who are courageous enough to vomit forth, on public platforms and in legislative halls, blasphemies against God, are craven tongued before men and are the first to flinch when menaced by some visible danger.

The Bill must pass the Senate before it can take effect. Should that body approve of it, the people can avert the threatening danger by a vigorous protest at the polls.

CHURCH MUSIC AND ITS ABUSE.

Sometimes ago we published in our columns a few notes relative to Church music as rendered in past ages. We observed at the time that it was guarded diligently from secular influences, and that it was regarded, not as a test of vocal resources, but as a means of inciting the devotion of the faithful. We have undoubtedly the same compositions, the "melodies which should never be sung except on one's knees," but they seem not to suit the taste of the choir singer of our times. Too often we hear music that reminds us of the theatre and the "fanciful digressions and exaggerated bombastic flourishes" reproached by the ancient. Perchance a soprano making a hotch potch of the "Kyrie" or "Gloria," divesting them of all semblance to prayer, is pleasing to those who are on the quest for what they term "fine music," but to the average Catholic, who goes to church to worship God, it is disfiguring to the last degree. To our mind it is abominable, and more than once have we wished that the vocalist referred to as "gifted" (in the daily prints), who warbles anything that her artistic fancy or an indulgent organist may suggest, would cease her mutilation of sacred canticles, her trilling and musical pyrotechnics—in short, would renounce the glory of the choir for the retirement of the pew.

In some churches there is a quartette that does bewildering work in the "Amen" and "dona nobis pacem." The prayer for peace becomes as they render it a medley of sounds and disjointed words, without sense and without reverence, instead of a solemn appeal to God. We prefer not to dilate on the rendition of the "Amen" except to say that we have often seen the celebrant of the Mass kept waiting until the quartette had sung itsundry times, and in different styles—to show, presumably, that their lungs were in good condition.

Whilst cherishing the hope that the Gregorian—the chant of the Church—may again be heard to the exclusion of all other, still, in some quarters at least, its adoption may safely be numbered among the blessings of the future. But we have a right to demand that singers shall refrain from mutilating sacred words or from fitting them to music that is "frivolous, full of insolent grandeur, noisy, abounding in insipid repetitions" distracting to the

congregation and unbecoming the house of God.

The Bishop 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 occasion for gratifying vanity or displaying vocal resources."

Another abuse that obtains in some places in Canada is the publishing of the musical programme to be rendered on certain festivals. As a result we have our churches thronged with a nondescript gathering—Catholics and non-Catholics—who do not (and we 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 do is to listen to and at times comment on the efforts of the musicians.

Ancient this matter we quote again what has already appeared in this paper: "Rectors of churches should not themselves publish in the papers, nor allow anyone else to do so, accounts favoring of the theatre, and criticisms as to the ability and style of the singers, just as is the practice in connection with the stage." (Fourth Provincial Synod of Westminster: On Church Music.)

OUR BOYS.

Some time ago a Protestant minister averred that the best method for the increasing of Church membership was to get hold 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 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 cause that means so much for society and the Church. Get the boys when they leave school, steady them for a few years against the rush of bad example and principle, and we shall have young men earnest enough to take an interest in the affairs of their parish and Catholic enough to understand that a good life means a frequentation of the sacraments. We are told by a writer that there is a class of young men who go but seldom to Mass and never to the sacraments— young men who, as boys in the class-room or Sunday school, gave promise of unswerving fidelity to their religious duties; but the guardians of their souls lost sight of them for a few precious years, and when next they met them, were surprised to discover that so many of them had strayed away far from the fold.

Our experience leads us to believe that you can do anything with the ordinary boy. Tact and sympathy are the arguments he can always appreciate. Of course if you draft a code of 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 nature, you are content at first to go slowly, and raise your standards gradually, you will find that a "Club" will be looked 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 societies for athletics or casting in their fortunes with Protestant bodies.

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 we do not give them what they can get elsewhere we may ourselves be blamed. To do it we may demand money and self-sacrifice, but no one with any knowledge of his responsibility will permit that to outweigh the exercise of the brotherly love imperatively demanded of every Christian. We should see to it, therefore, that our charity is not a mere vague sentiment, but a living and working agency. "We must," as Archbishop Ireland says, "pray, and pray earnestly, but we must work, and work earnestly. We fall if we work and do not pray; and likewise we fall if we pray and do not work—if we are on our knees when we should be fleet of foot, if we are in the sanctuary when we should be in the highways and market places."

If, then, we attach any value to the interests of God's Kingdom on earth we shall throw off our listlessness and take care that the boy who is beset by temptations and subject to evil influences shall not be left to fight the battle unaided. And he wants help now. Will you suffer the world and the devil to form his character; or will you, in your love and sympathy and faith, uplift him on to a higher plane and implant in him the seeds of a Catholic manhood? Do not be repelled by his "cheekiness" or other unlovely quality. He is but a boy, but he has an immortal soul, and, may be, the germs of a noble nature that will blossom and yield a rich fruit- age.

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

THE GLAD SEASON.

Cardinal Gibbons' Easter Greeting to the Nation.

Cardinal Gibbons, through the New York Journal, sends the following Easter greeting to the nation: "The life of Christ, surrounded as it is with the grandest story of all time, should inspire a universal word of truth and eloquence. Especially at this season, when the Church beckons to all to join in with the gladness of 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 heart afflicted with care and sore with the sorrows of conscience? The glad season is upon us. We should rejoice in our sincerity. We should sing together in our faith." The same paper also publishes the following message written by the Cardinal recently in response to a request for a sentiment befitting the occasion: "The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness, we should live soberly and justly and plently in this world, looking for the blessed hope and coming of our Saviour Jesus Christ."

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 promise for the spread of Christianity—it is well to recall the fact that religion is the essential basis of civil society. 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 knowledge; His providence over us; and recognition of a divine law; the moral freedom and responsibility of man; the distinction between good and evil; the duty of rendering God our homage to God and justice and charity to our neighbor; and finally, the existence of a future state of rewards and punishments."

I hold that religion is the only solid basis of society. If the social edifice rests not on this eternal and immutable 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 solid; it binds together the diverse elements of the social body. He who destroys religion," says Pilo, "overthrows the foundations of human society."

The social body is composed of individuals who have constant relations with one another, and the very life and preservation of society demand that the members of the community 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 with an even hand. It demands of you that you be loyal to your country, zealous in her defence, faithful in the observance of her laws, conscientious in the payment of imposts and taxes for her maintenance and support. 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 all men their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor," and that you "render to Caesar the things that are Caesar's and to God the things that are God's."

How can these social virtues be practised without sufficient motives? These motives must be strong and powerful, because you have passions and self-interest to overcome. They must be universal, because they are binding on all members of society. They must be permanent, because they apply to all times and places. What motives, religion apart, are forcible enough to compel legislators,

and magistrates to be equitable and impartial in their decisions? What guarantee have we that they will not be biased by prejudice and self-interest?

The civil power cannot enter the hidden recesses of the soul and quell the tumults raging there. It cannot invade the domestic circle to expel the intemperance and lewdness that enervate and debase both mind and body. It cannot suppress these base customs, which poison the social atmosphere with their foul breath and breed hatred, resentment and death. You might as well expect to preserve a tree from decay by lopping off a few withered branches while allowing the worms to gnaw at the roots as to preserve the social tree from moral corruption by preventing some external crimes while leaving the heart to be worm-eaten by vice.

If the civil sword, even by the aid 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 either the vengeance of the civil power, nor the hope of emoluments, nor the esteem of our fellow-men, nor the natural love of justice, nor the influence of education and culture, nor all these motives combined can suffice to maintain peace and order in society, where shall we find an adequate incentive to exact of us a loyal obedience to the laws of the country? The incentive is found only in religious principles.

RELIGION THE ONLY SAFEGUARD.

Religion, I maintain, is the only sure and solid basis of society. Convince me of the existence of a divine legislator, the supreme source of all law, by whom "kings reign and lawgivers 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 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 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 life.

SPECIAL TO THE CATHOLIC RECORD.

NON-CATHOLIC MISSIONARY WORK.

The Easter number of The Missionary is just out, and the story it presents of the hopes and successes of the mission 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 believes that there is a brilliant future before the Catholic Church in this country if we are true to our standards. 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 aid 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 that through this channel \$18,000 have been expended during the past four years. During these years the work of conversions has gone forward 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 Dr. Mary J. Putnam, an eminent doctor in Boston, has come into the Church. It was the edifying death-bed resignation of her daughter that the first time compelled the study of the doctrines of the Church.

The man engaged in missionary work sees so much of the directly supernatural—so many things that can be accounted for only by the direct grace of God, that he grows, after a time, to expect God to work for him almost as he expects the regularity of natural law. It is the field of non-Catholic mission work which is particularly rich in such experiences; for there, if one may say so, God's grace has a wider field in which to manifest itself.

A. R. DOYLE,
Secretary Catholic Missionary Union.

THE SECRET AND MYSTERIOUS INFLUENCE OF THE CATHOLIC RELIGION.

Why is it that non-Catholics almost universally look upon Catholics with a sort of suspicious and mysterious dread which sometimes amounts almost to fascination? It is, perhaps, partly to be accounted for by the old, hereditary prejudice in which they have been educated. But even where the grounds of that prejudice have been removed by the progress of light and knowledge, that strange feeling of dread, that well-nigh irresistible fascination still lingers. They are suspicious of the Church, of priests, of Catholic books and Catholic associates. They have a decided repugnance to discussing the subject of religion—they don't want to have their minds disturbed though they may not have any very definite 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 dread of having Catholic children fall into the hands of their children. They will allow them to read almost everything else under the heavens, but Catholic books must be avoided as if 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 the dread of you shall be upon all nations." 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 in a good many things, at least, and 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 all 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 perfectly natural if Almighty God, Who founded the Church and promised to be with it to the end of the world, and through His Spirit, but does not force them, should be constantly making secret suggestions and mysterious spiritual impressions in favor of the truth and reality of that religion.

As has often been observed this is most powerfully felt by strangers in visiting a Catholic church. The whole air of the place seems to be pervaded by a real, mysterious Presence which at once inspires profound reverence and awe. There is, evidently, something there entirely different from anything they have ever experienced in any other church. It is not the effect 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 profane religious sentiments, which lies hidden deep in every human soul, is not there. The Real Presence resides 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 constitute 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; revivifying 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.

He who walks the path of humility has a short road to heaven; he has wings to bear him to Paradise; he is in the way of peace and perfect tranquility.—B. Henry Suso.

TOM, THE TRADER.

"I really think that it is 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 boy, and almost before we know it he will be a man."

"For my part," said one, "I don't care for humming tops, anyway. I much prefer a plug top. You can have a heap more fun with it. Just 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."

"I couldn't sell it, so I ate it up," said Tom. "Of course!" said the mother. "It would be poor business to let it go to waste!" But the shoemaker flew into a violent passion and cried: "So, you stupid fool, you have wasted my hard-earned \$1 for a monthful of candy and eaten the candy!"

It is something simple, positive, historical, that can and ought to be taught from the cradle to the grave, good for all conditions, for both sexes, and for every situation in life this side of the common grave. Believing this we have shaped our conduct accordingly, and trust to God for the issue. In such matters it imports more to be right in principle than to be successful.

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. We should choose some devotion and stick to it. Fear of eternal damnation is good to meditate upon. Fasting and prayer are very effective. But the best of all is a devotion that will inspire the heart with love for his Creator and make all his actions accord with that love.

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.

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INDIANS.

Traveller Lummis Has Never Seen a 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.

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.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD, London, Ont.

CHANGE OF RESIDENCE

On Thursday, April 11th, His Excellency the Papal Delegate moved into his new residence which was presented to him some months ago by the Bishops of Canada.

MORMONISM DECLINING

A bill was passed by the Legislature of Utah, by a vote of 11 to 7, legalizing Polygamy, but it was vetoed by Governor Wells.

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 non-sectarian, and a Rev. Dr. Cave was secured for the first Apostle of the new sect.

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.

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 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.

PROTESTANT EASTER SERVICES

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 appears to have been celebrated even more elaborately than usual.

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 Ontario, in view of the increased cost of living since the present salaries were fixed by Act of Parliament.

THE GREAT HERESY OF THE DAY

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.

that before many years there will be a return of many sheep to the one true fold of Christ.

A notable sample of the teaching under this new departure is found in the Easter sermon of Dr. De 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."

THE KAISER'S RECENT SPEECHES

The Emperor William of Germany has recently created an intense sensation not only within the Empire itself, but throughout Europe, by his alarmist speeches to his troops on several occasions.

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.

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transfer the duties of Surrogate judges and of local Masters to Barristers, instead of leaving them to the judges, especially whenever they have amounted to any considerable sum.

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.

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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.—American Herald.

A VICTIM OF SPIRITISM

Some people smiled scornfully and made deprecating 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 ludicrous 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.

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THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CXXXIV.

Concerning the diaconate, I need not say that I am perfectly acquainted with the Tridentine declaration that there is a hierarchy of Divine Institution, consisting of Bishops, presbyters and ministers.

Methodists are particularly fond of declaring that Rome is always the same. How far this is true, and how far Rome rejects such a description, will inquire hereafter.

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 non-Baptist 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 Presbyterian or Episcopal churches.

From this rigorism of opinion concerning church government, the Free Baptists and the Presbyterians wholly exempt, and the Methodists 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 say.

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 and the colonies. They fully acknowledge non-episcopal ordination, and freely interchange letters of transfer with other Protestant Trinitarians.

In theory, therefore, Methodism is as far from High Church claims as the Moravians themselves. How is it in fact? The action of their General Conferences has almost always been sane and mild.

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 Methodists willing that other Protestant churches should exist? Assuredly for they are complacently looking forward to the time when the rest of Protestantism shall be permanently subordinated to it.

The Moravians are one of the least encroaching of Churches. They are also one of the least disposed to complain of encroachments. Wesley affirmed that they were too much tainted with Luther's dangerous antimissionism, but if the charge was warranted then, it has long since ceased to apply.

All Protestants now own that their doctrine is unimpeachable, and their spiritual life eminent. Their discipline 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 unscrupulously.

FIVE-MINUTE 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 presents 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.

Christian parents appear in their greatest dignity. Zealous father and pious mother, when you are among your children, when your servants and subjects are gathered about you, as Jesus stands in your midst and as He once spoke to St. Peter, He also speaks to you: "Feed My lambs; feed My sheep." Oh, that you would understand, take to heart, and fulfil this command of your Divine Saviour!

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 instruct and bring them up as good children of God.

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 children 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 Abraham, Isaac and Jacob, as in the midst of their children and children's children they instruct the adoration of God, the fall of mankind, the coming Redeemer, Heaven, hell and the future life. And thus," continues 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 you priests are obliged to watch over your children, and will have to render an account of them to God, how much more must 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? Instruct them and bow down their neck before their childhood." (Ecclesi. 7, 25.) 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 virtues. Correct them if they err, punish them if they rebel, and in all things let your example be a light to them.

Repeat, my dear friends, that royal motto: "Beloved child, I would rather see thee in this innocence fall dead at my feet, than that thou shouldst ever commit a mortal sin." You will 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 recall them to the path of virtue even should they, in after life, have departed from the ways of righteousness.

But, my dear 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 watchfulness, the best instruction is useless. You hear so many parents complain: "We do not know what happens to our children. To our grief, we daily discover new faults, hear them use words that terrify us." If you consider, dear parents, that you have entrusted your children to others, that they have been on strange pastures, you will not be surprised when they return home sick. Do you know the persons to whom you have entrusted your little ones, do you know the house, 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? Be-hold, 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 His Sheep, and is it possible that you do not even desire to watch over them?

Parents, guard carefully your flock and see that none escape your vigilance. Keep from them all scurvy influences, the seducers; keep away the ravelling wolves who come to your children in the clothing of sheep to rob their souls from God and hand them

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

CELTS vs. ANGLO SAXON.

"The Anglo-Saxons are no longer to have their own way," says the New Century. "A movement has been started in Philadelphia for the organization 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 down into the world of pure Anglo-Saxonism, which is very foreign to our souls and our hearts.' We shall thereby," he continues, "keep up an annual and high-toned protest against the growing opinion that every one who speaks English is an Anglo Saxon,

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over to the devil. Above all, have recourse in prayer to the Good Shepherd and His Blessed 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: "My Father, These whom Thou gavest me, I have kept and none of them is lost." (John 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. 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 says: "The Gospel according to Roman Catholicism is that all men fell 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 morals."

But according to all 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 statement 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.

In the first place, it is not true that Catholics believe that "all men fell into sin" in the sense that all men individually committed the original sin; 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 belief. "A redemption" implies that there was, is, or may be more than one redemption, one of which Christ accomplished. In Catholic theology no such implication is for a moment tolerated. There is but one redemption for mankind, and it is "The," or our, redemption which Christ accomplished.

Again, when Rev. Russell represents as Catholic doctrine "a redemption, which, supplemented by the Sacrifice of the Mass, and by prayers and penances, permits all believers (Roman Catholics) to escape that eternal torment," he misrepresents. A supplement, according to the dictionary, an addition to anything by which its defects are supplied. Catholics believe that the Redemption was a perfect work, having no defects; that the sacrifice of the Mass and the Sacraments are integral parts of the divine economy of redemption, and not supplements to supply any defects in our Lord's work. They are the means appointed 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 a worthy reception of those merits.

As Rev. Russell is so strong on supplements we suggest that he consider what we have said and make it a supplement to supply the defects of his lecture.

Nervousness and Nerve. The more nervous a man is the less nerve he has. That sounds paradoxical—but it isn't; for nerve is stamina. Hood's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take.

If you get tired easily, mentally or physically, take it—it will do you good. Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

Consumption is, by no means, the dreadful disease it is thought to be—in the beginning.

It can always be stopped—in the beginning. The trouble is: you don't know you've got it; you don't believe it; you won't believe it—till you are forced to. Then it is dangerous.

Don't be afraid; but attend to it quick—you can do it yourself and at home.

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This is sound doctrine, whatever you may think or be told; and, if heeded, will save life.

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OUR BOYS AND GIRLS.

ST. FRANCIS AND THE WOLF.

M. B., SISTER OF ST. FRANCIS.

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

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 gracious 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 ferocious animals, as the following 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 wolf. This wolf must have been one of the craftiest of the tribe, for although nearly all the men of the place, armed to the teeth, were bent on his destruction, they failed in catching him. Like a flash Master Wolf was into the town and sped again with a 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, however, seemed restless and quite unimpressed by his fervid eloquence. At length, unable to overcome their fears, they interrupted the holy man's discourse to inform him of their trouble. The saint listened with great sympathy.

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

"That is more than we can tell, holy 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 haunts."

"Oh, Father," exclaimed the frightened townsmen, "that would be certain death; he is the most voracious beast ever heard of."

"If he is a beast," interposed another, "for I verily believe that it is Satan himself in a wolf's hide."

"Neither must Satan presume to attack the children of God. We will find the wolf and make him mend his ways. Come."

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 in view. The saint's escort was about to seek safety in flight, but he restrained them. The wolf stopped as if much frightened before the saint.

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

"Now, brother, hast thou dared to attack these servants of God?"

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

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

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

"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. "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 people."

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

"Good, Brother Wolf; and now thou must make the same promise to these men."

The wolf seemed to have no objections 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 doughy 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 the border on any condition."

The wolf shook his shaggy head solemnly. Again the kind saint's hand was laid gently on the hitherto rapacious 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

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 fortune to work out and patent a successful device.

A Washington correspondent of the Catholic Columbian writes this interesting 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 patents have been granted to mechanics and other persons obliged to work for day's wages, and in not a few instances the ideas evolved from their brains have produced veritable showers of gold.

Some of the inventions, indeed, have brought millions of dollars, while in numerous other instances they have made their originators independent.

W. M. Jenne, of Iton, N. Y., was a mechanic working by the day when he began to produce typewriter inventions. His ideas in this line have brought him wealth, and he is now superintendent of a typewriter manufacturing 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 today. 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 into neat 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 first patent for a typesetting machine. His inventions in this line have brought him wealth, and he owns large blocks of stock in the companies that manufacture mechanical typesetters.

The process of welding metals under water by means of the electric arc was not recognized at first as a great discovery. Its inventor, George D. Burton, was a mechanic, and every day he could get hold of his spent on his idea, until, just as he was about 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.

F. A. Flanegin had a little jewelry shop in Washington, but at length he devised a method of cleaning oil wells in dropping an electric stove down into them. Formerly, when such wells became choked with paraffin, they were cleaned by exploding nitroglycerin cartridges, which was a costly and risky method. 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 tanning, which has reduced the cost of making leather from an affair of a year or two to one of a few weeks, thus revolutionizing the business. All of the thin, tough leather manure which nowadays is made in this way. When Schultz began his experiments he was so poor that it is said, he had to prepare his solutions in tumblers. His invention made him 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, the difficulty was to part it economically 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 fortune for him.

Charles J. Van Derspoel, inventor of the under-running trolley, was a mechanic. Now, thanks to his and other ideas in regard to electric railroading, he is a rich man.

Emile Berliner was a clerk, and he paid a mechanic fifty cents a night to teach him something about electricity. The teacher was very ignorant of the subject, and that was one reason why Berliner was led off the beaten track. He began to make discoveries, and finally he evolved ideas which made the long distance telephone possible—the Bell apparatus being good only for short distances. The monopoly of the Bell company is now held under the

Berliner patents, and the ambitious clerk is well to do.

Thomas H. 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 has brought him wealth, calcium carbide being the source of acetylene gas.

Dr. Bell, the telephone man, was a school teacher. He took the first working model of his telephone to John A. Logan, and offered him a half interest for \$2,500, saying that it would do away with the telegraph and that there were millions in it. Logan said: "I 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 advise you to save your money, young man.' Telephone stock is worth to-day \$80,000,000, or some such sum, and Bell got several millions of the money. 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 offered 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 inventor W. I. Zizard was astounded, never having thought of receiving such an immense sum. He feared the check might be bogus, and was sure of it when the paying teller at the bank refused to cash 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 subsequent success.

Hugo Cook, of Dayton, Ohio, was a worker for wages in that city when he made the invention upon which one of the most efficient cash registers in the market is based. He receives a royalty of \$2 a piece, and enough are sold in a year to give him an income of about \$25,000.

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

Westinghouse, who invented the air-brake, was a machinist. His idea was 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.

These are only a few out of many instances which serve to show the opportunities that are open to the workman or the toiler for days' wages who has a mechanical turn of mind and keeps his eyes open. There are fortunes literally waiting to be picked up by anybody 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 a man who is struggling for bread and butter to-day will be enjoying wealth a few years from now, thanks to new ideas, which, if they happen to be good ones, will always find a ready market.

SINS ARE AVENGED.

The lines of suffering on almost every human countenance have been deepened, if not traced, there, by unfaithfulness to conscience, by departure 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 charges of life.

Thus, to do wrong is to incur the surest injury on our own peace. No enemy can do ourselves whenever and wherever we violate any moral or religious obligation.

CHRISTIAN SCIENCE TESTED.

Dress a man in a fad and he frequently becomes foolish. Dress him in a theory and he often parades as wisdom itself. But as a rule the folly of both become evident when put to a practical test. Such a case has just fallen under our notice in Indiana.

One of its honest farmers had become saturated with the theories of Christian Science. At times he, also, suffered from another kind of saturation, 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 arguing the point with him he fell asleep.

Ingenuity of argument gave place to indignation and she tied him to the chair. Always dubious of his theories she resolved upon putting them to a test. This she did with frequent lashes of a blacksnake whip. The more he begged under the sting the more force she added to the blows.

"There is no such thing as pain," she said. "It's all imagination," and continued the castigation.

"You are Christian Science, George, nothing can hurt you. Why holler? You don't feel any pain at all, do you, George?" "You are feeling fine, ain't you, George?" When she had done, George's Christian Science theories were exploded—and so had his wife's anger.

THE CATHOLIC CHURCH.

Antiquity, power, wisdom, Justice—all cling around the name. The monument of God's mission to a redeemed 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 Malachi: "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 do you find the fulfillment of these words? 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 Christianity is the history of civilization. Her commission is divine and her aims the most ennobling. Her efforts are the acme of earthly endeavor—the salvation of souls and the elevation of humanity. 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 oppressed, the foe of the oppressor. Truth, right and justice make the armor which she buckles on in every battle. Hence, too, the secret of her success and matchless achievements.

True, some speak of her abuses. Some rail at her, others mock and ridicule her. But are they just? If the unworthy cling to her mantle is it because she herself is stained? By no means. No more than she who seeks to lift her pure mother who seeks to lift her wayward son from the mission of her founder. Remember the mission of her founder. Who came to give sinners and not the just.

Read her history and you have the answer. There you will find this one fact standing out like a citadel on the mountain. That whenever and wherever 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 you will there discover that they have existed in spite of her and contrary to her explicit teachings. Not because they have received her sanction.

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 renegade priests—Luther, Knox and Zuinglius. Had such been her purpose, concessions to Henry VIII. would have kept England in her fold. Had such been her purpose Turkey and Russia would not to-day sit in the darkness 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 it be done. Compromise with error or falsehood is beyond her power. Christ, her Founder, has made it so Himself. Between them He has placed an impassable barrier. For He has promised that the gates of hell 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 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 and girls and by young people generally. They seem to be strangers to the very principle of self-restraint. Whether they are wicked depends upon their circumstances and opportunities, but in most cases, to be tempted is to yield. They may have learnt their religion and frequented the sacraments; but, when it comes to the companionship or drink or dishonesty or to giving up their faith for a Protestant place and temporal advantages or to engaging in a Protestant marriage—then it would seem as if they had no principle whatever, and had never been taught that a Christian's life must be a life of self-denial.

There can be doubt that this is a defect of training. To make a child pious is not enough. To teach it to go to confession and communion, to sit in church, and to sing hymns, is very good, as far as these things go; but unless it is exercised to obey on principle (and not for a person's sake) to bear on principle, to suffer inconve-

nience—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 Him—unless 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 self-indulgence which affect our Catholic population, there is no time now to speak. But two most useful principles 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. But when they do come, we inevitably fall if we have not got the habit of denying ourselves. Let us all, then, 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 self-denial 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 we devoutly and vaguely, some of those divine 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 and school rooms during the winter months, makes people feel depressed and "out of sorts." Nature must be 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. These pills make rich, red blood and strong nerves, 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 Lafontaine 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 consumption. I was very pale and feeble, had no appetite and could hardly stand on my feet. I was very much discouraged 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 better, and I felt a little stronger. I continued the use of the pills for three months when I felt fully cured. When I began using the pills, I only weighed 92 pounds, and when I discontinued them my weight had increased to 119 pounds. I also gave the pills to my baby, who was pale and sickly, and they made him a bright, rosy, fleshy child. I think there is no weak or sickly person who will not find benefit from Dr. Williams' Pink Pills."

It is a waste of money to experiment with other so-called tonics which are all cheap imitations of Dr. Williams' Pink Pills. Insist upon getting the genuine, and if they are not sold by your dealer send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid, at 50¢ a box, or six boxes for \$2.50.

AMERICA'S Greatest Medicine is Hood's Sarsaparilla, because it possesses unequalled curative powers and its record of cures is GREAT.

It is a Great Public Benefit.—These eight words were used in relation to Dr. Thomas' Electric Oil, by a gentleman who had thoroughly tested its merits in his own case—having been cured by it of lameness of the knee, of three or four years' standing. It never fails to remove soreness as well as lameness, and is an incomparable pulmonary and corrective.

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PARMELEE'S PILLS possess the power of acting specifically upon the diseased organs stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purify, that diseases of the bowels, and all other 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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Humors of all kinds are prolific of worse troubles. They may be entirely expelled by a thorough course of Hood's Sarsaparilla.



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