

**PAGES
MISSING**

The Catholic Record.

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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, MAY 16, 1903

1282

The Catholic Record.

LONDON, SATURDAY, MAY 16, 1903.

SOME CHARACTERLESS WRITERS.

Some Canadian editors have little conception of fair play. They are, we admit, save in localities which should be staked off as reservations for irrefragable bigots, not addicted as a rule to retailing brazen calumnies. On occasion they can tell the truth. They can even eulogize creeds with which they have little sympathy. And when they wish to placate the individuals who want their controversial paper red-hot, they can detail one of the staff to prepare it. Should the paper be called to book for it, the editor can show a fair front to the irate subscriber and join with him in denouncing the author of the objectionable article. When the subscriber departs, satisfied that such a thing will not happen again, the author and the editor wink the other eye and are good until after the elections.

These editors are quick to insert a charge, reeking little as to its foundation in fact, against an opponent, but are slow to print a disproval of it. We have noticed attacks on prominent personages, and weeks after—at the bottom of a column or hidden amidst advertising matter—we have seen a statement of their withdrawal. Ofttimes there is no apology whatsoever. Not long since, for instance, the King of Spain was described as a very bad sort of young man. The good people who have an idea that Spain is on a low grade of civilization, put on an expression of "I told you so," and consigned the information to their scrap-book for future reference. It never seemed to strike them that the story might have been penned by a space-writer or a correspondent with little respect for the intelligence of his public. But, be that as it may, the refutation of that calumny was slurred over, and the refutation, bear in mind, was made by Mr. Stover, a competent authority in the matter. The editors gave a cold reception to Mr. Stover's pronouncement, which showed that the young ruler of Spain, if not so white as some gentlemen whose obituaries we read now and then, was not so black as a crew of lying and conscienceless writers would have him.

Again, for some time past we have been treated to accounts of the Los Von Rom movement in Austria. To most people it meant the Austrians were wearying of Rome and flocking to Protestantism. Some preachers fostered this view and embodied it in lectures which received flattering attention from some sections of the daily press. Statistics were given of the defections from Catholicity. The day of the "open Bible" was dawning for Austria! The projectors of the movement were acclaimed as valorous warriors against the thralldom of ecclesiasticism. But the lecturers were merely carried away by prejudice, and the editors who took an interest in their ravings were object lessons for the time being of the influence of environment, education and traditional antipathy to the Church. They knew that anyone who would seek to initiate a movement in Canada such as the Los Von Rom in Austria would be banned by every patriotic citizen. That movement, as we said before in these columns, was primarily against the integrity of the Austrian Empire. Whatever religious trappings it had was to conceal its sinister designs. And yet we have had ministers and editors endorsing treason and applauding its abettors! What manner of men these latter are may be seen from the following extract taken from a late issue of the Tablet:

"The 'Los Von Rom' movement in Austria has received a serious blow in the persons of some of its foremost leaders. The deputy Wolf, the grand organizer and chief of the movement, has just been the defendant in a divorce suit on the part of his wife, which has disclosed a series of the most scandalous facts regarding Wolf himself and others of his fellow-leaders. Serious breaches of morality have been revealed on the part of Wolf, for which his only defence was drunkenness. Moreover, he himself, writing to a Graz newspaper, alleges very serious misconduct on the part of his wife with two other prominent organizers of the 'Los Von Rom' party, the deputies Schoenerer and Stein. The whole unsavoury business is of such a public and disgraceful nature as to most seriously shake the confidence of the most ardent partisans."

We ask the editors who gave space to Rev. Dr. Amaron's lecture to take note of this.

MRS. SADDLER'S WORKS.

It seems to us that some of our contemporaries put too many "buts and ifs" in their estimate of Mrs. Sadler's contributions to Catholic literature. "If she had had a better training, but," "Now let us indulge in an 'if.'" If Mrs. Sadler were living to-day and had an up-to-date publishing house to boom her productions she would be regarded as one of the prominent novelists and her "Blakes and Flannagans" might be a selling success. He should remember that many books owe their vogue to shrewd advertising. Authors and publishers are not in the business for art—but for cash. They talk, it is true, about high literary ideals, but this is merely a trick of the trade, and is calculated to impress prospective purchasers of their wares. Culture, we are told, is advancing by leaps and bounds. When, however, we remember the popularity of the swash-buckling romance and of other things coddled by paid critics and then placed in the arms of a grateful and admiring public we may be pardoned for doubting it. At any rate we should prefer to see Mrs. Sadler's books in the hands of our young people than those of the majority of prominent novelists. They teach something. Not flashing with epigrams are they, or abounding in smart and cynical sayings of world-weary men and women. But they are sane and unflinched by any suspicion of pruriency. Simple, if you like, but such simplicity finds an echo in every man whose heart is not warped, and is as refreshing to him as is the untainted air to a fever patient. In a word, Mrs. Sadler used her gifts for the good of her fellows and the glory of God.

She impressed her faith upon everything she wrote. If she had written after the manner of some present day novelists, reputed Catholics who give us books colorless so far as religion is concerned, she would have received more consideration at the hands of critics. But she was proud of her faith, and that pride inspired every line that came from her pen.

"CONVERTS" TO METHODISM.

Our old friend Bishop McCabe has been attending the Methodist Conference at Poughkeepsie. While there he complained that while conversions of Protestants to the Catholics are always reported, the conversion of Catholics to Methodism is not recorded. The Bishop, as we have said ere this, has a pretty gift of imagination; but he is giving it rather free rein when he seeks to persuade his brethren of Methodist gains from the Church. Why should reasonable men, we ask, prove recreant to Catholicity? We have an answer, but we prefer to give that of Wesley, the founder of Methodism. "What wonder," he says, "is it that we have so many converts to Popery and so few to Protestantism when the former are sure to want nothing and the latter almost to starve?"

But the Bishop has the chance of his life to prove that he was dealing in facts and not in fiction. A writer in the New York Sun challenges him to produce the names of but ten converts to Methodism from their addresses and places of conversion. Here is a challenge that any man with a reasonable regard for his reputation as a truth-teller will meet. Awaiting his answer, we may remember that Dr. Briggs said some years ago that, according to a Methodist preacher, Methodism had lost its hold on the lower classes, and was rapidly losing its hold on the middle classes, and it never had any hold on the upper classes.

TOURISTS AND CATHOLIC COUNTRIES.

About two weeks ago we received a letter from a subscriber asking us to say something about a lecturer who has had a look, cross-eyed it seems, at some Catholic countries. But we beg to decline. The world is moving somewhat, and it would be more than useless to essay the task of convincing some people that "it is a great deal better not to know so much than to know so much that ain't so." The inhabitants of "effete monarchies" may not know much about the "open Bible"—that is the Bible that has been kicked along the pathway of irreverent criticism and made to father all manner of mental aberrations. But they have had men and women attempting to make them look askance at the faith of their forefathers and to cajole them by doles of bread and soup. The cookery end of this method of spreading the Gospel

has met with some success. And, emboldened by it, our brethren may seek foreign shores with the "open Bible"—this phrase is as sure as death—and stoves primed with anti-Catholic pies and doughnuts.

Think also of the fun and exercise and dollars they give the benighted Latins. When the land is touristless, they, so we are told, are mere lotus eaters entangled in a mesh of dreams. Occasionally their dreams get on canvas or marble, just to remind us there are thoroughbreds still in the traces. Now and then they are discovered worshipping the Virgin, or at some other weird performance which shocks the denizen of a two by four village who has been raised in Fox's Book of Martyrs and romances dealing with the crafty Jesuit. But when the Latins hear the churning of the steamer's screws they throw off their listlessness and proceed to "do" the visitors. To the artistically inclined they sell rare paintings and antique statues. They who have a keen eye for the iniquities of Rome are regaled for a consideration with hair-raising stories of convents and other things. These good people never realize they are getting "gold bricks," and as a result we have them giving cheerful exhibitions of their imbecility as tourists. But the Latins must have a rare old time with them.

ARCHBISHOP IRELAND.

In the current issue of The Pilgrim among other things we read of Archbishop Ireland, that he "is one of the foremost Americans, and one of the few Americans whose name has a thunder-echo in Europe. It would be too much to tell here what he has done in the interests of peace for the French Republic. May it be long before the eulogy, which it would be in bad taste to write of a living man, is emblazoned over his great head and heart by a grateful people."

But the Archbishop of St. Paul has heard so many eloquent tributes to his enthusiasm, his fearlessness and zeal that a few words more or less of eulogy will not spoil him.

A CRADLE OF FAITH.

A NEW-CENTURY MISSION IN THE HANDS OF THE PIONEER MISSIONARIES.

Cleveland Catholic Universe.

That the Church is ever young in spite of her age was well illustrated at the mission week. The parish, which consists of four little towns in Carroll and Stark Counties, is one of the oldest in the State. At Marges stands a little brick church and parsonage, erected over fifty years ago; while nearby are the remains of an old log house in which Mass was celebrated a quarter of a century further back. Around the church is a neat cemetery whose venerable tombstones tell the names of some who have slept their peaceful sleep for seventy years: pioneers born before the Revolution and dead since 1822 and 1833.

Around the old parish hang memories of venerable and illustrious missionaries who were glad if they could visit Marges once a month, to bring the sacraments humbly and quietly to the Catholic settlers of the district. As I tried to learn the history of the place and looked over the old baptismal records I felt indeed the ground on which I stood must be holy. Few parishes could boast of such a line of pastors as John Martin Henni, afterward Archbishop of Milwaukee, who baptized here in 1834; Joseph Aemany, later Archbishop of San Francisco, who was here about the same time; Louis De Goebriand, late Bishop of Burlington, who was here in 1840; and J. H. Liers, who was made Bishop of Port Wayne in 1858; with a long line of other names known to God, if not to men.

So much for the past; now for the present. Rev. Otto Trogs, the zealous young pastor, needed only to call a meeting of his young men at Magnolia and at Waynesburg and mention to them the idea of having a mission for non-Catholics to find his plan eagerly taken up.

There were serious difficulties against the mission, serious at least for a little place like this. The church could not be used, as there is nobody at Marges except the pastor and a few distant farmers; neither postoffice, nor railroad, nor even the ubiquitous saloon, only the church and the graveyard. Both Magnolia and Waynesburg are three miles from the church and from each other.

With rare enterprise under the circumstances it was decided to rent the opera house at each town for a week and give a mission first at Magnolia and the second week at Waynesburg. With fine enthusiasm the young men made up on the spot the money necessary for the expenses.

Of course, under such auspices, the mission could not help being a success. Crowds came every night, most of them were of course non-Catholic, since there are only seven or eight Catholic families at each town. The last night at Magnolia the three hundred seats of the Opera House were all taken long before the service began and improvised board benches around

the walls left many still standing even on the staircase. It was the first non-Catholic mission and the first time, no doubt, for many to meet a priest. Father Trogs intended to keep the ball rolling, as he calls it, and give a course, annually as he did this first year of his pastorate at Marges.

The question box was used very freely. The questions suggested the same lack of knowledge and certainty in religious matters as is found almost everywhere. The questions are mostly moral, sometimes immoral. They show that people are impressed by the practice of virtue or vice more than by the profession of sublime doctrine on the part of their Catholic neighbors. One can hardly stir up their "Protesting" blood about doctrines. They feebly consent to what is said; and even the question of confession will not bring out a spirited protest.

Before the doctrines of the Church, backed up by reason and scripture, the audience seemed dazed as if they could not see that it was all true, or as if they were too ignorant of the matter to ask anything but a most general question.

We got the usual luminous questions of the diligent Bible student: "Who was Cain's wife?" "What mark was put on Noe's son?" "Why was Moses so long in the desert?" etc. However, there was no dearth of questions that opened the way to our throwing light on many matters.

The effect of literature for good or evil was shown in the numerous questions about nunneries and their inhumanities, celibacy, money, American citizenship, relics of an A. P. A. book scattered here years ago, etc. Among other things was a quotation from a pastoral of Bishop Gilmore. Another question asked: why were 75 per cent. of saloon-keepers Catholic. I denied this, of course. After I learned that three of the four saloons in Magnolia are run by heirs of Catholicity.

Among many testimonials of appreciation sent in to us, with the following note written by a man who, with others, has put himself under instructions:

"As every ray of sunshine those dark, rainy days has been welcome, so have been your lectures, which are rays of light that will remain with the people of this community."

As Waynesburg has no less than five Protestant churches for its 613 old inhabitants, the mission there gives out to be interesting.

When coming down, here, I fell in with an intelligent Catholic man, a blacksmith from Malvern, where Father Kress gave a non-Catholic mission a year ago. He said those lectures were the best thing that ever happened to Malvern for the respect and good will which they created.

REV. CHARLES A. MARTIN.

THE REUNION OF CHRISTENDOM.

COADJUTOR ARCHBISHOP-ELECT GLENNON, OF ST. LOUIS, ON THE ATTITUDE OF THE PAPACY.

Palmyra Catholic Standard and Times.

Right Rev. John J. Glennon, D. D., of Kansas City and Coadjutor Archbishop-elect of St. Louis, delivered the closing lecture of the Knights of Columbus' course at Witherspoon Hall on Thursday evening of last week. The subject was "The Papacy and the Reunion of Christendom." Archbishop Ryan was among those who occupied seats on the platform. The lecturer said in part:

"A survey of the modern religious world present on the one hand the great historic Catholic Church as first of all worthy of study, investigation for criticism and asking for analysis—a Church whose dominant characteristics in an age of upheaval and transformation are strength and calmness, peace and confidence—a strange blending of persecution suffered and yet a confidence in her own stability and ultimate triumph. A sense of security and permanence in a world strangely changing in all else save this. A Church losing but growing, with the balance constantly in her favor. Now I am aware that to some that her quietness is that of the graveyard and not of the living. But no, for her millions of children are living men, whose place in the nation and civilization is from the top to the bottom; whose days are set in the marts and shops as well as in the cloisters and monasteries; whose lives are distinctly human; who are not the human emotions and fears of other men. Not dead nor sleeping, but steadily exhibiting a life rounded out by the laws and animated by the spirit of God.

You have seen the mighty river—how calmly, how majestically it advances; the sunshine reflected from its placid bosom mirrors its rest. Is it moving? You would scarcely know were it not for the driftwood on its surface. And yet what power it exhibits, its very calmness proclaiming the deep drafts that lie down there. So with the Catholic Church, the life is intense, but its very magnitude, its steady activity so unifies and orders that life that its power and activity is lost on the heedless and almost denied by those who give it only the passing glance.

"The Church is dead—ask from it a sign. Do you want a soldier for the cross? A hundred million are ready. Or a martyr? 'Salvete flores martirum.' A million salute you (about to die), or a prisoner for the dungeon, or the exile or a missionary.

OUTSIDE THE CATHOLIC CHURCH.

"No, the Church is not dead. Its missionaries and its missions live and grow. Its children have still the spirit

of the martyrs—their lives are still in God's keeping and they are His at any time that He may demand them. The man eminently sincere is never very demonstrative. Outside the Catholic Church a different condition confronts us. I note in that sphere a triple tendency. One is a tendency toward Catholicity, one toward infidelity and a third, quite as evident though not so easily described, a tendency towards religious fads—towards some weird, unreasonable ultra form of faith—Christian Science, Theosophy, Spiritism, Dowdism.

"All three are easily explainable. That people will run after fads in religion is equally as intelligible as that they should have after fads in any other department of life. And as in this time the world is specially prone to walk of life, we may expect a similar tendency in the religious sphere. * * * But there are special reasons why the religious fad is so successful. Man is naturally religious. He longs to know. He grasps for the supernatural. His soul turns and questions Protestantism. It is silent; it has no answer to give; its preachers must be either insincere or sensational. It no longer offers bread to the people who famish for spiritual hunger. Where are they to go? The new cult, propounded with fanaticism, with enthusiasm, let me say, also, with sincerity, attracts them. Its promises are extensive. It has a new view of life, a new interpretation of duty. It is the open sesame to life's mysteries. It reveals a heaven today, peace, health, long life. It is just what they want, so they rush on into it. If of an impressionable, highly nervous temperament, it becomes a real thing to them and they pursue it and live it with fanatical enthusiasm. If of the keener, shrewder type, they make money out of it while it lasts, prepared to leave it when a more popular fad presents itself. The more popular fad is upon us, and though we may expect the fad to-day to be short-lived, yet the American mind, fertile in resources, has another ready to apply for the patent.

OLD-TIME PROTESTANTISM DISINTEGRATING.

"Meantime the old-time Protestantism is steadily disintegrating when disintegration means death. A spirit of unrest has come over the few that have remained faithful. Naturally, too, for the outlook is not encouraging. Their hopes are dead. Hence congregations disappear, preachers receive no calls, pulpits are vacant, towns once actively religious have become dreamily unbelieving. All the tendencies I have indicated make for the undoing of Protestantism as it was.

"But from out the mass of Protestantism more noticeably in some churches than others, there arise an ever increasing multitude who, bitterly conscious of the emptiness of their Protestant system, yearn for the restoration of a positive dogmatic faith—a faith that is historic, unchanging, divine; who would be as Christ wanted to be, believers in all things what belong to His Church—did they know where it was; who believe that it once existed and does possibly exist to-day—a world Church, and for the world, therefore from God; who believe in the stability and unity of that Church, would desire and do pray for 'one Lord, one faith, one baptism.' They are sincere and some of them are almost devoid of enthusiasm, and the number of followers daily increases. They are active, energetic, almost petulant. Their watchword is Reunion.

"Now, my dear friends, it is our duty patiently, justly to deal with them, to listen to the recital of their claims, to help them; yet in doing so neither to minimize the Catholic position nor to rebel by any lack of charity.

THE WORD 'REUNION.'

"But first of all we must confess that the word 'Reunion' is their word, not ours. Reunion would possibly mean that at some past time the Christian body divided into parts, each one with equal or nearly equal claims in the final adjustment. Now, if such be 'reunion,' it is at once open to criticism for the Church of God as we understand it, to-day a united, living, visible body. Its existence is not segmentary; it is not a thing of numbers, separated, mutilated and imperfectly existent. The Church of God may have been sorely wounded, yet never was her life threatened through dismemberment. She stands to-day as she did in the past—one Holy Catholic and Apostolic Church. But we are willing to set aside technicalities, even though they be vital, and consider in the most kindly way what our friends have to present, what claims they make. They use the word 'reunion' and then while discussing ways and means they go a step farther—many of them.

"It is a feature of the discussion that at first exasperates. They claim to be Catholic already. We say they are not. They say they know better, that they are at one with the Church of the past, are at one with the Church of the present. Now, this, I say, is a perplexing, almost a ludicrous, position for all parties. They who make these claims rising up in an admittedly heretical body, still subjecting themselves, in so far as they are subject to any power, to its obedience, technically called Protestant Episcopal, yet claim they are not Protestant, but Catholic, and they number perhaps a million. Yet three hundred million say that they belong not to the Catholic communion. Nay, worse: not only does the body of Catholic Christendom

rejects them, but the infallible head thereof rejects them.

"Now, if there is any power inherent in society—necessary, in fact, to its very existence—it is the power inherent in it of determining who are its members and who are not. If you deny it that power, if it no longer can set around itself delimitation, if it have no power to enforce the rules it makes, thence at once it ceases to be a society; it becomes a mob. The Catholic Church, an organized society, endowed with a divine commission, with an authority so clearly evident, with a history wherein even in a human way vast experience must have been gained, is perhaps of all other societies most competent to declare who are of her fold. So the Church can only say with the great pastor, I know Mine and Mine know Me; and you are not of this fold. With this declaration the Church wishes nothing more anxiously than that those so near and yet so far shall come by genuine obedience to be that which they try to claim for themselves. No harsh word, scarcely an argument, rather a prayer, 'ut unum sint.'

FATHERLY PRAYER OF OUR REDEEMER.

"In this desire we are borne out not only by Catholic principles, but also in a most definite way by the prayer of our Redeemer. Perhaps the most pathetic words of our Blessed Lord—most far-reaching in discipline, most powerful in spirit—are the words recorded in chapter xvii, of St. John. It is Christ's prayer for His disciples, and it is offered on the very eve of His Passion: 'Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee. * * * I have finished the work which Thou gavest me to do. * * * I have manifested Thy name to the men whom Thou gavest Me out of the world. * * * I pray for them. I pray not for the world, but for them whom Thou gavest to me, because they are Thine. * * * Holy Father, keep them in Thy service whom Thou hast given to Me; that they may be one, as we also are. And not for them also only do I pray, but for them also who through their word shall believe in Me. That they may all be one, as Thou, Father, art in Me, and I in Thee; that they may also be one in Us; that the world may believe that Thou hast sent Me.'"

"Here lies our work. It is God's work, it is God's will, and we but reproduce the Crusaders' cry of long ago, 'God wills it, God wills it!'

"But how may Christ's prayer be fulfilled—how realize it in this twentieth century? There is disunion, there is denial. The many that believed in His name are not one. How is this so-called reunion to be effected?

"Let us hear something from the other side. One says, and he represents the average Protestant, 'Yes, reunion is desirable and it is all the fault of the Catholic Church that we are not all one, for we have the infallible basis of reunion, viz., the Holy Bible. Let the word of God unite us.'"

After discussing the means of reunion and rejecting the Bible with its conflicting interpretations by those who claim no authority to infallibly interpret it—as a means of unity, rejecting "compromise" as opposed to the character of truth, the lecturer asserted that the only hope of reunion lay in the acknowledgment of the centre of unity and authority, viz. the Papacy. It requires the living, authoritative voice to control and unite living men.

As in the sixteenth century Protestantism technically commenced with the denial of unity as represented by the Papacy, so the way of reunion must be by retracing the steps of departure, by returning home again.

A portion of the peroration which was particularly striking was the picturesque description of a visit of the lecturer to St. Peter's Rome, which continued until the hour when the Papal Guards request visitors to leave. When he revealed his identity he was permitted to remain, and soon he saw the venerable Pontiff Leo XIII., escorted by several guards, approach the tomb of St. Peter and kneel in prayer; there were the first and the latest of the Vicars of Christ, links in the continuous chain which unites in one fold the members of the Church to-day with those whom Peter ruled.

What Does it Matter?

The humble man forgets his own worldly interests, in order that he may devote himself to the interests of God. And thus he becomes capable of the sublime aspirations, of the most heroic sacrifices, of the most unselfish charity. He may be despised and made the laughing stock of the world. But what is that to him, so long as he has God for his witness and his judge?

Each One's Duty.

Our Saviour has laid upon His Church the obligation to reach every human being with the Gospel tidings. Every Catholic is a vital part of Christ's Church and he can not shift his responsibility to the body at large. To each of us the command is given to extend Christ's kingdom—according to our station, ability and means.

If you can do something in this direction and are doing nothing, or next to nothing, will the blame not fall on you?

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXL. On p. 209 Lansing rests upon that unspacious background, the Irishman Edgar, Edgar, however, was a thoroughly educated man. It is true, the prurency which defiles his work from beginning to end, growing more sickening as he goes on, makes it absolutely astounding that he should have dared to dedicate it to the Protestant Primate of all Ireland, the Anglican Archbishop of Armagh. In point of knowledge, however, he was entitled to dedicate it to anybody whatever.

Wicked as Lansing's attitude and temper are towards the Roman Catholic Church, his guilt is incomparably less than that of Edgar, Edgar, so far as concerns his subject, knows everything. Lansing knows nothing. He gives no evidence anywhere of having ever read ten pages of Milman, or Creighton, or Neander, or Bryce, or Fisher, or any high Protestant authority. He repeats Edgar's infamies with little more intelligence than a parrot, and let us hope with not much more subjective glee. I am glad to say that he has not besmirched himself with any of Edgar's unutterable indecencies.

Of course, the Popes whom he calumniate are not realities to him, as they are not realities to Protestants generally. They are nothing but names and shadows. Protestants generally know the Popes, from an interrupted series of evil men. If Lansing does not follow a leading Lutheran divine of the sixteenth century in giving us a succession of twenty-two Popes who were all magicians, and a number of whom were carried off bodily by the devil, it is only because our age discredits witchcraft, substituting hypnotism. When great Protestant historians and encyclopedists portray the eminent excellence and piety of one medieval Pope and another, all this matters nothing to Lansing, as it is very doubtful whether he has ever heard one of their names. If he has, it is only to apprehend them vaguely, after the instructions of Calvin and Knox, as so many incarnations of anti-Christ. I will warrant, for instance, that the name of Gregory V., the noble-minded German Bruno, is as unfamiliar to him as if it had been taken out of a catalogue of the Incas of Peru.

Mr. Froude somewhere heartily scolds Protestants for not having kept up better the hands of the old fashion of always styling the Pope anti-Christ, and the Man of Sin, and the patron of the Scarlet Woman. However, he might have taken comfort in the Lansings and Christians and Townsends, and in some of the recent lights of English non-Conformity. It is true that perhaps the latter just now, in view of the Education Act, are rather disposed to find an anti-Christ in Lambeth than at Rome. The Plymouth Brethren, again, find anti-Christ or Babylon wherever there is a Presbyterian, or Baptist, or Congregational church. I wonder if we could not some time hold a convention and agree to stop this diabolical merry-go-round for good and all?

Thirty-five or forty years ago Dr. Henry Boynton Smith was, after Charles Hodge, the chief Protestant divine of America, and more learned even than Hodge. He had also been Moderator of the General Assembly, the highest honor which a Presbyterian clergyman can receive. In one of his eloquent passages (I do not now remember the precise tenor) he appeals against some deprivation of Christian doctrine to the experience of all believers, to the testimony of all great divines, to the voice of holy Bishops and Popes. If now a man like Lansing had listened to this great leader of his own denomination, we can imagine how he would have stared stupidly at him, not knowing what it all meant. And afterwards he would have gone on just as before. Let this man no doubt means, in a vague and dull way, to be a Christian. Surely there must be a purgatory for stupidity as well as for wickedness. Stupidity, when it is not mere natural fatuity, is, indeed, a sort of wickedness.

Lansing, on p. 209, after having virtually represented protestantism as the medieval Popes as the devil of the devil, goes on, in Edgar's words, to say: "Gregory the Great seems to have led the way in his career of villainy. This well-known Pontiff has been characterized as worse than his predecessors, and better than his successors; or, in other terms, as the last good and the first bad Pope."

Here, we see, it is not pretty much all the Popes from Gregory down whom he represents as evil, but absolutely all. According to him this man no doubt means, in a vague and dull way, to be a Christian. Surely there must be a purgatory for stupidity as well as for wickedness. Stupidity, when it is not mere natural fatuity, is, indeed, a sort of wickedness.

I will, though, say this for him, that for once, morally, his unbounded ignorance has stood him in good stead. He seems, at least, so far as he ever thinks of a date at all, to imagine that Gregory the Great was reigning about 900, instead of his actual date of about 600. Thus, out of pure unintelligence, which for this once has wrought the effect of charity, he has abridged by three hundred years the unimpeded reign of Satan over the Christian Church. Let us thank him for this even though he meant it not.

Gregory the Great bringing in a career of Papal villainy! What manner of man was this Gregory the Great? Let us take him as he is described by the somewhat cold-blooded Milman, whose natural instincts revolt so strongly from everything sacerdotal and hierarchical that, if he had not

been an honest man, he might easily have turned out another Froude. Milman, then, portrays Gregory, who was of an ancient and wealthy patrician family of Rome, as having, from the time when, in early manhood, he abandoned civil life and became a Benedictine monk, been marked by an abstinence from which he was afterwards obliged, by sheer necessity, to recede somewhat; by a purity of life beyond reprehension; and by a disinterestedness so absolute that he could not endure the thought that he himself or one of his brethren should be supposed to lay up the smallest sum for himself.

Even when, as Pope, he was compelled to hold the title of the vast domains of the Roman Church, throughout Italy, in Sicily and Sardinia, in Africa, in Egypt, and no doubt in Gaul, and Spain, his great thought was, how he might best secure the peasants of these enormous estates from all possibility of extortionate exactions.

These vast revenues he applied to everybody's necessities except his own. He hardly made provision even for necessary state. He once half-humorously complains to his steward, who had sent him some horses and some asses: "I really have nothing to ride, I can't use the asses, because they are asses. I can't use the horses, because they are such sorry nags." With all his boundless benevolences, he long bore bitter remorse, expressed in sharp penance, because once, in a busy moment, he had repulsed a needy man. It was not merely his own people for whom he cared. He, like his medieval successors, was an energetic defender of the rights of the Jews.

While Gregory maintained unflinchingly the prerogatives of the Apostolic See, he showed a large carelessness over questions of ritual uniformity. Says he to St. Augustine of Canterbury: "Don't be too precise about following Roman use. Whatever you find good in any of the Gallic churches, incorporate it in your new ritual, if you think wise." So also he freely left all the Italian sees the choice of their own Bishops, although he promptly deposed any Bishop found unworthy.

Of course so large a character was not without large faults. Courteously servility of speech to kings and emperors meant little more than "Your obedient servant" now. Yet even his profound admirer Count Montalembert will not defend him from the charge of having, out of policy, carried obsequiousness of speech towards the infamous Emperor Phocas and the yet more infamous Queen Brunehild beyond all excusable bounds. The story of his destroying the libraries is understood to be a fable. Yet undoubtedly he used language about the classics which has given a handle to obscurantism, although classical study in his time meant little more than the dregs of Latin rhetoric. As Abbot he once or twice carried the rigor of the monastic discipline to the extent, not of physical, but of moral cruelty. He was also, really against Catholic principles, harshly compulsory against the remaining heathens of Sardinia.

When we have said these few things, we have summed up virtually the whole of Gregory's noticeable faults.

Yet his relations to the following Church, as set forth by Milman, are so profoundly important, that we must reserve them to another paper.

CHARLES C. STARRBUCK, Andover, Mass.

THOUGHTS ON OUR LADY.

This is our Lady's month, the fairest one of the whole year. Let us love much the Blessed Virgin. That love distills balm, it radiates happiness, it brings peace. God grant that our love may always go on increasing towards our good Mother, who loves us all in Jesus Christ her Son.

The life of the Blessed Virgin is represented to us as very simple and ordinary in its outward aspects. Jesus and Joseph live by the work of their hands with her. See the daily bread of the Holy Family! What appears to sight in their lives is like that which happens to the rest of mankind; but faith discovers therein nothing less than God, performing very great things.

In this relation The Messenger of the Sacred Heart says: Devotion to Mary, the Mother of Jesus, implies devotion to Jesus Himself. A true estimate of her graces and prerogatives enables us to form some conception of His divine and human nature. By this birth, then, we know He is man like ourselves by her singular exaltation over all other women were helped to believe that He is God, to be Mother of whom she was endowed with fullness of grace and blessed forever among women. This is why it is important that our devotion to her should be simple as that of children, but solidly based on the Scriptural revelation of her sanctity and mission. No doubt, to help us to discern and appreciate her sanctity, there is so very little said of her in Scripture in order that we may meditate it thoroughly, and not be distracted by many details of her life which could in no way add to her title, Hail, Full of Grace!

"Subscriber Who Pays in Advance." The following, marked "Stolen," is published in a Missouri paper: "How dear to my heart is the steady subscriber, who pays in advance at the birth of the year; who lays down his money, and does it quite gladly, and casts round the office a halo of cheer. He never says 'Stop it, I cannot afford it,' nor 'I'm getting more papers now than I can read,' but always says, 'Send it, the family likes it; in fact, we all think it a real household need. How welcome he is when he steps in the sanctum, how he makes our hearts throb, how he makes our hearts dance. We outwardly thank him, we inwardly bless him, the steady subscriber who pays in advance.'"

Do You Belch Gas? If you have uneasy sensations in the stomach, a bad taste in the mouth, headache, remember that two drops of Peppermint Nerve-line in sweetened water is a quick and certain cure. Nerve-line aids digestion, dispels the gas, makes you comfortable and free from distress at once. Nerve-line is just splendid for Cramps, Colic, Dysentery, Stomach and Bowel Troubles, and costs only 25c. Better try it.

FIVE-MINUTE SERMON.

Fifth Sunday after Easter.

THE THREE STEPS TO HEAVEN.

"Blessed is the man whose help is from thee: in his heart he has discerned to ascend by a step." (Psalm lxxxviii, 1).

Next Thursday the Church will celebrate the feast of the Ascension of Our Lord; the day on which His sojourn in this vale of tears came to an end, when He entered upon the possession of that glory which He had won by His obedience in this world. In the Collect which is said at Mass on this feast we ask "that we who believe that Thy only Son, our Redeemer, ascended this day into heaven may also have our hearts fixed on heavenly things." In order that we may be better able to enter into the spirit of the approaching feast, and even in this life raise ourselves up above its transitory interests, I propose to point out how our religion necessarily elevates the minds and thoughts of those who practise it, how it places them even now in the enjoyment of heavenly treasures, and how, therefore, our minds should even now learn to rest upon things which are above.

We hear a great deal of talk nowadays about the dignity of man, and there are some few people who maintain that we ought to make humanity the supreme object of our care and worship. And newspaper scribes sometimes assert that the doctrines and discipline of the Catholic Church unduly depress mankind, and turn his care and attention into less desirable channels. Now, no man sure, will find fault with those for striving to assist and help their fellow-man by every means in their power; on the contrary, the Church has always fostered and encouraged all such efforts. But when it comes to the worship of humanity, we are unable to acknowledge the rightfulness of such a claim; and if such refusal makes us the enemies of progress and enlightenment, we must plead guilty.

But so far from depressing and lowering man and his dignity, I venture to say that the doctrines and teaching of the Church raise him to a higher level, and place before him a higher motive and a loftier end than it has ever entered into the mind of the most advanced thinkers of this or any other time to conceive. This, I say, has been done by the Christian religion and by its distinctive teaching, as distinguished from natural religion and what it tells us. Natural religion tells us, and tells us truly, that there is one Maker and Lord of this world, that we are His creatures, that we must be subject to Him, and that punishment awaits us if we are not so subject. Catholic teaching takes all this for granted, confirms it, builds upon it, and raises us above it. And how?

The first step in the Christian life is Faith. And what is faith? What does faith do for us? Faith is that virtue by which we accept as true those things which God has revealed. Faith, then, brings us face to face with God Himself and His divine veracity. For the truths of faith we have God Himself as the voucher. Is not this an elevation of the mind of man far greater than that to which the loftiest philosophies can lay claim? They can at best give us opinions and guesses; faith places us at once in the possession of eternal and immutable truth.

The second distinctively Christian virtue is Hope. And what is hope? To what does it raise us? The light of reason teaches us, as I said before, that we are God's creatures and must be subject to Him, and if so subject will receive from Him a fitting recompense. But Christian hope makes us look upon God not as our Master, but as our Friend; and makes us look forward to the possession not merely of His gifts and rewards, but of Himself for all eternity.

With reference to the third great Christian virtue—Charity—I have time only to mention that it makes us look upon God for Himself because He is what He is. For, before concluding, I wish to point out the greatest elevation to which we are raised. Take a man who is in the grace of God; what is his position? What does the possession of God's grace make him? I should not have dared to answer had it not been revealed by God that we have entered into the mind of man to guess; for that which man in the grace of God possesses is nothing less than a participation of the divine nature; to use the words of grave theologians, man's very being is placed in a divine state.

If these things are so, and they are elementary Christian truths, that we need no reason enough to have our hearts fixed even in this life, on heavenly things?

MARY'S MONTH.

In glorifying the virtues and dignity of Our Lady, the Church simply follows the example of her Divine Spouse. Christ bestowed upon His Divine Mother the highest possible distinction, even within the gift of divinity. He made her the vehicle of His humanity and a necessary factor in the achievement of human redemption. He elevated her by this act, immeasurably above the race and placed her in a position of power and glory second only to that of Deity. To deny this is to question His omnipotence. Hence it is clear that devotion to the Blessed Virgin is not only justified by all the circumstances of her relation to God, but is demanded as an inseparable attribute of our love for our Divine Son. It is impossible to please our Blessed Redeemer without paying the tribute of our affection and gratitude to His Mother. Nothing

Tobacco and Liquor Habits

Dr. McTaggart's tobacco remedy removes all desire to weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 25c. True, my wife, she has the results from taking his remedy for the liquor habit. Is a safe and inexpensive home remedy, no poisonous ingredients, no publicity, no loss of time from business, and a certainty of cure. Write to Dr. McTaggart, 75 Young Street, Toronto.

You can try it. FREE. Every mother who sends us her address on a post card will receive a generous free sample—enough for eight meals—of Nestlé's Food. LEEMING, MILLS & CO., MONTREAL.

could be more reasonable than Catholic teaching on this point, nothing more logical than Catholic devotion based upon that teaching. During Mary's month, therefore, we should unite earnestly in the special devotions prescribed for the occasion. Admitting her position and title to our devout veneration, the efficiency of intercession on behalf of faithful clients goes without saying. Even human sons do not refuse the petitions of the mother they love. Infinitely greater are the grounds for confidence in divine favor through the intervention of such a medatrix as Mary.—Church Progress.

LESSON OF SCIENCE.

EDISON'S QUIET REBUKE TO AN UNBELIEVER.

The Catholic Church has always taught that scientific research, properly applied, will prove without doubt the existence of a personal God. Weight is given to this assertion by the fact that even in our days some of the greatest astronomers and physicists have been devout priests of the Church. In our own land we have had examples of this in the Jesuit Fathers Curley, Sestini, Secchi, Haagen and Richards, and in the Paulist Father Searle. In England, Father Perry, the eminent Jesuit astronomer, whose death at Demerara, while in charge of the royal party of observation, is still deeply mourned, held the highest rank in his chosen science. The annals of the Harvard Observatory tell many a tale of important discoveries made by humble priests in every land. Nor have the Catholic laymen been behind their brethren in scientific excellence, as witness Hedrick, Thomson and Taate. Nevertheless, it has become the thing for those superficial savants who delight to pose as the court of last resort in regard to mooted points of science to scoff at the existence of God. They forget that when they attempt to gauge the infinite by a finite scale they destroy their claim to consideration.

They have pretty terms to apply to atomcity, they prate of molecular motion, of the compensating power of nature and of the innate properties of matter, but because they cannot see the first cause they deny there is any. They forget they cannot see an atom, nor handle a molecule; but that does not matter; it is only against the existence of God that they hold out.

It is only the superficial "scientists" who do this. The deeper observers of the beautiful symmetry and wonderful economy of nature all bow in deference, if not in reverence, to a first and supreme cause—God. How will the little great men take this declaration of Edison, the greatest electrician that ever lived, who said the other day, in speaking of the properties of atoms, "Finally they combine in man, who represents the total intelligence of all the atoms." "But where does this intelligence come from originally?" "From some power greater than ourselves." "Do you believe, then, in an intelligent Creator, a personal God?" "Certainly," said Mr. Edison. "The existence of such a God can, to my mind, almost be proved from chemistry."

Mr. Edison has given to the world ample proof of his ability to speak for science.

WHEN THE BIBLE WAS A VERY EXPENSIVE LUXURY.

Mr. Canon J. S. Vaughan in the London Catholic Times.

To transplant ourselves in spirit to what Protestants commonly call "the Dark Ages," but which we, with juster reasoning, describe as "the Ages of Faith," is to transplant ourselves to a period of the world's history when neither the art of printing nor the art of paper-making had been invented. At the present day the entire Bible may be purchased for a few shillings, the New Testament for a few pence. But in the good old days, when England was a Catholic country, and in full communion with Rome, and when her Archbishops, one by one, as they were consecrated, publicly swore obedience to the Pope, the Bible was a very expensive luxury. This may be easily realized by a little calculation. Thus: the whole of the Inspired Writings contain 35,877 verses; these run into 12,781 folios. Supposing the scribe to write on both sides, he would fill 427 sheets of parchment. Now, it has been calculated by L. Buchingham that the parchment, properly prepared, could not be purchased even at the present day for much under £85, and that the copying, in the usual engraving hand, would come to about £135, making a total of £220 for a single copy of the Bible. Try and realize that; and then ask yourselves: How many Protestants, at the present day, would possess a copy if they had to spend over £200 in the purchase of one? People do not take these circumstances into account when they talk so glibly about the "Romish Church keeping the Bible from the laity, in the ages of faith. Their ignorance of history deceives them. It was not the Church; no, it was their enormous and prohibitive price that interfered so seriously with the more general circulation of the Scriptures. Considering the cost of production, the wonder is rather that the Catholic Church was able to extend as widely as she did the knowledge of the Written Word!

ARE YOU AN AGENT? Are you earning \$15 per week? If not write to CHASE BROTHERS COMPANY, Nurserymen, Colborne, Ont. Established 1857.

SOLID AND PROGRESSIVE Since its Organization in 1869 The Mutual Life of Canada For Thirty Years THE ONTARIO MUTUAL LIFE has paid to its Policy-holders in cash: For Death Claims \$2,424,521.63 For Endowments and Annuities 764,462.31 For Dividends to Policy-holders 1,177,061.77 For Cash Surrender Values to Policy-holders 859,570.51

making \$5,225,616.22, and it holds in Surplus and Reserve for the security of its policy-holders on 4 and 31 per cent. basis \$6,424,594.21, being a grand total paid to policy-holders and held for their security of \$11,650,210.43. This sum largely exceeds the total premiums paid to the Company—the result of thirty-three years' operations, and actual favorable results count in life insurance.

R. MELVIN, President. GEO. WEGENAST, Manager. W. H. RIDDELL, Secretary.

An Income for Life

Payable to your beneficiary is guaranteed by means of the Continuous Instalment Policy of the

NORTH AMERICAN ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT. L. GOLDMAN, Managing Director. J. L. BLAIKIE, President. Paying 45 Per Cent. Tribute to the Yankee Manufacturer

All the high-priced cream separators sold in Canada are made in the United States. The American duty on cream separators is 45 per cent. This enormous duty keeps out all foreign makes and enables the manufacturers to charge just above 45 per cent. more than the separators should be sold for. Their agents in Canada are compelled to keep up the price, because if they were sold cheaper in Canada than at home the duty might be lowered or removed. The Canadian Government admits separators free of duty, but the Canadian farmers who buy a high-priced separator get no benefit from this. He pays the 45 per cent. to the American manufacturer, while our Government intended he should keep that to himself. You save this 45 per cent. when you buy from us. Our No. 1 Windsor Separator has capacity of about 21 gallons, or 210 lbs. milk per hour, and No. 2 of about 34 gallons, or 340 lbs. milk per hour. Our price for the No. 1 is \$18.75, and for the No. 2 \$25.50. They are superior to most separators, and equal in every way to the very best. We sent them out for a week on FREE TRIAL. Send for our catalogue explaining all.

IMITATION OF CHRIST. OF FOUR THINGS WHICH BRING MUCH PEACE. I will now teach thee, son, the way of peace and true liberty. Disciple, Do, Lord, I beseech Thee, as Thou sayest, for I shall be very glad to hear it. Christ, Endeavor, my son, rather to do the will of another than thine own. Ever choose rather to have less than more. Always seek the lowest place and to be inferior to every one. Always wish and pray that the will of God may be peacefully fulfilled in thee. Behold, such a man as this entrench upon the coasts of peace and rest. Disciple, Lord, this Thy short speech contains much perfection. It is short in words, but full in sense and plentiful in its fruit. For if I could faithfully observe it, I should not be so easily troubled. For, as often as I find myself disquieted and disturbed, I am sensible that I have strayed from this doctrine. But do Thou, O Lord, who canst do all things, and always lovest the progress of the soul, increase in me Thy grace, that I may accomplish these Thy words and perfect my salvation.

IT'S TOO BAD... that your Plumbing is not working right. Telephone us at once and have us put it in first-class order. F. C. HUNT PLUMBER, 521 Richmond St., Phone 1212

PRIESTS' NEW RITUAL FOR THE GREATER CONVENIENCE OF THE REV. CLERGY IN THE ADMINISTRATION OF THE SACRAMENTS AND VARIOUS BLESSINGS. Compiled from authentic sources. Published with the approval of His Eminence Cardinal Gibbons. Size 4x6 1/2. 28 pages; large type; seal binding; printed on India paper; thumb index. Price 75 cts. Post Paid. For sale at THE CATHOLIC RECORD OFFICE, London, Ont.

FOR THE CLERGY THE EPISTLES AND GOSPELS FOR PULPIT USE Second Revised and Enlarged Edition Very Large Print Bound in Leather Price, post paid, \$1.

CATHOLIC RECORD OFFICE A DAUGHTER OF NEW FRANCE. BY MARY CATHERINE CROWLEY. An intensely interesting and romantic novel—thoroughly Catholic in tone—following closely the historical and biographical records of the early makers of Canadian history, which accounts the gallant Sieur Cadillac and his colony on the Detroit. Beautifully illustrated by Clyde O. De Land. Price \$1.50.

MAY 16, CHATS WI Begin every of determine that does not temper your will carry able. Follow after day, and the result.

Who does not a sweet-tempe does not temper does not temper they are always calm. That exquie I we all seren culture; it is fruitage of the It is as prec be desired, to file gold. I money-wealth serene life,—a ocean of truth yond the reser eternal calm!

How many their lives, w and beautiful destroy their blood! In fact the great maj their lives an lack of self-w we meet in li who have the characteristic ter!

The Church estimation of lack of a litt those who ar Catholics. A means a sup are many so- real claim entitled to th be a living or Catholic life in communi means of com ments. T of her life, then, a man in other wor he cannot be olle life, an the name Ca sufficient; a Protestant; man who p prescribes I and his lat nor does h communion. life of the counted a to his Catho of Catholic immediately p Church, savoring Protestant, is not a C sense repre more Cath self. It is Church to ole, and th the faith Catholic C

It would successf them owed to strong together fight the single-han must have or he will Aside fr as develop tually; Y they int who are i opening. s without a clos to vertise out ing people latest boe our "cl growth o real frien in "boos in the w "What asked F Charles I make m swered: "

The i ance to as follow oral con that wh drink thing of jously b bad," th casualn is too course deed, i drink Catho or pers of bett young tions d member openly ances v ncess of for eve about the ge hood o otherw many Take

In laying t most of the v even Ma tracks meth They

THE HOME SAVINGS & LOAN COMPANY LIMITED

IN BUSINESS AS A SAVINGS BANK AND LOAN CO. SINCE 1854
78 CHURCH STREET
Assets, - - \$3,000,000.00
3 1/2% Interest Allowed on Deposits from Twenty Cents Upwards.

OBITUARY.

PAUL CAMPBELL, KENTON.

Another of Glenora's most highly respected citizens, Mr. Paul Campbell, died at his residence, 263rd Kenton, on Friday evening, April 10th, having reached the age of seventy-eight years.

JEREMIAH RYAN, TORONTO.

We regret to announce the sudden and very unexpected death of Jeremiah Ryan, which occurred at his late residence, 250 Parley Ave., Toronto, on the 13th April.

OSCAR BARNHART, NORTH BAY.

Sunday, April 27th, was a very gloomy day for the greater number of individuals who were, for an hour or more, in the presence of the late Oscar Barnhart.

THE D'YOUILLE READING CIRCLE.

The D'Youille Reading Circle held its regular meeting on Wednesday evening, April 15th, at the residence of Mrs. D'Youille.

ALEXANDER HUNTER, OTTAWA.

Mr. Alex. Hunter, late city collector of Ottawa, by word of mouth, died on Friday morning, 8th inst., at 11.30 at his residence 157 Church street.

ST. JOSEPH'S HOSPITAL, LONDON.

ITS WONDERFUL POPULARITY EVIDENCED IN ITS GROWTH—SOMEWHAT REGARDING THE HOSPITAL, AS IT WILL BE SHORTLY, WHEN COMPLETED.

MARRIAGES.

MURPHY—CURTIS. At St. Patrick's Church, Dixie, on Wednesday, April 22nd, a splendid wedding was celebrated.

MARKET REPORTS.

LONDON, May 14.—Dairy Produce.—Milk, 12 to 13; butter, best roll, 15 to 16; creamery, 21 to 22; cheese, per lb, 19 to 20.

MARRIAGES.

MURPHY—CURTIS. At St. Patrick's Church, Dixie, on Wednesday, April 22nd, a splendid wedding was celebrated.

MARKET REPORTS.

LONDON, May 14.—Wheat.—The market is quiet, Ontario wheat being quoted at 72 to 74; Toronto No. 2 Ontario mixed, 67 1/2.

MARRIAGES.

MURPHY—CURTIS. At St. Patrick's Church, Dixie, on Wednesday, April 22nd, a splendid wedding was celebrated.

MARKET REPORTS.

LONDON, May 14.—Grain.—No. 1 Manitoba hard wheat, 75 1/2; No. 1 northern, 75; No. 2 northern, 74 1/2.

MARRIAGES.

MURPHY—CURTIS. At St. Patrick's Church, Dixie, on Wednesday, April 22nd, a splendid wedding was celebrated.

MARRIAGES.

MURPHY—CURTIS. At St. Patrick's Church, Dixie, on Wednesday, April 22nd, a splendid wedding was celebrated.

MARKET REPORTS.

LONDON, May 14.—Wheat.—The market is quiet, Ontario wheat being quoted at 72 to 74; Toronto No. 2 Ontario mixed, 67 1/2.

MARRIAGES.

MURPHY—CURTIS. At St. Patrick's Church, Dixie, on Wednesday, April 22nd, a splendid wedding was celebrated.

MARKET REPORTS.

LONDON, May 14.—Grain.—No. 1 Manitoba hard wheat, 75 1/2; No. 1 northern, 75; No. 2 northern, 74 1/2.

MARRIAGES.

MURPHY—CURTIS. At St. Patrick's Church, Dixie, on Wednesday, April 22nd, a splendid wedding was celebrated.

STEINWAY NORDHEIMER HAINES PIANOS NORDHEIMER'S Limited. 188 Dundas-st., LONDON 356 Tondal-st., ST. THOMAS 36 Quetleuve-ave., WINDSOR.

Sacred Pictures. Beautiful Artotypes for framing, superior to Steel Engravings in execution. No. 2228. Post paid, 80 ct.

THOMAS COFFEY Catholic Record Office, London, Canada. Notice to the Clergy. You can have your old CHALICES, CENSERS, CANDELSTICKS, CIBORIUMS, HOLY WATER FOUNTS, MONSTRANTS, TORCHES, LAMPS, CRUCIFIXES and all kinds of Church Altar Vessels RE-GILT OR SILVER PLATED to look equal to new, for one half the cost of new goods.

C. H. WARD Gold and Silver Plating Works 312 DUNDAS ST., LONDON. C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street, T. J. O'Meara, President; P. F. Boyle, Secretary.

TEACHERS WANTED.

WANTED—A TEACHER FOR THE BALANCE OF THE YEAR, able to teach both English and French, and having a second class certificate for the English. For particulars address Rev. Father J. C. St. Armand, Grand Depot, C. M. B. A. Regina, Assn. Pine Wood, Ont., 12242.

WANTED.

GENERAL SERVANT WHERE COOK IS REQUIRED. Apply CATHOLIC RECORD OFFICE, LONDON.

GRAND TRUNK RAILWAY SYSTEM \$42 to CALIFORNIA

Also low rates in effect until June 15th 1903, to points in Montana, Colorado, Utah, Oregon, Washington and British Columbia. BUFFALO AND NEW YORK. Leave London at 12.35 or 2.25 a.m. daily arriving New York 4.35 p.m. and 8.35 a.m. respectively.

MONTREAL AND OTTAWA

The "Eastern Flyer" leaves at 6.10 p.m. daily; calls parlor car to Toronto, Montreal, and Ottawa. Sleeper to Montreal and sleeper Toronto to Ottawa.

TENDERS FOR COAL, 1903.

Tenders, addressed to the Provincial Secretary, Province of Ontario, Parliament Buildings, Toronto, and marked "Tenders for coal," will be received up to noon on Monday, May 25th, 1903, for the delivery of coal in the yards of the institutions named below, on or before the 31st day of July, 1903. The coal of London, Hamilton and Niagara will be delivered to the Asylums and Central Prison, as noted:

ASYLUM FOR INSANE, TORONTO.

Hard coal—1,350 tons large egg size, 20 tons stove size, 150 tons nut size. Soft coal—90 tons lump; wood, green, 100 cords.

ASYLUM FOR INSANE, KINGSVILLE.

Hard coal—2,700 tons small egg size, 90 tons stove size, 100 chestnut size. Soft coal—50 tons small egg size, 20 tons chestnut size, 1,000 may not be required till Jan. 1904.

ASYLUM FOR INSANE, HAMILTON.

Hard coal—975 tons small egg size. Soft coal—2,500 tons, 3/4 tons stove size, 140 tons lump size, 100 chestnut size, 1,000 may not be required until January and March, 1904.

ASYLUM FOR INSANE, MIMICO.

Hard coal—1,700 tons large egg size, 120 tons stove size, 100 tons chestnut size, 80 tons nut size, 25 tons nut size, 50 cords green hard wood.

ASYLUM FOR INSANE, ORILLIA.

Soft coal screenings No. 1 or run of mine lump, 2,000 tons; 80 tons hard coal, stove size; 4 tons hard coal, gravel.

ASYLUM FOR INSANE, BROOKVILLE.

Hard coal—1,750 tons large egg size, 200 tons stove size, 50 tons small egg size. Of the above quantities 1,000 tons may not be returned until January and March, 1904.

ASYLUM FOR FEMALE PATIENTS, COBURG.

Hard coal—45 tons small egg size, 23 tons egg size, 30 tons stove size.

CENTRAL PRISON, TORONTO.

Hard coal—160 tons small egg size, 70 tons stove size. Soft coal—2,300 tons soft coal screenings of the above quality, 1,000 tons to be delivered monthly, as required.

INSTITUTION FOR DEAF AND DUMB BELLEVILLE.

Hard coal—300 tons large egg size, 65 tons small egg size, 20 tons stove size, 14 tons nut size, 15 tons chestnut size, 500 lbs. Jack-sonville lump.

REFORMATORY FOR BOYS, PENNINGTON.

Eighty tons egg size, 50 tons stove size, 14 tons nut size, 1,000 tons soft coal screenings of run of mine lump. Delivered at institution dock.

MERCER REFORMATORY, TORONTO.

Soft coal screenings or run of mine lump, 600 tons; stove coal, 125 tons. Tenders are to specify the mine or mines from which the coal will be supplied, and the quality of same, and must also furnish satisfactory evidence that the coal delivered is true to the sample, and of the specified quality, and equal in quality to the standard grades of coal known to the trade.

CONSTITIATION IS CAUSED BY INDIGESTION, K. D. C. AND CO. Free Samples, N.S. & C. Boston, Mass.

Family Medicines. Don't save pennies to lose dollars. Buy economical when your health is at stake. We sell drugs and medicines at reasonable cheap prices and we don't charge for your physician's prescriptions or your order for yourself. You'll get no substitute, but the genuine articles, at Walton's Grand Opera Pharmacy.

VOLUME

The Catholic

LONDON, SATURDAY

THE BIBLE

Interesting and ho

is now in circula

by the Vatican pu

of the Gospels, v

work many chang

Times have certa

comment of our c

as that some o

weeklies are not

their antipathy fo

phrasology is mo

old narrow-mind

action, which has

controversial mis

ist on occasion

instance, wished

his readers that

never had until n

of the Gospels.

patiated at lengt

very ingeniously

something to the

why not come ou

the Church with

enemy of the l

the gentleman

again why shoul

tricks to impress

if he have a char

via direct Spe

tion. And he

knowing that t

popular editio

before the "Am

being. Is this l

The Italians

learned by "

seduced by Ch

learned it, from

"he essentially

Testament neve

the Church, to

Professor H. P.

from age to age

on the rock of i

speals to the se

in the sermo

divine authorit

It would be

the fact of the

Gospels looms

the editor. On

spectacle of M

pling, so the p

over the mea

would cure his

this matter. I

tinue to be ho

lies of Italy w

mishandled by

their precon

their reason

faith, but rea

is the Author

THE P. A.

The Prote

playing in ha

ever, nervy a

do fall to rea

have lost the

of King Edwa

they had adva

should make

nearing the

very unkind

their remon

King can be

gentleman.

APPRE

Again th

golden opinio

deluge in the

"with their

days ago at

Lord Roos

Loyola :

"I know

witnessed

I have con

on our o

Indian trib

This trib

and able m

something

for that w

face of the

every spha

makes for

As school

the admir

hering sel

are to-day

President

lesson to

vulgar pr

God—H