

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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**ARCHDIOCESE OF TORONTO.**

SKETCHES OF THE NEW ST. MARY'S CHURCH AND ITS POPULAR PASTOR.

Toronto News.

The new church now in course of erection on Macdonnell square, Bathurst street, at the head of Adelaide street, for the populous parish of St. Mary's, promises to add very considerably indeed to the architectural aspect of the city. The can readily be seen by a glance at the view which to-day is presented to the readers of the *News*. It was indeed time for St. Mary's parish to exert itself to replace the present hideous structure with an edifice at once in keeping with the times, with its numbers and their affluent circumstances, and above all, with the sacred purpose for which the building is required. The new church will be composed of nave and aisles, transepts, secretary and side chapels, tower and baptistry, with a very commodious sacristy, which forms a model winter chapel with nave and chancel, confessionals, etc. A cloister passage will connect it with the presbytery, situated on the grounds, which, therefore, will also be in covered communication with the church proper, a matter of much consequence in severe weather. The church proper will, internally, be about 182 feet long by 71 feet across the transepts, and 52 feet across the nave and aisles. The nave, aisles and transepts open into one another by stately arcades, supported on polished granite pillars, having moulded capitals and bases. The morning chapel opens into the church by a wide arch, which, through its tracery design, will give the nuns of the adjoining convent of St. Mary facility for attending divine worship from the morning chapel. On either side of the great chancel is a beautiful little minor chapel; one of these will be dedicated to the Sacred Heart, and the other to the Blessed Virgin. The transepts also will each contain a small chapel: one dedicated to St. Joseph and the other to St. Francis. The confessionals are very conveniently placed.

A spacious recess near the principal entrance forms the baptistry, which will be furnished with ambry and with a baptismal font of carved stone with polished marble and of unique design. An easy stairway will lead to the organ gallery, the only gallery in the building, and which is to be used solely by the choir.

The ground floor of the tower forms the principal vestibule to the church, while the adjoining side porches are provided for protection against stormy weather, at which time the central front entrance will be closed. Two other entrances, in the transepts, will give abundant means of ingress and egress so essential to large public buildings.

The chancel, which, with the morning chapel, is already built, has a polygonal end, called, technically, an "apse," and is lighted by surrounding traceried windows of graceful design, and which, filled with richly colored stained glass, will form a noble finish to the view from the chief entrance, and, indeed, will have a splendid effect from all parts of the church. Coupled pointed windows will light the aisles and large foliated lights in the clerestory will, from their lofty position, give a chastened yet abundant light to the nave or main body of the church. Windows of fine geometric design will light the transepts. The noble rose window seen in the front of our engraved view will shed the eastern rays, softened by the tinted glass, through the entire length of the church. The chancel and chapels will in time be laid with encaustic tiles of beautiful design, and the passages with solid wood block pavement embedded in cement concrete. The floor of vestibules and door steps, etc., being of dressed stone of durable description. The church will be seated with benches, which will be subdivided in comfortable pews of various capacity, to suit families. The altars, confessionals, pulpit, etc., will be of design in harmony with the building. The church will be heated on the hot water principle. A large furnace room under the sacristy and a lofty chimney being already provided for the purpose, while the ventilation will be carried out in the most effective manner by fresh and foul air ducts, exhaust ventilators, etc. The material chiefly to be used in the building will be of best hard white brick on stone foundations, and having dressings of finely cut stone from the Berea quarries, the shafts of the great interior pillars being of polished granite, as already stated.

The stately and picturesque tower and spire forming the great central object of the grand facade will be seen from all parts of the city, and especially along the whole length of Adelaide street from Jarvis street. The group of buildings promise, indeed, to form one of the finest Gothic edifices of pure style in the Dominion, and its worthy and praiseworthy pastor, the Very Rev. Vicar General

Rooney, and his congregation are to be congratulated on their enterprise in starting so noble a work. The tenders for the main portion have not yet been prepared, but it is expected that the cost of the church, including the lower portion of the tower, will be about \$35,000. The contractors for the work already done were Messrs. Herbert Clarke, O'Hearne, Kennedy and O'Connor, respectively the brick and cut stone, the carpentering, the tin-smithing, the plastering and the painting. The church was designed by and is being carried out under the superintendence of Joseph Connolly, R. C. A., the well-known ecclesiastical architect.

**REVEREND FATHER ROONEY,** the popular and esteemed pastor of St. Mary's church, was born in the County Armagh, Ireland, 1819. He was educated chiefly in the seminary of Armagh, and, coming to Canada, was in 1857 ordained to the priesthood in St. Michael's cathedral, Toronto, by Bishop Ferrell, of Hamilton, Bishop Charbonnel, the then occupant of the Catholic Episcopal see of Toronto being in Europe. For a short time he labored in the parish of St. Basil until assigned to St. Paul's where he spent thirteen years. In 1870 Father Rooney became parish priest of St. Mary's and during a pastorate of sixteen years he has made himself universally beloved. He was created vicar general in 1877. Father Rooney has always taken an interest in the affairs of separate schools, of which board he is now chairman.

**A VENERABLE PRIEST.**

**CELEBRATION OF THE FIFTIETH ANNIVERSARY OF REV. FR. O'CONNELL'S ORDINATION.**

Ottawa Free Press, May 18th.

Tuesday the 4th of May shall be long remembered by all those who had the happiness of being present in St. Patrick's church, Fallowfield. The church was crowded by people who had assembled to honor a veteran priest, in the person of Father O'Connell. The celebration was in honor of his fiftieth year in the ministry. For thirty seven years of his long missionary career, he had served Nepean, when Nepean was but a mission of the parish of Richmond, and after a severance of nearly three years, the people of that mission called him back to express to him, in a formal and in a very substantial manner, their appreciation of and regard for him. In this undertaking, it is needless to say, they were substantially aided by their present parish priest, the Rev. E. J. Stenson. The gifts presented were rich and costly vestments, the manufacturers being Messrs. Beaulac, of Montreal. Regarding these, full reference is made in the address, which follows. His Lordship the Right Rev. J. T. Duhamel, D. D. Bishop of Ottawa accompanied by the Very Rev. T. O. Routhier, Vicar General, Rev. J. A. Dallaire, O. P., and his secretary the Rev. Fr. J. A. Sloan arrived and having taken his seat on a throne temporarily arranged for the occasion. The following gentlemen, viz. Thomas Quinlan, Thomas Troy, James Tierney, John R. O'Grady, as representatives of the people of the parish came before the sanctuary rail, when Thomas Troy, read the following address:

**TO THE REV. P. O'CONNELL, P. P., RICHMOND.**  
REV. AND DEAR SIR.—The occasion which brings you and us together, is a happy one. It is to offer you our congratulations that you have lived to see your fiftieth year in the ministry.

To you to-day, we, your former parishioners of Fallowfield, Nepean, gladly pay the noble tribute of deserved praise; the presence of our esteemed bishop, and of our clergy is testimony of much respect, whilst your many years of labor, sustained by this praise and respect, engender in the hearts of all, a lasting veneration.

These, reverend sir, are the offerings we make to-day; they are only symbolized by the alb, the vestment, the mitre, with which we present you. Surely the wearer of the garment, white, the bearer of the yoke so sweet: The declarer of God's holy feast, from out the sacrificial book, can once, from us in fifty years bear with our declaration of praise, respect and veneration.

Reverend and kind sir, when we look upon you to-day, whose peace and happiness are dear to us; we pray God that the remaining years of your good and useful life may be spent in the possession of each.

In conclusion, we beg to assure you that the remembrance of your priestly years whilst with us shall live, and we ask you to remember when before the altar of God, the children to whom you have broken so often and through so many years, the body and blood of Him in whose cause you have labored; for the glory of whose name you have, through your long life, striven, and by whom, we trust you shall be crowned.

And we beg to subscribe ourselves on the part of the congregation.

THOMAS TROY,  
THOMAS QUINLAN,  
JOHN R. O'GRADY,  
JAMES TIERNEY.

Fallowfield, Nepean, May 4th, 1886.  
The veteran priest who was already clad in his sacerdotal vestments, responded, in substance as follows: He thanked the good people of Fallowfield for their kind remembrance of him and of his past long services. God only knows the heart, and He of all others knew best how these 50 years had been spent. He (Fr. O'Connell) had worked in the interest of and for the spiritual and temporal advancement of the people, and he would ever continue to pray for those who had been so mindful of him. He thanked the Rev. Fr. Stevenson, their pastor, for his kind and successful organization of the beautiful feast in his honor, yet, not so much in his honor as it was in testimony of love and respect of the people for their priests. Was not the presence of the bishop of the diocese, an honor

to him, and did not the presence of such a large number of his fellow priests speak much respect. He would long cherish the memory of this day as being one of the happiest of his life.

Immediately after the Rev. gentleman had concluded the Bishop of Ottawa came to the front of the altar rail and presented the aged priest with a new and beautiful set of breviary. His Lordship spoke in feeling terms of the long missionary labor of him in whose honor they had assembled, and expressed his deep sense of gratitude that he had the pleasure of being present. The Right Rev. Bishop congratulated the people upon their large attendance and paid a high compliment of respect to their pastor for his successful management of the celebration. His Lordship then took from the hands of the Rev. Father Stenson the richly bound volume, and handed them to the honored one of the day.

The Rev. P. O'Connell in a very happy way, which is peculiarly his own, thanked the very Rev. donor and expressed a hope that he would live many years yet to use this gift. The Rev. gentleman then celebrated high mass. It is needless to say that under the able management of Mr. Champagne, P. P. of Gaitaneau Point, the music was excellent, many of the reverend gentlemen present joined heartily in rendering the Gregorian chant, so solemn and so befitting the occasion.

The following rev. gentlemen were present: Very Rev. J. O. Routhier, U. G.; Very Rev. F. Prevost, superior of St. Joseph's university; Rev. A. Pallier, O. M. I.; Rev. D. J. Lavin, P. P.; Rev. M. J. Whelan, P. P.; Rev. H. Nolan, O. M. I.; Rev. J. A. Dallaire, O. P.; Rev. Paul Agnel, P. P.; Rev. P. Corkery, P. P.; Rev. P. Campan, Bishop's Palace; Rev. Joseph Fuller, P. P.; Rev. Chastelain, P. P.; Rev. J. J. Cote, P. P.; Rev. J. Champagne, P. P.; Rev. J. A. Sloan, Bishop's Palace. Dinner was served in the presbytery after the ceremony had concluded, and with many expressions of pleasure at the happy event, and with many good hearty wishes for the future happiness of Father O'Connell, a day terminated, which was a signal mark of thanks, fidelity and everlasting gratitude.

**COERCION FOR ORANGEMEN.**

**THE ARMS ACT TO BE ENFORCED AGAINST ULSTER IRRECONCILABLES.**

The government has introduced the arms bill, with the view at the proper moment to disarm the Orange body in case they should pass from threats to actual rebellion. The bill is a measure which will probably be resisted by the Tories and the Orange party in the House of Commons. Hitherto arms acts have always been passed with the view of coercion of the Irish people, but by a strange change of circumstances the next arms act will have for its object to protect them from Orange violence in Ulster, which is a signal mark of thanks, fidelity and everlasting gratitude.

Barbaric customs of our ancestors" is good. It is an infallible indicator of attainments of our learned theologian in ecclesiastical studies. It shows how much he knows about the grand Christian doctrine of sacrifice, that great central principle of Christianity. Then he adds the following extraordinary piece of information: "There is no reason now for fasting or for feasting. No man now goes without food to give to his God and no sensible man thinks God is pleased because he is hungry. There is no necessity for people to make themselves uncomfortable in order that they should be religious."

That is, no doubt, very popular doctrine and is greedily swallowed by all who have faith enough in this liberal theology to take him for their infallible guide. "Fasting and self-denial," then, "all bribes offered to God to compound for our sins." But suppose God demands them of us and we practice them in obedience to that command? The author of Christianity, Himself, fasted forty days and nights in the desert, and said distinctly that when the Bridegroom should be taken away His disciples should fast. And they did fast; and they have always fasted in every age and every country until our learned liberal Christian theologians of the nineteenth century discovered that it was folly to fast. He says "God does not eat what God enjoys and what He does not eat, certainly He cannot deny that pain exists; and that it exists by the permission of God; and that He often requires of us actions that involve pain, and pain is often an inseparable accompaniment of heroic action. Think you that God takes no pleasure in the sacrifices of the martyrs who lay down their lives in the midst of cruel tortures through love and devotion to Him? As for the 'insane ravings' of the Rev. gentleman talks about, it is our firm conviction that the insane ravings caused by over-indulgence and luxurious and gluttonous living are a thousand times more offensive to God than any that are ever likely to result from fasting. If God requires us to fast, according to the Christian law, He does, then, certainly, He is pleased when we 'go hungry' in order to please Him; and the poor Irish girl who complies with the Church's law of fasting while she goes about her work is much more likely to 'make God glad' than her self-complacent master who looks upon her accomplice scientific self-denial with unprofitable contempt. The simple act of obedience in itself is meritorious, and the whole tenor of Christian teaching, confirmed by the experience of saints and ages in every period of the Church's history, requires us to believe that fasting and self-denial

**WEDDING BELLS.**

A great throng of persons were in the cathedral at seven o'clock on Tuesday morning to witness the marriage of Mr. Wm. Murray, of the firm of F. & W. Murray, and one of our leading citizens, to Miss Lizzie O'Meara, eldest daughter of the late Michael O'Meara, Esq. The ceremony was performed by his Lordship Bishop Lorrain, assisted by Rev. Father Gagnon. Miss Lizzie Murray was the bridesmaid and Captain J. Murphy, the groomsmen. The bride was arrayed in a travelling costume of gray. The happy couple subsequently left on their wedding tour by a special train, which had been placed at their disposal by the C. P. Railway Co. Many of the relatives of the bride and groom who reside at a distance were here to attend the ceremony. The wedding presents were something unheard of in number and magnificence.—*Pembroke Observer, May, 14.*

**A Useful Hint.**

It may be useful for the reader to know that the popular preparation known as Hagar's Yellow Oil has proved a very efficacious remedy for rheumatism, many cures being on record. Hagar's Yellow Oil also cures chills, pains, and lameness, and may be used internally as well as outwardly.

**"THE FOLLY OF FASTING."**

Catholic Review.

Such is the title given to a sermon recently preached by the Rev. Minot J. Savage, the popular pastor of the Church of the Unity in Boston:

It is his annual Lent sermon and is quite consistent with the genuine tenor of his teaching. If it be asked why a Protestant of Protestants, and a "liberal" at that, should preach a Lent sermon at all, we can only reply, the fact is a striking evidence of the voluntary homage very generally paid, at the present time, to the Catholic Church in the very centre of Puritanism. But if it be asked why a man who calls himself a Christian minister should take occasion of the Lenten fast to preach against fasting, we reply it is one of those curious anomalies presented by the day of modern "progress." If it be asked, Why notice Mr. Savage's sermon at all? we reply, Mr. Savage is a representative man, a man of acknowledged literary ability, and probably one of the most invidious and dangerous enemies of Christianity in the country. We have more than once expressed the opinion that Mr. Savage is not a Christian. We mean by that, not that he may not be a good man in his way, but that he discards every characteristic doctrine of Christianity and preaches a kind of naturalism or refined paganism. Yet, curiously enough, he is called a Christian minister, and occupies what is called a Christian pulpit in a Christian church; and we suppose he would very likely, take it in high dudgeon if any one should make bold to tell him to his face that he was not a Christian. We should not feel called upon so often to notice the vagaries of this notorious preacher of heresy, but for the fact that in discussing religious questions and explaining his peculiar views he never sees an opportunity of picking holes in the doctrine of the Lord's Supper and expiations of Rome. In this extraordinary discourse, after giving a brief, characteristic history of sacrifice, he goes on to remark:

**THE CATHOLIC TRUTH SOCIETY.**

EXCELLENT LITERARY WORK WHICH MIGHT BE IMITATED IN AMERICA.

After a period of rest, lasting some ten or twelve years, the Catholic Truth Society has resumed its labors under the presidency of the Bishop of Salford, its original founder. The aid of several well-known priests and laymen has been obtained as writers and editors, while many more have become subscribers and distributors of the literature provided by the Society. A stimulus has been given to the work by the indulgences granted by the Holy Father "to those who write, print, distribute, or in any other way help in the diffusion of truth by means of the Catholic Truth papers or tracts"; and the number and variety of pamphlets and leaflets lately issued speaks well for the energy and capability of those engaged in the undertaking. Father Spaine's pamphlet on "Free Education" entitled "All is not Gold that Glitters," was employed with good effect during the recent electioneering campaign; Protestants as well as Catholics making use of this bright and readable statement in support of Denominational Education, which has now reached its forty-fifth thousand.

The Society has just issued two small leaflets by the same author, entitled, "Shall our Children be Christians?" and "What makes Children good?" These, being intended for wide distribution among the poor, are written in forcible but simple language. The Bishop of Salford has allowed his letter on the "Grievances of Catholics under the School Board" to be reprinted as a leaflet, and other publications on the subject are in contemplation. Equally important in another direction is a series of papers on the history of the Catholic Church in England. These, which have only just been issued, deal in a popular but accurate fashion with the misleading statements which have been widely circulated by the Church Defence Institution and similar bodies. These statements have been admirably met in many places, as our columns have shown, by the Catholic clergy; but it was felt that some short and telling leaflets might be distributed among Protestants with the misleading statements on the position assumed with increasing boldness by Anglicans is thoroughly exposed. The titles of these papers sufficiently explain their scope. Among them are: "Can both Churches be True?" "Church Endowments—Whose are They?" and "Was the British Church Roman Catholic?" A more important contribution to the subject is a pamphlet by Father Waterworth, reprinted from the *Month* of some years back, on "The Pope and the English Church," which is especially opportune at the present time.

The line of argument—if argument it can be called—of which Dr. Littledale seems to be the recognized exponent, has also attracted the attention of the Catholic Truth Society. Mr. Allnatt, already known as one of the ablest and most convincing writers on the Catholic side, has written a pamphlet on the question of St. Peter's Roman episcopacy which is worthy of his reputation; a second paper by the same author, "Brief notes on the Supremacy of Peter," is also published by the Society. A series of leaflets on various points, constantly misunderstood by Protestants, has already obtained a considerable sale. Among these are papers entitled, "What does the Bible say?" "Why am I a Roman Catholic?" "Why are you a Protestant?" "The Abuse of Indulgences," and "Why should we remember the fifth of November?" Such papers as these are likely to be read by Protestants if given away at the doors before or after anti-Catholic lectures, or may usefully be distributed among non-Catholics by attending Catholic services. The "Present Day Papers" form another group, at present limited to three, by Father Richey, S. J., "Socialism" and "Positivism" have gone into a second edition, and have been favorably noticed by both the Catholic and Protestant press; "Evolution Run Wild" deals with the exaggerated claims put forward by advanced Darwinians.

Not is the devotional side neglected. A set of little cards of prayers for children and those who have little time or Confession and Communion and for use at night and morning have been so much liked, that the Society has been asked to undertake a children's Prayer Book in which these may be found, together with devotion for Mass; and this is now in active preparation. There are also four sets of "Thoughts for the Sick Room," printed in large type for invalids; and an illustrated Rosary book at the cost of a half-penny. Besides its own work, the Catholic Truth Society promotes the sale of good and cheap publications, of which it issues a list; "People's Manuals," the most important of all being the Gospel of St. Matthew with Bampfield's telling pamphlets, and others, have been largely disposed of through the medium of the Society.

are very essential to the attainment of a high degree of virtue and sanctity.

But the real animus of our "Christian" theologian is contained in the significant declaration, "There is no necessity that people should make themselves uncomfortable in order that they should be religious." There you have the modern "liberal" gospel—the gospel of comfort. Make yourselves comfortable; be happy; indulge yourselves freely and without restraint; have a good time; that is the end of man; that is what we are here for; let us eat, drink and be merry, for to-morrow we die. The future will take care of itself. Such are the noble sentiments, the lofty aspirations inspired by the gospel of comfort and self-indulgence, and such are the doctrines taught for Christian by a man calling himself a Christian minister! This is Bible Christianity *a la Savage*.

**RELIGIOUS FAULT FINDERS.**

Marshall Church Progress.

We, and doubtless many of our readers too, have often been mortified in listening to men dispute, and pass sentence according to their ideas on religion, and its ministers; men, who are as competent to speak of religion or anything connected with it, as a full-headed Indian is of the American Constitution.

The brazen effrontery of such individuals might be laughed at, if the object of their conversations was not of so precious a gift as religion, but when insignificant creatures—to every one except themselves—speak of God and His divine works, of the sacred mysteries of religion, the matter demands the widespread attention of those who regard religion as the greatest gift of God to man, and also their solemn protest against the verdict of those who know and care as much about religion as the devil does about holy water, he knows it has the power to disconcert his plans and yet most unwillingly has to allow its existence.

The assurances of such pigmies is certainly astonishing, they never, perhaps, devoted one day of their life to be instructed in religion and in their wisdom (?) what they don't know about God and His attributes is not worth knowing. When any of this class to whom we refer gets sick, he sends immediately for a doctor, because he knows, that the physician by a life of labor and study has made the diseases that afflict the human system, and their antidotes his special study and expects this knowledge will contribute to his recovery, but when a question regarding the health of their soul and its eternal welfare arises, they profess to know all about it themselves, and will scoff at the ideas of ministers of religion, who have made religion and its mysteries a life study, knowing more than themselves. This we call ignorant presumption because the science of religion requires study and extraordinary study to be able to grasp and pass decided opinion upon a single doctrine of the Church's teaching, and yet, men who scarcely know how to read or write their own names will pretend to know more about religion and theology, than those that fit themselves as teachers of religion by a life's study. If a difficulty arises among men that cannot be compromised by arbitration, recourse is had to the courts, and lawyers are secured to prosecute and defend. The plaintiff will study hard to know what lawyer is the best, best in law and the most able, before he entrusts his case to him, thereby acknowledging his own ignorance of the legal profession, yet that same client, who never devoted an hour of his life to the study of religion, will profess to know all about it, yet, more than the most learned priest in the country.

We might be permitted to offer a little advice to such individuals, and tell them not to be so prone in exhibiting their ignorance, as to be finding fault with the doctrines of religion and its professors, a I which is immensely above their insignificant capacity to judge correctly of.

Generally speaking, those who practice none or little religion, are the ones who know all about it.

We have known men to carry the bible in their pocket for reference and argument's sake, who perhaps never observed a single commandment in their lives. They were acquainted with the history of every church, and could point out their failings and mistakes, but they themselves lead lives disgraceful to the Christian name.

If those who are ready to find fault with religion, would only practice a little of it, tenets the world would be much benefited and their lives would be better.

**No Irishmen Among the Socialists.**

Lincoln, Neb., May 9.—Patrick Egan, President of the Irish National League of America, this evening forwarded the following cable to Mr. Farnell: "The statements of Standard, Globe, Daily Telegraph and St. James Gazette, charging our countrymen with instigating Socialistic riots in Chicago are unfounded libels. Not a single Irishman amongst the Anarchists, while most of those who fell defending the public order were of our nationality. This latest evidence of malice on the part of the English press has greatly helped our cause among the American people."

**Morley's Methods.**

It has been learned that the constables in Ulster are engaged in the task of collecting the names and addresses of all persons in the district who, during the past three years, have purchased arms and ammunition. The work is being carried out under direction of the government at London, and the information desired is being furnished by shippers, who have generally retained the directions under which their consignments have been ordered. It is believed that the government intend to disarm the loyalists in Ireland, and that Mr. John Morley's motion to continue the coercion act of 1881 was made with a view to the application in the interests of public order against the threatening minority.

My Crucifix.

O Crucifix, how I adore thee!
Locally and stark within my little room,
It hangs upon the gray, unadorned wall;

ELMER HAZEN'S ENEMY.

BY C. LEON MEREDITH.

Well back in the forest of Minnesota,
Twenty-four years ago, there stood
A lone cabin occupied by three individuals.

search will be perpetual and murder-

"Would not the arm of the law be something of a shield there? It certainly cannot be exercised here."
"The law is of no value to a dead man, Eliza; Morales sought my life and drove me hither. He made a vow, and one he intended to keep.

These facts, briefly told, were the

thoughts of the exile family as they sat in the lone cabin the night I have mentioned.
The hands upon the little brass clock over the fireplace moved on and on until they indicated the hour of midnight.

ation, and then the couple seated

themselves to watch and wait.
Three hours wore away, and then little Edie was awakened, and the family left the house.
Elmer Hazen set the plank so it would slip down and make an inside brace to the door.

The forester stooped over the

prostrate form, and in a few seconds he had bared a white breast.
"Morales, the Spaniard!"
The name was pronounced by the woodman in a hoarse whisper.

ordinary stipend. "That is too much,"

I said. "Not too much," he answered; "for what I have received is above all price."
And from that moment he seemed another man—indeed, one might say, a saint.

SIDE LIGHTS OF SACRED HISTORY.

CONTINUED FROM OUR LAST.

My subject does not allow me to pass by another potent and to the vindication of sacred history found in the discovery, also the work of this century, of the secret of the Canaanite or wedge-shaped inscriptions of Babylon, Nineveh, and other great cities—lost to the world for ages—of Assyria and Chaldea.
How ever interesting the march of discovery in this direction, it would detain us too long to follow it step by step.

SMOKING IN CHURCH.

THE FREE AND EASY MANNER OF DUTCH PROTESTANTS.

A correspondent writes: "I may say that I have seen at least one man smoking in the great church (I forget its name) at Rotterdam. He was one of the officials of the church; he lighted his cigar near the organ, and walked leisurely up the aisle enjoying it immediately after service. I do not know whether smoking is allowed in Holland at the time when all right-minded persons prefer to smoke; namely, during the sermon. The most casual observer can see that Dutch Protestantism is a very convenient and comfortable form of religion, especially for elderly and middle-aged persons.

JULES SIMON'S OPINION.

OF THE LAST MONKS AND THE IDLE NUNS.

The French infidels have discovered a new objection to the Church and it is a very ingenious one, indeed. They say that the Church teaches that labor is a punishment inflicted on mankind for the original transgression. Being a punishment, men naturally shun and hate it. Hence they say arise Communism and Nihilism. Jules Simon, the Minister of Instruction under McMahon, a man who is not and never was a Catholic, in his splendid speech against the laicization of the schools, answered this objection. "You say," he observed, "that the Catholic doctrine as to labor is that it is a punishment rather than a duty, and that this doctrine tends to make men and women idle. Whenever I study religion I cannot see in it anything to inspire such sentiments as you hold. But I remark that in Christian society labor is not only taught by precept, but by example. Look at the Brothers of the Christian Schools, who pass through the streets in their humble and coarse dress. Are they idlers? And the Sisters of St. Vincent de Paul, of whom I can speak with better knowledge, for I know them well, and by circumstances of my own life which I always recall with sadness and pride—[applause]—do those Sisters preach idleness? Do they practice it? Have you ever thought of the life of those poor women, who, after having passed five hours in the classroom teaching the children only to go and tend their fathers and mothers? You reproach these people for regarding life as a preparation for a future state of existence. But it is not only Catholics, not only Christians, who think thus: it is all those who believe in God, it still if I had the strength, I hope to die in that belief, and when that day comes—which is, perhaps, not far off now—it will be the pride and the ego of my life to think that I have succeeded in imbuing some minds, at least, with that salutary doctrine."—Western Watchman.

SIDE LIGHTS OF SACRED HISTORY.

Core Examiner, April 1894.

CONTINUED FROM OUR LAST.

My subject does not allow me to pass by another potent aid to the vindication of sacred history found in the discovery, also the work of this century, of the secret of the Cuneiform or wedge shaped inscriptions of Babylon, Niniveh, and other great cities—lost to the world for ages—of Assyria and Chaldaea. However interesting the march of discovery in this direction, it would detain us too long to follow it step by step. I shall therefore confine myself to the results; and surely these are sufficiently remarkable; with the one observation that, differing from the hieroglyphs which are either carved or painted on stone, or written on substances like papyrus, the Assyrian inscriptions are all stamped on freshly-made bricks by a stylus or instrument made in a wedge-like or acute-angle triangular form. The characters were formed by a series of sharp prods, and have been shown to be a quicker and easier modification of earlier image or picture writing, resembling somewhat the hieroglyphs of Egypt. The bricks were then baked either in the sun or in kilns. Each brick was numbered and represents a page; at the foot the first word of the next page was placed, just as in our own books of the last century. Libraries of these bricks have been discovered. Grammars and dictionaries used by the Assyrians themselves have come to vouch for the accuracy of modern research, and with these a host of historical, geographical, and ethnical details that are of infinite service to the cause of the Bible. It was surely a strange experience to read off, one monument buried for nearly three thousand years, the names which the Bible had made the explorers familiar—those of the Kings of Israel, and Judah; of Teglatphalasar, Salmansor Sargon, Sennacherib, and others. What a striking confirmation of the genuine character of the inspired writings!

The way has been a little long, and rather zigzag, I fear. I hope it has not been too wearisome for you as well; but we are now at length in a position to count up our gains—the various lights thrown on the Pentateuch and its compilers by these researches into ancient history.

The first I shall notice is one of considerable interest, especially now when the science of language has acquired such pre-eminence—in the relation between the Hebrew language and that of the Assyrian inscriptions. The analogy is so close as to prove not only kinship but something like identity. It looks as if the Hebrew were the old Chaldaean modified as it would be by intercourse with other races during the times of their migrations. By and by we shall see the solid historical proof of this conjecture. Just now it is referred to for its value as a defence of Moses. A very common objection to the authorship of Moses is the fact that the Hebrew of the Pentateuch is exactly the same as that which were written the psalms and prophecies, the latter many centuries after. Let anyone compare Chancery, who wrote at the end of the fourteenth century, with any modern writer, and he will see the immutability of this objective, which can be verified equally in all living languages. Death alone is unchangeable in language as in everything else. Here then we have a language living and yet unchangeable for a thousand years, if not more. Does not this prove that the Pentateuch is of recent date. Were we compelled to defend immutability in a city of the Chaldees, but whether it was a city or a country—where it was situated remained a puzzle to exercise the ingenuity of commentators until the discovery of Rawlinson's vocabulary of the library of Assinbanipal revealed this secret. The symbols of Mi were at length explained to be the name of a city, so called, and a vast quantity of bricks inscribed with the same symbols found at Megher, in the Chaldaean to the N. W. of the Persian Gulf leaves no doubt as to the site, while revealing the magnificence, and large extent as well as the history of the birthplace of the patriarch. It is possible within the limits of a lecture to touch on some only of the events of Abraham's career as that of the other patriarchs, and, naturally, I choose those only on which light is thrown by recent discoveries. Therefore I pass at once to his visit to Egypt (G. n. xii.) when he received from the Pharaoh of the time "sheep and oxen, and he asses, and man servants, and maid-servants, and she-asses and camels." The absence of horses provoked a remark unfavorable to Moses—these horses figure largely in Egyptian paintings. It is in reality a strong argument in his favor. It shows that he knew Pharaoh could not give horses to Abraham, because these were not introduced into Egypt until the invasion of the Kykos or shepherd kings and begin to appear in the monuments of the 18th dynasty (B. C. 1,600, 1,400). According to the best calculations the reign of the Shepherd Kings began B. C. 1843, while all chronology assigns 2,000 B. C. to Abraham, that is nearly 200 years before. It is probable that a writer, after more than a thousand years, would have shown himself to be accurate in so minute a point as the omission of horses from the list of presents made by Pharaoh to Abraham!

Another striking proof of the truth of the Bible history is furnished us in relation to Abraham's victory over Chodorohor, King of the Elamites, and three others, Amraphil, Arioch, and Thadai, Cuneiform documents prove that Chodorohor, Amraphil, Arioch, and Thadai, were frequently as the first part of royal names, joined with a second part expressing the name of a God. Lagamar is the name of an Elamite deity, and between Lagamar and Labmar the difference is not very great. On the other hand, the name of Arioch has been found and identified with Ari Aker, King of Elam, and the names of the other two, though not found up to the present, are proved to be distinctly Babylonian, a fact in itself quite sufficient to establish the truth of Genesis xiv.

Not so very long ago, in 1854, if not later, this part of Abraham's history was considered a Babylonian myth—one of the class of stories of which St. George and the Dragon may be taken as an example. Chodorohor was a name, the three others the remaining seasons. The fire kings who fought with them represent the five supplementary days added in the Persian and Babylonian Calendar to complete the year, and pages of rare and extensive philological knowledge were poured out to establish this fanciful theory. It all vanishes at the touch of these few simple facts, and I notice chiefly that no one may be staggered by the accumulation of linguistic lore which which it is the fashion in our times to introduce startling theories on the meaning of one or another portion of our sacred books. The learning may be true, and oftentimes is; it may be profound and clear, but it is degraded into a false light when it is compelled to minister to the needs of prejudice growing out of a philosophy as false as it is proud, as blind as it is pretentious.

Keeping exclusively to the monumental evidences, I am justified in passing over the many details of Abraham's life, which nevertheless receive confirmation from manners and customs that are not yet wholly disappeared from the East. Interesting and valuable as these minor lights undoubtedly are, they are beside the scope of the lecture, if for this reason only that they could not have great weight in Biblical controversy. The case of inscriptions and ancient sculptures is quite different. We have seen the evidence of these as regards the first great Scriptural personage—Abraham, and his history. We turn now to another—Joseph—equally a prominent figure in sacred history, but one far more attractive and interesting. The Life of Joseph is a poem in action—the vicissitudes of happiness, misery, and final triumph succeed each other in the most dramatic way; and through them we see the growth of a grand nature—patient in suffering, wise and prudent, and generous and forgiving to a degree rare even among Bible personages of the Old Testament.

This remarkable man lived in Egypt from early youth when he was brought hither as a captive, and consequently we look to Egypt and her monuments for any light that can be thrown on this portion of Genesis—this is from cap. 37 to the end. These monuments are exceedingly numerous, consisting of both pictures and sculptures as well as writings. There is not a nation of antiquity regarding whose domestic, social, and industrial life we have such ample stores of information as have been gathered from these sources; and yet Egyptologists tell us that what has been deciphered up to this is only a drop of water in the bucket compared with what remains. There is, however, one provoking defect in this numerous mass of material for history. Chronology, which is one of the eyes of history, is in a state of almost hopeless obscurity. Rawlinson in his great work on Ancient Egypt, says:—"Modern critics of the best judgment and the widest knowledge, basing their conclusions on identically the same data, have published to the world views on the subject, which are not only divergent and conflicting, but which differ in the estimate that are the most extreme, to the extent of above three thousand years. Bosh gives for the year of the accession of Menes, the first Egyptian King the year B. C. 5702; Unger, 5613; Mariette Bey, and Lenonauit, 5004; Brugsch Bey, 4455; Lauth, 4157; Lepsius, 3852; Bunsen, 3323; Coole, 2717, and Sir Gardner Wilkinson, 2691. It is as if the best authorities upon Roman history were to tell us, some of them, that this Republic was founded B. C. 508, and others in B. C. 5,508!" Yet the materials of history are abundant, and include sources of the most unimpeachable character. But the Egyptians had no era. They cared for nothing but to know how long each human and divine dynasty lasted upon this earth. They recorded carefully the length of the life of each Apis Bull and the reign of each King; but they took no note of the intervals between one Apis Bull and another and omitted to distinguish the sole reign of a monarch from his joint reign with others. But on the other hand there is scarcely a detail of their domestic and social life hidden from us—we know how they were clad; how they eat and drank, and sat at table; their chairs and tables are preserved for us, as well as their war chariots, and weapons offensive and defensive. There is not a form of handicraft from the roughest to the finest of which we have not an exponent in some carving or painting more than three thousand years old. We see their builders at work with line and level and trowel, and we are shown how the gigantic blocks forming some of the latter pyramids were put in position, i. e., by a fearful expenditure of human labour and life. We can follow the husbandman through all the operations of his industry, and see the character of the buildings in which Joseph stored up the corn in preparation for the long famine. As a consequence, innumerable are the instances we meet, which show that the whole world is akin, and there is nothing new under the sun. Thus we have a picture of Menephtha, who met that severe check at the Red Sea when pursuing the Israelites, peacefully sitting down at a game draught. Another with a group of acrobats amusing people at some festival, tumbling, throwing balls in the air—facts not strange to our modern eyes—and in a corner, with all the usual craft of his class in his longitudinal eyes, the thimble-rigger, with deft fingers, cheating a rustic, possibly an Israelite off for the day from the heavy work of making bricks for building pithouses or ramesses, and unfortunately for himself, not endowed with that astuteness modern notions assign, rightly or wrongfully, to his descendants.

No less varied was their literature. There are treated these thousand years old on religion and religious rites, chiefly those of burial—descriptions in pen and pencil of the judgment they believed to follow after death, giving a sufficient answer to Professor Huxley's extraordinary assertion already referred to; books on geometry, astronomy, and medicine, not of very much value these; others on magic, which evidently played an important part in Egyptian life—a host of accounts of every kind, proving that however they may need French or English help now, the Egyptians of olden time were first-rate financiers and accountants. Collections of proverbs, too, have been raked up out of the dust of centuries, but of decades of centuries—just books, almanacs, and even catalogues of libraries. It may bring a sense of relief to a good many of us to learn that the love of light literature is by no means of recent growth in the world, scorned though it clearly was to a certain extent by the intellect of Rome and Greece. Poems and novels—these latter rather of the Mrs. Radcliffe class, using the supernatural very largely—form an extensive part of the literature of ancient Egypt; so we may picture to ourselves the Egyptian dandies of the time of Abraham following with tearful eyes the sad misadventures of innocence oppressed, and finally exulting in the triumph of virtue and the down-fall of villainy; or reading with ready sympathy how the "course of true love never did run smooth"—not unlike her descent of what I do not say her brother, too, of the 19th century of this Christian era.

From such abundant material it ought to be easy to trace what I called the Egyptian coloring of Genesis and Exodus to speak only of them, written by one who grew up to manhood in the Court of Pharaoh, and was, we are told, learned in all the wisdom of Egypt. The truth the touches which bring out what Ebers, by far the best Egyptian scholar of the day calls, the "Egyptian characters of the Books of Moses," are so numerous and so varied in this character, that one knows scarcely which to choose. Joseph, we are told, was sold to merchants on their way to Egypt "with spices, balm, and myrrh," and was sold by them to Potiphar an Egyptian officer in high command. All this is essentially Egyptian. Egypt produced none of these spices, which, nevertheless, were extensively used, especially in embalming the bodies of the dead. On the other hand, her abundant produce, for which she was remarkable down to the period of the Roman Empire and later, until the vile Turkish domination made a desert where once a garden, there is elsewhere, caused her to be the storehouse of the nomadic peoples around her, and was the origin of a brisk trade of which this caravan of Ishmaelites carrying spices to sell, and no doubt, bringing back corn, is one proof, and the subsequent journey of Joseph's brethren with money to purchase corn for Egypt, too, Potiphar is essentially an Egyptian name. Into its composition enter Peta or Pitar, the Egyptian Sun-God, familiar to us through the Royal title Pharaoh. Egyptian kings were considered lesser gods from the time they began to reign.

These, again, this story of Joseph's temptation is thoroughly in keeping with what the monuments relate of the freedom enjoyed by Egyptian women, who were not copped up men as they are now, but moved about as freely as in these countries—and in keeping too with a profusion of which their writers make no secret, and on account of which, they often indulge in keen and bitter sarcasm at the expense of the weaker sex. Another eminently Egyptian trait is found in the incident of the dream. Dreams were not interpreted as omens, as they are now, but were given names of things which were reckoned infallible in producing dreams—these were euphorbia, chamomile, doryantheum, and others with ammonia and magnesia. It may not be prudent, and it certainly would not be quite right to try them, as the juice of the euphorbia—though very like milk, I believe, poisonous. The chief baker is a personage of Egyptian history, for a papyrus found in 1854, of the 19th dynasty; that is before the Exodus gives the Egyptian name "tata" to the chief of four bakers mentioned; and what proves the importance of his charge is that it is then said, that he had in stock 114,064 loaves. It would be interesting to know who the Pharaoh was who honored Joseph so highly. But of this we cannot be quite certain yet. It was no doubt one of the Hykos or Shepherd kings, so much is fixed by Mosaic chronology, probably Apapi II., by whose time the original Rudapi had been cut off, and the rulers approached in culture and bearing the dynasties that preceded and followed them.

The entire history of Pharaoh's dreams and their interpretation is marked throughout by Egyptian customs, and has many Coptic words introduced into the narrative. The incidents of shaving—a custom neither Jewish nor Babylonian—is pure Egyptian. Barbers are often seen on the "table" or tables, the hair being presented on some states are really false. Egyptian also is the gold chain placed round Joseph's neck, for similar gifts are mentioned frequently as bestowed on men who earned the favor of the monarch by some notable exploit. The king said to Joseph—"At the commandment of thy mouth all the people shall obey." This is the precise formula for conveying supreme authority. It is found on an inscription of XVII dynasty, and again, later on. No writers of the time of Josias could even have guessed it. All that is said about rings and other ornaments is fully borne out by recent discoveries. There is scarcely a museum in Europe that does not contain rings, seals, collars, in very large numbers. Servants go before Joseph crying out "Abrek!" The meaning of Abrek pendant you will seek for till the day of Judgment!" said Luther. But Luther was not a prophet, and could not foresee modern discoveries. Our own version, "bend the knee," is perfectly correct. Egyptian monuments show that the word is used in teaching camels to kneel down to receive their burdens. It arrives to this day in the mouths of the Arabs, who about "Abrok" to make their camels kneel down. It would be tedious to enter into more details, but I am able to say, without fear of contradiction, that every episode of Joseph's history in Egypt—the arrival of his family, his brothers first with presents, the preparation for the

famine, and his entire administration, including the political stroke of buying for Pharaoh the land of Egypt—is not only in accordance with the customs of that people displayed on their monuments, but true to such portions of their history as have come down to us. So that every line almost proclaims itself to be what it really is, an historical record, written by one who was saturated with Egyptian thought and Egyptian manners.

We must now take a long stride of more than a century, during which the Hebrews in quiet possession of the land of Gessen flourished accordingly. The richness and fertility of the soil and the abundance of its productions were to them painful memories in after times when wandering through arid deserts on their way to the Promised Land. But the brightness of their horizon was soon to know a sad change. Great political changes were taking place about the middle of the second century after Joseph. What part the sons of Israel had in these we know not, but this we do know that they were not favoured by the new rulers of Egypt, who, jealous of their growing numbers and fearful lest the weight of their power might be thrown in on the side of their opponents, oppressed them grievously, and sought even by means the most inhuman to check the growth, if not wholly to extinguish the race. After a time, the length of which we cannot determine, they were rescued from their oppressors, but only at the price of a wholesale emigration or exodus; and this it is which the book bearing that name relates for us at full length.

There is ample evidence to prove that the persecution of the Israelites occurred in the reign of the Pharaoh of Egypt's greatest and best known kings, Ramses II., better known to us through the Greek Sesostris; and during his reign also, or perhaps more probably, that of his son and successor, Menephtha, took place the great migration of the Israelites under Moses and Aaron. The sufferings of the people may have begun in Tit's time, but they were continued under Ramses II. The Bible narrative points to a time when the country enjoyed interior peace—when prosperity was great—and the king at leisure to undertake vast public works for his own glory, and to enhance the greatness and magnificence of his kingdom. Now, all this coincides perfectly with the circumstances of the reign of Ramses, which lasted more than sixty years—forty-six of perfect peace. Most great works were constructed by him than by any other prince, for to him Egypt owes the magnificent temples of Ibsamboul and Ramesium, part of the temple of Karnak and Suher, the magnificent Obelisk of which stands in the Place de la Concorde at Paris; re dug canals in various quarters and ornamented Fayum, Memphis, Thebes, and Ramses, with his monuments and statues. Unfortunately for the fame of Ramses, these gigantic labors are monuments of cruelties quite as great, for they were done by men and women torn from their homes and compelled to work by the constant use of the stick. The system the French call corvee obtained throughout Egypt—a system of compulsory labor for the State. I don't think we have an English word to express it; if you can imagine the gang system, without pay, and with incessant bastinadoes, you will have some idea what it is, and what an admirable instrument of oppression it would prove in the hands of one willing to use it. Against the unfortunate Israelites it was used with excessive rigor. We have two pictures of Ramses' great works in process of construction—one in the numerous carvings and paintings, as well as the other in the first chapters of Exodus, and they are exactly alike! An Egyptian document of the time of Ramses mentions how a people called "Aperi" or "Abari" were employed by the King in building the city of Ramses, and that they were so numerous that a body of guards or taskmasters were set over them. Exodus says they "built for Pharaoh the cities of Pithoum and Ramses." I think further proof is not necessary.

The greater part of the edifices raised by Ramses, says Brugsch were built of bricks, as we gather from Moses. The sacred writings go into minute details on the subject, and these are of such a nature, they could neither be imagined or guessed by a writer not of the period; only a contemporary could know them. The verification of these details by recent discoveries affords a confirmation both striking and unexpected of the veracity of Moses. The sufferings of the Israelites were—first, they were forced to the hard labour of making bricks and mortar; then they used straw as a bond in making the bricks. This, after a time, they were compelled to provide for themselves—no small hardship when each one was compelled to return a certain number of bricks as his task for the day. I should have said the government was supposed to supply materials and food to men it compelled to labour for it. We have extant returns made by overseers of what they expended in this way, so that the Israelites were victims of injustice as well as of hardship. They dispersed over the country to gather "quas" reeds—straw according to St. Jerome, who saw the difficulty, for the Hebrew for straw is "qeben." Commentators puzzle not a little over the passage without much advantage to anyone. Calmet supposes it was broken straw left in the fields or farmyards as useless; otherwise explanations not less strained; the truth being that Moses uses here not a Hebrew word, but an Egyptian, one signifying "reed," and wishes to designate the reeds that grew in great abundance on the banks of the Nile of the canal that drew the waters of the Nile over a great part of the country. The Jews then made for the building of Pithoum and Ramses mortar and bricks, and in the latter used both straw and reed. So says Exodus. What does very recent exploration of these places show? First, that the walls were well built with mud and mortar. Then that of the millions of bricks well found there some were made with straw, others with reeds, others of the mud of the Nile without any admixture whatever. It is probable that all this was written centuries after the events? Is it probable that such minute details grew out of the popular chants of a people that did not amalgamate with others even when in the midst, and became more and more exclu-

sive and conservative as time went on? This is what modern sophists would have us believe. Verily there are none so credulous as so called philosophers. In the long and most interesting series of historical pictures belonging to Egypt which are to be found in the great books of Sir Gardner Wilkinson and G. Rawlinson one feature meets us everywhere. It is thus. In every scene represented, the Egyptians are always triumphant; the feeling or national vanity forbade all memorials of these defeats. The facts admit not of the shadow of doubt, for it is easy to distinguish the Egyptian type of head from the Semitic or Jewish, the Negro and some others that figure largely in these representations as captives or supplicants or slaves under the lash of Egyptian overseers. It is confirmed by a strange hiatus in the otherwise complete series of monuments—beginning from the IX dynasty, the age of the Pyramids, and continued down to the Roman Empire—abstaining covering the two hundred years of rule of the Kykos or Shepherd Kings. As a dominant race they incurred the hatred of the native Egyptians, who in the monuments of the 18th and 19th and later dynasties show their contempt and ad spite in an amusing way, always picturing shepherds with some circumstance of ignominy and ridicule. Political disturbances consequent on invasion and conquest no doubt explain the absence of monuments during the first part of that period so humiliating for Egypt, but later on the Kykos reigned in peace, and were not in any way inferior in culture to their predecessors. Egyptologists, therefore, hold that the absence of monuments of this time is due to the deliberate destruction of what would have been memorials of disaster and defeat. This prepares us for the absence of special records of the Jewish misfortunes that led to the liberation of the Jews—the plague by which God smote the whole land of Egypt and brought the proudest of the Pharaohs—Menephtha—to the dust. Egyptian history is silent as to all these—silent, too, as to the disaster that befel the Egyptian army at the crossing of the Red Sea. Yet not wholly silent. The last few years has brought to the knowledge the studious in these matters a son of Menephtha, associated with him in his rule, who must nevertheless have died before his father. There is in the Royal Museum at Berlin a colossal group representing Menephtha and another figure bearing the sign (uraeus) of royal dignity. The inscription tells us it was the prince, the preceding prince—the sharer of his crown, to whom his heart inclines, the chief of archers, the prince Menephtha. Is it credible to see this prince, who died before his father, to whom Lethos, a younger brother, succeeded, that son of Pharaoh to whom the words of Exodus refer, "I have said to thee My son"—that is Israel, as appears from the preceding verses—"Go that he may serve me, and thou wouldst not let him go: behold I will kill thy son, thy first born." How the doom feel on the obstinate king is related in the 12th chapter of Exodus, the writer adding the circumstance that the first born of Pharaoh slain that night "sat on his throne"—an expression pointing to the dignity of Re-pa-ye, "associate in rule"—precisely what the Berlin inscription declares him to have been.

What has been said, I think, sufficient for the purpose of the lecture. Any unprejudiced listener will admit freely that the "side lights" thrown on Bible history are neither few nor dim and uncertain; on the contrary, they shine so clearly, coming from many and unexpected quarters, that by their light the truth of the Mosaic history is brought home to all who holly blinded by preconceived notions, the outcome of unbelief in the supernatural. It is easy to define our own position. As Catholics we rest on the Church's authority which vouches for the authentic ity and inspiration of the Bible. Fourteen hundred years ago St. Augustine wrote—"I would not receive the Gospels, but that I am moved thereto by the authority of the Church." This also do we say and think of the books of Moses as well. Resting, like the great Fathers of the 4th century on the rock of that unshaken, because infallible teacher, we watch with calmness, unmoved in our faith, the strife that time after time has raged around the writings we hold sacred. And again and again, in ways most wonderful, events have testified our oaths and confidence, as the further progress in knowledge have shown how baseless was the opposition first steps in that vast field offered to our belief. One curious feature of our modern intellectual life cannot fail to arrest attention as we read—I would venture to call it the sophism of finality—"It is not that men think the field of human knowledge is exhausted; indeed, the leading spirits are quite willing to allow that the fringe only has been touched; the delusion is that the end has been reached in what is done—that what is gained is absolutely gained not only in facts, which may be admitted, but in inferences from these facts, which is quite another thing. This delusion is responsible at the present moment for a vast amount of irreligious thought and writing, creating an atmosphere around us, out of which we cannot altogether wrest ourselves. It is not a comfort to us, even who take our stand upon the "rock of ages" to see how vain would fear, how foolish and even delusory misgivings be as to things we are accustomed to regard as settled. Taught by the experience of the past we have learned to distinguish between the youth and the mature developed age of each branch of knowledge, and we note how often it happens that the period of immaturity you h is also the time of widest divergence between science and religion, while progress in the former draws us nearer to the latter, and as it was in the past, so we may be certain shall it be in the future. The stream of human knowledge deepening and widening as it goes, will draw near and merge in the clear waters of Revelation forming with them one mighty torrent that shall bear us on even unto God.

CONCLUDED.

FAST BOYS.

Catholic Columbian.

A fast boy needs money. He is lonesome with it. He is lonesome and will. There was a time when he was not fast, and he reverts to it. Bad company made him what he is now. He tires often of his associates, but cannot shake them off. They stick to him while he can procure money. When this fails, they institute, that is all, how it can be gotten. Of course the means is unlawful. At first he is horrified, but does not want to be laughed at, hence is silent. His companions continue their unlawful suggestions. His ear grows accustomed to receiving an account of the successful speculation of others. His sense of justice is dulled. Opportunities are offered, he does not make use of them, but thinks of how he might avail himself without fear of detection. Others have done so, and may he not? His occupation begins to be distasteful. His parents, brothers and sisters notice the change in his disposition. Love assigns another cause for it than the truth. His companions are his confidants. His friends know nothing of the temptations which are assailing him. He is not out of his teens yet, but for all that, he belongs to a club, in some out of the way place, where rents are cheap, a room is rented, and here this club of fast boys meet. Dime novels and flash newspapers strewn the table. All the loathsome criminal trials are read and commented upon, with the relish of hardened criminals. Each new member of this association is the lion of it until his ready cash is gone. They do not openly plan any robberies. They only think and make suggestions of how the thing can be done quietly, without detection. They do not find fault with a criminal act, but call him a fool who finds himself in the meshes of the law. These fast boys are learning all the grades of criminal life. They may grow up without committing open acts which will confine them to State institutions, but nothing can make them love home. They may marry, but their wives and children are half associates. They are meal and bedtime companions. Hunger is no stranger to them. From these families come very many, if not the most of our poor wails, the street arabs. What wonder! They look abroad for what is wanting at home, namely, bread and clothes.

A fast boy is called by his associates, a fine fellow, and he likes the flattery given to him. If he begins to steal from his employer, he will continue until the public prison confines him. We once had some money stolen, and went to the authorities about it. After inquiring the circumstances of the theft, they said the criminal will be caught. We asked, how? The answer was: When people steal once and are not found out, they will do it again. We will put a detective on the watch. They did so, and the whole transaction was laid open. Parents should keep eye on the associates of their children. Girls do not run so much danger from companions of their own sex. Mothers generally have more influence over them than the boys of the family. Fast boys are apt to think little of their mothers and sisters. They have no great respect for their fathers, but rather fear than love them. Their thoughts are not chaste, love with them means complicity of the eyes and hand. Honor, with them, is a convenience for glib conversation. It has no meaning other than that which thieves attach to it, namely, truth to one another. The fast boy is a talking machine with money at hand to commit excesses. He is a post on the street corners. He can talk and has a soul, but it is as streaked as a barber's pole. He stands near the gutter at some street crossing, like some assassin. If he belongs to the country or small towns, the small and big bits of scandal for miles around his home, are known to him. He is an unbridled dictionary, bound in calf, of all the dirt and scandal of the country or town in which he lives. He is worse off than the digger Indian who feeds his body with dirt. The fast boy feeds his soul with it. If you mean any good, he is only sowing his wild oats; we answer death generally finds him, though he may be then an old boy, gathering his harvest. He runs amuck during life, and dies the death he has inflicted on others.

Dear boys do not write to accuse you or hurt your feelings. We have seen whereof we write, and put it before you to give a testimony to the evil from which your reputation and life. May God preserve you, dear boys, from evil companions, is the heartfelt wish of a priest who loves you. S. S. M.

Good Words to Girls.

A writer advises girls, if they would be happy in the married life to marry a gentleman. He thus defines what he means by the term:

A true gentleman is generous and unselfish. He regards another's happiness, and welfare as well as his own. You will see the trait running through all his actions. A man who is a bear at home, among his sisters and discourteous to his mother is just the man to avoid when you come to the great question which is to be answered yes or no. A man may be ever so rustic in his early surroundings, if he is a true gentleman he will not bring a blush to your cheek in any society by his absurd behavior. There is an instinctive politeness inherent in such a character, which every where commands respect and makes its owner pass for what he is—one of nature's noblemen. Do not despair, girls; there are such men still in the world. You need not all die old maids. But wait until the princes pass by. No harm in delay. You will not be apt to find him in the ball-room, and I know he will never be seen walking up from the liquor saloon. Nor is he a champion billiard player. He has not had time to become a "champion," for he has had too much honest, earnest work to do in the world. I have always observed that these "champions" were seldom good for much else. Be very wary in choosing girls, when so much is at stake. Do not mistake a passing fancy for undying love. Marrying in haste rarely ends well.

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Dr. S. F. NEWCOMB, Greenfield, O., says: "In cases of general debility, and torpor of mind and body, it does exceedingly well."

Horsford's Acid Phosphate is a Brain Food. It is a natural food for the brain, and is the best food for the brain. It is the best food for the brain, and is the best food for the brain. It is the best food for the brain, and is the best food for the brain.

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THE CATHOLIC RECORD

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Catholic Record

LONDON, SATURDAY, MAY 22, 1904.

CALENDAR FOR MAY.

- Consecrated to the Blessed Virgin Mary. 1st St. Ursula Bn. and Conf. 2nd St. John Nepomucen, Mart. 3rd St. Gregory VII, P. and Conf. 4th St. Sunday after Easter. St. Desiderius, Bp. and M. 5th St. V. M. of Christians. 6th St. Gregory VII, P. and Conf. 7th St. Philip Neri, Conf. 8th St. Mary Magdalen of P. zel. Vir. 9th St. Germain, Bp. and Conf. 10th St. Off. of the Corp. St. Cyril, Martyr. 11th St. Sunday after Easter. St. Felix, P. and M. 12th St. Petronilla, Virgin. Rogation Day.

THE LONDON CATHEDRAL.

We have great pleasure in announcing that a bazaar and Fancy Fair are at once to be set on foot in aid of St. Peter's Cathedral Fund. All acquainted with bazaars in London know that they yield to none in this Province in any one of those regards in which bazaars are said to excel. The Catholic ladies of this city have, in the management of such interesting affairs, acquired a skill that is only equalled by their innate suavity and irresistible persuasiveness, and are resolved to surpass on this occasion all their previous efforts. Never was an appeal so justified by circumstances as that now to be made to the Catholics of this diocese and province. The Cathedral of London is a monument of faith in which all take an interest and none should fail to feel a pride. There are, we know, very many readers of the RECORD ready and willing to testify their desire to take part in the good work now inaugurated by contributing prizes. All who can do so will confer a favor by communicating at their earliest convenience with the Rev. L. A. Dunphy, Bishop's Secretary, St. Peter's Palace, London, Ont.

AN IMPOSING CEREMONY

On Sunday next will take place another of those grand and impressive ceremonies with which the Catholics of London have, since the opening of the new St. Peter's Cathedral, been favored. Once again will the hierarchy of the Province honor them with their presence and delight and edify them by participation in the solemn rites of Holy Church. On Sunday morning, at 8 o'clock, the magnificent new altar of the Blessed Sacrament, prepared at great cost from an elaborate and beautiful design, will be consecrated by His Lordship the Bishop of London. Pontifical High Mass will, at 10.30 a. m., be sung by His Lordship the Most Rev. James Vincent Cleary, S. T. D., Bishop of Kingston. His Lordship the Most Rev. Dr. O'Mahony, Bishop of Eudocia, i. p. i., will preach the sermon of the day. In the evening there will be Pontifical Vespers, at which His Grace the venerable Archbishop of Toronto, will deliver one of those powerful and instructive discourses that have made him famous in the world of polemics, and rendered such great and enduring service to the cause of religion in this Province. Not for five years has His Grace been heard by a London congregation. We may, therefore, safely predict a vast congregation for the distinguished and illustrious orator.

PERSONAL

The Kingston Freeman of last week contained the following important item of ecclesiastical intelligence: "We understand that His Lordship the Bishop of this diocese has been pleased to appoint the Rev. P. A. Twohey to the large and important parish of Westport. We congratulate Father Twohey on his well-merited promotion, and we wish him length of days and every success in his new mission. He has been for many years a zealous laborer in this parish and his new parish has been well deserved. In selecting a successor to Father Stanton, who worked so earnestly and incessantly in Westport, His Lordship has made a choice which will, we are sure, be received with great gratification by Father Twohey's new parishioners." No better choice, indeed, could have been made by the Bishop of Kingston for Father Stanton's succession—and no priest in the Province will bring with him more general and earnest good wishes for success in his new field of labor than Father Twohey who holds so very high a place in the regard of his fellow priests of Ontario.

A PROTESTANT ASSOCIATION.

A paper called the Evening Journal, published in Ottawa, did usort time ago good service to the public at large by calling attention to an association whose objects are fully explained by the Journal's citation from its rules and regulations. We give them as we find them in that Journal:

Whereas, it is deemed advisable to form an Association to be known as "The Protestant Electoral Association of Ottawa," having for its object the bringing together of Protestants and enabling them to act in concert and unanimity, harmonizing personal prejudices, and supporting each other in every just and lawful claim, more especially the clear representation of Protestants by Protestants in all Municipal, Legislative and Parliamentary matters.

The fact that the Protestants of this city, having the majority of votes, paying more than three-fourths of the taxes, and being the principal employers of labor, hold only one of the four chief representative positions, and that both the present political parties are pledged to continue this state of affairs in our opinion, a sufficient reason why Protestants should unite and sink personal feelings—work together in harmony to obtain such an influence in Municipal, Legislative and Parliamentary matters as we consider we are justly entitled to.

The Association shall consist of Protestants who are willing to subscribe to and abide by the Constitution. By laws and Rules of order that may be in force from time to time. This association has no desire to nominate candidates, the intention being to bring, if possible, such influence to bear on the present political parties as will secure the nomination of candidates entitled to our support; but it hereby pledges itself, in the event of neither party having satisfactory candidates in the field, to allow no election to go by default, but in every case to see that there will be a candidate that we can vote and work for.

The entrance fee shall be fifty cents, and the annual fee shall be fifty cents.

The organization of this society does not in the least surprise us. The Protestants of Ottawa for many years held and enjoyed a monopoly of all good things going, seats in Parliament, the mayor's chair, besides municipal and political offices, and always for a full quarter of a century controlled a good working majority in the City Council. Catholics were as rigidly excluded from the Protestant preserves as if disqualified by law. From 1854 to 1863 no Catholic could have been elected mayor of Ottawa. From 1864 to 1867, the place was again filled by Protestants; from 1869 to 1872 a similar state of things prevailed, but since that time there has been something like equality in regard of this office. The introduction of party politics into Ottawa broke down the reign of Orange and Calvinistic ascendency that so long deprived the Catholics, who are to-day overwhelming majority as to voting power, from their just share of municipal and parliamentary representation. The patronage of the corporation is, however, yet almost entirely confined to Protestants. Only two years ago the Orange Calvinistic faction sought to gerrymander the city for its own vile purposes. The Calvinistic element in Ottawa is fully as wicked in hostility to Catholics as the Orangemen. In fact, the Protestant Gits, always excepting the fair minded few there, can only with great difficulty be got to vote for a Catholic nominee. If Mr. Mowat proposes appointing a Catholic to office, they who, by narrowness and malignity have made the party impotent in Ottawa and the neighboring district, forthwith menace the Premier with ruin and destruction. We are glad to see this Protestant association formed. It will take in all the bigots on both sides of politics, and give Catholics a just idea of what should be their course.

A COWARDLY BARK.

The editor-in-chief of the London Free Press is not, we have every reason to think, a gentleman whose mind is darkened by prejudice, but he certainly has about him assistants, or beneath him underlings, whose utterances, of a character at once outrageous and disgraceful, disquiet the sane and solid reading public. The Irish people seem to be a special butt for the stupid splutterings that they mistake for wit. Without making any special allusion to the headings selected for every anti Home Rule diatribe, rumor and threat that can be extracted from the cable rubbish, one of these acrophalous scribblers on Friday last got off the following, which we give verbatim et literatim:

Pittsburgh, May 13.—The latest move in strikes is an attempt to organize the washerwomen into an organization, whereby more money can be made in a shorter space of time. The movement is meeting with much success. It is proposed to have a standard scale from which there shall be no deviation. Six hours to constitute a day's work and \$1 to be the compensation.

It is not our privilege to be acquainted with the washerwomen of Pittsburgh, but thinking as we do that they are, even if in lowly circumstances, an honest, hard-working class of people, we ask the vile ink-slinger who seeks to hold them up

to ridicule if he can say the same of himself, and if he did say it, how many would believe him. The malice of the whelp's bark is in the head line, the "The Biddies form a union." As this atrociously ignorant penny-a-liner evidently knows a little of history as he does of good breeding, we cannot suppose that he has read anything of the great personage whose name the puny Anglo-Saxonism of America has sought to bring into contempt, with its odious and ignominious by-name of "Biddy." St. Bridget was one of the noblest women that ever adorned and blessed human-kind, and her name will ever be held in veneration by the faithful Catholics of Irish descent. No name is there more glorious in the annals of God's Holy Church than that of Bridget. And if the name is more frequent among the humble and the lowly, it is not to be sneered at with impunity. It is a name that must be respected, even if borne by washerwomen, and runs not current on the highway or in the dive, nor sounds as a tinkling cymbal in the ball-room, the brothel, or even the roller-rink.

THE LATE BISHOP OF MADRID

L'Echo de Fourvières of the 24th of April makes reference to the assassination, on Palm Sunday, by an insane priest, of Mgr. Martinez Izquierdo, Bishop of Madrid. A crime, says that journal, which recalls the horrible murder of Mgr. Sibour, Archbishop of Paris, has violently robbed the new diocese of Madrid of its excellent bishop. Mgr. Martinez Izquierdo has fallen a victim to zeal for wise and necessary reform. On Palm Sunday, when the Bishop, about ten o'clock in the morning, quitted his carriage before the Cathedral of St. Isidore, to preside at the ceremony of the day, a miserable apostate—an interdicted and scandalous priest—Galeote Cotilla—fired at him three times with a revolver on the very steps of the Church. The Bishop, whose spinal column was fractured, and who, besides, received a ball in the leg, fell to the ground. While the arrest of the unfortunate culprit was being effected, the disabled prelate was, amid the most indescribable emotion of the multitude gathered for the holy exercises of the day, carried to the sacristy. A priest at once ascended the pulpit to calm the agitation of the people and announce the closing of the church. Every care was given the wounded Bishop, but the physicians at once saw that the injuries he had received were fatal. To reach his wounds they were compelled to remove the vesture of hair cloth worn by the illustrious victim. A magistrate having undertaken to interrogate the Bishop, Mgr. Izquierdo replied that he forgave his murderer, whom he knew not. He further declared that he desired not to have part in any action against the criminal taken by the civil authorities. The Papal Nuncio, having been apprised of the terrible outrage, came to anoint the dying Bishop. On Monday morning Mgr. Izquierdo was yet living, but so utterly feeble that he could not be removed to the episcopal residence. The Holy Father despatched him a telegram to convey his blessing and give expression to the horror he felt at the crime. Most of the Cabinet ministers visited the dying bishop, who was also the recipient of hearty marks of veneration from the entire population of Madrid. The most distinguished physicians hurried to offer him their care and their skill, while the Queen Regent, on hearing of the dastardly deed, shed abundant tears. On Monday evening, at a quarter past five, the good bishop, in the presence of the Archbishop of Toledo, and all his own clergy, yielded up his spirit to God. The ball, which had traversed the spinal region could not be removed, but that which entered the leg was extracted. The late bishop was the first titular of Madrid, which was not till last year made an episcopal see. Till then the Spanish capital formed part of the diocese of Seville. When the last Archbishop of Seville died, the Holy See, by an arrangement with the government, placed in Madrid a prelate of energy as well to augment the good works already established as to manfully bear his share of the burden of the battle for the right. Choice for the new and difficult post was made of the Bishop of Salamanca, whose virtues, eloquence, and record made him worthy of such distinction. The Bishop of Madrid was a celebrated political orator. He had served as a member of the Constituent Assembly and was about to be named senator for life. Of a most charitable disposition, the deceased prelate did not merely content himself with the distribution of alms; he spent himself in the relief of the afflicted. At the time of the last invasion of cholera he gave many examples of heroic devotedness and of sublime courage. He might have been seen everywhere at the bedside of the sick aiding them with his prayers and consolation while he relieved their distress.

It is said—and the crime that has startled the world and robbed him of life would seem to bear out the statement—that his vigor in reforming abuses

had made him enemies. The assassin, Galeote Cotilla, is a priest who on account of ignorance and other causes the Bishop had forbidden to hear confessions or to celebrate Holy Mass. It is, besides added, that the assassin's brain is disordered. Be this as it may, the crime has given a rude shock to the whole kingdom of Spain and the Catholic Church everywhere. The Church's worst enemies are her unworthy ministers. Few as these are, they from time to time outrage the majesty of Heaven to a degree that cannot be considered without horror.

THE SOCIALIST PLAGUE

Now that America itself has had a bitter taste of the Socialist pest, the views of the profound thinkers of Europe on this great evil of modern times will be read with interest. Said L'Univers of a few weeks ago: The troubles in Belgium has surprised and disturbed all Europe. They seem to be the result of a general situation rather than of facts special to Belgium. The strike at Deczeville is a symptom with us, and the late troubles in London one with the English. Industrial production no longer sustains the workingman. The abundance of production is too great for consumption. The modern science of political economy has established free trade and delivered the feeding and maintenance of every people to universal competition; it has denationalized the workingmen of the whole world, who have become cosmopolitans, strangers in their own country. Many strangers, particularly Germans, were found among the insurgent strikers of Belgium. It is clear that the workmen of Europe form but one body, have an understanding with each other, and follow the one password. This password is given by secret societies, by free masonry. That the workingmen go further than their master's order, no one is surprised; it is the primary responsibility rests not the less on the instigators of Belgian lawlessness and on the doctrines they propagate. What papers do these strikers read? For whom do they vote at the elections? Who is it that has freed them from all scruples and inspired them with hatred for owners, capitalists, and employers? Is it not liberalism that arms them? Since the sentiments of religion no longer control them, is it not liberalism that gives them for guide a facultative morality? Who has taught them to hate the priest? In despoiling the convents they obey the morality of those who tell them that ecclesiastical property is an abuse. And yet the priests and the religious withdrew nothing from the church property. They made no savings on their own account, transmitted nothing to their families, and the keeping of each one of them cost less than the keeping of a workman. Where, then, did the revenues of these immense properties go? They went to those who cultivated them, the churchmen took out of them enough and enough only for themselves, and for the splendor of divine worship, reduced itself into salaries for artisans. The proverb of the German peasantry here recurs to memory: 'It is good to live on the bishop's staff.' Is it the Church that would think of augmenting the rents of its tenants, of speculating on the work of the artisan? In preserving for the workingman the same means of existence, she thought only of diminishing the hours of work by multiplying the feast days whereon she prohibited servile work. She moderated production so as to keep it always on a level with population, and not to debase its value, and thereby bring on economic crises. We have seen church property sold in Spain and Italy, and we know that the rents paid to the church have been doubled and tripled by the politicians, men of law, citizens and bourgeois of every type, who had at ridiculously low prices seized on these properties. Can we believe that the farmers burned by the southern sun would not have gladly paid two or three times less than they now pay and deal with the former owners? The wealth of the church, of which historians have talked so loudly to justify spoliation, benefited to at least three-fourths its value the farmers, the artisans, and the artists. The Church that has been despoiled continues to live after the same fashion. Her influence has lessened, for her people have been taken from her. It was, in fact, the workingmen, not the Church, that was despoiled; the apostate lords and spoliators have taken unto themselves the greater part of that which the Church left to the workingmen; they have confiscated for their own exclusive benefit the land, which is the territorial guarantee of the farmer. Economists in the pay of financiers have mourned over the workingmen that spent a third of the year in religious feasts. They demand for the workingman the right of working 365 days a year. This is the ideal of the regime introduced by unlimited competition. Suppose for a moment that the Church owned the coalpits and the factories of Belgium, think you that before withdrawing her profit, she would not make provision for the subsistence

of the workman and his family. That minimum of subsistence guaranteed, every crisis should be taken in hand by the Church. But there would then be no room for speculation, nor for scandalous fortunes, and that is not profit according to the economists. The constant tendency of the Church in its relations with its tenants is to diminish the hours of labor, and augment the compensation of the workman. Modern society acts on an unwise line, and competition forces our workmen to labor more and more for a compensation that, despite nominal appearances, is day by day lessening in value. This it is against which the workman revolts, and blames both church and state. He serves as an instrument to unbridled politicians, and, mistaken in his calculations, befooled and exasperated, levels the factories with the dust and destroys capital. Will he be thereby any the richer? The revolutionary sheets praise the attitude of our workmen of Deczeville and the security we enjoy. But this struggle between labor and capital ends in the ruin of capital and reduces the workmen to famine. This situation is in germination at Deczeville. Does the reign of the Commune in Paris date from so very far back? The workingmen aspire to a share of capital, but this very capital they destroy by strikes. This fiction of capital turns many a head. Take any factory you will and it has no other capital but the intelligence of its founder and the direction he lends its operations. Impose on it another master, another direction, and the factory weakens and dies. This spectacle is one that daily falls under our notice in the frequent judicial liquidations. Modern society no longer receives the counsels of the church, but desires to govern itself outside the teachings of Christianity. It is the material and purely economic order that it believes itself most happy and most useful, and it is in that very direction it is most acutely menaced. Official incredulity publicly proclaimed by the French government in the Chambers explains in advance every excess. The morality of atheism offers a feeble barrier to disorder. This has for a long time been known, but events speak in louder tones than a scientific demonstration and here they are at our very doors. Proprietors are beaten and without power, and the next assault will be on the capitalists. They are, from the economic standpoint, the present masters of France. It will be curious enough to see how they will defend themselves, if they ever dare to defend themselves.

Our labor troubles in America, serious as they have been, and must continue to be till a due and final adjustment of the relations between capital and labor is reached—and reached, it will be, we believe, before very long—do not partake of the religious character that pertain to similar difficulties in Europe. Socialism is already killed in America. But there is still danger for the workingman. His associations for self-defence will be sought after by designing knaves, the agents of free-masonry, with the view of getting control for that detestable organization of the working classes of America, the most intelligent and patriotic in the world. Efforts of this kind have been often already made and are now making. Against these the intelligent workingman must guard himself. The Catholic workingman cannot outside the Church find a more willing or more potent protectress of labor and men of labor against encroachments and injustices of every kind, form, character and origin.

THE ENCYCLOPICAL IMMORTALE DEI.

There was lately despatched to Rome an address purporting to speak for all Canada its adhesion to the teachings of the Encyclical Immortale Dei. There is not, we believe, a Catholic in Canada worthy the name who does not adhere heart and soul to every word of teaching and counsel that falls from the Holy Father's lips. To the principles and deductions of the present Pontiff's greatest production, his admirable letter on the Christian constitution of States, Canadian Catholics, in so far as we know them, have lent and now lend ready ear and earnest submission. But we have cause to complain and do complain that the so-called Canadian letter of adhesion was a very one-sided affair. In one Province only, or in one Province almost altogether, was the letter put in circulation and signature. A nasty quarrel occurred in that Province concerning the phraseology of the letter, and nothing was for some time heard of it. Now, in Canada no one Province has a right to speak for any other, much less for all the others, without their express consent. English-speaking Catholics in Canada are ever glad to join hands with French-speaking Catholics in this country in due manifestations of loyalty to the Holy Father. The purses of the Catholics of Upper Canada have ever been open to appeals for the maintenance of the Sovereign Pontiff in becoming dignity. The Holy Father hears little of them except on such occasions as their practical devotion suggests an

approach to the foot of his throne. They are, he knows, quite capable of speaking for themselves, and though a minority in this country, will rigidly, as of their right it is, insist upon so doing. No tutelage, direction or control, no supremacy or primacy or jurisdiction do they acknowledge but that of Rome, or that duly exercised in Rome's name. If we wish to have the Canadian church blessed with peace and strengthened by harmony amongst its constituent parts, we must respect not only the rights but the feelings of every class of Catholics, be they French, or Irish, Scotch or German. This much said, we may, however, state our pleasure at the good things that Le Monteur de Rome utters concerning Canada. "Canada," says our Roman contemporary, "is as yet but a young people, but still displays a maturity and a wisdom to which many of the old nations of our continent seem, alas! strangers. Therefore, His Holiness Leo XIII, in raising to the college of cardinals the Archbishop of Quebec, desires to recompense its constant fidelity to the Holy Apostolic See—fidelity well known to the Holy Father even before its last protestations of loyalty.

In the name of the whole church Catholic we congratulate Canada and its public men on the honor they have just done Canadian and Catholic faith, and our best wishes we offer for the peace, the prosperity and the greatness of their noble and religious land."

IRISH AND FRENCH CANADA.

The Legislature of Quebec by its unanimous adoption of Mr. Carbray's Home Rule resolutions, proved to the world that the heart of French Canada beats soundly and deeply in sympathy with Irish rights. Leading French associations have followed in the wake of the Provincial Legislature and pronounced themselves in favor of Home Rule for Ireland. We are now more than pleased to chronicle the fact that on Sunday, the 2nd of May, at a general meeting of the St. John the Baptist Society of the County of Prescott held after High Mass, at St. Victor, attended by delegates from every parish, an eloquent discourse on the Irish question was delivered by Mr. A. Evanturel. The learned gentleman carried with him the hearts of his auditors, and as a result of the enthusiasm evoked by his eloquence the following resolutions were unanimously adopted:

Proposed by M. Evanturel, seconded by M. M. Dr. A. Lefevre, President St. Victor, Dr. Lamarche, St. Thomas; D. Sabourin, St. Isidore; H. Chénier, Plangagnen, A. Thibault, Curran; F. Millette, L'Original; Victor Lionne, St. Eugene; J. Labrosse, Vankeleek Hill, and Resolved, That the St. John the Baptist Society of the County of Prescott, has, like older sister institutions of the cities, learned with cordial pleasure of the noble efforts made by the first Minister of England, the Right Hon. Mr. Gladstone, to solve in a peaceful manner the question of Irish autonomy without endangering the unity of the empire. Resolved, therefore, That as the right of self government is held sacred by the Canadian people, who know by their own experience that constitutional government gives strength, peace and prestige to a country, this society desires to place on record its satisfaction and its feelings at the introduction into the British Parliament of a bill to accord home government to Ireland, and offers its hearty congratulations to the Irish people of Prescott on the promised early solution of the grand and long vexed question of their national emancipation.

The Irish Catholics of Prescott and of Ontario in general will not, we feel convinced, soon forget the thoughtful sympathy of the good people of Prescott. We, who have ever labored for the maintenance of a kindly feeling between the French and Irish populations of Canada, a feeling that can only be maintained by mutual good-will, by Christian forbearance, by many regard for civic and religious rights, feel heartily proud of the action of the French Canadians of Prescott, and we may say to them that they will find in us earnest advocates of their just claims to recognition as an important part of the Catholic minority in Ontario.

UTTERLY MISTAKEN.

The Ottawa Citizen, in its eagerness to find companions in misfortune in opposition to Home Rule, cites the Tablet as the most influential Roman Catholic journal published in the United Kingdom. The Tablet was for a time a very high authority on matters Irish and Catholic. It is not so now, and never was, and assuredly is not now, the most influential Catholic paper in the United Kingdom. The Dublin Freeman's Journal is the most influential Catholic paper not alone in the United Kingdom, but perchance in the world. If the Citizen desires accurate views on Home Rule, let it draw on the columns of that great paper, not on the now puny, and sickly, doomed and dying Tablet.

The name of the Hon. Edward Blake was by oversight omitted in our last issue from the division list on Mr. MacMullen's Home Rule amendment. Mr. Blake voted, as he had spoken, in favor of the amendment.

THE UNITY OF THE SPIRIT AND THE BOND OF PEACE.

We have not had in Canada any of the grave difficulties from mob law that have troubled the Church in the American republic. But we have had and have now evidences of nationalism in the Canadian Church that, in the interests of the growth and propagation of holy faith, should be never witnessed. We make no special mention of any race or class as sinning in this regard. There have been some men of every race guilty of such disloyalty. We say disloyalty, for no other term can convey the meaning of that insubordination to episcopal authority implied in accusations that authority of animosity and injustice to any particular race. Bishops here, and elsewhere, have had difficulty in making and providing for the spiritual wants of racial minorities in their dioceses. But we defy any one to point out a case of wilful injustice or neglect on the part. We have in this Dominion bishops of French and Irish and Scotch origin, and all, thank God, as equally and jealously solicitous for the spiritual welfare of their people, be they of whatsoever origin they may, from the highest type of civilization to the abandoned redman of the wilderness, and the isolated E-qui-maux of the north. We were, we must confess, pained to lately notice in the official report of the debates of the House of Commons of Canada, a reference to what we consider an unjust character to the action of a bishop, than whom there is none more zealous or fair minded—the Most Rev. Dr. Rogers, Bishop of Chatham, N. B. In the course of the debate on the execution of Riel, Mr. Girouard, (Jacques Cartier) on the 24th of March, is reported to have said:

"The hon. member for Kent has referred us to the example of the good people of Acadia. Everybody knows that the poor Acadians, from the time they were dispersed like slaves all over this continent, to a very recent period, did not to the present time, had been in long suffering people. The hon. gentleman told us that those Acadians suffered quietly the dispossession of their land after seventy years of possession. He could also have told us that to day they are suffering in silence the closing of colleges—if I mistake not, the St. Louis College—because the French language was taught in it. The Acadia people have been, and, no doubt, are yet very patient; but I am very much afraid that under those circumstances their patience is not a virtue but a necessity. I will tell the hon. gentleman that whenever the rights of the French population of the Province of Quebec are assailed, whenever their nationality, their language, their religion, their institutions or their laws are attacked, I will find protests from the Province of Quebec; he will find agitation and resistance by all legal and constitutional means."

Now, we have no desire to impugn motives, but we think we see here a plain condemnation of episcopal administration and a menace of mob law if the bishop do not do as the people desire. What we may ask the hon. member for Jacques Cartier, appointed the people's judges of episcopal action? What proof has he that injustice was done any or by the closing of St. Louis college? We know nothing, we freely admit, of the circumstances of the case, but we know that His Lordship the Bishop of Chatham knows no race preferences in the discharge of his duties. St. Louis College was closed—if closed by the Bishop—for good and pressing reasons. Mr. Burns, M. P. for Gloucester, N. B. did not allow Mr. Girouard's statement to go unchallenged. He said:

"The hon. gentleman, in his allusion to New Brunswick and the Acadians, states that the College of St. Louis was closed because the French language was taught there. To that statement I wish to give a denial. I am satisfied that if the College of St. Louis is closed at all, it was not because the French language was taught there. That statement implies a charge against the ecclesiastical dignitary under whose particular care that institution is, or was. I think it can be said of that ecclesiastical dignitary that to him is due, in a very great measure, all the advancements made by the Acadians in his diocese since he has been at the head of it, and that is over twenty-five years. I am safe in saying that the Acadians in New Brunswick at all events in that diocese—advances more within the last twenty-five years than they did in the fifty years preceding. I need only instance the fact that all over that diocese are established institutions in which that language is taught, institutions presided over by ladies and gentlemen of French origin, need only refer to the fact that in a town in which I reside there are two institutions, and in the neighboring parishes there is one institution. In Chatham there is a large educational establishment for both males and females, and in the neighboring town of New Brunswick there is also one. All these institutions are taught by ladies and presided over by Sisters of the Congregation of Notre Dame, and the great majority of them are French. Therefore I think it is not correct to say that the College of St. Louis was closed because the French language was taught there."

We have here the case stated clearly. The Bishop of Chatham during twenty-six years of episcopal administration, never lost sight of interests of any portion of his flock.





FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Rev. Father, Fr. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

SECOND SUNDAY AFTER EASTER. "He that eateth My Flesh and drinketh My Blood, hath everlasting life and I will raise him up in the last day." - St. John vi, 55

Have you made your Easter duty, my friend? No! Why not? When are you going to do it? Do you think that because the Church has charitably extended the time for fulfilling the precept in this country, that you can keep putting it off until the last minute? No, it is indeed to be in such a state of mind, but if you do come even at the eleventh hour you will be received. Better far come now; near to Easter is the best time. Some one will say to me, "I have no time just now; in a few weeks I will come." No time! What is time for? Is it made to fritter away in an endless round of frivolity? Is it made to waste in the heaping up of a mass of wealth, with which to benefit no one, not even yourself? Is time merely given to man to work and make a living in? No! No! Time, my brethren, is given to us for but one and only one purpose. It is given to us that in it we may prepare for eternity and heaven. The man who does anything else with his time is a sluggard. Tell me not you have no time. Duty is duty, and time is for such duties as this; so take the time even as the dust of a moment. Remember if you put off this duty, you can now easily make, death lay some upon you unaware, and find you with this duty unfulfilled. How will you fare, then, you who have been putting it off for so long!

There is a reason why it is fitting that every faithful member of the Church should go to Holy Communion at Easter. The Church does not command you to go at Pentecost or Christmas or at any of the other great feasts. But because she wishes to impress on us the special value of the Most Holy Sacrament of the Altar she selects the Feast of the Resurrection as being the fittest time for this life-giving sacrament. So important does she consider this duty that she imposes it under pain of mortal sin. For by the worthy reception of the Body and Blood of Christ, we are made partakers of Him in such a way, that our bodies will be made capable of rising again at the last day, and our souls will be united to Him, and perfect in body and soul, enjoy eternal life.

The effect, then, of Holy Communion is not the mere beginning of the spiritual life; it is its continuance and the preparation for the complete enjoyment of the glorious resurrection of the body. This is why it is often called the "bread of life," "the food of angels," "the heavenly banquet," and Christ Himself says: "Whoever eateth this bread shall live forever." And indeed what could we think of which could have a greater power than the body of Christ to raise us up at the last day? Did not that body rise from the dead? Is He not here in Himself, His body and blood, His soul and divinity in the Blessed Sacrament? And if His rising again is a pledge of our own, can we think of any other power which He will use in our resurrection.

Yes, as the Resurrection from the dead of Christ is the foundation of the faith, as the Sacrament of the Altar is the pledge of our Resurrection, so the Church, in her wisdom, bids us now when these lessons are fresh in our minds go to Holy Communion; bids us eat the food of heaven, bids us take the Body of Christ, that by feeding on Him we may be made like Him, that by such a union we may be made one body with Him and thus be raised to that state for which God destined us when we were created. For these reasons the Church commands us to make our Easter duty every year under pain of mortal sin.

Come, then, to the Table of the Son of God, who so lovingly writes you to partake of it. Come to receive the pledge of the assurance, the promise of eternal blessedness; come and receive Jesus Himself. He stands knocking at your door; His sacred feet are bleeding with the wounds He has received in striving to rescue that door. His hand is scarred, His face is wet with tears for you and your sins. Can you resist Him? Turn not a deaf ear to His entreaty, but open, and He will come in and sup with you and you with Him, and He will abide with you forever.

Learning Obedience.

It is recorded of a certain great philosopher that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing that the father was such a deeply learned man, the friend thought that the little girl must have learned something from him very deep something very grave from her very learned father. So he said to the little girl, "What is your father teaching you?" "What is your father teaching you?" "The little maid looked up to him with her clear, blue eyes, and just said the word, "Obedience." That was what the great philosopher taught his little girl, and I believe that is the most important lesson for children, to learn to be obedient. It is a lesson necessary for their happiness and for their safety; I think we may say necessary for their very life. And after all, what are we? Grown people of this great world so full of mystery, are we after all but weak, ignorant little children? How little we know of what is around us and what is before us. How little we know what may be the consequences even of our own acts. Manifestly, therefore, the most important lesson for us to learn is the childlike lesson of obedience. And it is our Father's wish above all to teach us this lesson. A lesson that we are to begin to practice upon earth, and to practice for evermore when we serve him day and night among the angels.

Scott's Emulsion of Pure Cod Liver Oil, with HYPOPHOSPHITES. As a Remedy for Pulmonary Affections and Nervous Diseases. Dr. IRA M. LANG - a prominent physician in New York, says: "I am greatly pleased with your Emulsion. Have found it very serviceable in above diseases, and it is easily administered on account of its palatableness."

HOUSEHOLD RECEIPTS.

DOUGHNUTS - One-half pint of sugar, one-half pint of milk, two eggs, one teaspoonful of soda, one and one-half teaspoonfuls of cream of tartar, and salt and spice. Fry in hot lard.

WAFFLES - One quart of sweet milk, warm, four eggs, a piece of butter the size of an egg, one teaspoonful of salt, ten cups of flour, enough to make a stiff batter, let it rise three hours; bake in waffle iron.

TEA CAKE - One-half cup of butter, one-half cup of sugar, three eggs, one and one-half cups of milk, three cups of flour, two teaspoonfuls of cream of tartar, one spoonful of saleratus. Bake about half an hour.

PLAIN CAKE - One cup of butter, one cup of sugar, one cup of molasses, one cup of milk, one teaspoonful of soda, two teaspoonfuls of cream of tartar, two eggs, one pint of chopped raisins, one nutmeg, flower enough to thicken. Bake slowly.

TAFIOCA PUDDING - Soak three table-spoonfuls of tapioca two hours, cook in a quart of milk, yolks of four eggs, stirred in with one cup of sugar; cook one-half hour. Beat the whites of the eggs to a stiff froth, add one-half cup of sugar; put over the top in large bowl.

RICE PUDDING WITHOUT EGGS - Butter the pudding dish, wash a cup of rice, put in the bottom, then a cup of sugar, a small cup of raisins on top of that, eight cups of water, and a piece of butter. Grate a little nutmeg over the top. Bake slowly two hours without stirring. For sauce stir white sugar and butter together, or butter alone is good.

OK-TAIL SOUP - Take two tails, wash and put into a kettle with about one gallon of cold water and a little salt. Skim off the broth. When the meat is well cooked, take out the bones and add a little onion, carrot and tomatoes. It is better made the day before using, so that the fat can be taken from the top. Add vegetables next day, boil an hour and a half longer.

GLOVED SHIRT BOSOMS - Take two ounces of fine white gum arabic powder, put in a pitcher and pour on a pint of more of water, and then having covered it, let it stand all night. In the morning pour it carefully from the dregs into a clean bottle, cork and keep it for use. A teaspoonful of this gum water stirred in a pint of starch made in the usual way, will give to lawn, white or printed, a look of newness when nothing else can restore them after they have been washed.

OUTMEAL CRACKERS - One teaspoonful oatmeal and enough tepid water to wet and make into dough; mix well and quick; the harder the dough the better; if it will begin to roll it, stopping to press the ragged edges with your fingers, keep it in the same way till it is one eighth or a quarter of an inch thick; be quick about it or it will get too dry under your hands; make only dough enough at one time for one cracker; do not brown it any in baking; it will be good for months if you put it in your oatmeal barrel and cover it with meal.

Lemon Sherbet, which is so refreshing to the fever patient, and which is not despised by the well man, is made in the proportion of two pounds of white sugar and six lemons, to two quarts of water. Cut the lemons in two parts; squeeze every drop of the juice out; stir the sugar, water and lemon juice together, and strain through wire sieve. Freese just as you do ice cream. Orange sherbet can be made in the same way by substituting oranges for lemons, and some people think it very agreeable if half lemons and half oranges are used. This is a pleasant iced to serve at the close of a weighty dinner.

THE SAND-BAG - One of the most convenient articles to be used in a sickroom is a sand-bag. Get some clean, fine sand; dry it thoroughly in a kettle on the stove; make a bag about eight inches square of flannel, fill it with dry sand, sew the opening carefully together, and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly by placing it in the oven, or even on the top of the stove. After once using this, you will never again attempt to warm the hands or feet of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time. The bag can be used as well for warming the back. - Herald of Health.

Boys and Girls, Sit Erect.

One of the worst habits young people form is that of leaning forward too much while at work or study. It is much less tiresome and more healthy to sit or stand erect. The round-shouldered, hollow-chested and almost deformed persons one meets every day could have avoided all the bad results from which they now suffer had they always kept the body erect, the chest full, and shoulders thrown back. A simple rule is, that if the head is not thrown forward, but is held erect, the shoulders will drop back to their natural position, giving the lungs full play. The injury done by carelessness in this respect is by compressing the lungs, preventing their full and natural action, resulting in lung diseases, usually consumption. Sit erect, boys and girls, and look the world in the face.

A Fortunate Escape. Mrs. Cyrus Kilborne, Beamsville, Ont., had what was supposed to be a cancer on her nose. She was about to submit to a cancer doctor's treatment, when she concluded to try Burdock Blood Bitters, internally and externally, a few bottles of which entirely cured her.

A lady from Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex. I was unable to walk any distance or stand on my feet for more than a few minutes at a time without feeling exhausted, but now I am thankful to say, I can walk two miles without feeling the least inconvenience." For female complaints it has no equal. Sold by Harkness & Co., Drugists, Dundas street.

A New Lime-Kiln Club.

"I wish to disclaim," said Brother Gardner, as he adjusted his spectacles and brushed up his front hair, "I wish to disclaim the honor of having been elected to the position of Hon. Higginbottom Lawless of Kocucuko, Miss., an present in de auty-room an' burnin' to deliver his celebrated address on 'Sentiment.' He arose five hours or four days ago, an' was finished his las' bar' of apples, worn my Sunday coat right along, an' will be a deadhead on me till he kin spoke dis piece an' catch a mixed freight train of wine to Toledo. De committee will see, cor him, an' if dat water-pail an' spoon, or any lamps knocked down in his delibery, de guilty wretch or wretches will receive a lesson dat will remain solid for a hundred years."

The Hon. Lawless appeared with a pair of red mittens in one hand and a lemon in the other, and such was his placidity of mind that when he bit into one of the mittens in place of the lemon he never even changed color. He sized up five feet and six inches, intelligent expression, head cast in the shape of a pear, and feet large enough to trample an onion bed out of sight. He mounted the platform like a steer climbing a side hill, bowed right and left in response to the applause, and quietly began:

"My fren', I cannot dispress de pleasure an' gratification which I feel in tryin' my self standin' heah under de sacred shingles of Paradise Hill - a structure whose name an' a household word wherever the English language greets de ear. (Applause.) I would rather stan' heah den to be buried under a \$10,000 monument. (Cheers.)

"De subject ob my address an' Sentiment. What an sentiment? What do we get it, an' what am it worth by de pound when de market an' not oberstocked? I answer dat sentiment an' a sort o' 'lasses an' 'mush sorrounind' de heart. In some cases it hardens an' turns to stun, while in others it thins out until de heart fairly floats in a pond o' sweetness. (Applause.) Sentiment has considerable to do wid every achsum in our everyday life. It am bizness when you start out to borry a pan of flour or a basket ob taters. It am sentiment dat causes a naybur to lend, instead of demandin' spot cash. (Wild applause from Judge Cadaver.)

"Bizness sentiment de lazy an' de shiftless to not out an' beg cold vittles an' old clothes an' dimes an' quarters. Sentiment actuates woman to wash tears ober 'em an' stoke 'em up wid 'buff to loaf for another month. When we have a tickin' hose our sentiment an' 'pealed to. We argy dat de safety of our loved ones requires us to trade dat amiable old friend, our preacher who wants a perfectly reliable hose. Dat's one kind of sentiment. When we buy an excursion ticket to Niagara Falls an' reach de grand cataract after a thirty hours' sweat on de cattle cars, de immense waste of water 'peals to our sentiment. When we buy a new coat, we reveal an' an' plan de amiable old friend, de gal an' high-toned an' rich de sentiment an' all solid. If de am' won't last longer den de first bill fur meat comes in. (Cries of 'You bet!')

"My fren' sentiment writes poetry wid one hand an' tans de backs de child wid de other. It guides our thoughts to friends ober de sea, an' sends old clothes to relabshun in Wisconsin. It makes us shed tears fur de dead, an' ylt warns us to cut de undertaker's bill down twenty per cent. Sentiment tells us to luv our fellow man, to trade dat amiable old friend, de roots. (Grooms.) I have been lookin' into de matter fur de las' forty-eight 'yars, an' I has cum to de conclusion dat it was a wise thing to purvide de human race wid sentiment. If it had been left out by any accident in de mixin' de bea'm among us wouldn't have got a bid if put up at de present and General Hard war. I could talk to you fur three straight weeks on dis subj-ct, but observin' dat my half hour am up, I will chop off right heah, an' hope dat it may be pleasure to some facher day to meet you agin. Any person who wants his fortune told, find me in de auty room fur de nex' two hours." - Detroit Free Press.

Worth Remembering. There is probably no better relaxing remedy for a contracted cord, and painful congestion, than Hagen's Yellow Oil. It cured Mrs. John Siddon, of Orton, Ont., who was afflicted for years with contraction of the bronchial pipes and tightness of the chest. It is the great remedy for internal or external pain.

A Secret for the Ladies. The great secret of beauty is pure blood. Bruisings and all blemishes that disfigure the face, may be quickly cured by Burdock Blood Bitters. Annie Heath, of Portland, certifies that she was cured by this remedy, after suffering for two years.

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Orpha M. Hodge, Battle Creek, Mich., writes: I upset a tea kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Electric Oil, and the effect was immediately to allay the pain. I was cured in three days.

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THE HECTIC FLUSH, pale hollow cheeks and precarious appetite, indicate worms. Freeman's Worm Powders will quickly and effectually remove them.

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IRISH BENEVOLENT SOCIETY. The regular monthly meetings of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 7:30. All members are requested to be present. C. A. SIPP, President.

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