

# 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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## The Catholic Record.

London, Saturday, February 18, 1899

### "THE MEN OF DESTINY."

George Bernard Shaw's work, "The Men of Destiny," is wholesome reading during these days of Anglo-Saxon humbug: "No Englishman is too low to have scruples: no Englishman is high enough to be free from their tyranny. But every Englishman is born with a certain miraculous power that makes him the master of the world. As the great champion of freedom and national independence he conquers and annexes half the world and calls it colonization. When he wants a new market for his adulterated Manchester goods he sends a missionary to teach the natives the gospel of peace. The natives kill the missionary: he flies to arms in defence of Christianity; fights for it; conquers for it and takes the market as a reward from Heaven. He boasts that a slave is free the moment that his foot touches British soil; and he sells the children of his poor at six years of age to work under the lash of his factories for sixteen hours a day. He fights you on patriotic principles; he robs you on business principles; he bullies on manly principles; he supports his King on loyal principles, and cuts off his King's head on republican principles. His watchword is always duty, and he never forgets that the nation which lets its duty get on the opposite side to its interest is lost."

### "THE PROMISED LAND."

Our thanks to the Rev. Father Blair for his pamphlet on the North-West. We advise the intending emigrant who is seeking information about what the author styles the "promised land" to procure a copy of this little book as soon as possible. It was written with the hope of turning the stream of life that flows yearly from the country into our cities and those of the United States, to the fertile North West, that should be a Mecca for settlers. We hope the pamphlet may have a wide circulation, and be the means of inducing young Canadians to go West. They should at least look it over before making a decided move. It would be a pity to have the land fall into the hands of the monopolist. But this will come to pass if our young men will persist in flocking to the neighboring republic, to be in very many instances but white slaves toiling year in and year out for money which can be had and far more easily in their own country. The great cities are over-crowded. They seem as prosperous and as able to afford facilities for the making of money, as twenty years ago, but they who look beneath the surface tell us that the struggle for existence is becoming fiercer every year and that they are unable to give even bread to the wrangling and clamorous human beings within their walls. At all events it is a gloomy prospect for any young man without capital. He may succeed, but in all probability he will be broken on the wheel of labor.

And so we say to any man of energy who can appreciate the facilities now offered for the procuring of land and who prefers to be a master in his own country than a slave to the alien, to go West.

### DE COSTA AND ANGLICANISM.

The Rev. Dr. De Costa is surely the *enfant terrible* of Anglicanism. He has accused it of unchurching the masses and driving them into infidelity, and his outspoken denunciation has not been challenged by his superior. Were a lawyer to run counter to a principle of jurisprudence he would be promptly silenced; and here is a sect, eminently respectable, with a taste for synodal deliberations, that allows itself to be ridiculed by one of its recognized ministers.

But we venture to say that De Costa will not be brought to the bar for heresy. The Bishop is wise in his generation and will give a clear path to the angry divine, who is simply stating facts apparent to any observer. We remember some words about a man taking care of his own household which are applicable to the Ordinary of New York. Yet we must remember that the Bishop could not, if he would, take an inventory of his spiritual furniture. He could count up a few fragments of the 39 Articles, some beautiful vest-

of pastoral documents that have as much influence on the ordinary individual as a patent medicine advertisement. But we doubt if he could tell us what are his grounds of belief.

Our readers will remember how the Archbishop of Canterbury rebuked the ultra Ritualism of the Bishop of Lincoln, and they may remember, to quote Marshall, the generous terms of the supreme ruling in which the Archbishop couched his command: "Pray please everybody." He told his clergy not to make any changes in their conduct of Divine service unless they were first assured of the unanimity of their people in desiring such change; that even if they had such Ritualistic services as implied a belief in the Catholic doctrine of Holy Mass, still they must sometimes have a Low Church form of service which would meet in all ways the desire of their parishioners who happened to look on Holy Mass as an abomination, etc. And this is precisely the state of affairs to day. The preacher must not presume to teach anybody. He must say what will tickle the ears of his auditors. He may deliver essays on "leaning on the Lord" and administer hard knocks to backsliders who are dead, but there must be no personalities and no attempt at doctrine until he has gauged the feelings of the congregation.

De Costa, however, has cut loose from old traditions and is running amuck in splendid style. He says that a religion "must show antiquity. Whatever is new in religion is false. It is idle for the sectarian to say that the denomination to which he belongs is as some boast a hundred years old. The question is not whether it is a hundred but whether it is eighteen hundred years old. All Church authority proceeds from Christ and His apostles and their followers. Secularism in America is simply beside itself. Its walls are not God's walls. There is but one Lord, one faith, one baptism and one Church. And this is why pseudo churches all over the land are falling to the ground." "Except the branch abide in the vine it must die." Protestantism was never alive: It was still born. Men have carried it and still carry it imagining that it has indeed vitality, but others have recognized it for what it really is—a corpse incapable to teach or to implant the seeds of supernatural life and fit only to be cast in the heap of decaying opinions and systems that have amused and deceived mankind.

### NOTES BY THE WAY.

It is the fashion with a certain kind of writers to wax eloquent ever what is termed our emancipation from creed. You find it in newspapers, in magazines and you hear it sometimes from the lips of glib Catholics who are too "cultured" to derive any benefit from works of a doctrinal nature. Comparisons are made between our age and the past, our liberty and the slavery which was naturally the outcome of the sway of an "imperious priesthood." And they talk with a fine contempt for historical facts and philosophy, and get their wishy-washy stuff circulated as an addition to modern thought.

Some years ago men of true and trained scholarship were the ones who essayed the role of instructor of the public, but we have changed that. Any one now-a-days with a talent for glib utterance will obtain a hearing. Literary attainments and the outpouring of minds distilled into shape by years of study count for very little with the intelligent public; and any strippling with a lurid vocabulary or a young lady who dabbles in the pool of impurity like a nasty little boy in dirty water, or public man who gives utterance to nondescript views, will command a hearing.

And our age is thoughtful. We are, to quote a phrase of Harrison's, a generation of "magazine suckers." Some of us are like letters, with this difference, that whereas a decent letter will arrive at its destination, we get nowhere. A writer affixes his peculiar species of stamp to our intellect and we fall to admiring it until another and newer stamp is put on. And we become in the end possessors of stamps which are of no practical value. We become human phonographs grinding out this thing or that and hugging the delusion to our hearts that we are a thinking

### THE DIFFERENCE.

Cardinal Gibbons confirmed thirteen more adult converts the other day in one of the German parishes of Baltimore. Such incidents, though some what trite, are always significant and interesting. We should image they would possess a special meaning for our zealous Protestant friends who are making such noisy preparations to religiously regenerate our new colonial possessions.

The history of Protestant missionary effort in Latin American countries offers us substantial encouragement to the promoters of similar enterprises in Cuba and Port Rico. Moreover, while the brethren are energetically striving to accelerate the current of contributions in behalf of "the cause" in foreign parts, there are constant, ever-growing defections from their own ranks at home into the identical organization from whose clutches they are apparently so eager to rescue the Catholic inhabitants of the Antilles.

The conduct of the Mission Boards folk must strike the impartial onlooker as exceedingly singular. Their sudden indifference to the religious fate of the enlightened Protestant masses in the United States, which are rapidly falling away from all Church affiliation, is in strange contrast to the zeal displayed for the "conversion" of "ignorant" adherents of Catholicism among "inferior" races elsewhere.

The only explanation of the circumstance that recommends itself to practical reason lies in its imposing financial phrase of the subject. The existence of a healthy missionary fund and the patronage in pleasant and promising berths at the disposal of the authorities entrusted with its disbursement no doubt account for the interest manifested in the spiritual condition of the benighted foreigner, by so many of the ministerial brethren of the sects.

Catholics have no very strong aversion to the fruitless missionary activity of sectarian preachers among "Romish" populations in the West Indies, provided the agents of the Mission Societies restrain their peculiar ardor for misrepresenting the faith and practices of the people they seek to convert. If the missionaries were always honest and truthful there would be no complaint against them, and no criticism of their objects and methods by the Catholic press. They simply would never be heard of in their own country outside of the societies which pay their salaries and defray their expenses.

We would be obliged to concede the respect due to sincerity and worthy intentions if they went about their chosen work in good faith and sought by precept and example to persuade others to accept their teachings. But the trouble begins just here. Instead of pursuing this course, they resort to calumny and false witness. They provoke dissention and strife in order to keep themselves before their own public at home. Not satisfied with appealing to the good will of individuals they attack what they do not understand and denounce that with which they fail to agree. In this way, however, they inevitably defeat their own purpose, if that purpose is to win adherents to the doctrines they profess to inculcate.

All persons who are sincerely religious hold as sacred the principles upon which their faith is grounded. To assail these fundamental articles of belief, without rhyme or reason, is to render conviction of their falsity absolutely impossible. This is the secret of the utter frustration of Protestant missionary effort in Catholic countries.

Catholic missionaries adopt just the contrary procedure. They appeal to the reason and intelligence of their subjects, relying upon the good dispositions of the latter to ultimately decide between truth and error. The success of the silent influence at work among religious non-Catholics springs only less from the Christian and charitable methods employed than from the unanswerable arguments presented to minds capable of distinguishing between the real and the false.

### CONTROVERSY.

The Living Church is of opinion that the absence of acrimony in religious controversy is a sign that the truths of Christianity are more loosely held than they formerly were. Men do not quarrel about that for which they have no deep concern, and universal toleration itself is a token that no particular form of belief is of importance to eternal salvation. Our Episcopalian contemporary would be glad to think that increase of charity, and not decrease of faith, is responsible for changing the lion of controversy into the lamb of tolerance; but wisely adds: "Truth and error remain in their old unalterable antagonism, and it remains as necessary as ever to oppose the error and to vindicate the truth. Methods of controversy ought to be carefully sifted from every-

thing questionable or unworthy, but controversy itself can never be dispensed with while faith remains." With all of which Catholics, so often abused for their "aggressiveness," will heartily agree.—Ave Maria.

### CARDINAL WISEMAN.

The feast of St. Agnes brings to mind the great English Cardinal whose piety has made this young saint of the early Church so dear to us. His life is a striking illustration of thoughts recently brought anew before us, in relation to the studies that can be advantageously pursued by ecclesiastics, and it may be added here, by all Catholic students, after one's student life is past. Cardinal Wiseman was a striking example, too, of what these advantages are,—"inexhaustible enjoyment, perennial freshness of mind, dignity of life; and a power every day greater to be useful to others."

His early education was obtained at Ushaw College, England, where he was already noted for his ability to apply himself to study, and for his strong and ready grasp on the subjects before him. When only sixteen, he came to Rome as one of the little band of ecclesiastical students who were the first to gather in the English College there, after its close at the time of the French Revolution. Ten years later, he was appointed its rector, a position which he held for twelve years; and then, full of zeal for the conversion of England, he was sent thither by the supreme head of the Church, to be coadjutor to Bishop Walsh, and president of Oscott College.

Ten more years passed by. Bishop Wiseman was called to Rome, and then, in a very tempest of Protestant opposition, came back to England as Cardinal Archbishop, the first Cardinal who had set foot there since the days of Reginald Pole.

From that time until Feb. 15, 1865, when he laid down what was indeed the burden of his laborious life, he was engaged, heart and soul, in the multifarious and very responsible duties incumbent on the head of the English hierarchy and a prince of the Roman Church in critical and trying days. Yet, to the end, he continued to take interest in the wide fields of literature, art and science, and to gain the good will of "many men of many minds" by means of his keen and ready sympathy with the talents that enrich the human intellect as gifts from the Creator.

To Nicholas Wiseman was granted in no ordinary degree that faculty which is in itself a liberal education, the power of easily acquiring and retaining a knowledge of languages foreign to one's own. His study of the classics was followed by such deep researches into the oriental tongues that his name became known through out Europe as an authority among the orientalist; and still, at the close of this century, keeps its sway, as that of an expert and a standard on Syrian versions of the Old Testament. It was at the age of only twenty-four that this lasting reputation was won by him, during the long hours he spent in the Vatican Library, poring over pamphlets hoary with age, and palimpsests of medieval days.

All this led to scholarly connections with non-Catholic students and men of note throughout Europe, and to an interchange of thought conducive to the breaking down of needless and harmful prejudice. So, when the Cardinal, much protested against by insular bigotry, entered England, the nation had to find out, whether it would or no, that men of letters, at home and on the continent, had set the name of Wiseman, which they were hooting at in the intellectual galaxy of the undying stars.

He could speak with readiness and point, it is said, in half a dozen languages, without being detected for a foreigner in any of them; and could, at ten minutes' notice, address a congregation from a French pulpit or the select audience of an Italian academy. He was a musical and an art critic, and a musician himself as well. He had seen four Popes in Rome, and of them he wrote his personal reminiscences in a volume which still retains its charm and has lasting historical value.

His lectures, delivered in England on the doctrines and position of the Catholic Church were published and won the attention of friend and foe. He founded the Dublin Review, and himself contributed to its pages, notably, that famous essay on St. Augustine and the Donatists, which hit Newman so hard in his Anglican stronghold that never again could he find rest till he entered the true fold.

In October, 1850, in four or five days' time, and in the midst of constant interruptions, Cardinal Wiseman wrote his "Appeal to the English People," that took six and one half columns small, close type in the London Times, then having a circulation of fifty thousand daily; besides being printed in pamphlet form, and selling by the tens of thousands; and which, while it "did not indeed put an end to the battle, created a pause for the full week at least—a pause of attention." In one brief tour in Ireland, he gave speeches, sermons and addresses that fill four hundred pages; he kept up a steady correspondence with Popes, prelates and Propaganda, statesmen and schol-

ars and friends. Yet his versatile pen drew up bright little plays for children, whom he dearly loved; tossed off impromptu in Latin, English, French, Italian; and with intense delight he wrote the famous story of "Fabiola," which has been translated into ten different languages, and which the Prussian king read all through at once, of a sleepless night.

All was done for God. Dying, the Cardinal said: "I have never cared for anything but the Church. My sole delight has been in everything connected with her." His great successors in England, Cardinals Manning and Newman, have almost overshadowed for a while the striking and very lovable personality of the man who, in God's Providence, was chosen to give to England her second spring. But time will again bring him prominently before us, as him who was to the early English converts both friend and father, as he was in heart to every English soul.—Sacred Heart Review.

### THE DEVOUT SEX.

No more beautiful tribute from a non-Catholic can be found than this extract from a letter of Mr. R. F. Guernsey, writing from Mexico. He says, amongst other things:

"The womenfolk are earnest believers, and they are almost invariably sweet and good; and all that true women should be. If the Catholic Church is that defiler of all things pure that the harsh critics of her faith and practices say, why are not the women of Latin America vile at heart, corrupt and degraded? Put all that sort of talk, and I have heard it from men who should be better informed, put it down to ignorance. Let Catholicism be what you will in the way of an over-decorated form of Christianity, seek for her premises if you care to, but admit that the essentials of the Christian faith are here and that she communicates them to her children. If there is one thing above all others that the Catholic Church may boast of, it is that she produces the proper woman-character it produces."

"Mr. Guernsey, it will be noticed," says the Catholic Columbian, commenting on the above, "simply states a fact which has impressed him very strongly, without endeavoring to give an explanation of it. He declares that Catholicism makes womankind lovable because it renders women sweet and good and virtuous. Were he to look into the matter more closely than this respondent would readily discover that one of the chief causes why the Catholic Church thus influences womankind is because it proposes to all women as its exemplar and model that immaculate Virgin, Maid and Mother, in whom all graces and virtues shine so pre-eminent a degree."—Carmelite Review.

### TEMPERANCE APPEAL.

Circular Letter to the Priests of the United States.

Every priest in the United States has received a copy of an appeal issued by the executive council of the Catholic Total Abstinence Union of America. The appeal bears the signature of Right Rev. Bishop Tierney of Hartford, president of the Union, and is addressed to the Catholic clergy of the United States. It says in part:

"Various evils are already menacing our national institutions. The lack of religious teaching among the young is sapping their spiritual strength. The prevalence of the divorce abomination is tearing down the social fabric by disrupting the family and destroying the home; but along with these two, and indeed with equal virulence with them, is a third. It is a drink plague.

"The universality and malignity of the evil of drunkenness are patent to any one whose outlook is over the country, and who, with discerning eyes, studies the lives of the people.

"Because the priesthood of the Catholic Church had from the beginning constantly and fearlessly antagonized both the spirit of godless education as well as the divorce evil, the Catholic people have been almost completely saved from their blighting influences. Divorce is practically unknown amongst us, and it seldom happens nowadays that any large body of our children grow up ignorant of their duties of God or to themselves. But with the evil of intemperance it is different."

After quoting from the Fathers of the Baltimore Council on the drink evil, the appeal states that while the clergy have made almost superhuman efforts to stem the tide of intemperance, they have had almost insuperable forces to contend against.

"There is scarcely a priest but, like a knight of old, has made great sacrifices and performed strenuous labor to guard the souls and bodies of those committed to his care against the evils of the drink plague. But to overcome a wide spread and deep-rooted evil necessitates commensurate endeavors. One must be at it constantly, and when one strives against it, it must be with consummate wisdom and with tremendous energy.

"Now, as the dawn of another century is brightening the sky, we appeal to the priesthood of our land to make a still more vigorous onslaught against the hydra-headed evil of drunkenness. The ranks of the temperance hosts are increasing steadily and rapidly, but we would have your assistance to make that increase ten fold. In return we shall lend you the strength that comes from our great organization in order

that you, too, may more effectually carry on this most sacred warfare. A great awakening of energies, a potent stirring all along the line, a combining of all helpful resources, and such a movement will be put on foot that will easily result in relegating the vice of intemperance, with the divorce abomination and kindred vices to the category of conquered evils."

### VOLTAIRE ON THE JESUITS.

American Herald.

Voltaire hated the Jesuits and did his best to obtain their suppression, but it was because he hated the religion whose boldest defenders they were. Nevertheless, even Voltaire speaks well of them. In a letter dated February 7, 1746, he says: "During the seven years that I lived in a college of the Jesuits, what have I seen there? Lives the most laborious and the most frugal, the hours of the day divided between their care of us and the exercises of their austere profession. I call as witnesses the thousands of men educated as I was. Therefore it is that I am lost in astonishment at any one daring to accuse them of teaching a relaxed or corrupt morality. \* \* \* I make no scruple in proclaiming that there is nothing more iniquitous, more contradictory, more shameful to humanity, than to accuse of relaxed morality men who live in Europe the severest lives, and who go seeking the most cruel deaths to the extremities of Asia and America."

### JEWISH CONVERTS.

In his sermon the other Sunday Rabbi Fleischer, the well-known Jewish divine of this city, challenged the world to furnish a single instance of a sane and intelligent Jew becoming a convert to theological Christianity. The Rabbi must have forgotten the famous Jew whose conversion we commemorate this month, Jan. 25, when we recall the turning to Christianity of St. Paul. If it be objected that his conversion was of divine impulse, what about the Ratisbonnes, Pere Libermann, the Lehmann brothers, Herman and the many other famous Israelites who in former years embraced the Catholic faith? It will hardly do to accuse all these men of having been insane when they joined the Church, or of lacking in intelligence. Neither is it possible to call into question the sincerity and honesty of their conversions and acceptance of the Catholic faith. The fact of the matter is that the Church which Christ established for the salvation of all mankind has never at any period of her history lacked accessions from Judaism. Such accessions continue to come to her yet, and it is stated that in Vienna alone during 1895 upwards of four hundred Jews became Catholics. Rabbi Fleischer will hardly claim that all these converts were either lacking in sanity, in intelligence or in honesty.—Sacred Heart Review.

### THOMAS A'KEMPIS.

Of all the millions who have read and re-read the immortal works of Thomas a Kempis, probably very few know anything of the leading facts of his life. Throughout the Catholic world the name of Thomas a Kempis is loved and revered for his wonderful religious books, the pious spirit of which have caused them to be sought after by people of every clime and tongue, and to be translated into many languages. The spiritual instruction of the inspired monk of the Catholic Church contained in his numerous works shows the beneficent missions of the monasteries which dotted Europe previous to the Reformation, but which unfortunately fell a prey to the sacrilegious greed of the royal reformers who followed.

He was born at Empeun, near Cologne, in 1379. At the age of thirteen he entered the school conducted by the Brothers of Common Life, and in 1393 became an inmate of the house of Brother Florentius Radevin, superior general of the order. In 1400 he began his novitiate at the monastery at Mount St. Agnes, near Zwolle, of which his brother John was prior, and in 1413 was ordained priest. It is thought that he composed about this time the short treatise on the Eucharist which now forms the fourth book of the Imitation of Christ.

In 1425 he was elected sub-prior of the monastery, and was charged with the spiritual direction of the novices. In 1429 he and his brethren were forced to immigrate to Tuneskerke, in Friesland, but they returned to Mt. St. Agnes in 1432 when Thomas became treasurer of the monastery. In 1448 he was again elected sub prior, and he held his post till his death, which occurred on July 26, 1471, at the age of ninety-two.

Your time admits of several divisions, but there is one invariable rule: no part of it should pass *uselessly*; for every hour has a duty appointed for it by God Himself, and of which He will demand account; for, from our first to our last moment, He has given us no instant in vain, or to be lost.—Fens-  
lon.



THE SPIRIT OF FATHER DAMIEN.

It is said that, owing to some peculiar hidden influence in our modern life, the terrible disease of cancer is on the increase, while as yet no infallible remedy has been discovered to cure it.

"I was informed about a French charity which takes care in a number of hospitals, both in France and England, of incurable cancer cases. I was told that in America these incurable cases, when destitute, are terribly neglected; and, if attended to at all, are dismissed from hospitals after six months, whether death steps in as a relief or years of suffering must ensue."

THE DEPARTURE OF THE MISSIONARIES.

Sacred Heart Review. There is in Paris a community of young ecclesiastics who attract universal attention, when taking the walk which is the only outdoor recreation to be had by such in a large city.

St. Joseph's Seminary, Dawsonville, N. Y. "Why stand you here all the day idle?" (Matt. xx)

WORKING FOR GOD.

We are called by God to labor in His vineyard. That is to say: we are called to serve God faithfully; to fulfill His divine will; to observe His laws and precepts; to avoid the evil He forbids, and to do the good He prescribes.

GUARDIAN ANGELS.

One sultry day, during the long holidays, when I was making a tour through South Wales, I flung myself on the soft turf at the foot of an old oak tree. The beautiful river Wye lay at my feet, and through the trees, tinged with the rich hue of autumn, a glimpse of the ancient ruins of Tintern Abbey conjured up ghosts of the past.

MAN'S THREE FRIENDS.

Trust no friend if you have not proved him; they are oftener found at the banqueting table than at the door of the prison. A man had three friends; two of them he loved greatly; to the third he was indifferent, although this one was the most honored and sincere.

omn silence reigns in the holy place and every one experiences that indescribable clutching at the heart and swelling in the throat which precedes the performance of all touching ceremonies. Night-prayers are recited, and the subject of the next day's meditation is read. Then all arise. The travelers of to-morrow remain standing, while the others sit down.

You who have wasted the morning, the noon, perhaps the evening of life in idleness, in sin; "go you into My vineyard" there is still a chance for you to redeem the wasted time. Wake up out of your lethargy. Break the chains that have bound you to the service of the devil, the slavery that has smothered within you every instinct of justice, every worthy prompting of the heart, every noble aim in life.

We are now on the threshold of Lent—the special season of prayer and penance. Be no longer idle. Enter upon God's service with courage, with honest zeal, with firm hope in God's mercy. Begin at once—begin with a good confession. God is now calling you; for many of you it is even now the eleventh hour; for many of you this call may be the last.—Sacred Heart Review.

The Rev. A. W. Bennett, M. A., until recently curate in charge of St. Gabriel's Church, Bromley by Bow was recently received into the Catholic Church by Father Eskridge, of Notting Hill, and has been confirmed by Cardinal Vaughan at the Arch bishop's House, says our contemporary the Liverpool Catholic Times.

Two Important Conversions.

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About Cataract.

It is caused by a cold or succession of colds combined with impure blood. Its symptoms are pain in the head, discharges from the nose, ringing noises in the ears. It is cured by Hood's Sarsaparilla, which purifies and enriches the blood, soothes and rebuilds the tissues and relieves all the disagreeable sensations.

Left Prostrate.

Weak and Run Down, With Heart and Kidneys in Bad Condition—Restored by Hood's Sarsaparilla. "I was very much run down, having been sick for several months. I had been trying different remedies which did me no good. I would have severe spells of coughing that would leave me prostrate. I was told that my lungs were affected, and my heart and kidneys were in a bad condition. In fact, it seemed as though every organ was out of order. I felt that something must be done and my brother advised me to try Hood's Sarsaparilla. I procured a bottle and began taking it. Before it was half gone I felt that it was helping me. I continued its use and it has made me a new woman. I cannot praise it too highly." Mrs. SUMMERVILLE, 217 Ossington Avenue, Toronto.

Hood's Sarsaparilla.

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1.50 for 65.

Hood's Pills.

are purely vegetable, reliable, beneficial. 25c.

refuse he collects, to an aged grandmother whom it helps to support. Hugh has one great wish: he longs to be a priest of the great God Whom he loves and worships."

The little touters worked on, the angels—whose golden wings and white robes never became soiled by the filth through which they passed—ever following them, and prodding them in danger, sometimes stooping to whisper words of encouragement, counsel, and warning. All might, too, they watched them as they slept.

The scene changed. I found myself in a brilliantly lighted hall. Richly-dressed ladies and gentlemen were seated at a rich banquet, addressing flattering speeches to their host. Each had an angel guardian.

"Happy man!" I said to the angel-guardian of the host.

"Nay," replied the angel, "this is Jasper; he has forsaken the true God; he never goes to Mass; never prays. The idol he worships can not give him a quiet conscience—can not make him happy. And the memory of the mother whom he neglected, and who died in the work-house, continually haunts him; and the cry of starving multitudes is ever ringing in his ear, although he tries to turn a deaf ear to it."

The brilliant scene vanished, and I found myself in the chamber of death. Jasper lay dying, and a priest was administering the last rites of Holy Church. His angel-guardian—faithful to the last—stood there.

"Dear angel," I said, "you are still with him, and you are smiling now."

"I have never left him for an instant," replied the angel, "and the priest—who is his old companion, Hugh—has never ceased to pray for his conversion. Jasper made his peace with God before his illness, and to Him he gives the immense wealth he has amassed. Hugh still treads the courts and lanes, where, in their childhood, he and Jasper toiled together; but now it is as the priest of God, and to do His work."

"There is joy among the angels in heaven over one sinner doing penance," and "they who convert many to justice shall shine as the stars for ever and ever," sang the angels, as the sun was setting—brilliantly illuminating the beautiful ruin. As I walked home in the twilight, I felt the presence of my angel-guardian more sensibly than I had ever done in my life, and I resolved to be more devout in future to Him, whose office will last beyond the grave, until at length it merges into a still sweeter tie of something like equality, when on the morning of the Resurrection we pledge each other, in those first moments, to an endless, blessed love.—Sacred Heart Review.

MEMORIAL WINDOWS.

High-Class Church & Cathedral Windows. Equal to any English or American work. HOBBS MFG. CO. LTD., London, Ont.

1899 CATHOLIC HOME ANNUAL.

SIXTEENTH EDITION. Benziger's Catholic Home Annual for 1899 can now be had. Year by year its publishers have added new and additional features to this popular Annual until this year it can truly be classed as the Annual par excellence.

Left Prostrate.

Weak and Run Down, With Heart and Kidneys in Bad Condition—Restored by Hood's Sarsaparilla. "I was very much run down, having been sick for several months. I had been trying different remedies which did me no good. I would have severe spells of coughing that would leave me prostrate. I was told that my lungs were affected, and my heart and kidneys were in a bad condition. In fact, it seemed as though every organ was out of order. I felt that something must be done and my brother advised me to try Hood's Sarsaparilla. I procured a bottle and began taking it. Before it was half gone I felt that it was helping me. I continued its use and it has made me a new woman. I cannot praise it too highly." Mrs. SUMMERVILLE, 217 Ossington Avenue, Toronto.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Advertisements must be paid in full before the paper can be stopped.

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

London, Saturday, February 18, 1899

**DIocese of London.**

Lenten Regulations for 1899.

The following are the Lenten regulations for the diocese of London 1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions.

**DEATH OF MR. HUGH RYAN**

Our readers will peruse with much regret the announcement made in another column of the death of Mr. Hugh Ryan, a leading Catholic citizen of Toronto. Mr. Ryan was one of the most whole souled, enterprising and estimable of men. By his personal worth, energy and rectitude he forged his way from a humble sphere in life to an honorable and distinguished position. The Catholic Church and the Catholic charitable institutions of Toronto will sadly miss Hugh Ryan, for his great heart ever went out in practical sympathy whenever and wherever assistance was needed. May a heavenly home be his reward for all his noble actions while on earth.

**REV. MOTHER DIGBY.**

We are pleased to be informed that the visit of Rev. Mother Digby, Superior General of the Ladies of the Sacred Heart, to this country, has been in every respect most gratifying. Her sojourn in Mexico has been very pleasant, all classes paying her that respect and honor to which she is so justly entitled. The distinguished lady is now in New Orleans, and it is expected she will come north about the end of the present month, visiting Philadelphia, Torrildale, Pa., (Eden Hall), Atlantic City, Manhattanville, Providence, Boston and Albany; and will most likely return to Montreal en route for England.

**PRESBYTERIANISM SHRINKING.**

A discussion has been going on in the press for some time in regard to the rapid decline of Presbyterianism in New York and other large cities of the United States. The New York Sun asserts that the time was when Presbyterianism was supported by a great part of the wealth and intellectual ability of the city, but now the case is entirely changed. The city has increased vastly in population, and other churches are branching out to keep pace with this increase, but Presbyterianism is shrinking, and is seriously considering the necessity of consolidating its diminishing congregations. Even Episcopalianism is increasing, by attracting to its fold many who have been Presbyterians, two prominent clergymen, Drs. Shields and Briggs, being among the number of recent converts. Some of the reasons for this remarkable state of affairs are said to be the austerity of the Presbyterian system, the harshness of Calvinistic doctrine,

and the absence of an attractive ritual in Presbyterian worship. It is claimed, on the other hand, that Ritualistic Churches are growing rapidly.

**THE IRISH NATIONALIST LEADERSHIP.**

At a meeting of the Irish Nationalist or Anti-Parnellite members of Parliament which took place on the 7th inst., Mr. John Dillon, chairman of the party, announced his resignation of the leadership, his motive being the expectation that new arrangements for the security of the unity of the Nationalist parties under one leadership. Mr. Dillon's resignation was somewhat unexpected, but the honesty of his motive was approved, and it is hoped, in accordance with the wish of the people of Ireland generally, that the reunion of the factions may now take place. Messrs. Edward Blake, Thomas Sexton and even John Redmond of Waterford have been mentioned among those who are looked upon as likely to be selected for the vacant chairmanship. Sir Thomas Henry Esmonde, the senior whip of the party, will in the meantime preside over the meetings.

**A VIEW OF THE REUNION OF CHRISTENDOM.**

The Rev. W. T. Herridge, of Ottawa, one of the most prominent of the Presbyterian ministers of Ontario, in a sermon delivered in St. Andrew's church on Sunday, the 5th inst., expressed the conviction that the time for the reunion of Christendom will yet come, though not in our day. He said "Protestantism is not perfect: Roman Catholicism is not perfect. A growing number in both communions are striving to pierce beneath the crust of dogma and ritual and get at the heart of things. The Church was Catholic at the beginning, and it will surely be Catholic at the end."

The Rev. Mr. Herridge is one of the most liberal-minded Presbyterian clergymen in the Dominion, and no doubt he is thoroughly honest in the expression of his convictions, yet we must point out that the picture he draws of Christians endeavoring to construct a new and true Church by eliminating doctrine and ritual from the multitude of jarring denominations is a ludicrous one. The result of such a process would be to bring Christianity down to a mere Rationalism or Deism, without the saving truths which Christ taught while He was on earth. The Christian religion would thus be brought down to the form of a Pythagorean or Platonic school, or to that of some of the other schools of philosophy which in Pagan times failed either to bring mankind to God, or to establish morality among men, because their systems were merely human fancies, and they had no authority from the Almighty to teach their doctrines to the nations of earth.

It requires no lengthy process of reasoning to show that such a system of Christianity must be a dismal failure as far as pointing out the road to salvation is concerned. It would be a Christianity without a Saviour—without sacraments or sacrifice—without any means whereby God would point out how He desires to be worshipped. It would deprive Christ of all authority to govern His own Church, inasmuch as all matters, whether of faith or Church government, would be left to the fancies and idiosyncracies of individuals. Every individual would really be a Church for himself under such a system. It is strange that Rev. Mr. Herridge should claim that the characteristic of Catholicity could belong to a religion thus constituted.

The rev. gentleman hopes that ritual as well as dogma will be abolished under this new form of Christianity, or at least, left to the will of individuals. It is true that revealed truths coming from God Himself must be deemed as of higher importance than any special ritual which has its origin in human law; but it must be remarked that a certain amount of ritual has been instituted by God Himself, as the ritual essential to the act of sacrifice, and the

matter and form of the sacraments. For the rest, good order requires that the Church instituted by Christ should determine what rites should be observed to excite reverence to God's ordinances, instead of their being left to the fancies of individuals, as would be the result if Mr. Herridge's theories were put into practice. We must therefore place Mr. Herridge's ideal Christianity among the many impracticable vagaries of the human imagination.

The Rev. Mr. Herridge in giving out these utterances undoubtedly shows a good deal of impartiality. He seems to have no particular preference for one Church rather than another, as he considers all to be imperfect, and he does not even regard Presbyterianism as the perfect form of Christianity. He concluded his remarkable sermon with the expression of the conviction that "a simple creed, more in touch with the thought of the age, and with a better perspective of truth, will yet replace that remarkable historic monument known as the Westminster Confession."

The resemblance of these views with those of the London Spectator on the Comprehensiveness of the Church of England, elsewhere commented on in this issue, will be evident to our readers. The fact that the tendency of modern Protestantism is toward the elimination of dogma from religion, shows that if there is to be a union of sects at all, that union will be effected, not by the vigorous assertion of Christian doctrine, but by the denial of all the distinctive dogmas of Christianity. It is a mistake to suppose that Catholics can ever be brought to assent to Christian Union on such terms. A necessary condition of union is submission to the authority of the Church, and an acceptance of Christian doctrine in its entirety.

**A LEAF FROM ORANGE HISTORY.**

Seldom have we met with a specimen of more audacious mendacity than was uttered a few evenings ago by Grand Master the Hon. N. Clarke Wallace in an address delivered at the annual supper of "Wm. Johnson Loyal Orange Lodge No. 127," in Toronto.

The occasion was not one which called for this exhibition of bigotry, but Mr. N. Clarke Wallace can find an opportunity anywhere for the exhibition of his innate hostility to Catholics. He could not restrain himself from expressing his bigotry, even when as a Cabinet Minister he was especially bound to respect the feelings of the whole population of the Dominion, and pay regard to the responsibilities of the Government toward all Canadians. It would be too much to expect that such a man would show any regard to decency when he has on him no official responsibility.

Bigotry was the path by which Mr. Wallace reached his position as Grand Master, and we presume he aims by the same methods to retain that office. The occasion of Mr. Wallace's most recent laudation of Orangemen and abuse of the Catholic Church was the presentation of a deer's head made to him by a friend of his in British Columbia. An address was sent to him by the donor which spoke of the affection entertained by the Orangemen of that province for their Grand Master.

Mr. Wallace began his reply by lauding the unflinching loyalty of the Orange Order which had rallied to prevent the disruption of the British Empire when England was wavering toward Home Rule for Ireland, which meant Rome Rule. It had killed the annexation movement in Canada. In the North West rebellion which was fomented by priests, it had loyally fought for its Queen. The Church of Rome had by its machinations sent political parties in the past, and would endeavor to do so in the future. The Orangemen are the watchmen on the tower that can be purchased or coerced, ready to desert the agents of the Church which is ever seeking to take away the liberties of free peoples.

So accustomed are we to hear such bald rubbish as this, especially every year when the anniversary of the battle of the Boyne comes round, that it might seem unnecessary to notice this rhodomontade. But it appears to us proper to contradict these absurd statements and to state briefly the facts of the case, lest some of our readers should suppose from our silence that Mr. Wallace's statements have something of truth in them.

So the loyalty of Orangemen is unflinching! And what must be our estimate of the loyalty it displayed in 1836, when it was known that King William IV. must soon leave the throne vacant for a successor? Did not a parliamentary commission investigate a rumored plot to set aside the lawful successor to the crown, Her present Majesty Queen Victoria, and to put the Duke of Cumberland in her place? And was it not discovered that the Orangemen of Eng-

land and Ireland had concocted this plot?

It was in consequence of this that, on motion of Earl Sir John Russell, the resolution was passed by Parliament that Orangemen should be suppressed, and it was only because the Earl of Enniskillen promised that the order would be disbanded that more vigorous measures were not taken to suppress so dangerous a body of conspirators.

Again, when in Canada a bill was passed by Parliament, and approved by Lord Elgin, the representative of the Queen, which was distasteful to the Orangemen, did not an Orange mob burn the Parliament buildings? And were not Lord and Lady Elgin openly insulted by mobs of these "unflinching loyalists?"

It was shortly after this occasion that the founder of Canadian Orangism in person headed an Orange procession to the Brockville wharf with piratical emblems and black flags, to insult Lord Elgin, who was to arrive by steamer.

Later, in 1860, the Prince of Wales was publicly insulted by the Orangemen of Brockville, Kingston, Belleville, Toronto and of the county of Victoria, because his advisers and guardians whom the Queen sent to direct his conduct on the occasion of his visit to Canada, would not permit him to give public recognition to Orangism by receiving addresses from the association and permitting its members to take a public part in his reception. An unflinching loyal society would not have forced itself thus offensively upon the representative of the Queen and heir to the throne, especially as there were good reasons why no public recognition of it should be given.

And now a word on the occasions of which Mr. Wallace boasts as showing the loyalty of Orangemen. The Orangemen of Ireland were indeed opposed to Home Rule, but it is absurd to say that Home Rule means the disruption of the British Empire. Canada has Home Rule, but this fact has made Canada truly loyal, and the measure which has thus built up the loyalty of Canadians was opposed by the Orangemen of Canada, just as those of Ireland opposed the granting of a similar concession to the people of Ireland. The true reason for the Orange opposition to Home Rule for Ireland is set out by Mr. N. Clarke Wallace, who pretends to be horrified at the thought that Home Rule for Ireland means Rome Rule.

There is no foundation for such a statement, but it reveals the truth that the Orangemen opposed Home Rule because Ireland is a Catholic nation, and they wish Catholics not to enjoy the common rights of British subjects. They wish, besides, for the same reason, to perpetuate the evils under which Ireland has suffered for over three centuries.

Mr. Wallace claims that Orangemen killed the annexation movement in Canada. It did nothing of the kind. We have never had in Canada anything like a strong annexation movement, though a few Canadians have favored such, and will undoubtedly continue to do so, as there is always a certain fraction of the people who are restless and desirous of a change of some kind. But we remember well that probably the largest amount of annexation talk we ever had in Canada occurred at the same time when Lord Elgin was insulted by the Orangemen, and that talk came from Orangemen. To this we must add that open rebellion was talked of by the leading Orangemen of Ireland when it was thought for a while that Home Rule might be given to that country.

In regard to the North West rebellion, Mr. Wallace is well aware that he is stating a falsehood when he says it was fomented by the priests. The priests of the North West counseled the people to patience, though they desired that certain rights of the settlers should be assured by the Dominion Government.

Sir John Macdonald admitted frequently that proper steps had not been taken to secure to the settlers their vested titles, and it was for this reason that the rebellion took place; but the Government of the day publicly thanked Mr. Taché, the late Archbishop of St. Boniface, for having assisted ably and efficiently in bringing about a settlement of the rebellion, and in convincing the people that Canada would respect their rights—though we regret to add that the terms of the settlement have not been faithfully observed, as the trouble over the Manitoba School question fully proves. But Orangism as such has no claim to assert that it quelled that rebellion. This was done by the volunteer force of Canada, which is not and ought not to be distinctively Orange. Yet we

willingly admit that the Orange body gloated over that rebellion with peculiar satisfaction because it gave them an opportunity to imbue their hands in the blood of French-Canadian Catholics, whom they hate intensely. Many of the North West settlers were of French-Canadian origin, and for Orangemen this gave a zest to the campaign. It will not contribute to the prosperity and peace of the Dominion to make a religious question of the North West rebellion, as Mr. Wallace has attempted to do with manifest injustice.

**THE "COMPREHENSIVENESS" OF ANGLICANISM.**

The London Spectator in its issue of the 24th December discusses the question of the comprehensiveness or inclusiveness of the Church of England, contending "that the acknowledgment of a spiritual right to live and let live belongs to no other Church in anything like the same degree as it does to the Church of England. It is her birthright, and if maintained will, we firmly believe, make her the most living of Christian Churches—the chief repository in the future of the higher spiritual life."

The article is written in accord with the view frequently expressed by the highest dignitaries of the Church of England, and it bears intrinsic marks of having been written by one of these dignitaries, wishing to make the absence of any definite teaching an evidence of the truth of Anglicanism, or at all events of its suitability to be the religion of the people of England.

The writer of the article in question continues:

"The English speaking race is, we believe, destined ultimately to a far greater place in the world than has ever been imagined for it even by the most daring dreamer. But what will that avail if the race is sunk either in materialization or in superstition, drowned in the security of mere physical progress, or dragged by the epistles of a mechanical devotion? We want to see the Anglican Church keep pace with the greatness of the race, and be the unquestioned chief among the spiritual protectors of that greatness. . . . If the Church of England is to be worthy of what may be her future, and what assuredly is her opportunity, she must remain loyal to the spirit of comprehension."

Stripped of mere verbiage, all this means that the religion of a progressive nation should be of such a character as to embrace within its fold—its comprehensiveness or inclusiveness—all or nearly all manners of belief which may be found within the nation itself.

The article is evidently an Irenic one, a peace offering by which it is hoped to moderate the disturbances which are at the present moment threatening the very existence of that Church, and to mollify the contending factions within the bosom of the Church, which are threatening each other with annihilation. It is an appeal for Peace! Peace! where peace appears to be impossible, inasmuch as the differences between the opposing factions within the Church regard the most vital principles of Christian truth.

Mr. W. H. Mallock wrote recently in the Nineteenth Century an article in which he described graphically the differences which exist between the High, Low, and Broad Churchism of the factions of Anglicanism. In regard to the Sacrament of the Lord's Supper he says:

"It might happen on any Sunday, owing to the most ordinary of accidents, that three clergymen might be assisting in the celebration of the same communion, who, if each were to speak his own personal conviction, would severally address the intending communicants thus. One would say: 'There will be charity be present on this altar the actual flesh and blood that suffered and was shed on Calvary. If you do not believe this, you will eat and drink damnation, not discerning the Lord's body.' Another would say: 'If you really allow yourself to believe in this vile materialism with which my brother in Christ has been enticing you, you run the risk of being damned for the awful sin of idolatry; while the third would say: 'If you listen to what you have been told by either of them, you will, in an intellectual sense, be neither more nor less than fools.'"

On the question of priestly orders Mr. Mallock points out that the divergence of belief in the Church of England is equally great with that on the bodily presence of Christ in the Lord's Supper. "One section," he says, "holds that the clergyman is a priest in the Roman sense, endowed with miraculous powers, while two other sections, on differing grounds, utterly repudiate this claim."

We must here remark that Mr. Mallock's statement of the case is not correct. It is not claimed that the priesthood of the Catholic Church possesses miraculous powers. The priesthood has supernatural powers, which are of a different order from the miraculous. The powers of the Catholic priesthood are in the order of grace which is conferred in the administration of the sacraments, by virtue of their institution by Christ for this purpose, as grace for the remission of sins conferred by the sacraments of baptism and penance. Grace is also conferred through the

Holy Communion and the Sacrifice of the Mass; but the powers of the priesthood do not ordinarily include that of working miracles, which are a suspension of the ordinary laws of nature. With this exception of confounding what is supernatural with the miraculous, Mr. Mallock's statement of the differences which rend Anglicanism is accurate and graphic. From this may be judged the nature of the comprehension of Anglicanism in which the London Spectator glories as if it were an indubitable evidence of truth, instead of a crass insensibility to the ravages of unrestrained error.

In fact the Spectator's article says openly that men "should think more of affirmation and less of negation, more of spreading their own light than of extinguishing the lights of other people." This is, surely, an ingenious plea for the toleration of all sorts of doctrine, however inconsistent with each other they may be. But it is more ingenious than truthful, for what it calls the "lights of other people" is really the darkness of rampant error. It is almost needless to say that the toleration of such error within the pale of the Church would make it cease to be "the pillar and the ground of truth" as the Church of the living God must be according to the words addressed by St. Paul to Timothy.

If the Church of God were merely a human institution, a political club for the airing of all sorts of theories, it might be that its objects would be best attained by the comprehension advocated by the Spectator. But this was not the intention of the Divine Founder of Christianity in establishing His Church. The Divine Spirit was given to that Church to teach it all truth necessary to lead man to salvation, by preserving him from the danger of being "carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive." (Eph. iv, 14.) It is the duty of the Church, therefore, to suppress dangerous error, and not to encourage it by compromise.

The Spectator's desire may be to bring Ritualists and Evangelicals into harmony by making each party indifferent as to what may be taught by the other, but neither one nor the other party appears disposed to make peace on such terms, and the war between these two parties will probably continue to rage until one or the other acknowledge itself beaten. What the last result will be we do not pretend to foresee.

The Anglican Church is not the only one whose ministers frequently assert that it is an evidence of truth if a Church receives into its communion persons of a variety of creeds, and even it has been claimed, absurdly enough, that the facility with which this is done is what constitutes the Catholicity of the Church. The real meaning of the Catholicity of the Church is something very different from this. It is found in the commission given by Christ to His Apostles which Christ has revealed and in His promise to remain with His Church all days, even to the consummation of the world. Hence the Catholicity of the Church is three-fold. It is Catholic or Universal as to place, sending its missionaries to all nations; as to doctrine, teaching all that Christ taught; and as to time, never ceasing to exist since first Christ instituted it, building it upon a rock, and promising that the gates of hell shall not prevail against it. This is the Catholicity of the Church as Christ instituted it, and that three-fold characteristic is found only in the Catholic Church in communion with the See of Rome.

**COLLAPSE OF THE POUGHKEEPSIE PLAN.**

The so-called "Poughkeepsie plan" of keeping up Catholic schools, under the Public School system of New York State, has collapsed after an existence of about twenty five years. At that time the city of Poughkeepsie was heavily in debt for the newly constructed water-works system, sewerage and other public improvements, and new school buildings were required which would add enormously to the burdens of the citizens. Thereupon the Rev. P. F. McSweeney, the Catholic pastor of St. Peter's parish, offered two fully equipped school buildings to the Public School Board, for the nominal rent of \$1 per annum. These buildings had been erected by the Catholic congregation, and they were gratefully accepted by the Board, and made Public schools, with the understanding that the Sisters of Charity should be continued as teachers, with authority to give religious instruction outside of school hours. In every other respect the schools

were conducted in conformity with Public school laws, and there never any cause for complaint efficiency on the part of the teachers or that the proficiency of the pupils was not fully up to the standard of regular public schools. In fact Poughkeepsie plan was frequently referred to as affording an example method whereby means might be found to reconcile the demands of Catholic religious instruction in the schools with the Public school system in vogue throughout New York and other States.

From the beginning the Poughkeepsie plan was not acceptable to anti-Catholic element of the Poughkeepsie, and efforts to overthrow it have been constantly made, notwithstanding which it continued to flourish until very recently. Now, however, it has been overturned by the decision of the State Superintendent of Education, on the appeal of Edward H. a Protestant resident of Poughkeepsie who objected against its continuation on the ground that the religious of the four Sisters employed as teachers constituted "religious instruction imparted within school hours therefore forbidden by the law."

This decision of the State Superintendent will oblige the people of Poughkeepsie to erect four new school buildings at a cost of \$60,000.

It must be here said that the Poughkeepsie generally admired and just, and have no sympathy with the efforts which have been made by fanatics to prevent the Poughkeepsie plan from being a success, but the State school law has thrust the authority into the hands of those who are animated by a spirit of hostility to Catholics, and who would see the Catholic children grow without education rather than that they be educated in their religion by teachers who are able to give religious instruction, as well as instruction in grammar and arithmetic and other secular branches.

This total collapse of the Poughkeepsie Plan is similar to that which was known as the Fairbairn which was tried for some years in several cities of Wisconsin and some Western States. The Fairbairn was also a failure, owing to the mixed opposition of those who were hostile to all Catholic education.

It is now clear that the only open to Catholics in these States continue their parochial schools, but any compromise with the school system. It is a heavy burden upon the Catholics of the United States to support Catholic schools without aid from the State, while the tax for the maintenance of these schools, but it is necessary they make the sacrifice that their children may not grow up in ignorance and duties to God and of their religion may be that at some future time American people may rectify justice they are at present in but from present appearances it is not likely to remedy that injustice many years to come.

**THE HON. A. J. BALFOUR'S PLAN FOR A CATHOLIC UNIVERSITY IN IRELAND.**

The announcement has been made by the Hon. A. J. Balfour, Lord of the Treasury, and leader of the Government in the House of Commons, that the Government is ready to establish in Ireland two universities, a quasi-Catholic Dublin, which will be named Patrick's, and a quasi-Protestant Belfast which will be called St. Andrew's University.

This announcement is a matter of great interest to all Catholics, and a letter addressed by Mr. Balfour to constituents in East Manches which it is carefully stated that institutions will not be exclusively Catholic and Protestant, respectively, inasmuch as all scholarships and bursarships in both will be open to all alike irrespective of creed. There will be no public endowment given to chairs in philosophy, or modern history. These chief subjects which are taught entirely different basis, according to the theological convictions of the professors, and as Mr. Balfour declares that the intention of the Government is not to make these chairs distinctly Catholic or Protestant, these chairs will not be endowed. But an endeavor will be made to make the Dublin university open to Catholics by putting it under Catholic governing body from the beginning, while the Belfast one made attractive to Protestants by placing under a Protestant ruling body. A certain number of clergy ecclesiastical dignitaries will be these ruling bodies, but Mr.

were conducted in conformity with the Public school laws, and there was never any cause for complaint of inefficiency on the part of the teachers, or that the proficiency of the pupils was not fully up to the standard of the regular public schools.

In fact the Poughkeepsie plan was frequently referred to as affording an example of a method whereby means might be found to reconcile the demands of Catholics for religious instruction in the schools, with the Public school system in force throughout New York and other States.

From the beginning the Poughkeepsie plan was not acceptable to the anti-Catholic element of the people of Poughkeepsie, and efforts to overturn it have been constantly made, notwithstanding which it continued to survive until very recently.

Now, however, it has been overturned by the decision of the State Superintendent of Education, on the appeal of Edward Keyser, a Protestant resident of Poughkeepsie, who objected against its continuance on the ground that the religious garb of the four Sisters employed as teachers constitutes "religious instruction" imparted within school hours, and therefore forbidden by the law.

This decision of the State Superintendent will oblige the people of Poughkeepsie to erect four new school-buildings at a cost of \$60,000.

It must be here said that the people of Poughkeepsie generally are fair minded and just, and have no sympathy with the efforts which have been made by fanatics to prevent the Poughkeepsie plan from being a success to the end, but the State school laws put the authority into the hands of men who are animated by a spirit of hostility to Catholics, and who would prefer to see the Catholic children grow up without education rather than allow them to be educated in their religion, by teachers who are able to give them religious instruction, as well as proper instruction in grammar and arithmetic and other secular branches.

This total collapse of the Poughkeepsie Plan is similar to that which befel what was known as the Fairbairn Plan which was tried for some years in several cities of Wisconsin and some other Western States. The Fairbairn Plan was also a failure, owing to the determined opposition of those who were hostile to all Catholic education.

It is now clear that the only course open to Catholics in these States is to continue their parochial schools, without any compromise with the Public school system. It is a heavy burden upon the Catholics of the United States to support Catholic schools without any aid from the State, while they are taxed for the maintenance of Public schools, but it is necessary they should make the sacrifice that their children may not grow up in ignorance of their duties to God and of their religion.

THE HON. A. J. BALFOUR'S PLAN FOR A CATHOLIC UNIVERSITY IN IRELAND.

The announcement has at last been made by the Hon. A. J. Balfour, First Lord of the Treasury, and leader of the Government in the House of Commons, that the Government is now ready to establish in Ireland two new universities, a quasi-Catholic one in Dublin, which will be named St. Patrick's, and a quasi-Protestant one in Belfast which will be called Queen's University.

This announcement is made in a letter addressed by Mr. Balfour to his constituents in East Manchester, in which it is carefully stated that these institutions will not be exclusively Catholic and Protestant, respectively, inasmuch as all scholarships and fellowships in both will be open to competition irrespective of creed, and there will be no public endowment given to chairs in philosophy, theology or modern history. These are the chief subjects which are taught on an entirely different basis, according to the theological convictions of the professors, and as Mr. Balfour distinctly states that the intention of the Government is not to make these institutions distinctively Catholic and Protestant, these chairs will not be endowed. But an endeavor will be made to make the Dublin university attractive to Catholics by putting it under a Catholic governing body from the beginning, while the Belfast one will be placed under a Protestant ruling body.

A certain number of clergymen or ecclesiastical dignitaries will be on these ruling bodies, but Mr. Balfour

declares that the number of clerical governors will be strictly limited, so that the universities may be under joint clerical and lay control.

The proposed Catholic university in Dublin will be a new institution, but the Belfast Queen's College will be transformed into the proposed new Protestant or quasi-Protestant university by absorption.

Mr. Balfour is careful to impress upon his constituents that in establishing these universities it is not the intention of the Government to make them exclusively denominational, and therefore the professors once appointed by the governing bodies will not be absolutely removable by the body which appointed them, but will have the right of appeal to the Government in the case of dismissal.

He also states that he is not certain whether this proposal will meet the approval of those whom it is intended to benefit. By this he undoubtedly means to say that it is possible the proposed measure may not be acceptable to the Bishops and people of Ireland who have long been demanding the establishment of a Catholic University, and the justice of whose demand has been over and over again acknowledged by the present Conservative Government. In view of the contingency that the Bishops may not be satisfied with the proposed arrangement, Mr. Balfour declares that should this be the case, "it would be useless, and worse than useless for friends of higher education in Ireland to press it further."

It must be evident to all that the threat implied in this way of putting the matter, is not calculated to produce confidence that the new institution at Dublin will be allowed to impart Catholic teaching, unhampered by annoying interference from the Government whenever it may feel inclined to assume an attitude of hostility towards the Catholic religion, as it may sometimes desire to do. It would have been more reasonable if Mr. Balfour had manifested a desire to reach a satisfactory basis of agreement by the interchange of views on the subject, instead of thus announcing that the conclusions already reached by the Government, which is only one of the parties to be satisfied, must be accepted by the other party to the agreement whether they are satisfactory or not.

Mr. Balfour is conscious that the possible opposition of the Bishops is not the only obstacle which may present itself to the carrying out of the Government's plan. The greater portion of his letter is taken up with explanations which are intended to make the project acceptable to the Protestant majority of the people of the three kingdoms.

He says that the question resolves itself into this, whether the people of Ireland are to have an adequate university system granted to them or not.

As a Unionist, he expresses the hope that the British Parliament can and will do for Ireland all and more than all that Ireland can do for itself. If this be not the case, he says, the Irish Protestants and Irish Catholics must suffer grievously.

It is well known that the leading Ulster Orangemen have constantly and violently opposed any concession to the desire of the Catholic majority that a Catholic University should be established under any circumstances, and it is probably from Ulster that the greatest opposition may be expected to the present plan.

That Trinity College as it exists is a strictly Protestant institution, is admitted, and the Orange sentiment of Ulster is in favor of retaining the pre-eminence of Protestantism by leaving matters in their present state. But Mr. Balfour endeavors to mollify the opposition of Ulster, and at the same time to disarm Non-Conformist opposition from other parts of Great Britain, by pointing out that under the new arrangement Protestant preponderance will continue, as there will be two Protestant universities in Ireland and only one which will be Catholic. He explains also that it will not be the purpose of this new university to make Roman Catholics, but to educate those who are already Roman Catholics.

We cannot prognosticate whether or not the new scheme will be unreservedly acceptable to the Irish Bishops, but as it is probably as much as may be expected from the present Parliament, or perhaps from any Parliament representing the three kingdoms, it may be accepted as the only scheme possible until self-government be conceded to Ireland.

If Home Rule were once granted, Ireland would be able to make its own educational laws, and an educational system thoroughly acceptable to the

people of Ireland would be established; and it is one of the many reasons why Home Rule should be granted that the people could then have a system of education suitable to their needs and convictions, from the elementary schools to the universities; but until this be obtained, their wants can be only partially satisfied by a compromise system which will satisfy the Protestant majority in the three kingdoms at the same time.

It will be better understood, when all the details of Mr. Balfour's plan will be made known, how far it is likely to satisfy the Catholic sentiment of Ireland, and the demands of the Irish Hierarchy.

THE QUEEN PETITIONED

The Protestant Union of England has transmitted to the Queen a memorial praying her Majesty "to preserve the nation from a reimposition of the sacerdotal yoke which was cast aside in the sixteenth century." Four thousand signatures, including 31 peers, 50 members of Parliament, 2,000 magistrates and 1,300 clergymen, are attached to the memorial.

The probability is that the Ritualists could, if they thought fit, procure at least nine times this number of names to a counter-petition, as it is known that over 12,000 clergymen out of 25,000 are more or less advanced in Ritualistic practices, while many of the remainder are in favor of allowing to all the fullest liberty of action. The weakness of the anti-Ritualistic movement has been shown by the recent vote in parliament on Mr. Smyth's anti-Ritualistic motion, but the promoters of the movement are trying to make up by bluster and noise for what they lack in numerical strength.

THE CRISIS IN RITUALISM.

In the first brush in Parliament on the question of Ritualism the Ritualists have scored a decisive success. The matter was brought up in both Houses on the 9th inst. In the House of Lords the Archbishop of Canterbury asked that action on the subject of Ritualism should be delayed until the Bishops have an opportunity to exercise their influence against objectionable practices. The Bishops of London, Winchester, and Ripon, backed by several temporal peers, declared that litigation on Church matters in the temporal courts is undesirable, though they admitted the necessity for some action in the present crisis through which the Church is passing. In the House of Commons, Mr. Samuel Smyth, the Low Church champion, contended that the Church is fast drifting into "Romanism," and moved an amendment to the address to the effect that legislative steps should be taken to prevent the lawlessness now prevailing in the Church. Viscount Cranbourne, the eldest son of Lord Salisbury, defended High Churchism as the energetic movement of the day. Several Non-Conformists spoke against Mr. Smyth's amendment, one of them, Mr. Birrell, saying that he would not participate in the hanging of one party at the bidding of another. Mr. Arthur Balfour, the Government leader, declared that the legislation asked for is a serious blow at all Protestantism, and Mr. Smyth's amendment was rejected by a vote of 221 to 89. Mr. Wm. Redmond, amid the applause of the Catholic members, protested against contemptuous allusions to the Catholic Church, while matters affecting Anglicanism were under discussion.

When Mrs. Ward wrote "Robert Elsmere" she did not make Christianity strong in its contest with agnosticism. Her minister was only a straw minister, whom she constructed out of her mind in order that his agnostic antagonists might knock him down. He wasn't even a good Anglican minister.

"Then we have had "The Christian," which has been advertised as a new work. Do you think John Storm is representative of the Christian ministry, strong in faith? Is Gloria Quayle a representative of true womanhood, with the modesty, purity and unselfish, gentle traits of the true woman? No. The novelists of to-day give the realism of the man without the soul of the man.

"Humanity is another cry. Humanity! We went to war for humanity, though not every one believes it now. (Laughter.) It was too thin all the way through. It was a good word to conjure with. There is plenty of work for humanity at our own door."

Mgr. Conaty said that in education the Church takes all the elements he mentioned, imbues them with the spirit of Christ and unites them in the work of Christian education.

People seldom know how to employ their time to the best advantage till they have too little left to employ.—Bishop Spalding.

and can maintain even a humble home, get married, in the name of God as soon as the trousseau can be procured and the banns be published.

FLOWERS AT FUNERALS.

The custom of flowers at funerals should not be encouraged. Many a man hesitating whether he must put himself to the inconvenience of going to a funeral makes a cheap compromise, and sends a wreath. And there is a real danger lest this facile service should make men forget the true help they might do to the deceased by praying, and obtaining prayers, for the repose of his soul. The flowers, however rare and costly, are wasted on the uncarving dead, while Masses for his soul would be a king's ransom.

A writer in the Irish Ecclesiastical Record, whilst condemning this immoderate use of flowers at funerals, is careful to give his reasons for considering the practice as out of harmony with the Liturgy of the Church. The death of a Christian is not exclusively a subject for tears; the very prayers of the Church preach confidence. But their dominant note is fear and supplication, an acknowledgment of the awful rigors of God's inscrutable justice, tempered with confidence in the merits of His dolorous passion. So long as the Church is not certain that her children have arrived in Heaven's gate, she has not the heart to rejoice. And therefore it is that the flowers which figure so conspicuously at modern interments are in flagrant contradiction with the spirit of the Liturgy. It would be different were she certain of the salvation of the defunct.

MGR. CONATY ON TWO NOTED NOVELS.

"Robert Elsmere" and "The Christian" Cited as Works With False Motives.

Brooklyn, January 23.—Mgr. Thomas J. Conaty, rector of the Catholic University, in a lecture on "The Church and the Modern Idea of Education" before the Knights of Columbus in the Montauk Theatre, in Brooklyn, last night, cited "The Christian" and "Robert Elsmere" as examples of popular literature which tended to the promotion of a false and non-religious culture.

"The Catholic Church is talked of but little by those who talk most of education," he said. "Traditions of three centuries have blinded men to the fact that the Church is a most potent educational factor. In the modern theory, so called of education there are certain shibboleths. Intellect is one of them. Men will say that religion is not the field for the highest intellect, because it treats of the highest intelligence.

"Science is another shibboleth. Great is the god of science, and intellect is his prophet. Science has for a long time had its day, but misery and evil are still in the world, and the great question of life is still as far away as ever from the student who seeks to solve it by the light of science alone. Science has its realm in discovering the forces of nature, but the supernatural belongs to God. Thank God the pendulum that swung to agnosticism in science is swinging back again!

"Culture is another cry. We are all readers these days. We read everything, from the small newspaper with the 'patent inside' to the great metropolitan daily, with its engines of information at work in every corner of the world. Yet in the newspapers we find pictures of crime and details of scandal given to us with all the skill of the trained modern writer. It is the same in our novels. Why? Because the writer of to-day is writing for the market not for the truth.

"The realism of the novel is what makes it popular. There is no objection to realism if it is realism of the right kind, the realism of honest manhood and pure womanhood. That is the realism our novelists will not give us. It is the realism of mud, of filth, which pays. The novel of to-day aims to be philosophical, psychological, social. But it is without the Christian ideal. The agnostic rules, and we have over him and flock to the theatre where his dramatized novel is presented.

"When Mrs. Ward wrote 'Robert Elsmere' she did not make Christianity strong in its contest with agnosticism. Her minister was only a straw minister, whom she constructed out of her mind in order that his agnostic antagonists might knock him down. He wasn't even a good Anglican minister.

"Then we have had 'The Christian,' which has been advertised as a new work. Do you think John Storm is representative of the Christian ministry, strong in faith? Is Gloria Quayle a representative of true womanhood, with the modesty, purity and unselfish, gentle traits of the true woman? No. The novelists of to-day give the realism of the man without the soul of the man.

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Mgr. Conaty said that in education the Church takes all the elements he mentioned, imbues them with the spirit of Christ and unites them in the work of Christian education.

A LESSON FROM ROME.

A Protestant Newspaper Correspondent Gives his Impressions.

Under the above heading, "Augustus," a Roman correspondent of the New York Observer, Presbyterian organ, writes as follows concerning church attendance in the City of the Pope:

"Not far from where I live there is a Roman Catholic church. It is one story in height, is built of rough brick, has no spire or belfry and has a flat roof, with ventilators here and there upon it. The building spreads over several city lots and occupies the corner of a prominent avenue, but it is of the plainest and humblest sort. Services are going on in this church every day in the week, and it seems as if they went on all day of every day.

"On Sunday morning, while it is yet dark, a tide of servant girls and working women may be seen moving from all directions toward this flat-roofed church. There are more women than men, but there are a great many men, clean and well-dressed in the Sunday clothes which workmen enjoy wearing after a week of rough overalls or toil stained garments. They crowd every part of the extensive floor, standing and kneeling if there is no seat room. Then comes a school or service for children, and it seems as if two or three of the public schools had poured their pupils into the church. Later on another congregation gathers. This is evidently composed of employers, and clerks, and shopmen and women who fill places in offices and counting rooms and stores. They are numbered by hundreds, and nearly all of these have prayer books in their hands. There are at least two more services, including Vespers, which are well attended.

"I have often seen the crowds stream out of the Roman Catholic cathedral in Fifth avenue, but it has seemed natural that such a splendid building, with its gorgeous ritual, should attract the multitudes. Some of our Protestant churches do the same at stated times on Sunday and some Episcopal churches are open for worship every day in the week, but with one or two exceptions, these churches have hardly a handful of worshippers. The invitation is not to service, but 'to come away and rest awhile' from the noise and bustle of city life. A few weary souls accept it now and then, and find refreshment and peace in their quiet hour. But this is far different from the constant worship, praise, prayer, confession, priestly offering and forgiveness of sins which go on for the benefit of a multitude of souls all the time in the simple structure which I have described. Nor is this the only place of the sort in town. There are others no more imposing nor attractive, where similar results are obtained. We call these people misguided, priest-led and ignorant of true religion, and from our standpoint they certainly are so. But one could wish that Protestant pastors had equal influence over their flocks, and that our guides could personally conduct such crowds into a knowledge of the truth every Sunday of the year."

"Augustus" says he is "constrained to believe that religious service means more to the Roman Catholic than to the average Protestant, and that the priest who has a single eye to his religious duties and is comparatively uninterested in anything else gains more power over his flock than the average Protestant minister, who is also an active citizen, a man of affairs and sometimes occupied with many things besides the souls of his people."

He concludes: "Certainly the contrast is painful between the crowded one story building on the corner, where the Mass is going on, and the handsome stone church on another corner, where a dozen or two of people are scattered through the pews, to whom a minister in a Geneva gown is expounding the Scriptures.

CHRISTIAN UNION.

Our good friend, the Rev. Silliman Blagden, has issued an open letter in which he exhorts his ministerial brethren to read "Catholic books, histories, and sermons;" he also requests Catholic priests to read Protestant books, hoping thereby to hasten the much-desired Christian unity. The first suggestion is an admirable one, and if carried out would relieve Catholic editors of much labor and deliver the faithful from a lot of needless annoyance. As for the second one, if Dr. Blagden will kindly name for us any book, sermon or history which intelligently and authoritatively sets forth what Protestants believe, we promise to read it from cover to cover, and commend it to others as occasion may offer.—Ave Maria.

Opportunities for doing great deeds do not fall to the lot of the average mortal, but if we perform our ordinary daily duties faithfully and in the true Christian spirit, the rewards of heaven will be as certainly ours as if our achievements were heroic.—Catholic Columbian.

For thorough practical work no educational institution seems to have a higher reputation than the Central Business College of Toronto. Its different departments must be very well filled to make daily roll call for January average two hundred and fifteen. This not only proves the popularity of this college, but shows the demand for the useful and practical in educational matters. The College card appears in this issue.

AN ITEM OF INTEREST.

Ladies and gentlemen may obtain a first-class course in the Business and Shortland Department of Regiopolis College, Kingston, A. B. Blanchard, C. A., has charge of the department. Write for the Calendar.

WEDDING BELLS.

McDONALD-McCANN.

At St. Joseph's church, Kingsbridge, Ont., Mr. Simon McDonald was united in the holy bonds of matrimony to Miss Rose McCann, in the course of the Mass celebrated by the rev. pastor, Father Dixon. The bride, dressed in a handsome costume of blue covert cloth, trimmed with white satin and pearls, was attended by her sister, Miss Lezanne McCann; while Mr. Joseph Dillon graciously performed the duty of groomsmen. After the nuptial ceremony the happy couple left for their home in St. Mary's. That every happiness may attend them in the sweetest phases of their numerous friends. The bride has lost admirers in this city, where she resided for a couple of years.

McDEVITT-McCARROLL.

A quiet but pretty wedding took place at the Church of Our Lady on Tuesday, Feb. 7, when Rev. Father Kenny, S. J., united in marriage Miss Josephine McCarroll of Guelph, and Mr. Joseph McDevitt of Caledon. The bride looked charming in a gown of grey French serge with chiffon trimmings and hat to match, and was attended by her sister Miss Susy, who wore a costume of shot green with select trimmings and hat to match. The groom was escorted by his brother Mr. Francis McDevitt. After the ceremony the happy couple were entertained by the bride's father where an elaborate breakfast was partaken of. The happy young couple left on the 6 o'clock train for Toronto, west followed by the good wishes of their friends.

BROUSSARD-O'HARA.

Mr. John Broussard, of Glanville, was united in the holy bonds of matrimony to Miss Mary O'Hara, of Pelton, last week. Their many friends wish Mr. and Mrs. Broussard every happiness that life affords.

OBITUARY.

Mrs. JOHN H. McDONALD, McMillan's CORNERS.

On Tuesday morning, Jan. 23, death claimed one of the eldest residents of this section, the person of Margaret McIntosh, wife of the late John H. McDonald. The deceased lady had reached the advanced age of ninety-four years, but enjoyed good health until four months ago, when she was taken ill and weakened gradually until death ended her suffering. As in the above mentioned date, her husband died thirteen years ago. She leaves to mourn the loss of a loving mother, two sons and four daughters. The funeral took place on Thursday morning, Feb. 2, from the residence of her son, August J. McDonald. A large number of friends and neighbors followed the remains to St. Andrew's church, where a High Mass of Requiem was celebrated by Rev. Father McDonald. The pall-bearers were: Messrs. James D. McDonald, Donald B. McDonald, Alexander B. Kennedy, John B. McDonald, Charles Quail and Joseph Parker.

May her soul rest in peace!

Mrs. MICHAEL DONOHUE, LONDON.

Died at his late residence, Regent street, London, about 5 o'clock a. m., on Wednesday, the 21st inst., the beloved wife of Michael Donohue, in the sixty-second year of her age.

Mrs. Donohue had been ailing for about four months, but the family and friends were filled with hope that God would prolong for a little while the life of this isolated mother and true friend. But such was not the will of the Providence. On Tuesday evening Mrs. Donohue was apparently in better health than usual, being buoyed with the hope that her illness was not incurable, and on the family bidding her good-night spoke cheerfully to them of her expected recovery, but a little before 9 a. m. a sudden change came and the household immediately gathered around their beloved mother, when she expired amidst their heartrending prayers and tears to Almighty God to have mercy upon the departing soul.

Mrs. Donohue was blessed with a cheerful, kind and loving nature, and wherever she resided made friends without number. Her rather sudden death was a severe shock to many a person who was the recipient of her comfort and consolation in the hour of trial or sorrow, and whose earnest prayers now ascend to the throne of Mercy that as she was merciful to others so will Jesus be merciful to her, and console the stricken family in their great bereavement.

The funeral took place on Friday morning at 10 o'clock at St. Peter's cathedral, where Requiem Mass was celebrated by Rev. M. J. Tierney. The church was crowded with friends and acquaintances. At the offering Miss M. Mulligan feelingly sang "Angels Ever Bright and Fair." The number of vehicles that followed the bier to the cemetery was very large, considering the severe weather—ample evidence of the esteem in which the family is held.

Besides her bereaved husband, she is survived by her sons, John of Parkhill; William, Michael, Timothy, of London; her daughters, Mrs. Hattie of Chicago, Mrs. K. and B. at home; also Mrs. Collison (her sister) of Loran.

The pall-bearers were: Messrs. A. McRae, M. Canoy, M. Curry, M. Shea, S. O'Meara, and P. Mulholl.

May her soul rest in peace!

Mrs. MARY COMiskey, INVERESS.

We regret to announce the death of Mrs. Mary Comiskey, which occurred at her home in Inverness, on Tuesday, January 23. Deceased had been in poor health for many years, but was as well as usual until the Thursday before her death, when she was stricken with a gripple, which in the ensuing days she could not shake off, and she was unable to withstand, and she passed peacefully away on Tuesday morning, comforted by all the rites of Holy Church and surrounded by her sorrowing children.

She was a daughter of the late Patrick Shearon, and was born in County Kerry, Ireland, about fifty-five years ago and settling in North Oxford, shortly afterwards she married Mr. James Comiskey, who predeceased her about twenty years. She leaves a family of four daughters and one son to mourn her loss. They are: Mrs. D. R. Palmer of Thorncliffe, and Julie, Jennie, Kate and Michael at home.

The funeral took place on Thursday, 2nd inst., to the Church of the Sacred Heart, where High Mass of Requiem was celebrated for the repose of her soul by Rev. Father Connolly; thence to the cemetery for interment.

May her soul rest in peace!

Mrs. ELLARD, Mt. St. LOUIS.

"Geraldville," the home of the Fitzgerald family, Mt. St. Louis, has been overshadowed by the death of Mrs. Ellard, who died Feb. 2nd, at her home in Norway, Michigan, at the premature age of thirty years.

She had a severe attack of a gripple, which after a short illness of six days ended fatally. Mrs. Ellard was a daughter of the late John Fitzgerald, and a noble woman of culture and refinement. On receipt of the news of her illness, Miss Fitzgerald left for Norway and arrived in time to attend her in her last moments.

The remains were conveyed to Pelhston, Ont., where they were met by a large number of old friends, who sorrowfully followed them to their birthplace at Mount St. Louis.

The many floral offerings sent by sorrowing friends seemed emblematic of the beauty and brightness of the life of the one whose remains they adorned.

The funeral took place on Tuesday morning, Feb. 7, and was attended by a large concourse of people who filled the church to overflowing. The pall-bearers were: Messrs. J. O'Neil, Labeley, Shanahan, Loftus, Hayden, Moran, A solemn Requiem High Mass was sung by the Rev. J. Sheridan. The Melodie choir were ably assisted by the Rev. M. J. Geary, P. P. During the Offertory he sang "O Salutaris" in a clear sympathetic tone which deeply touched the large congregation present.

At the conclusion of the Mass Rev. Father Sheridan delivered a most affecting funeral discourse.

May her soul rest in peace!

If you want the most for your money write to Brockville Business College, Address F. H. Eaton, Sec. 1054 9

PHYSICIAN.

Any Catholic physician in Ontario desiring a good rural practice will find it to his advantage to address A. B. CATHOLIC RECORD office, London, Ont.

TEACHERS WANTED

WANTED A TEACHER, THIRD CLASS or general for Mark stay, French and English preferred. Salary \$25. Apply before Feb. 20. Albert S. Lefebvre, Mark stay, Ont. 1066-2

O. M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month at 8 o'clock, at their hall 1 Aldon Block, Richmond Street, James P. Moray, President; P. E. Rovis, Secretary

CLARKE & SMITH,

Udertakers and Embalmers 113 Dundas Street, Open Night and Day, Telephone 588.



FIVE-MINUTE SERMON.

"Go you also into my vineyard, and I will give you what shall be just." (Matt. 20, 1.)

The householder in the gospel went out at different hours of the day to hire laborers for his vineyard, promising them good wages for their labor. "I will give you what shall be just," said he, and kept his promise; for when evening had come, he told his steward to call the laborers and pay them their hire, beginning from the last even to the first. The reward came after the labor, the delightful evening rest after the burden and heat of the day. Just so will it be with us when the bell will toll the end of our earthly labors. If, during our days, we have faithfully worked in the service of the Lord, if with Christ we have carried our cross, if we have imitated the saints, worked and suffered, then also shall the delightful evening rest begin for us in Heaven, then we also shall receive from the hands of the Eternal and Just Rewarder the heavenly wages; then, before the crown of glory is then, before the throne of God, we shall also rest from all labors, trials and sufferings, enjoying the reward of eternal bliss, the possession of heavenly gifts. There will be given us the consoling promise of faith for which the evangelist St. John vouches in the Apocalypse: "And God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more; for the former things are passed away." (Apoc. 21, 4.) St. Paul also gives us the cheering assurance: "I reckon that the sufferings of this time are not to be compared with the glory to come that shall be revealed to us." (Rom. 8, 18)

The self-same truth appears in different illustrations under which the reward of the glorious future is represented. Here we see a royal banquet where unalloyed joy reigns, we hear of a divine inheritance surpassing the greatest expectations; then we behold a prize of victory such as no royalty can give, now we see a golden crown, the like of which no king or emperor ever bore; again we hear of an ocean of happiness and bliss, such as no earthly eye has seen, nor heard, nor has ever entered into the heart of man. Truly, when we gaze on these Heavenly possessions purchased and gained for us by the precious blood of Jesus Christ, should we not rejoice and be glad, and with eager desire look forward to so beautiful a home which awaits us beyond the stars? But how earnestly and diligently should we not also labor as faithful servants of God in His vineyard, labor cheerfully for the greater glory of God and the salvation of our soul! How greatly should not the thought of this glorious and eternal recompense lighten every sacrifice, sweeten every cross, and make even death itself joyful and welcome! For what does dying signify to the child of God, to the true servant of Christ? Simply a cessation from labor, the beginning of the eternal holiday; it signifies the drying of our tears, the entry into eternal rest; it implies laying aside a frail and weak body tortured with pains, and putting on the glorious garment of immortality; it signifies leaving this valley of tears and entering our real, true and eternal home. But can I promise such a glorious future to all my parishioners? To all? To those who prefer to remain idle, instead of laboring in the service of God? To those who do everything for this world, who take the greatest care of their corruptible body, who suffer any and everything for it, yet who do not wish to do anything for Heaven, who do not wish to make any sacrifices for the salvation of their immortal soul? Oh! no, for such there is no heavenly reward, no ocean of eternal happiness and bliss. For such there is no eternal holiday, no home of eternal peace and rest. For such there is prepared a different abode, and it is called the house of pain and eternal despair. Of this abode the prophet Isaiah spoke when he said, "When you can dwell with devouring flames, which of you can dwell with everlasting burnings." (Is. 33, 14) Above the portals of this habitation the words taken from the Apocalypse of St. John are inscribed: Here "the smoke of their torments shall ascend up for ever and ever: neither have they rest day nor night." (Apoc. 14, 11) What a terrible, what a frightful lot! To be eternally cursed and rejected by God! To be eternally burning in the flames of hell; to be eternally lamenting and deploring—eternally denouncing and bewailing your existence; to be eternally in the sport and abuse of the devils!—Eternally! That is, as long as God, the All-holy, will exist, and He will never die! Ah! should so terrible a consideration not break our hardened hearts, should it not induce us, at any cost, to save our souls, by a life of penance and fidelity in the service of God? Ah! let this be the fruit of our meditation to day. Let us again renounce Satan and all his works and all his pomps, and resolve to live as children of God, in true innocence of heart and in the faithful performance of the duties of our state of life. Let us resolve to fight the good fight, and willingly sacrifice everything in order to save our soul. Only a short time, and the glorious holy-day of eternal and happy rest will be yours, and you will also experience to your consolation and joy what the Apostle St. John said: "Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them." (Apoc. 14, 13) Amen.

OUR BOYS AND GIRLS.

"Give Me Thy Heart"

"Child, I've watched thy lengthened struggle. I have heard thy prayer for love; Hear'st thou not, My only answer?—Lift, oh! lift thine eyes above."

"Would'st thou lay thy whole soul's sweetness On a fleeting earthly shrine? For thy young heart's pure affection Who can give a love like Mine?"

"It takes all kinds of people to make a world," said Guy, cheerfully, rubbing his elbow as Ben Jackson ran by him, bumping him up against the fence without looking back. "It takes all kinds of people to make a world," he thought again, trying not to look conscious as Alice Dow looked hard at his long wrists and red hands protruding from the sleeves of his old coat, which he had outgrown before he could have another.

"It takes all kinds of people to make a world," he said to himself with a little sigh, as, after working hard for another Maria all the afternoon, while the other boys were skating, she intimated that he had not accomplished as much as last week. "It takes all kinds of people to make a world," he said that night at bed time, with both arms about his mother's neck and his cheek against hers, "but such is the kind I know anything about."

Don't snub a boy because of physical disability. Milton was blind, and also was deaf. Don't snub a boy because he chooses a humble trade. The author of "Pillgrim's Progress" was a tinker. Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice. Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name. Don't snub a boy who seems dull or stupid. Hogarth, the celebrated painter and engraver, was slow at learning, and did not develop as soon as most boys.

Don't snub a boy because he wears shabby clothing. When Edison, the great inventor, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter. Don't snub anyone, not alone because they may far outstrip you in the pace of life, but because it is neither kind, nor right, nor Christian.

For Girls to Cultivate. If there is anything girls should cultivate is to repose, says a writer in Harper's Round Table. Simply do not allow your feet to swing and your brows to pucker, but compel face and feet to mind your will, and will to be calm and tranquil on the outside if not beneath the surface. A result of this will be that the looking quiet, and moving gently, and holding yourself in control, will bring about a restful condition of mind. You will feel better and less nervous if you put down the expression of nervousness. Indigestion is at the bottom of half of our maladies. School-girls should eat plenty of food at the right times, and should avoid too many sweets. Many a headache and fit of the blues can be traced back to a pound of candy, delicious candy, but too much for the stomach to manage. Buns and caramels, and all such tempting confections, should be eaten after a meal as desert, not munched all day between times.

A Curious Store. I know a very curious store. In the window is a sign which says, "Orders for—Laundry Taken Here," and just inside is another sign, "Mending Done at Reasonable Rates." Glass cases on the counter contain shoes that have been mended. Old books tied with rope are in piles. A partition divides the store, and here old furniture is lying about. At the back of the store, sitting cross-legged on a table, is a man, who looks like a poet. He has a very voice, and eyes that tell how gentle he is. The most remarkable thing is that, while shoes are mended, there is no shoemaker there, but the man who takes the orders for shoe mending looks like a minister. He, too, has gentle manners and a very pleasant voice. High upon the dusty wall behind the counter is this sign in black letters on a blue ground.

Honor and shame from no condition rise; Act well your part, there all the honor lies. —Pope. That is the right quotation, but the word "shame" was changed to "fame" in the sign. Beneath is: If a shoemaker, Be the Best Kind—Do every job of work faithfully well. Dignify your profession, and it will command Respect. Remember that Roger Sherman and Henry Wilson began life at this humble trade, and to the end were honored by the State and Nation.

Naturally, after I became acquainted with this gentlemanly shoemaker, I asked about the big sign. He told me to be a big shoe-manufacturer, employing a number of men. He found that the men did not take pride in their work, and he decided to call their attention to the men who, by faithful service at their trade and attention to their duties as citizens, won high places in the eyes of men. Roger Sherman was one of the committee of five to draft the U. S. Declaration of Independence, and one of its signers. Henry Wilson was the son of a farmer in New Hampshire. He was elected to the State Senate, then to the United States Senate. He was an anti-slavery man and wrote two books on the anti-slavery movement.

The Baby's Nurse. "Yes," said Mr. Hillier, as he carefully dug around my pany bed. "On! yes! I've seen elephants in India many a time. I was stationed at one point, with the English army, you know, where I saw one who used to take care of the children." "Take care of the children? How could he? What do you mean?" "Well, he did, ma'am. It was wonderful what the elephant knew. The first time I made his acquaintance he gave me a blow I have reason to remember. I was on duty in the yard, and the Colonel's little child was playing about, and she kept running too near, I thought, the elephant's feet. I was afraid he would put his great, clumsy foot on her by mistake, so I made up my mind to carry her to a safer place. I stooped to pick her up and the next thing I knew I had a knock which sent me flat on the ground. The elephant had hit me with his trunk. One of the servants came along just then and helped me up; and when I told him about it, said he: 'I wonder the old fellow didn't kill you. It isn't safe for anybody to interfere with baby when he has it in charge. I'd have you to know that he's that baby's nurse.'

"Well, I thought he was just saying it for sport, but sure enough, after a while the nurse came out with the child fast asleep in her arms, and what did she do but lay it in the elephant's trunk, as though it had been a cradle! And that great fellow stood there more than an hour, watching that baby and rocking it gently, now and then. "He was real good to the other children, too. It used to be his business to take the family out riding. The Colonel's wife would come out and mount to her cushioned seat on his back; then one by one the three children would be given to the elephant, and he would hand them up to the mother nicer than any nurse or servant could, you know, because he could reach, and knew how to do it. Oh! an elephant is an uncommon handy nurse, when he is trained to the business; and faithful, I tell you. You can trust him every time."

CHATTS WITH YOUNG MEN. There is nothing to be afraid of except that remorse and deep regret which come to one if he discovers, at any time, that his life has been, in the main, toward evil, rather than good, toward injuring rather than helping others; toward cheapening, debasing or in any way lowering the true standard of life; or toward making life itself of less value, dignity and nobility, instead of adding to it that amount of benefit which we are able to see as possible, in our clearer moments; and which can gradually be apprehended and made effective, if we choose never to abide in or yield to our darkest "visions."—John Owen Cole.

Forced Out of Rut. "As easy as an old shoe," is a familiar saying," said Mr. Staybolt, "and there can be no doubt that an old shoe is a mighty comfortable thing. After we have worn the new shoes, close fitting, hard, and informal, how gladly we put them off, and with what joy we put on the shoes that are old and worn and familiar to the feet! Old shoes, however, are not the only thing that does that for us. We like an old bed, if it is not too old, but just old enough, so that, while still soft and comfortable, it is also shaped somewhat to the body, which it supports at every point, yielding a degree of comfort which not the finest of beds can afford when it is new. "But it is so with all things old, that are not too old, including old habits. We cling to them, so long as they give us comfort, and we hate to change. We are creatures of habit, who would, if we could, follow to the end along the first comfortable rut we fall into, and never look out above its sides. And it is well for us that our shoes wear out and that we have to buy new ones and wear them; that we are in various ways compelled to change; that we are rooted out now and then and set going anew. "And some of us profit by the change. Once lifted out of the rut we stay up on the plain, where there is nothing to cramp us, and where we can lay about freely in any direction in accordance with our power, but more of us, I fancy, rather welcome the days when the shoes grow old again, and yield without much struggling to the enticements of ease and comfort."

Domestic Fidelity. Here is a young husband who complains to me that the wife whom he recently married has gone back to her mother's house. This does not surprise me so much as it would if I had not known of instances of the kind before. In nearly all domestic quarrels the newly wedded woman, according to humorists, goes to take tea with her mother. In the case under consideration she seems to have done more. She has left her husband's bed and board, a thing she had plainly no right to do, except for some very grave reason. But let not Mr. Young husband worry. I'll bet dollars to doughnuts, as the popular saying has it, that she will come back again.

In affairs of this description there is generally blame on both sides. It takes two to make a quarrel, all the world over. This couple, to whom my attention has been called, have discovered what they should have found out before marriage. He has come to the conclusion that she is not an angel, and she has arrived at the opinion that he has no wings and is just an ordinary everyday mortal, after all. Well, what is it? This is no excuse for bickering. They were not intended to be angelic. If they were, they would not be here working out their salvation.

Now I do not take sides in this matter, for I am not well enough posted regarding this disagreement to express at once a definite judgment. It may be that Mr. Young husband is more to blame than Mrs. Young husband. He may not have made sufficient allowance for the sensitiveness of woman kind, and may have treated her as he did his bachelor companions in the days when he was fancy free. He may have used the rude words in his intercourse with her which men receive without complaint, for they give as good or bad as they take. Perhaps he has even employed those blasphemous expressions which no gentleman and certainly no Christian should allow to pollute his lips. If he has I advise him to join the Holy Name Society without delay and remove at least one sufficient cause for offence. In married life there should be mutual concessions, and the man, being the stronger vessel, should be the first to concede. This he can easily do without loss of dignity. A soft answer turneth away wrath, and when a woman is irritable there may be some reason for it that he, in his masculine strength, can not fathom. One must overlook many things in domestic life if one would have peace. A man should not be always employing hot words when he is not satisfied with existing conditions, though there are times when only strong—mind you not profane—expressions can bring about a change. These, however, should be indulged in only sparingly. If they are constantly on the tongue they lose their force and value. The boy who was always crying "wolf," without good and sufficient cause, was eaten up at last.

If Mr. Young husband will remember that a woman's life is made up of little things, and that it is in her nature to be annoyed by occurrences that he considers of little importance he will find that when his wife returns—and she will surely do this—that his regard for her feelings will be rewarded by an increase of respect and love. Many happy old married people have gone through the same experience that he is now passing. He should consider the lines which Doctor Johnson is said to have added to Goldsmith's "Traveler":—"Still to ourselves, in every place conigned, Our own faultiness we make or find. With secret course which no loud storms annoy—Guides the smooth current of domestic joy."—Benedict Ball, in Sacred Heart Review.

COME BACK TO THE CROSS. In his book, "La Bonne Souffrance," M. Francois Coppee, the celebrated French literary man, who, not long ago, returned to the Catholic Church, in which he was baptized, says:—"Wretched one, who art staggering under the weight of a conscience burdened with impure and wicked remembrances, come and lay down all human respect. Thou has not to fear that thou mayst inspire with horror or disgust the unknown, the anonymous one whom thou art to choose for a confidant. Moreover, to keep thy secret his lips are closed under the sacramental seal. He who listened to thee, from that little cell, will not even recognize thy countenance; he will not see thee blush. Speak! confess to him all thy shameful deeds. He will answer thee only with paternal indulgence, to thee he will speak words of mercy and forgiveness.

"For a long time had I been a poor sinner with a troubled soul like thee, my brother! No more than thee was I a great culprit. But alone the hypocrite Pharisee has the impudence to say, 'I am pure.' And Joseph de Maistre is right; even the conscience of an honest man is something abominable. Like thee, therefore, was I most wretched and did I instinctively seek for a confidant full of clemency and tenderness. I have found him. "Do as I do. Open thy Gospel again and come back to the Cross. Divested of all pride, present thyself before the tribunal established by Jesus, wherein is seated a mercy that surpasseth even our most sublime dreams of justice. It was but yesterday that we stood amazed at the pity of those magistrates who excused a poor mother for having stolen a piece of bread for her child. The minister of God who waits for thee in the confessional, requires of thee on his part only a few tears to wash away all the stains of thy soul; for he holds his power of the Master of infinite goodness."

Piles Cured Without the Knife, by Dr. A. W. Chase's Ointment. Mr. Geo. Brown, painter, of Woodville, Ont., writes:—"For thirteen years I was a sufferer from bleeding piles and the intense agony which I passed through during those years and relief obtained by Chase's Ointment prompts me to give this testimonial. My physician wished me to have an operation, but I felt I could be cured without the knife. Three boxes of Dr. Chase's Ointment stopped the bleeding and effected a permanent cure."

A NOVELIST ON DEVOTION TO THE BLESSED VIRGIN. An old friend, himself an author, has directed our attention to the following passage to be found in a work of fiction recently published in Germany. It has created a sensation among all classes of readers. "Moribus Paternis" is a subject of conversation everywhere, and there is much speculation regarding its authorship. We are permitted to state that Augustus Albing—which is a *nom de plume*—is a native of Hamburg, who, some years ago, renounced the errors of Protestantism and became a priest. His book is so vigorous and so well written, so skilful in plot and so broadly sympathetic, that even non-Catholic critics have nothing to say against the author's ardent championship of devotion to the Blessed Virgin. It is gratifying to hear that "Moribus Paternis" is having a wide sale; and it is pleasant to think that such words as the following are being read by many non-Catholics who could not, perhaps, be induced to open a doctrinal work.

"Only one who loves purity and strives after it can understand the holy emulation which springs up among the children of the Church when there is question of honoring the Blessed Virgin. Jesus, our highest good, the only hope of our souls, was presented to us by her. To redeem us, was God made man; to become man, He took Mary as His Mother. Therefore, after God, after Christ, as the principal instrument of our redemption, she is the Cause of our Joy. God chose her and no one else, because in His sight she was the purest of all creatures. And Mary freely consented. 'Be it done to me according to thy word,' she replied to the heavenly messenger. Is not this choice of God a high, an unspeakable honor?"

"Are we Catholics wrong in honoring Mary and doing her homage according to our powers? Are we not doing just what God Himself does? With all our efforts, can we possibly honor Mary as the Almighty has honored her? If we took the most costly metals, the most precious jewels, to adorn the grandest temple of the world; if we celebrated the most solemn ceremonies with the music of the first masters, and invoked the aid of the best artists—offered to Mary whatever we could produce or secure, would all this equal the honor which the Three Holy has conferred on her in choosing her for His Mother? Let us not hesitate then, in our impetuous love of Mary. The teaching of our faith is clear: it tells the enemies of the Church that we do not adore her—that we do not offer her the supreme worship and sovereign honor which are due to God alone. "He who looks for instruction can easily find it. But if the objection is made that in practice—in reality—our love of Mary oversteps those bounds which the doctrine of the Church prescribes, let it be answered: 'You are mistaken, you poor mortals, who display your ill-will toward so excellent, so amiable a Mother. You err. We do not adore Mary, and yet we are incapable of offering that measure of homage which is due to such an exalted dignity as hers. You are mistaken. We are far from reaching the bounds to which we might go. We are far from imitating God in our love and honor of Mary. Is not Mary a princess of this world more honored, more praised, more celebrated by unbelievers than the Mother of the King of kings?"

"Can it be possible that there are some who would wish to love and serve Christ but who will not love His Mother? She is loved by Him above all creatures. To love Christ and not love what He loved! Not to honor her, the only one whom the Eternal Wisdom honored as she was honored! Not to be willing to do homage to her whom the Creator of Heaven and earth obeyed with a child-like obedience! There are people who favor monuments and public honors to the heroes of unbelief and licentiousness, while they refuse every mark of external homage to the most faithful, the purest of virgins. Not even that sweet name which was so dear to Jesus Christ is sacred to them. Can such persons truly love their Saviour?"

"Let us pray for all the enemies of Mary, but above all for those who are of good-will. She is honored and loved on account of her relationship to the Redeemer whom she brought into the world. Whoever is zealous for Mary is zealous also for Christ."

The missionary work of the Paulist Fathers in New York city continues to meet with glowing success. Recently fifty converts were confirmed at their church, all of whom had been received into the church by different members of the Paulist Order.

ASTHMA GRAPES. The wheezing and strangling of those who are victims of Asthma are promptly relieved by a few doses of Dr. Chase's Syrup of Lungs and Turpentine.

A SMALL PILL BUT POWERFUL. They that judge of the powers of a pill by its size, would consider Parrelle's Vegetable Pills as lacking. It is a little wonder among pills, what it lacks in size it makes up in potency. The remedies which it carries are put up in these small doses, because they are so powerful that only small doses are required. The full strength of the extracts is secured in this form and do their work thoroughly.

HOOP'S SARSAPARILLA is the One True Blood Purifier, Great Nerve Tonic, Stomach Regulator. To thousands its great merit is known.

BROWN'S Clear the voice, Relieve the throat, Cure coughs and colds. 1860—In boxes only—1898

NOTHING LIKE IT.

DODD'S KIDNEY PILLS CURES ARE SIMPLY MARVELLOUS.

People Read of New Cures Every Day—All are Genuine—Dodd's Kidney Pills Cured Mr. C. S. Griggs, of Hamilton, of Bright's Disease.

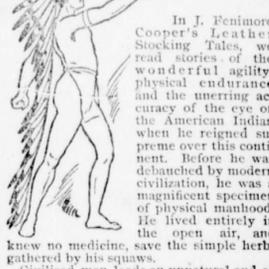
Hamilton, Feb. 13.—"I never knew anything like the way these testimonials to the efficacy of Dodd's Kidney Pills, in Kidney Diseases, appear in the newspapers," said a citizen, a couple of evenings ago, as he laid down his paper, after having read one of the testimonials.

"How is that?" queried his friend. "Well, no matter what paper you take up, you will find in it, the narrative of a cure of Kidney Disease, by Dodd's Kidney Pills. And, mind you, every time it is a new case that's talked about. They don't harp on the one case all the time, so, if they are all true, Dodd's Kidney Pills must be curing people by thousands."

"Don't you think the testimonials are true?" questioned his friend. "Oh yes, I know they are. Now here's a case that I've investigated: "Mr. C. S. Griggs, a carpenter, who lives at 151 Queen street south, Hamilton, says he was told, eight years ago, that he had Bright's Disease. He could get any relief, but alone a cure, till he tried Dodd's Kidney Pills. He used three boxes of that remedy, and was completely cured by them."

"I don't know how many Hamilton people have been cured of Kidney Diseases by Dodd's Kidney Pills, but the number must be enormous, for hardly a week passes that I don't see a testimonial from one of our citizens, in the papers."

"Dodd's Kidney Pills are a great medicine—the only Kidney Cure under the sun."



In J. Fenimore Cooper's Leather Stocking Tales, we read stories of the wonderful agility, physical endurance and the unerring accuracy of the eye of the American Indian when he reigned supreme over this continent. Before he was debauched by modern civilization, he was a magnificent specimen of physical manhood. He lived in the open air, and knew no medicine, save the simple herbs gathered by his squaws. Civilized man leads an unnatural and an unhealthy life. Unlike the Indian if he would maintain his physical and mental health, he must take reasonable precautions to combat disease. Nearly all diseases have their inception in disorders of the digestion, torpidity of the liver and impurity of the blood. Dr. Pierce's Golden Medical Discovery is made of simple herbs. It restores the lost appetite, makes digestion and assimilation perfect, invigorates the liver, purifies the blood and promotes the natural processes of excretion and secretion. It sends the rich, red, life-giving blood bounding through the arteries and corrects all circulatory disturbances. It dispels headaches, nervousness, drowsiness, lassitude, and drives out all impurities and disease germs. It cures 99 per cent of all cases of consumption, rheumatism, chills, asthma and diseases of the air-passages. It gives sound and refreshing sleep, drives away all bodily and mental fatigue and imparts vigor and health to every organ of the body. Medicine dealers sell it, and have nothing else, "just as good."

"A few of my symptoms," writes Charles Book, of Climax, Kalamazoo Co., Mich., "were heart-burn, fullness after eating, pain in my bowels, bad taste in my mouth, and occasional fever and hot flushes. Dr. Pierce's Golden Medical Discovery cured all these and I am perfectly well."

Dr. Pierce's Pleasant Pellets are sure, speedy and permanent cure for constipation. One little "Pellet" is a gentle laxative and two a mild cathartic. They never gripe. Found at all medicine stores.

GLENCOE. FOR THE LOVE OF GOD, HELP THIS extremely poor Highland mission, established near the city of Glasgow, which were heroically massacred in 1602 by the troops of William of Orange. The congregation (twenty families only) is too small and too poor to maintain its pastor. The Bishop of the diocese (Argyll and the Isles) writes:—"My dear Fr. Regue, I have seen your advertisement and hope it will be the means of securing help for Glencoe." (George J. Smith, Address: Rev. Fr. Regue, St. Mair's R. C. Church, Glencoe, Scotland.)

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