





FATHER SHERMAN'S LECTURE.

A Magnificent Defence of the Jesuits by the Jesuit Son of an American Soldier.

The audience that assembled in Central Music Hall last Monday night in response to the announcement that Rev. Thomas Sherman, S. J., the son of "Old Tecum," was to lecture on the subject "The Jesuit of Fiction and the Jesuit of Fact," was one of the largest ever seen within a public hall in Chicago.

As the lecture was given under the auspices of the Young Men's Sodality of Holy Family (the Jesuit) parish, Father Sherman was introduced by Father Corbely, the Director of that Sodality. The lecturer's appearance was the signal for one of the most enthusiastic bursts of applause ever heard in Chicago.

The lecturer began by alluding to the success of the World's Fair and the beauty and harmony of its buildings, and he revived the scene of the Court of Honor, picturing it as he saw it in July, as he stood with his back to the great peristyle, the great Statue of Liberty in the foreground and the great basin and court before him.

Liberty is the divine prerogative, colossal in proportion, springing straight from the broad basin of the soul's essence, overruling the petty myths that adorn frieze and gallery and minaret and coming close down to the level of nature.

And yet as recently as Jan. 20, 1894, threats of banishment have been uttered against our order by a noted periodical. The issue contains a cut of the burning Peristyle and Music Hall. It is a happy coincidence.

It was he that conceived the daring plan of forging the weapon to beat back the reformation, to rekindle fervor in tepid souls, to reform congregations decayed and establish new ones fitted to do the giant work of Christian charity throughout the world.

I say a scarecrow, for as such we must regard those silly travesties of the Jesuit painted even by such noted writers as Bulwer Lytton, William Makepeace Thackeray and Macaulay.

Sherman dealt with but briefly, but so effectively and eloquently as to draw from the great audience a splendid burst of applause.

Often as the charge has been repeated and refuted, we still find it thrust forward from time to time. Now, what is the truth of the matter? We neither teach nor practice the doctrine—our foes do both.

Dr. Littledale is a good example of what I have been saying—a heap of vilest slanders against men like Newman, Manning and the whole Catholic body. Again the end justifies the means according to men like Littledale.

Again, they are delicate matters that cannot even be mentioned in public, yet they must be familiarly known to priests and physicians, who would guide consciences or cure mind and body.

These men say there shall be a religious test. Which is to stand? Which is to fall—the Constitution or this pirate crew? They say America shall step out of the ranks of civilization, which is now synonymous with toleration, and take a stand lower than Turkey, for even Turkey gives Catholics their civil rights.

Leaving the Jesuit of fiction and coming to the Jesuit of fact the lecturer said: "The Order of Jesus is to be measured first of all by its name. It believes that all good things should be used for God's honor, and, as the best of good things is a good name, we rejoice most exceedingly in the permission to link the name of our white company to the most august and adorable name of the Son of the Most High."

We are not, as some seem to think, a semi-military band of men, like the templars of the Middle Ages. We are not a monastic order, seeking happiness in lonely withdrawal from our fellows.

We are regulars in the army of Christ; that is, men vowed to poverty, chastity and obedience; we are a collegiate body with the right to teach granted by the Catholic Church, our aim being—first, to teach theology; second, higher philosophy; then the classics and mathematics and natural sciences, if we do not find the Catholic body prepared otherwise for the higher courses of thought.

We aim, then, first of all, to render perfect our own body, even if it requires half a lifetime. A formed Jesuit should be a tower of strength in knowledge of Catholic doctrine and in ability to impart that knowledge; a tower of strength, too, in perfect detachment from all things of earth.

ing let him notify our Superior and he will see how soon a reprimand falls on the offender's head.

Though poor ourselves, we do exercise charity greatly toward the rich and the influential. Charity extends to all men, and the higher they are the greater good they can do. We desire, first, to be true servants of the Bishops, the successors of the apostles; then brothers and comrades of the secular clergy; and spurs to the zeal of the faithful at large, and a guide to those seeking the true faith.

You see, then, that it is a most difficult and sublime life. Inner union with God, close and perpetual; outer condescension to all manner of demands, the spirit of prayer and of labor; in the world and not of it; so that a man always sees the heights stretching above him and never dares say that he has arrived at the point of being a representative Jesuit.

THE POPE IN THE SECOND CENTURY.

Very Rev. E. McD. Dawson in The January Owl.

Although constantly opposed and cruelly persecuted the Church was in its perfectly organized condition in the earliest ages of its existence. It has been asserted that the authority of the Pope was not everywhere accepted.

In those countries where the Pope's authority was not accepted, the Bishops ruled, it was said, without reference to Papal authority. An important case which arose and was much discussed, by its final settlement put an end to this fallacy.

The Asiatics kept Easter according to the time of the Jewish Passover—a practice which they derived from their predecessors, the Jewish converts who chiefly constituted in their time, the Asiatic Church. This might have been tolerated as long as it was only a matter of discipline.

In Asia Minor it had been the custom in honor of St. John, who founded the churches of that country, to celebrate Easter according to the time of the Jewish Passover, that is, on the fourteenth day of the moon of the Jewish month of Nisan, on whatever day of the week it should occur.

We cannot but be struck by the fact that the whole body of the people of Christ should be closely united by the ties of their common faith and discipline,—that they should be one, as their Divine Master prayed that they should be. (John 17, 20, 21, etc.)

The Bishops of Palestine understood that their brethren of Asia had adopted a doctrinal view of the question, and so expressed themselves in a synodal letter which they sent to Pope Victor.

Their chief Theophilus, of Casarea, called them together in council, and when he had shown them his commission from the Holy Father, they expressed their concurrence with the Universal Church as to the time of celebrating Easter, saying that the practice was derived from the tradition of the apostles.

On his arrest Sims was taken before Court Commissioner Boyd. Bail was fixed at \$2,500, which was furnished by Seymour Hollister and H. M. Bell, of Oshkosh.

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of the Theban Legion that was massacred by order of the cruel Dioclesian, "we are not driven into rebellion, even to save our lives, for here we have arms in our hands, and we do not fight because we have the will to die rather than to slay."

It would be well if the statesmen of the present age considered these words. If ever the Christian people anywhere unheath the sword against them, it will be because of the defective education that is forced upon them; it will be because, having been founded in the mortar of modern "civilization," they will have become incapable of appreciating the high principles of religion which were so gloriously illustrated throughout the three hundred years of heathen persecution.

"BAGGED" SIMS. Mayor Reuter, of Kaukauna, has Him Arrested and Spots the Fan of the Oshkosh A. P. A. Franks.

Sims, the A. P. A. lecturer, was arrested at Appleton, Tuesday night on a charge of libel preferred by Peter Reuter, mayor of Kaukauna. Sims, accompanied by about two hundred and fifty members of the Oshkosh A. P. A., was on his way to Kaukauna where he had been billed to speak Tuesday night.

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Blanche Atwood, Sanguerville, Maine.

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The Catholic Record.

Published Weekly at 44 and 45 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

ADVERTISING: Single copies, 10 cents; one month, 30 cents; three months, 85 cents; six months, \$1.50; one year, \$2.50.

REV. GEORGE R. NORTHROP, Editor.

THOMAS COPPEY, Publisher and Proprietor.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

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.

London, Saturday, Feb. 24, 1894.

A PRESBYTERIAN MINISTER ON THE SICILIAN REVOLT.

Under the title "Priests Fomenting Rebellion in Sicily," the Rev. Alexander Robertson, a Presbyterian minister residing in Venice, writes to the Toronto Presbyterian Review a characteristic letter abusive of "the Papacy" and the priesthood.

He styles this letter characteristic, because falsehood is always a favorite commodity with this writer, whose ordinary style may be judged by the following extract from his precious epistle:

"Nearly three hundred years have passed away since a brave doge of Venice, Leonardo Donato, told the Nuncio of Paul V. that there never was a deed of guilt and shame connected in any part of the Republic, but some worthless priest was at the bottom of it."

That indictment was made when plots were being concocted in the Vatican against the life of Fra Paolo Sarpi, with the Pope as their author, Cardinals as his counselors, and seagnozzis, cur-priests, as his instruments.

The indictment holds true to day. The Papacy never changes. Worthless describes the character of its priests, and deeds of guilt and shame sum up their work."

It is the custom of anti-Catholic controversialists to laud Fra Paolo Sarpi as if all his opinions and statements are incontrovertible truths, simply because he was an irreconcilable enemy to the Pope and the Jesuits; but he was nevertheless the tool of the Venetian oligarchy in the worst days of their tyranny, and during the early part of the seventeenth century he was chiefly remarkable for maintaining the divine rights of kings and the subservience of the people.

Popes Leo XI. and Paul V. maintained the rights of the people. They were in advance of their age in so doing; but they are none the less to be admired for having anticipated the doctrine which is now recognized in all fully civilized countries, that the supreme law is the safety of the people—Suprema lex, salus populi.

The doctrine: "Letat, cest moi," [I, (the king,) am the State], was never the doctrine of the Catholic Church; and the whole quarrel between Pope Paul V. and the Venetian Doge Leonardo Donato was on the question of the right of the State to regulate the religion of the people.

Who were ever more vigorous in maintaining the independence of the Church from the State than the Covenanters of Scotland? It is somewhat strange to find to-day a descendant of those Covenanters, like Rev. Alexander Robertson, maintaining the cause of royal tyranny in religious matters.

We must add, however, that the statement that Pope Paul V. plotted the murder of Fra Paolo Sarpi is a mere fable. Mr. Robertson gives no proof of this, so he needs no refutation. Leonardo Donato's supposed aphorism that priests were at the bottom of all plots against the State, is equally unworthy of serious refutation. It was merely an expression of rage from the mouth of a baffled tyrant.

But even if all that is said by this Presbyterian preacher of Venice against the Catholic clergy of 300 years ago were true, it must not be forgotten that at the very period of which he speaks here, the intolerance of the Presbyterians of his own country was beyond anything conceivable in the present age of toleration.

At this time the people of the North of Scotland were still firm Catholics, and against them all the devices of a persecuting Kirk were directed. On the 3rd of January, 1593, a proclamation was issued ordering all priests and excommunicated persons to leave Edinburgh within three hours, under penalty of death. In this ordinance the Jesuits were specially named; and in April of the same year a memorial was addressed to the king by the Kirk, which shows that the severity of the existing laws did not satisfy the blood-thirsty General Assembly. This memorial said:

"Seeing the increase of Papistry daily within this realm, it is craved of his Majesty and his council that all Papists within the same be punished according to the laws of God and of the realm. That the Act of Parliament should in reality strike upon all manner of men, landed or unlanded, in office or not. That a declaration be made against all Jesuits, seminary priests, and trafficking Papists pronouncing them guilty of treason, and that the penalties of the Act may be enforced against all persons who conceal and harbor them, not for three days, as it now stands, but for any time whatsoever. That all such persons as the Kirk hath found to be Papists should be debarred from occupying any office within the realm, as also from access to his Majesty's company, or enjoying any benefit from the laws."

Such was the treatment accorded by the ruling body in Scotland to nearly one half of the population of their own country.

Mr. Tytler, in his History of Scotland, says:

"The permission even of one single place of Catholic worship, however secret, the attendance of a solitary individual at a single Mass, in the remotest district of the land, at the dead hour of the night, in the most secluded chamber, and where none could come but such as knelt before the altar for conscience sake and in all sincerity of soul, such worship and its permission for one hour was considered an open encouragement of anti-Christ and idolatry. To extinguish the Mass forever, to compel all its supporters to embrace what the Kirk considered to be the purity of Presbyterian truth—and this under the penalties of life and limb, or, in its mildest form of treason, banishment and forfeiture—was considered not merely praiseworthy, but a point of high religious duty, and the whole apparatus of the Kirk, the whole inquisitorial machinery of detection and persecution, were brought to bear upon the accomplishment of these great ends."

It ill becomes a minister of the Kirk which thus once aimed at the murder of half a nation to attribute to Catholic priests of the present day a desire to murder Protestants, merely because he thinks proper to assert falsely that a Pope three hundred years ago desired the murder of Fra Paolo Sarpi.

Mr. Robertson makes it a reproach that "Rome never changes." Rome does change. It has changed since the occupation of the city by the soldiers of the Italian king. It has changed by the destruction of the Pope's temporal authority, and the demolition of the antiquities of primitive Christianity under the modern regime. Such changes are incidental to humanity.

THE ANARCHIST THEORY. The Freiheit, the New York organ of the German Anarchists, divides the population of the earth into four classes: 1, Monsters; 2, Barbarians; 3, The Lower Orders; 4, The Higher Orders. The first class, of Monsters, comprises all who possess more than is needed for a life of comfort and ease. Millionaires and all nobles are placed in this class, which is also made to comprise the clergy, because, the Freiheit says, they, equally with the others, regard the laboring classes as slaves to serve them, and as machines for making money for them.

The second class, of Barbarians, includes those who reverence princes of this world, or who pray to or worship God in heaven, or who listen to priests, and those who suffer themselves to be downtrodden.

The third class, of Lower Orders, comprises all who acknowledge that the people are downtrodden, and their condition abominable, but choose inadequate means of relief. This class comprises also such writers as Dickens and Victor Hugo, who desire to raise the people through the influence of religion, or by suitable legislation. Social reformers, and all who expect to reform society through writing and talking, are placed in this class.

The fourth class, the Higher Orders, includes all Anarchists who understand that the "Monsters" enumerated above are to be annihilated in order to give relief to the world. These Higher Classes know that the struggle will be desperate, but they are ready to take their part in it in order to destroy "the Robbers and the Monsters."

Such are the grounds on which the indiscriminate murder of the policemen of Chicago in 1886, the recent bomb-throwing in the Lyceum theatre of Barcelona, and in the French Chamber of Deputies, are excused and maintained to be justifiable. It thus appears that the only persons who have the right to live are those who are ready to wade through the blood of the rest of mankind to secure their plunder for themselves. It is useless to meet such theories with argument. The only way in which they can be dealt with is by the stern administration of the law whenever the Anarchists attempt to put their principles into practice. Never was punishment more justly inflicted than when the Chicago Anarchists, and those of France and Spain who were taken red handed in the act of perpetrating their crimes, suffered the extreme penalty of the law. The pity is that the law is not more stringent to enable it to deal with such writers as they who air their opinions in the columns of journals like the Freiheit, and thus contribute towards recruiting the ranks of the Anarchists.

It is worthy of note that the chief Anarchists are quite willing to commit themselves the crime for which they are ready to murder others, to possess somewhat more of the world's goods than are absolutely necessary for comfort and ease. Many of them have feathered their nests well, while leading on their dupes to the most revolting crimes, under the pretence that there should be perfect equality between men.

CONVERSIONS. Whilst so much noise is being made over the conversion of Mr. L. J. Papineau to Presbyterianism and of a few more French-Canadians at Maskinonge to the Baptists, it is interesting to note any statistics bearing upon the increase of the Catholic Church arising out of conversions from the various Protestant denominations.

The causes which led to Mr. Papineau's renunciation of his faith are, of course, transparent and well known to our readers, the principal one being his failure to force his sole will upon the parish to which he belonged, in regard to the supplying of proper church accommodation.

The reasons which prevailed with the malcontents at Maskinonge were very similar to those of Mr. Papineau, and in both cases the knowledge of them makes ridiculous the pretence that they indicate a movement on the part of the French-Canadians towards Protestantism, from conscientious convictions. The unvarnished truth is that their renunciation of the Catholic faith comes from private pique, the pretence of conscientious conviction being an afterthought to throw a glamor of religious romance over the stories which have been so frequently repeated of the wonderful inroads made by the zeal of the missionaries of Sabrevois, Point-Aux-Trembles, and similar institutions in the Province of Quebec.

On the other hand, it is perfectly well known that such causes as these are unheard of as operating to bring converts from Protestantism into the Catholic Church. There are undoubtedly cases when the conversion of Protestants is partly due to a desire to conform to the religion of the Catholic party on the occasion of marriage, but even in this case the party becoming a Catholic is first convinced that he or she is embracing the truth and renouncing error, otherwise the adherence to the Catholic Church would not be accepted by the officiating priest as a real conversion. But in the vast majority of cases, such conversions arise purely from conviction. We have never known of a single case when such a change occurred because of a mere dissension with a Protestant minister on account of Church temporalities. These dissensions do occur among Protestants, but there are other sects numerous enough to give opportunities to Protestants to satisfy their personal spleens when such disputes occur without their becoming Catholics, and they satisfy themselves by availing themselves of them.

It is impossible to obtain exact statistics of the whole number of conversions to Catholicism which have taken place in any one year in Canada or the United States; but from time to time the figures are given for individual dioceses, and from them we are able to judge in a general way what is being done throughout both countries. Thus the Cleveland Universe of a recent date gives some particulars of what has been done in the diocese of Cleveland.

Two years ago Bishop Maes of Covington, Kentucky, administered confirmation at Mansfield, Ohio, to a class of three hundred, among whom were sixty converts. This year, on January the 16th, Bishop Horstmann, the present Bishop, confirmed there seventy-four, of whom thirteen were converts, so that it may be inferred that in the town very nearly one-fifth of all who receive confirmation are usually converts. Mansfield has a population of 16000 souls, but the practical Catholic families number only about 250.

Owing to the fact that Mansfield is an important town, it may be assumed that the large proportion of converts is due in a great measure to the frequency of instructions given in the church on Catholic doctrine, whereby a good opportunity is given to Protestants to become acquainted with it and to correct the false notions which have been inculcated on them from childhood regarding it.

But throughout the diocese there is still a large proportion of converts. During the last tour of Episcopal visitation all the parishes of the diocese were visited except twelve, and nearly 30,000 persons were confirmed, among whom there were nearly 900 converts, being 3 per cent. of the entire number. There can be little doubt that about the same proportion occurs in all parts of the country; and yet we do not hear such exaggerated statements as those which were made at the ceremony of admission of Mr. Papineau to the Presbyterian Church, that any of the individual conversions marks an era in the history of the Church. Yet many of these conversions are certainly as remarkable as was that of the Seigneur of Montebello.

These conversions are not the result of any general movement, such as were the conversions in England in consequence of the Oxford movement; but, as a writer in the American Catholic Quarterly Review remarks, "each one was a little movement in itself," though no doubt "each convert exerted an influence upon his family, his friends and his social circle," so that "there was scarcely a conversion which did not lead to another, or to many."

These constantly occurring conversions were certainly one of the causes which led to the unprecedented advance of the Catholic Church in the United States, from the 25,000 Catholics who were estimated to be in the country in 1776, or one in 120, to the 10,000,000 who are now in the country, or one to six and one-half of the total population.

We are further informed that "there are few Protestant families in America that do not count one or more Catholic converts at their homes or among their immediate connections, such as has been the case with the families of Ethan Allen, Presidents Madison, Monroe, Van Buren, Henry Clay, Daniel Webster, General Grant, General Winfield Scott, Edward Everett, Nathaniel Hawthorne, and of many other equally distinguished American Protestant families. In fact it occurs in every diocese that converts are numerous among the can-

didates for confirmation. Thus as far back as 1853 Archbishop Hughes confirmed at one time in New York City 236 persons, of whom 36 were converts; and of the 22,209 confirmed during five years by Archbishop Spalding of Baltimore, 2,752, or one eighth, were converts. The writer who gives these facts remarks that

"It is a significant fact that few converts have been made by the Catholic Church in this country from the ranks of infidelity, atheism, deism, and other schools rejecting Christianity. The Protestant sects, those professing Christianity, and struggling for the light of truth to the best of their opportunities, have yielded up to the Church from the bosom of error the goodly army of sincere and devout Catholics."

There have been indeed some like the late eminent Dr. Brownson who have found a haven of rest and a sure goal on reaching the certainty of Catholic truth, after passing through almost all forms of error, but these are comparatively few in number. The great majority of converts come from among those who have retained a belief in some form of Christianity, and have come to understand that the only sure ground of faith is to build upon the Rock of Peter on which Christ founded His Church, and against which the gates of hell shall not prevail.

These figures are about as applicable to Canada as to the United States, for the circumstances of the two countries are very similar, and like causes are operating. We may, therefore, infer that the Catholic Church more than makes up for losses incurred by accessions to her fold of earnest and sincere souls who after long hungering for truth have at length found it in the bosom of the Church to which the promise has been made that she shall endure to the end of time, teaching all ages and nations under the guidance of God's holy spirit.

NOTES BY THE WAY. WE HAD the pleasure of attending recently a meeting of one of our Reading Clubs. There were some very interesting papers read, but what charmed us most was a discussion on "My Favorite Poet."

Some championed the cause of Browning; others declared themselves for Longfellow. Tennyson, Moore, Shelly, each had adherents. When the disputants had spent their energy, and arguments and the chairman was in a quandary as to his decision, a voice was heard asserting that James Whitcomb Riley was his favorite poet.

"Who?" asked the chairman. "Riley," answered a strapping of about eighteen summers—the man who writes about buckwheat cakes and scented air and sunny fields. He is a man who knows how to touch the heart of the people.

His verse may lack the studied elegance of that which is framed according to classic rules and methods, but it is radiant with light and color. It is musical with a music of which we are never tired of hearing. It invests the common things of life with a new and unsuspected beauty. Free and artless, it is the outpouring of a truly poetic, that can realize the truth of the saying that so few comprehend that material things but veil the Infinite. And we believe there was much truth in the words of the lad whose favorite poet is James Whitcomb Riley.

Riley's poems are for the most part written in a dialect peculiar to Indiana, where he was born. His early literary efforts were ridiculed, and he was told that he had no aptitude for verse-making.

Nothing daunted, he persevered, and to-day he is recognized as the poet whose works are read by thousands and who has won, and justly, a place in the heart of the people. Common things inspire his muse: everyday people are his characters. He utters no mysterious enigmas that so many critics regard as the signs of genius. Plain truths that deepen and develop a character and make it stronger and tenderer form the material of his poetry. Poetry, he believes, is not for the few who are skilled in technicalities, but for the people. Send them in musical tones a message of love—a message that may awaken memories of Him who long since went about doing good—and it will live in their hearts, and be for them always a very well-spring of gladness.

But past masters in the art of criticism do not admit Riley into the magic circle of great poets. Critics, however, are often like the locusts of Egypt—wasting all things. Mediocrity calls forth expressions of a laudatory character, but genius, or any-

thing akin to it, is regarded with disgust and scorn. The reason is evident. It is the old story of "ne sutor ultra crepidam" verified not wisely but too well.

Riley's poems are based on things which the people see and know, and not on events and personages that can awaken interest and sympathy in a student of history. We may not wonder then if the conventional poet receives but scant courtesy from the Hoosier poet. He believes there is material just out 'o' God's hand lying around thick" and that poets and painters should utilize it instead of searching for subjects in other lands or in past records.

JUDGING from the number of "flashy novels" sold in Canada there must be many diseased hearts and heads. It is the saddest thing to see a young boy or girl marring the mechanism of the most beautiful thing that ever came from the hands of the Creator—a human soul. And yet much has been done to eradicate the evil, and the results are by no means encouraging. The vogue that certain books have is due to newspapers. Books that are impure from cover to cover, that are arrayed in the tawdry garments of questionable allusions, are proclaimed to be masterly exposés of the social evil, and the most fulsome praise is bestowed on the author. This is done daily, and when we hear of the great educator of the people—the press—we always make a mental restriction. Some newspapers do not educate, save in things whose knowledge is pernicious or at least valueless.

MAURICE EGAN, the distinguished litterateur, has certainly no regard for the gorgeous spectacles, dubbed plays, which now infest the principal cities of the United States. They are distinguished by vulgarity and indecency; and yet weak and indulgent parents permit their children to view them. It will do them no harm, is the excuse. Are your sons and daughters of a superior fibre that you speak thus? Even if such plays do not affect their moral nature—which is improbable—they will learn crudeness and coarseness and low views of life and of its responsibility.

"CONSISTENCY thou art a jewel." Well to see how the conduct of some people differ from their sentiments is saddening and amusing, and we venture to declare there is more harm wrought in souls, more indifference and neglect effected by this than by any other means. We do not seek perfection, but we do seek truth. Loftiness of ideas must be accompanied by loftiness of conduct. What boots it to appear outwardly beautiful while within we are full of dead men's bones and of all filthiness?

EDITORIAL NOTES. THE utterance of Rev. Father Whelan, of St. Patrick's Church, Ottawa—which we publish in another column—may be taken as a very fair expression of Catholic opinion in regard to the introduction of the ballot in elections for Separate school trustees. Strange to say, the agitation in favor of this new departure comes almost entirely from our friends the enemy, who pretend to be every much interested in the welfare of our schools; but this is a most unaccountable peculiarity in their character, and not a little amusing when we recall that their settled purpose is to create an agitation for the wiping out of the Separate school system altogether—and, if not successful in this, to cripple it by unjust and unfriendly legislation. As Father Whelan says, when Catholics want the ballot they will ask for it in a many fashion. It does not follow that because there is a little friction existing between the Archbishop of Ottawa and a certain Mr. Moffet, the ballot system should be forced on the Catholic people of the whole province. Hierarchical tyranny and priestly intimidation are myths. Catholics know nothing of their existence, and we can assure the Mail constituency, the extremists, or P. P. Aists, that their interference is not appreciated. And that we should feel much more obliged to them if they would attend strictly to the keeping of their own houses in order and permit us to manage our family affairs in such a manner as to us seems best.

A NOTICE has been given in the Ontario Legislature by Mr. Connee, M. P. P., that he will introduce a bill for the purpose of giving the ballot to Catholics in elections for Separate school trustees. As

the provisions of the bill have been made public, we will criticize on it for a future issue.

Prof. WALTER SIMS, the no-nonsense lecturer, is making a good noise in the West, and we believe is making a good deal of money. He has met with considerable success, and that is precisely what a professor was thirsting for, as a student to such a man always serves as a capital advertising medium. The publishers of the daily papers of this city will be glad to know that the professor's address is Oshkosh, Wis. After delivering a couple of lectures here he stole away like a thief in the night and left his bills unpaid.

The Parish Council of Father P. Q., at a meeting held on the 18th, unanimously elected Mr. Williams for the fifth time Mayor. What makes this so remarkable is the fact that Mr. Williams is the only Protestant in the parish. The French Catholics are evidently not animated with the spirit of bigotry which dominates P. A. of Ontario, though association endeavors through mail and its other organs to appear that there is a violent opposition between Protestants and Catholics. It is only on a few occasions that such organizations thrive.

Two villainous Anarchist tracts have been circulated in England, one in French, the other in English. The French tract threatens the destruction of the Empire unless their demands are met, and implores the Anarchists to just punishment upon the bourgeoisie enemies of both the English one urges the destruction of the British Empire in order to monopolize the police, while the English one urges the destruction of the British Empire in order to monopolize the police, while the English one urges the destruction of the British Empire in order to monopolize the police.

A SOUTHERN paper advises what to divide the surplus of the municipalities. At least one good reason for it would lead to the destruction of the P. P. A.

The Baptist University, established at Chicago, is already down grade which so much scandalized the late Rev. C. Spurgeon Tabernacle, when he declared that the Baptist Union was dominated by an ungodly, or perhaps we should say, untheological. The Baptists generally adhere to the inspiration of the Bible, but the President of the University recently stated in an address that the early history of the Baptist Union was equally unfounded by a commonly believed story of an apple, or that of the wooden means of which Troy was captured. A general Baptist publican much scandalized at this; but what causes still more is the fact that many of the professors on the loose are the professors on the loose of the Bible. The Baptists are seriously asked: "What of faith will be laid by the generation of Baptist clergy, orthodox of the Baptists as a rule, to think that the \$6,000,000 expended in establishing the University has been worse than wasted?"

The Hamilton Herald, referring to the resolution of the P. P. A. regarding the inspection of schools, says that, to be consistent, they should not object to affairs open to inspection, no likelihood that the P. P. A. would consent to this. Corollary hardly be expected to be active to come and examine.

The New York Sun hits the head when in a recent edition it said: "The Catholic Church always allowed more latitude in its discipline and exposition of its dogmas than have most of the other churches." The constant fear of

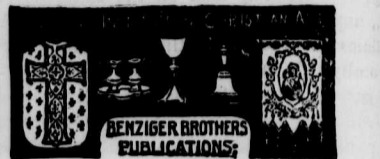


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Put Them in Our. It has been our opinion that good would result from Knowledge...

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THE RITUAL OF THE P. P. A. We have published in pamphlet form the entire Ritual of the conspiracy...

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Exceeds All Others. DEAR SIRS—Your Furdy excell all other medicines...

Racy of the Soil. We hear from time to time very racy anecdotes about preachers...

Every eye has had its heresy: one age had to fight Arianism, another age Nestorianism...

The Cardinal.—"Were you at Mass to-day, my boy?" The Boy.—"No, your reverence, I wasn't."

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In viewing the lives of the saints there is nothing found in their history, apart from the influence of their individual character...

Its Origin. It has been said that the famous secret Native American Society to which the name of "Knownothings" was popularly given forty years ago was really originated by an Englishman...

A BOY'S FUTURE.

will poison any career in life, or it may be the effluence of boyish spirits as innocent as soda-water with a little after effects. Some unlucky lads live in continued turmoil...

Mr. H. B. McKinnon, painter, Mount Albert, says: "Last summer my system got impregnated with lead and arsenic used in painting; my body was covered with scarlet spots as large as a 25-cent piece, and was in such a state that I could scarcely walk..."

FIVE-MINUTE SERMONS.

Third Sunday in Lent.

HALF-HEARTED CHRISTIANS.

He that is not with me is against me ( Gospel of the Day.)

These words, my dear brethren, like many others spoken of our Blessed Lord, may be interpreted in various ways.

But this, true though it may be, seems to have little practical bearing for us.

The meaning of this is plain enough. It is that a man cannot give up a bad life and then remain betwixt and between.

Let such remember these words: "He that is not with me is against me."

Put Them in Jail.

It has been our opinion all along that good would result from the new Know-nothingism represented by organizations like the A. P. A.

Rheumatism racks the system like a thumb-screw.

Excels all others.

Dear Sirs—Your Burdock Blood Bitters excels all other medicines that I ever used.

A MAY-DAY GIFT.

By MARY CATHERINE CROWLEY.

"Just think, Larry!" said Abby to her brother, when he came home after a game of ball.

"You!" he cried, in a disdainful tone.

"Yes, indeed! And why not? I'm sure I don't see why you should look so surprised."

"But the Blessed Virgin is Queen of May," objected Larry.

"Oh, of course!" Abby said. "But this will be only make believe, you know."

"I should think you would not even want to play at taking away what belongs to the Blessed Virgin," persisted Larry, doggedly.

"Oh, you silly boy! There is no use in trying to explain anything to you!" cried Abby, losing patience.

For the next half hour she was not so talkative, however, and after a while she stole away.

But, after all, it does not seem that our Lord is speaking so much of heretics, or of bad Catholics, when He says:

"He that is not with me is against me."

"For He goes on to tell us that the one who is against me is the one who is against the Holy Spirit."

"So I was—yesterday," the little girl hastened to say.

"Then what has caused you to change your mind so suddenly?"

"What a fickle child you are, to be sure!"

"It is not that," stammered poor Abby, a good deal confused.

"And so missy has a scruple about it!" she said, smiling.

"No," returned Abby; "but my brother Larry thought so. And if it looks like that to a little boy like him, I think I would rather not pretend to be Queen."

"A May piece without a Queen! Why, it would be like the play of Hamlet with Hamlet left out!"

"Did you not think that if you declined the part we might give it to some one else?"

"Abby colored and was silent. This had, indeed, been the hardest part of the struggle with herself."

"Oh, what will Larry say!" she cried, wringing her hands.

"While she was thus lamenting she heard Larry's voice. He was coming straight up to the oratory."

"What a lovely May piece, after all!"

"What! another plan for the May piece!" she said, when Marion mentioned the subject.

"But it can be altered without much trouble," explained her friend.

"No, it can't. You will only make a hodge-podge of my verses," she answered, excitedly.

"Dear Sirs—Your Burdock Blood Bitters excels all other medicines that I ever used."

ing hard for nothing—it was just a waste of time!"

Marion pleaded and reasoned, but without avail. Ellen's vanity was wounded.

"No, no!" she reiterated. "I'll have nothing to do with your new plan. You can get up the whole piece yourself."

"At least give me what you have written," urged Marion.

Marion consulted the others of the class, and, after some discussion, they decided in favor of the later design.

For the next few days she devoted every spare moment to the work.

By the end of the week she not only finished the portion she had been expected to write, but also much of what Ellen was to have done.

The intelligence had spread through the school that the two graduates had differed over the May piece.

During this state of affairs poor Abby was very unhappy.

"What makes you so serious this morning?" inquired Marion.

"Nothing—only I've been thinking about the May piece, and I want to tell you that I'd rather not be Queen."

"You'd rather not be Queen!" repeated Marion, in astonishment.

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"Dear Sirs—Your Burdock Blood Bitters excels all other medicines that I ever used."

The next day it happened that Ellen discovered Abby in tears at the window of the classroom.

"What is the trouble now, child?" she asked, gently taking Abby's hand in hers.

"Oh," sobbed Abby, "I feel so dreadfully to think that you and Marion don't speak to each other?"

"I see now that she tried to," replied Ellen, with a sigh at her own impetuosity.

"And was that Marion Gaines' plan?" asked Ellen, in surprise.

"Why, yes! But surely she must have told you!" said the little girl.

"I had been rumored in the school that Abby was not to be Queen, and there was much speculation as to which of the little girls had been selected instead."

"A few days later Father Dominic called at the Claytons."

"Well, children," he asked, incidentally, "have you done anything to please the Blessed Virgin during the past month?"

"Abby and Larry were silent, but their mother kindly answered: 'I think they have tried, Father Dominic. And as for your lovely May-Day gift, the presence of the statue seems to have drawn down a blessing upon the house.'"

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