The Catholic Record. London, Saturday, May 27, 1899.

THE REAL CAUSE.

Our readers will do well to remember the following points, which are taken from Mr. Lloyd Osbourne's letter to the London Truth:

the missionaries, who cannot tolerate household. the thought of a Roman Catholic

king. II. Chambers, representing the three powers as Chief Justice, is the tool of the London Missionary Society.

III. The spectacle of two powerful nations bombarding Samoan towns and massacreing men, women and children may cause other nations to have their doubts as to the value of Anglo Saxon civilization.

THE CATHOLIC CHAPLAIN'S INFLUENCE.

Rear Admiral Osborn, speaking before the Naval Cadets of New York, referred in very complimentary terms to the Catholic chaplains of the United States navy: "The best thing that ever happened to the American sailor was when Catholic priests were introduced in the navy. They are the most faithful men in the service. They watch over Jack; they live with him; and the upshot of their work is that the American sailor is a cleaner-hearted fellow than he ever was before the Catholic priest came. Christian organization on shore does'nt do Jack any good. Tracts are worthless-and better than both. But one good, wholesouled, manly chaplain is a whole army in himself."

RUSKIN'S REBUKE APPLIC ABLE TO DAY.

Many of our readers will remember "You have," he says, "declared again ling. and again, by vociferation of all your Still he is one of the greatest of orators, that you have wealth so over- present-day writers. Talent he haswealth were lies?"

speeches of the Anglo-Saxon orators. tomes. We remember his gruesome picture of the degradation of the children who smell of the canteen and ringing with worked in the coal mines. We would the noise of battle or some deviltry gotfain believe that such a state of ten up by Mulvaney and his companthings had passed away, but the ions: but this, though it jars upon the recent utterances of Sir John Gorst nerves, is infinitely preferable to the compel us to admit that white slavery suggestive and fallacious portrayals of is still flourishing in England. Child- so-called "physcological studies" of ren of six and ten years of age may be free love, and to the hysterical ravings seen at work in different sections of of some novelists who have been caperthe country, knowing naught of the ing around this country at so much pleasures of childhood and learning per caper. Perhaps that was the reaquity, for, as Sir John Gorst remarks, early age. "about one shilling per week."

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DR. BRIGGS AND BISHOP POTTER.

We sincerely hope that Dr. Briggs will be challenged to produce the commendatory letters he has received from Roman Catholic theologians. Doubtwould give him a claim to those who do not believe that the Bible is merely something which "historical criticism may be able to dig from out the rubbish of ecclesiastical institutions, liturgical formulas, priestly ceremonies and casuistic practices." Our Ritstartled when they saw the doctor, not be unduly excited: they have their yet it is not true to say that Kipling pretty vestments and exquisite music, has no style. not to-say anything of the sweet odours at times a graceful beauty, as evi Church of long ago, which has an abid-

the doctor becomes accustomed to his new ecclesiastical outfit. His "wild ambition," to which Doctor De Costa refers, may induce him to give us a brand new Bible. He does not like the present one because he did not write it.

With De Costa and his fulminations and the learned doctor and his theories, Bishop Potter will be a very expert | back with me. I. The Samoan quarrel is due to diplomatif he can have peace in his

> To the ordinary individual it seems strange that a Presbyterian "heretic," with miscellaneous opinious that have been denounced by Anglican divines, should be given such a gracious welcome by Bishop Potter: and to the initiated it is but a proof of that say ing of Harold Frederic, that the Church of England drives with an exceedingly loose rein : "You can do anything you like in it, provided you go about it decorously.

KIPLING.

Rudyard Kipling has come in for a goodly share of the "white man's bur den." What he said and what he did in his teens are duly chronicled: his appetite and religion, and the affairs of his household are discussed for the delectation of the inquisitive multitude. The gentlemen also who have a luxuriant imagination and much leis ure time are writing reams of syco phantic adulation of his genius. But genius is a gift but rarely entrusted to son of man. It is a gift that has brought to its possessor but misery, isolation and oft-time persecution : and only when he sleeps in death do less as tracts. Hash is a good deal men recognize its priceless value and factors of the world. It runs like living fire through the world book: it looks out from canvas and marble, and makes ceaseless melody in the works of the great composer, and speaks to us in words that have fallen from the firetouched lips of the sage and orator: Ruskin's stern rebuke to the English- but we are not to be misled into bemen who were continually boasting of holding it in everything even when it their wealth and material progress. does come from the virile pen of Kip-

flowing that you do not know what to great talent-with a gift of forceful exdo with it. These men who dug the pression and insight that gets at the wealth for you, now are starving at very heart of his subject. Since the the mouth of the hell pits (the collieries) day that Edmund Yates, we believe, inyou made them dig: yea their bones troduced him to the British public he lie scattered at the grave's mouth. has exercised a singular fascination Your boasted wealth, where is it? Is over all classes. Mulvaney has more the war between them and you be- than a bowing acquaintance with a cause you now mercilessly refuse them great many persons all over the world: food, or because all your boasts of and we venture to say his wondrous stories of Indian life have imparted The same words may be repeated to- more real information in regard to its day, despite all the vain-glorious inhabitants that many pretentious

His pages are redolent with the the various forms of disease and ini- son why fame came to him at such an

He left out of his literary kit the love sick maiden with a passion for attitudinizing and the individuals who either shoot partridges and take countless meals at countless country houses or become drawling idiots with a message of claptrap for Humanity: and into it put real men and women less he imagined that such an assertion playing out their parts in a country "where you really see humanityraw, brown, naked humanity-with nothing between it and the blazing sky, and only the used-up, ever

handled earth underfoot." Hazlitt and Jeffries might take him to task for his style ; but big Chrisualistic friends must have been topher North would grip him to his heart and bid him talk and tell him the a ripe product of the class that assumes tales of the bazaar, of the barracks, of to measure the Infinite by a finite the time when they sat down by the standard, presenting himself for an low white parapet of the roof—over-Auglican commission. But they need looking the city and its lights. And

Strength he has, and precision, and

"Come back with me to the north and be among men once more. Come muth, is of equal authority. St. Paul the old fashioned English parson a fair they may be startled perhaps when and I call for thee. The bloom of the ing placefin the vivid imagination of and be among men once more. Come

peach orchards is upon all the valley, and here is only dust and a great stink. There is a pleasant wind among the mulberry trees and the streams are bright with snow water and the caravans go up and the caravans go down and a hundred fires sparkle in the gut of the pass, and tent-peg answers hammer-nose, and pony squeals to pony across the drift smoke of the evening. It is good in the north now. Come

Kipling will not be disturbed by the individuals who are making the welkin ring with his praises. He is evidently sincere, and has, thank heaven, no home made medicine for the woes and ills of society. But he should say facewell to New York and London and go back to Mandalay, where there are not so many telegraph wires and telephones.

TALK WITH A PARSON.

Parson "You deny men the right of searching and interpreting the Scriptures in the light of every man's conscience . . . forgetful that Mr. Snagsby would Paul praised Timothy, who knew the judgment to yours. Scriptures from his youth. (Tim. iii.,

You refer to Timothy for the purpose of leaving the impression that he searched the Scriptures and interpreted them by his private judgment. encourage this notion, you took the liberty to change St. Paul's ords. Timothy knew the Scriptures it, or "from thy infancy," as the Cath-

olic text has it. to know the Scriptures from his childhood or infancy Timothy must have learned them at that very early age. How did he learn it? Do you think you can make Father Nugent, or anybody but an infant, believe that little Timothy knew the Scriptures by reading them and interpreting them by his own childish private judgment? Ask yourself if you believe it. We pay your intelligence the compliment of believing that you do not believe that Timothy's infantile knowledge of the Scriptures was acquired in that What fatulty, then, made you refer to him to prove the right of private judgment and interpreation of the Scriptures? You seem to have seen the nonsense of such an argument, and to cover it up somewhat you change the child Timothy into the youth Timothy, not hesitating to tam-

per with the sacred text. The fact is, the words of St. Paul in (2 Tim. 3-14, 15,) instead of being an argument in favor of private interpretation of the Scriptures, is a strong argument against that false doctrine for it credits Timothy with a knowledge of the Scriptures at a time when his private judgment was not available; that is when he was a child. a child thou hast known the holy Scriptures," are St. Paul's words. The child Timothy then, like other Jewish children, received his knowledge of the Scriptures from his parents — his mother, Unice—who received hers from the teachers in the synagogue, just as the young Timothies of to day acquire a knowledge of religion from their parents at home or from their teachers

St. Paul simply reminded his beloved disciple that from his infancy he had been instructed in the Scriptures that is, the Old Law—and that he, Paul himself, had instructed him in the

New Law. (verse 14)

If St. Paul had said that Timothy had acquired his knowledge of the Scriptures by searching them and judging for himself, it would have been something to your purpose, Par son. But he wrote nothing of that kind, although it is evident that your purpose was to leave the impression on your readers that he did. How do little Methodist Timothies of

to-day learn the Scriptures? Is it by reading the Bible and judging for themelves? You know it is not, for you know that children receive their knowl edge by being taught. Your young Timothles acquire their knowledge of religion-such as it is-from their parents and Sunday school teachers, and these et theirs from the preachers, and the preachers in turn get theirs from the Doctrines and Discipline of the Mathodist Episcopal Church," which Doctrines and Discipline are claimed by Methodists to be found in the Scrip tures. That is the way it goes; and, mutatis mutandis, that is the way it went with the Hebrew children in the time of Timothy's childhood. His case, then, instead of proving anything in favor of private interpretation proves the opposite, namely, that the Jewish people learned their religion by way of authority from the priesthood. They were taught it from their childhood. It was to this fact that St. Paul refers in his letter to Timothy.

Parson-You exalt tradition to the same authority as the Scriptures.

The Catholic Church teaches that the word of God, as delivered by the Apostles, whether in writing or by word of

that ye remember me and hold fast the traditions, even as I delivered them to (Verse 2, Revised Protestant

From these texts of St. Paul you will see that he exalted tradition to the same authority as the Scriptures, that is, that the spoken word was of the same authority as the written word. That is why he wrote Timothy, "The things which thou hast heard from me before many witnesses the same com mend to faithful men who shall be fit to teach others." (2 Tim, 2-2) Tim-othy did not commit these things to

writing, they are still tradition. Now, Parson, in finding fault with the Catholic Church for putting the written and the unwritten word on the same level, you must blame and con-demn St. Paul for doing the same thing. That will be hard on St. Paul. But after all, you must admit that he knew what he was talking about as well as you do, if not better. In fact, not to put too fine a point upon it, as Mr. Snagsby would say, we prefer his

Parson. You forbid the people the reading of the Scriptures. (Admonition to Douay version

We have looked into the Douay version, and we find a letter written by Pope Pius VI. to the Most Rev. Anthony Martini on his translation of liberty to change St. Paul's the Bible into Italian, dated April, ds. St. Paul did not say that 1778. In this letter the Pope says: othy knew the Scriptures "from "At a time that a vast number of bad his youth." He said, 'from a child thou hast known the Scriptures," as the King James Bible has it, or "from a babe," as the late revised version has of souls, you judge exceedingly well books, which grossly attack the Catholic religion, are circulated even among of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely dissem

inated in these corrupt times."

These words of Pope Pius VI. do not look much like forbidding the people to read the Scriptures, do they, Parson ?-N. Y. Freeman's Journal

CURE AND PARSON.

Contrast Between Their Respective Positions.

As the work of a Protestant pen, the following article possesses peculiar interest. It is as follows:

That Monsieur le Cure is to Jacques Bonhomme a very great deal more than is "Passon" to English Hodge can not fail to strike forcibly every Englishman who travels in rural France. The reason is not far to seek. "Passon' reason is not far to seek. "Passon" is nothing more to his flock than what he chooses to be. M. le Cure is one of and is everything to his flock. son "no matter how broad-minded he be, no matter how thoroughly and conscientiously he sets to work to identify himself with his village in general and with the individual interests of his villagers in particular, no matter how them. car never forget that he is not one of them, and this conviction will make it manifest at times in spite of himself. The cure can never forget that in almost every sense he is one of the community. Opportunity, talent or industry may have raised him intellectually or socially above the hewers of wood and drawers of water around him, but as often as not he was born among them. Their traditions, their customs, their prejudices, even their language are his, and so when he is appointed cure, after having passed through the usual preparatory curriculum, he returns to

them as a son returns to his family.
"Passon" buried away in a remote parish, far from all touch from the re finements of his youth, severed from his old friends and acquaintances, may drift almost to the level of the peasant in appearance and even in manners, dress and language, but he can never entirely cast off the polish which his early life and university gave him, and he always draws a line in his in-

tercourse with his parishioners. Of course there are cures and cures ust as there are parsons and parsons. There are many cures in rural France who very strongly recall the familiar portraits of the Eoglish parsons of a century and a half ago, so far as their position in life is concerned. There are humble-minded scholars of low the soil save by their costume, men who mix freely with the gossips at the village inn, who drive to market regu-larly, who toil on their scanty acres and who are not above selling their dairy and garden produce, who are ruddy faced and muddy and coarse handed, who can argue about stock and crops with any farmer, but who-and the saving clause is important-occupy an unique position in the community as being spiritual pastors and masters The parson of Fielding and Sterne was not only a mere peasant in appearance and manner, but was regarded with something akin to contempt by the peasant. The very qualification which recommends the similar type of French

word or by epistle." (2 Thess., 214) of the yoeman and petty farmer. Not in his first epistle to the Corinthians he said: "Now I praise you brethren that ye remember me and bold for the property of the prop the produce of other men's labor. the humblest of French cures is more than respected. He is loved.

To this personal love of the cure in rural France we have no parallel in rural England. Many an English country parson is respected and admired; but it can hardly be said that much personal affection of the kind that makes men weep and rejoice in heartfelt sympathy exists. One of the most prominent characteristics of the English peasant is suspicion-suspicion of strangers, suspicion even of his own friends and acquaintances who may be more fortunate or more enterprising than he is, and especially suspicion both of those put in authority over them or who assume such author-Any country parson will tell us that he can combat and overcome most forms of vice, but that he can never conquer suspicion, that the warmesthearted of his parishioners will make a friend of him up to a certain point, but no further. Probably Canon Jes-sopp knows as much about the English peasant as most men, and nobody can read his "Arcady for Better for Worse," without being struck by the key note resounding throughout it. The French peasant is suspicious in his way, especially with regard to any thing that touches his pocket; but of his cure, never.

The position of the French rural

cure is almost idyllic. Not only is he the fountain-head of comfort and consolation and advice in his capacity as spiritual master, but he is the fountain of learning and of justice. Monsieur le Maire, with his tri-colored scarf, is all very well. He is a great man, and a proper object of awe and reverence as representing the majesty of the law and of civil power; but even in a matter of law and justice Jacques Bonhomme will go to the cure before he goes to the Maire, while he would as soon think of pouring out his heart to his cow as of approaching Monsieur le Maire with such an object. So Mon-sieur le Cure becomes the depository of a tremendous power-the hearts and the confidences and the secrets and the love of the entire community ; and be it said to his credit, instances of the abuse of the trust on his part are exceedingly rare. Nor, as is often supposed, is his possession of the tre mendous spiritual thunder of the Roman Catholic religion the origin of this power. Apparently the feeling is one of genuine personal affection on the part of the peasants not merely as an embodiment of the Christian hero. "Passon" rules by the influence of position. The cure rules by love, which is the influence of personality When the parson comes down the street hats are touched to him as parson, as the learned gentlemen, as the corrector of public morals and the dissector of private frailties, as the owner of the church, and, it may the occupant of a pleasant house. When Monsieur le Cure, with his old stained cassock and his thick, muddy shoes passes along, children run out from the cot-tages and take his hand and climb to but all in reason, and to nothing in his coat and call him "Father," the old people smile and mutter blessings, the young people greet him with affection ate respect. Why the difference? Because the one is not of the people and the other is. Because the one is very often a complete stranger, having nothing in common with those among whom his lot has been cast, while the other is more often than not a son of the soil. Because the one does not really know a single man in the parish, and the other is the nearest and dearest friend to many of his flock. But all cures are not of this simple,

bucolic mould, although in general characteristics the common resemblance is remarkable. In many a quiet Norman fishing village, in many a re-mote hamlet of Sunny Provence, amid e, amid the mountains of the South, there are cures whose lives are full of romance and diversity, men who have mixed in the greater world of cities or who have roamed over the greater world beyond the seas, men of science and men of letters, men who have faced death in many shapes, and yet the visitor will generally find them simple, unpretending, humble-minded and always ready to welcome warmly a always ready to welcome warmly a stranger. To our mind the French rural cure is one of the pleasantest figures in the world of Arcady, which origin who are not externally to be figures in the world of Arcady, which distinguished from the other sons of in France and England has its taints and blotches and foul spcts. In plain language, there is no humbug about him; he does not pose before the eyes of the simple as anything better than they are, much less as superior to common humanity. The joys, the troubles, the cares, the excite-ments of the people are his. He lives often more frugally than the meanest and poorest of a pre-eminently frugal peasantry. He works as hard as they do and yet, as a servant of the Church, he has to keep up a sort of position. We are not astonished, therefore, when we are told that it is from the ranks of the French rural clergy that the noblest and hardest and most conscientious toilers in the vast fields of missionary labor are recruited. Finally, from the stranger's point of view the cure is the best of comrades. No trouble is too | —Ruekin.

stand firm, and hold the traditions white you have learned, whether by word or by epistle." (2 Thess., 2 14) of the yoeman and petty farmer. Not tion and the amusement of the visitor. His humble table has always a vacant chair, and, somehow or other, no matter how tiny his establishment, he can always create a spare bed .- London

"THOU ART PETER."

An Unpublished Gem of Cardinal New-

The following paper on "The Living Power of the Papacy "is from the pen of Cardinal Newman, but not to be found in any of his published works. It was written many years ago, and forwarded to Rome, and we are sure it will be lovingly received and treasured by all of our readers:

Deeply do I feel, ever will I protest, for I can appeal to the ample testimony of history to bear me out, that in questions of right and wrong there is nothing really strong in the whole world, nothing decisive and operative, but the voice of him to whom has been committed the keys of the Kingdom and and the oversight of Christ's flock

The voice of Peter is now, as it ever has been, a real authority, infallible when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province. adding certainty to what is certain. Before it speaks the most saintly may mistake, and after it has speken the

most gifted must obey.
Peter is no recluse, no abstracted student, no dreamer about the past, no doctor upon the dead and gone, no doctor upon the dead and ge protector of the visionary. Peter for eighteen hundred years has lived in the world, and he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been deeds and whose commands prophecies - such is he in history of the ages, who sits from eration to generation in the chair of the Apostles, as the vicar of Christ and Doctor of His Church. It was said by an old philosopher who declined to re ply to an imperious argument : was not safe controverting with the master of twenty legions." What Augustus had in the material order, that, and much more, has Peter in the spiritual. When was he ever unequal to the occasion? When has be not risen with the crisis? What danger ever daunted him? What sophistry foiled him? What uncertainties misled him? When did ever any power go to war with Peter, material or mortal, civilized or savage, and get the better? When did the whole world ever band together against him, solit-

ary, and not find him too many for it?
All who take part with Peter are on the winning side. The Apostle of Christ says not in order to unsay: for he has inherited that word which is with power. From the first he has looked through the wide world, of which he has the burden ; and according to the need of the day and the inspiration of his Lord, he has set himvain. He came first upon an age of refinement and luxury like our own and in spite of the persecution, fertile in the resources of cruelty, he soon gathered, out of all classes of society, the slave, the soldier, the high born lady and sophist, to form a people for

his Master's honor.

The savage hordes came down in torrents from the North, hideous to look upon, and Peter went out, with holy water and with benison, and by his very eye he sobered them and backed them in full career. They turned aside and flooded the whole earth, but only to be more surely civilized by him, and to be made ten times more his children even than the older population they had overwhelmed. Lawless kings arose, sagacious as the Roman, passionate as the Hun, yet in him they found their match and were shattered, and he lived on. of earth were opened to the east and west, and men poured out to take possession, and he and his went with them, swept along with zeal and charity as far as they by enterprise, covet-ousness or ambition. Has he failed in his enterprise up to this hour? Did he, in our father's day, fail in his struggle with Joseph of Germany and his confederates? - with Napoleon a greater name, and his dependent kings?—that, though in another kind of fight, he should fail in ours. What gray hairs are on the head of Judah, whose youth is renewed like an eagle's, whose feet are like the feet of harts, and underneath the everlasting arms?
"Thus saith the Lord that created

thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee and called thee by thy name! Thou art mine."

"When thou shalt pass through the waters I will be with thee and the river shall not cover thee."

"Every man, wherever placed, however far from other sources of interest or beauty, has this being done for him constantly—the sky is for all;

ch, you save the

INCALCULABLE GOOD,

AN EXPRESSION OF FAITH. Dr. Ward's Blood and Nerve Pills have

one me an incalculable amount of good, think they are the best, surest and incast acting cure for nervousness, inealthy action of the heart, insomnia or blood, loss of appetite, general debitity and ill-health. For nine years, before I commenced taking Dr. Ward's Blood and nerve Pills, my heart was weak and in a unhealthy state. Its action was so much impaired that I could not walk across the impaired that I could not walk across the street without suffering great distress, my heart fluttering and beating so rapidly that I could scarcely breathe, causing faintness, loss of strength, and leaving my nerves all unstrung. My sleep was very much disturbed, I had no appetite and there was little strength or vitality in was little strength or vitality in and there was little strength or Vitality in my blood; I was always excessively

I have now taken three boxes of Dr. Ward's Blood and Nerve Pills and since taking them I have not been away from my business an hour. Before taking these pills it was a frequent occurrance for me to be away from business. As a result of taking Dr. Ward's Pills my heart result of taking Dr. Ward's Pills my heart is perfectly healthy and strong and gives me no distress or trouble whatever. They removed all nerve trouble, made my nerves strong and gave me healthy sleep. These pills also made my blood rich and strong and gave me a healthy appetite. Dr. Ward's Pills have given me perfect health, restoring my lost strength, in place of continual ill-health, weakness, heart trouble and nervousness. In justice I cannot speak too highly of this wonderful medicine. Signed, Miss N. Millward, Walton St., Port Hope, Ont.

aedicine. Signed, Miss N. Millward, Valton St., Port Hope, Ont. Dr. Ward's Blood and Nerve Pills are old at 50c. per box. 5 boxes for \$2.00 at druggists, or mailed on receipt of by THE DOCTOR WARD CO. Lin 71 Victoria Street, Toronto. Book of information free.

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INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE MAN.

IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in great part falled us, and the necessity of a vigorous policy umposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Persons beeding this call may communicate with the Archbishop of St. Botiface, or with the undersigned who has been specially charged with the promotion of this work.

Our Missions may be assisted in the following manner:

Yearly subscriptions, ranging from \$5 to

100.

2. Legacies by testament (payable to the Archbishop of St. Boniface).

3. Clothing, new or second hand, material for clothing, for use in the Indian schools.

4. Promise to clothe a child, either by furnishing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy.

5. Devoting one's self to the education of Indian children by accepting the charge of lay schools on Indian Reserves—a small salary strached.

GRACE CCONDONO.

LAURENTIA:

A Story of Japan in the Sixteenth Century

By LADY GEORGIANA FULLERTON.

CHAPTER III.

At the close of a sultry day, amidst groves of orange-trees and oleanders, the Queen and the Princesses of the Court of Arima were evjoying the evening breezes in the gardens of the palace. The quaint peculiarities of Japanese landscape gardening were displayed to the utmost in the grounds of this royal residence. It was a fairy-like scene in which nature and art combined to please the eye and soothe the senses, with images of peaceful repose or graceful animation. Shining alleys, paved with a variety of smooth bright colored grace in animation. Sinning alleys, paved with a variety of smooth bright colored stones and bordered by magnificent flowering shrubs and rows of red and white camelias, intersected the grass in every direction. Scarbiling cases in full white camellas, intersect the cascades fell every direction. Sparkling cascades fell from artificial rocks, and formed at their from artificial rocks, and lokes in which from artificial rocks, and formed at their feet a number of small lakes, in which gold and silver fishes disported them-selves in active idleness. Sculptured repre-sentations of animals lurked in the shade of miniature forests, and peeped out of or miniature lorests, and peeped out of caves and grottoes; whilst cages full of living birds, bearing on their wings the brightest hues of the rainbow, stood in bowers formed by the gnarled and twisted branches of the double blossoming fruit-trees, the victims and the triumphs of Japanese horticulture, devoted to orna-ment alone, barren of fruit, but prodigal of their pink and white flowers, and taught to throst at man's bidding their fantastic and lovely boughs into every dwelling, or weave them over every builddwelling, or weave them over term. On the rising hills which surrounded this "garden of delights" was a wood of dwarf ilextrees, mingled with rose-bushes and overtopped by a coronal of the three colored planes; that singular production of the Japanese Islands, whose green, red and yellow foliage stands out in such gorgeous relief against-the deep azure of

an Eastern sky.

As the ladies of the Court sat reclining on mats in the midst of this fanciful landscape, with their parasols over their heads and their ever-fluttering fans in their landscape, with their parasols over their heads and their ever-fluttering fans in their landscape of the same and their specific transfer the same and their specific transfer. hands, they seemed quite in keeping with the scene, almost as artificial in appear-ance as the carved birds or the sterile ance as the carved bires or the sterile blossoms, and as vivacious in their move-ments as the gilded fish or the buzzing ity. In the midst of them sat their Queen, waited upon with the deference and homage which a royal personage of and homage which a royal personage of either sex enjoys as a birthright in Japan. On her brow there was a settled expres-sion of thought bordering on melancholy. Her deep-set intellectual eyes had a pecu-.iar look, which it was difficult to read, and there was something mournful in the smile which occasionally flitted over her face. Amongst the young girls who ace. Amongst the young girls who sur-rounded her was one whom she seemed to notice with peculiar distinction, and whose demeanor and countenance was al-together different from that of her other companions. There were two character-istics in her manner which did not be long to any of the other women assembled in that circle; and though at first sight they may not appear to accord, upon re-flection it will be admitted that they flection it will be admitted that they usually go together—dignity and humility. The others seemed to move, to act, to feel, at the impulse of the moment; like playful kittens or chirping birds, like playful kittens or chirping block, it mid sheep or shy doves, each, according to her natural character, made a noise or kept silence, reclined lazily on the soft grass with a listless or sleepy eye, inhelded in proody melancholy, or chattered dulged in moody melancholy, or chattered in restless excitement, or made the air ring with shouts of laughter, as the fancy ed to take her-no inward govern

between impulses-

self-imposed restraint intervened

Variable as the shade By the light quiv'ring aspen made, and the words or the deeds which resulted from them. There was evidently no established ruler within that unexplored established ruler within that unexplored world—their own souls. But on the fair brow of Grace Ucondonc—for it was the daughter of the heroic Justo that was seated by the side of the Queen—the qualities so deficient in her companions were visibly impressed. Child-like as was her face, and gay her innocent accents, there was a womanly reserve in her countenance and a subdued sweetness in her voice which could not escape observation, little as those she now associated tion, little as those she now associated with could trace it to its source. Although with could trace it to its source. Although caressed by all the Court, and tenderly loved by the Queen, the Christian maiden and her brother were at that moment capand her brother were at that moment cap-tives in the hands of the King of Arima. At the time when the Governor of Taga-cuqui and the six neighboring sovereigns, all vassals like himself of the Emperor,

all vassals like himself of the Emperor, were leagued in close friendship, and the ambitious projects of the latter were not ripe for execution, the sister and brother had been invited to the Court of Arima, in order to witness a tournament of more than ordinary magnificence, at which the feudal chivalry of the neighboring kingfeudal chivalry of the neighboring king-doms was to attend in great numbers, and to display all the splendor of Oriental magnificence. Justo Ucondono accepted the proposal, took park in the martial games, and in an evil hour, at the en-treaty of his hosts, left his children be-hind him, as he thought, for a few days. But under the veil of this warlike enter-tainment deeper projects were lying. Six tainment deeper projects were lying. Six of the princes who had met there had formed a conspiracy against the Kumbo Sama. As Justo Ucondono held at their Sama. As Justo Ucondono held at their hands the fortress which was the key of the whole Ximo, they never made a doubt that he would yield it up to them, and

that he would yield it up to them, and their fury was in proportion great when they found that not only he refused to join in their conspiracy, but to surrender what they chose to consider their own property, though, in fact, they themselves only held it as vassals of the Emperor.

The fierce Marindono, King of Firando, the soul of the whole rebellion, vowed that the possession of that stronghold and the co-operation of Justo was necessary to its success, and he made the King of Arima bind himself to his colleagues not to yield up the children of his friend until their demands were complied with They were to answer with their innocent lives for their father's adherence to the cause of the conspirators. With some natural virtues, capable of good impulses, and even of generous sacrifices, these natural virtues, capable of good impulses, and even of generous sacrifices, these heathen warriors and statesmen possessed none of the principles of rectitude which grow out of the Christian religion, and are traceable to its influence even when acted upon by men who barely recognize its

braced Grace with the greatest tender ness. "Your words just now," she whis-pered, "cut me to the heart. I had a child who was born blind. They took it sway, but yet are unconsciously ruled by the teachings of the Church. Fondasa-dono did not hesitate to comply with the exigencies of his allies, and Grace and Francis Ucondono remained as hostages at that Court where they had been in-vited as quest's.

at that Court where they had been invited as guests.

They were partly unconscious of their position, and, though longing to return to their home, and wondering day after day that their father did not send for them, and troubled with fear and misgivings as to his silence, they little dreamed of the dangers that were threatening them, or of his suffering on their account. To these young Christians their prlonged residence amongst idolaters was a severe trial. They could not speak freely of their faith. They witnessed acts and heard language which filled them with burning indignation. The eyes of the boy flashed, and his sister's filled with tears, when the poor were spoken of with contempt, and the weak treated with cruelty. Religion had opened their eyes, young as they were, to the enorghities young as they were to the enormities practised or tolerated by their country-men. It was with a wonderful eloquence that the Christian maiden spoke of the sanctity of marriage, when her com-panions used language in keeping with the infallible degradation of woman in a country where plurality of wives and the practice of divorce is permitted. With a flushing cheek and a throbbing heart she heard them speak of children doomed to heard them speak of children doomed to death by their parents for some natural defect, from avarice, or caprice, and left to perish by the cold river side or in the gloomy depths of the forest.

"Have you heard," said one of the Princesses of Fondasadono's family on the evening when they were sitting in the bower of roses on the terrace of the palace

children from an untimely death. But the officer in waiting reminded her of the King's orders, and the brother and sister were hurried away to the Hall of State.

It was with a shudder that the aged chieftain saw those beloved ones, his son's beautiful children, advancing towards him with joyous faces and with outstretched arms. They prostrated themselves at his and Father Organtin's feet. The latter blessed them fervently, and bade them stand by their grandfather's side and listen to his words with calm and strong hearts. "Now," he said to his aged friend, "now is the time to speak, my friend. I will engage for these children that they will rejoice to hear of their father's noble conduct, even though it may be the means of placing their own lives in jsopardy." He fixed his eyes, as he said these words, on Grace and Francis, and the bright eager glance which answered his gave instant confirmation to his words. "have you heard, ladies, that Grace Ucondono sometimes leaves her father's abode at break of day, when the dew it still hanging on the leaves, and the early breeze stirring the branches of the three colored planes? Guess what treasures she goes in search of. You think, perthen he paused as if unable to proceed. The silence which ensued was ominous. The faces of the rebel princes were turned upon him with a fierce and intense anxiety, and Morondono's eyes glared like those of a lion about to be robbed of his prey. "My son," he repeated in a firmer voice, "has left Tagacuqui, and is on his way to Meaco. The fortress will be tonight in the hands of the Kumbo-Sama."

For an instant no one spoke. It was haps, that it is the stone which glitters more brightly in the sunshine than the dewdrop on the rose, or the fiery blos-soms of the champaka, which only bloom at the early dawn, or the delicate fern which waves to and fro on the edge of the rock, or the butterfly that glitters like a living jewel in the fresh morning air?
No, ladies, the treasures she seeks are
dying infants; creatures discarded by
their own parents, surely the only beings who can care to see them live. And wha lo you think she does with them? sends them to the foreign bonzes and the black-robed women they direct, who rear these wretched babes in their own super-

confirmation to his words.

Tacoyama raised his eyes to heaven.

"My son," he began in a voice which faltered with age and with emotion; and then he paused as if unable to proceed.

The sileng which around

For an instant no one spoke.

amongst that crowd of con which was gradually taken up

the stillness which precedes th

storm. Then a deep, hoarse murmur rose amongst that crowd of conspirators,

retainers, until it grew into a yell wild as

a war-cry, stern as a sentence of death.

"The curses of the gods light upon him

The King of Arima advanced towards the old chieftain and addressed him in a

tone of passionate adjuration. "Depart old man: depart from these halls, where

you have come as an envoy, and may no therefore be struck down by the vengefu

therefore be struck down by the vengethi swords of Arima; go hence in safety; but when from every watch-tower and every height we have lost sight of your retreat-ing form, then armed men on swift steeds shall scour the plain, and, like the

lightning, overtake you ere you reach the threshold of that palace, the scene of your

son's treachery."

The little hand that Father Organtin

The little hand that rather organish high o'er-spread the face of Justo Ucondono's son.

Then the fierce Morondono spoke:

"These children must die; six kings in arms are not to be defied in vain, not be-

trayed with impunity."

Tacoyama leant on his stick and tried

Tacoyama leant on his suck and tried to speak, but his strength failed him. Young Francis whispered to Father Organtin, "Before they put us to death, father, tell these kings, in our presence,

The priest released the boy's hand and

ity long; who induced him to expose the lives of his children rather than act

young!"
Father Organtin's voice had been clear

Father Organtin's voice had been clear, loud and strong until he uttered these last words; then it began to falter, and he stopped. His eyes were fixed on the man he was addressing with that peculiar expression which belongs to those who have led austere lives, and by strict self-discipline have subdued in themselves avery until passion and incoding to the state of t

discipline have subdued in themselves every unruly passion and inordinate im-pulse. The man who lives for God alone unconsciously governs others while he only aims at ruling himself. In the case

air were as submissive to St. Francis of Assisi as to Adam in the garden of Eden; and the successor of the Apostle of the

that our father is no traitor.

stition. I have been even told that she has been known to wash them with her own hands, for some purpose she could best tell us, when they had been all but dead, and there was no time to take them to a bonze." There was much laughter the beares of this speech. The to a bonze." There was much laughter among the hearers of this speech. The Queen, however, did not join in it—a burning spot appeared on her sallow cheek, and deepened and deepened in hue till it seemed to glow like fire.

Grace smiled one of those smiles which have in them the deepest sadness the earth can know, and the highest joy which heaven can give—the "Miserere" for those who lie in darkness and cannot see; the "Deo gratias" for the faith which daily saves so many souls.

see; the bee grains not he wish which daily saves so many souls. She spoke out that day; and from her young lips truths flowed to which the sages of Greece and the orators of Rome might have listened with wonder and with words and was the daughter of a might have listened with white and a with a we. She was the daughter of a line of heroes. Her grandfather had been one of the first Christians of Japan, and the friend of St. Francis. She had been nurtured in the faith of Christ; and as nurtured in the sixth the livening garden. she stood there in that luxurious garden in the midst of the dark eyed, and many of them high-souled women of her own land, preaching the gospel from the very depths of her heart, a brighter picture of iman loveliness and celestial ald hardly be conceived.

The priest released the boy's hand and advanced towards the princes, whose eyes were still flashing with rage, or gloomily bent on the ground, and thus addressed them in their own language: "Revenge is sweet to the natural heart of man. It is a wild sort of justice which those have recourse to who do not adore a god to when they can trust their own cause. That very day before the Queen had That very day before the Queen had left the garden, and even whilst Grace was still speaking, a murmur was heard in the courts adjacent to the palace, and Francis Ucondono, a mere boy in age and in appearance, entered the royal gardens, and after making obeisance to the Queen, turned to his sister, and said in a joyous voice, "Good news, dear Grace! good news! our grandfather has just arrived, and, wonderful to relate, Father Organtin with him! But they will not let me see them yet. I should not have known they were here, but from the eastern turret where I was mending my bow and arrows I saw them riding through the archway. My joy was so great that I would fain have leapt out of window and failen at their feet; my good angel restrained me, however, and when I was told they had gone to the King, and that I must refrain my impatience, I bethought me of running to you with the good news, and so rudely broke into her Majesty's presence," the boy added, with an ingenuous blush and smile, and another profound bow to the Queen, "They are doubtless come with some recourse to who do not adore a god to whom they can trust their own cause. Kings and Princes, I am not come here to argue, or to dispute, but to offer myself to you as the just object of that revenge which you are seeking to satisfy. I am not Justo Ucondono's envoy; I never came here in that character. I am simply your prisoner. These children have never offended you: they have been like innocent lambs in your hands. Why should they perish? Here is the man who has dared to challenge your indignation; here is the man who persuaded the noble Justo to act as he has done; who reminded him that life is short and eternity long; who induced him to expose the

"They are doubtless come with some important news from Tagacuqui," said

one of the Princesses.

"But I wonder," said the Queen, with a look of uneasiness, "that it is ama and not his son who has come to confer with the assembled kings. He has of late abandoned all matters of state to Justo Ucondono's jurisdiction and this Christian bonza. What brings him here Did you not say, Francis, that one of the foreign priests is with your grandfather The kings have been impatiently waiting

or a messenger from Tagacuqui."
"Melia," she said in a low voice to one of her ladies, "go into the palace, and ask the governor of the household if aught has transpired as to the purport of this con

The lady in waiting retired, and when some of the young Princesses began to converse, the Queen peremptorily en-joined silence, as if too much agitated to endure the sound of their voices; she flutendure the sound of their voices; she flut-tered her fan with a vehemence which betrayed nervous anxiety. The Christian boy and girl spoke to each other in a whisper, and were about to move to a little distance from the bower, but the Queen called to them to turn and sit at her feet. Her agitation became so great that she could no longer conceal it, and began to perceive that some important

began to perceive that some important event was at hand. The lady who had been sent to the palace now returned, with one of the officers of the Court, who informed Her Msjesty that the King desired that the children of Justo Ucondono should be conducted to the Hall, where, conjointly with the allied Princes, he was giving audience to the Governor of Tagacuqui and the for-

and the successor of the Apostle of the Indies, the calm, gentle missionary priest, whose powerful and highly cultivated intellect and ardent soul had long been schooled into entire subserviency to the sole end of man's creation—God's glory and His service—stood that day before that group of angry men with all the security of one who knew that the worst that could happen to him was to die; a very small thing indeed to those who have made the conquest of self the business of a whole lifetime, eign bonze.
The Queen turned very pale, and em-

His words had been few, but they had fallen on the ears of men who had a keen appreciation of heroism.

There was a natural magnanimity

There was a natural magnanimity about the Japanese character which made them susceptible of admiration for an act of self-devotion, and the passions which had so fiercely raged a moment before were now subsiding like the waves when the tide is beginning to turn.

Tacoyama and his son were beloved and respected by their neighbors, and the children of Justo had excited a strong interest in the breast of Fondasadono and his family, which was acting favorably at child who was born blind. They took it away from me, and doomed it to death. It was the auguish of that remembrance that made me writhe when they were speaking of those low-born infants you seek to rescue from the grave; mine was a royal and a beautiful babe, but they would not suffer it to live. The first-horn a royal and a beautiful babe, but they would not suffer it to live. The first-born of a king, they said, must be free from every blemish. He is gone from me, my loved one, and the gods have denied me children, though I performed two years ago the pilgrimage to Ozin, and sat in the seat of fate, suspended over the dread abyss. Oh, Grace, dearest Grace, would I were a Christian!"

A wildness came over the unknown.

this family, which was acting favorably at this moment. The generosity of the Christian bonze, as they called him, so unlike what they had ever seen in the native priests, who abjured the world and its ties in order to win the respect of the its ties in order to win the respect of the vulgar, whilst they all but openly indulged in the grossestimmoralities, made a singular impression upon them. He looked so like a being of a higher order, whilst he pleaded for those he loved and called his children.

Some of these princes knew something of the Christian faith; they remembered the wonderful story of a God dying for His creatures, and as they looked upon Father Organtin that day, something A wildness came over the unhappy mother's face as she rapidly uttered these words. She kept hold of Grace's hand, as if she would fain have detained her who had been the means of rescuing so many children from an untimely death. But the officer in waiting reminded her of the

His creatures, and as they looked upon Father Organtin that day, something whispered to their hearts that he was indeed the servant of that God. O man, where is the strength, where is the force of thy purposes, when God sends one of His angels to lay his hand on thy uplifted the advisory from on high to His angels to lay his hand on thy uplifted arm, and by a whisper from on high to soften thy blind wrath?

soften thy blind wrath?

A voice very like an angel's rose on the silence which had followed the father's words. Grace left the place where she had been standing all the time by Tacoy ama's side, and knelt down at the feet of the priest. "Father," she said, "what words have you been speaking? What right have you to give away a life which belongs to all the Christians of Japan, for mine and my little brother's?" We are helpless children, who can do no good to any one; and if our parents weep for us for a few days, they will soon be comany one; and if our parents weep for us for a few days, they will soon be comforted. If we do not return to them, they will come to us. But, father, if you die, who will there be to speak to our poor countrymen the words of salvation as you have done? They will kneel down by your grave, and listen in vain for your voice. Never again will it say to the sinner, 'My child, God forgives thee,' 'My child, go in peace, and sin no more;' or speak of the Sacred Heart of Jesus, and speak of the Sacred Heart of Jesus, and the love of Mary, till tears fall from their eyes and their hearts are on fire. No, Father, you must not die; you must live to save many souls; and if Francis and I are put to death, because our dear father obeyed God rather than men, we will kiss your feet, receive your blessing and then your feet, receive your blessing, and then kneel down side by side, and joyfully wait for the stroke which will sever our heads from our bodies, and send our soul and his race!" cried a hundred voices at once. "Let his children perish, and his name be blotted out of the land." to heaven.

Francis hastened to his sister's side put his arm round her neck, and both knelt down and repeated in a low voice

Loud cries were heard at that moment from the inside of the palace. The wife and the sisters of the King of Arima had been cut to the heart by the report which spread through the women's apart ments, that their young guests were sen-tenced to death, and were rending the air with their lamentations.

Almost at the same time a messenger

reached the fortress, who brought tidings of the approach of the Kumbo-Sama with a powerful force. Some of the allied princes, who had remained unmoved by the generosity of the Christian captives and the innocence of the children, became alive to the fear that in case of defeat they would shut out all possibility of making favorable terms if they proceeded to extremities with their prisoners; they consented, therefore, to the proposal of the King of Arima, that they should be, for the present, removed with their grandfather and the Christian priest to one of the apartments of the palace. On the following night the Queen, with the consent of her husband, as was genhe generosity of the Christian captive

the consent of her husband, as was generally supposed, procured for them the the consent of her husband, as was generally supposed, procured for them the means of escape. They fied across the plains between Arims and Meaco. As the Japanese children gazed on the blue vault of heaven, with its myriads of stars, and the glorious moon shedding its silvery light on the valleys of the Ximo, their souls seemed to yearn for those blissful regions which had seemed so near at hand.

"Grace," said Father Organtin to the maiden, whose thoughts he read, "a few hours ago you were standing on the heights of Thabor, and heaven seemed within your reach; but it has to be won, my child, by a longer and drearier road—you may have to go through Calvery ere you draw so near to it again."

When Justo Ucondono received his children back from the jaws of death, as children back from the jaws of death, as it seemed to him, he exclaimed, "Oh, Father, you were right; God's ways are not as our ways, nor His thoughts like our thoughts. It is very good to trust Him. The Emperor has indeed been kind to me; but I was like Rachel, and refused to be comforted, because of my children; sorrow endured for a night, but joy has come in the morning." ity long; who induced him to expose the lives of his children rather than act against his conscience. Accept my life, noble Princes; shed the blood of a stranger who despises your idols and believes in one only God, and spare the old man who has lived amongst you for nearly fourscore years, and borne an honored name in the records of your country. Spare ithe ron of Justo Ucondono, who has fought side by side with you in many a hard-won field, and who, when he abandoned your cause, did so at the price of such anguish that his black hair in a few hours was tinged with white. Spare the maiden who has dwelt in your halls and shared your children's sports—spare the aged, spare the feeble, spare the young?"

Father Organtin's voice had been clear, joy has come in the morning."

"But to go straight to heaven would be

the greatest joy of all, dear father," said his son. The chieftain laid his hand on his head in silence. The child's words were unanswerable.

TO BE CONTINUED.

Labor is not only requisite to pre serve the coarser organs in a state fit for their functions, but it is equally necessary to those finer and more delicate organs on which and by which the imagination and, perhaps, the other animal powers act.

Pride nourishes itself by gazing on inferiors and heightening the contrast. - W. R. Alger.

Thy friend has a friend, and thy friend's friend a friend. Be discreet. only aims at raining interests in the deader of some great saints, that influence has extended to the brute creation. The wild beasts of the forests and the birds of the

Ninety |Per Cent. of the people are afflicted with some form of humor, and this causes a variety of diseases. The reason why Hood's Sarsaparila cures when all others fail is found in the fact that it effectually expels the humor. Scrofula, salt rheum, boils and all eruptions are permanently cured by this great medicine.

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A LATTER-DAY PROPHETESS.

Readers of Arlo Bates' " Puritans will remember Mrs. Crapps and her astonishing lecture in the great dusky drawing room of the Frostwinch house on Mr. Vernon street. Mrs. Crapps stands for Mrs. Mary Mason Baker Glover Patterson Eddy, the venerable prophetess of that crassest religious de-lusion of all time, "Christian Science." The Arens for the current month contains a scathing expose of her career and methods. Surely, if only a tithe of what is said about this woman be true, she is the greatest charlatan the world has seen since the day of Count Cagliostro. "Never," says the writer of the first article in " has man or woman been the Arena, "has man or woman been so idealized, never have a religious leader's followers been so deceived. The facts in the case have been withwho separated from Mrs. Eddy were afraid of her "malicious magnetism." Certain people who had the courage to publish historical statements about the lady were threatened with ruin if they dared publish anything more about Mrs. Eddy was born near Concord,

N. H., nearly eighty years ago. She has been married four times. Her interest in the philosophy and practice of mental or spiritual healing " began in 1862. She submitted to treatment at the hands of Dr. Quimby, investigated his methods, borrowed his ideas, and after his death began to pose as the only original discoverer of tian Science." She pretends that she received her doctrines by divine reveation. In 1875 after practicing mental healing for nine years she published the first edition of her orphic text book "Science and Health. 1881 she moved to Boston, and there did business on a grand scale. She organized a church, had herself ordained to the ministry by her own followers and preached three or four She established a col times a year. She established a college and students' associations, enlarged 'Science and Health," published other books, and started a paper, styled herself "Mother Mary," the rapt enthusiasm which she inspired in her followers is a queer commentary on the intelligence Ten years ago she retired to Concord, N. H., just when the District Attorney of Massachusetts was looking up the legality of the degrees conferred by her Metaphysical College. She has not since visited Boston except on Sun-days. Her disciples erected in her honor in Boston, four years ago, a magnificent granite building styled "The Mother Church," which cost \$250,000. Occasionally she comes down from Concord to bless her adorers. In this church the only pastors are the Bible and her "Science and Health." The service consists of readings from the sacred volumes. The "Mother Church" of Boston has a roll

of twelve thousand members from all parts of the country. Mrs. Eddy bids her followers abjure books, papers, magazines, all reading matter except the Scriptures and her own works. Those who have the wit and courage to oppose her are de-nounced as enemies to Gcd. Her disciples believe that things are right because Mrs. Eddy does them, and that ideas are true because she utters them. Said one of her pastoral colleagues: "If I sawMrs. Eddy doing something I thought wrong, I should know it was my blunder, not her error, because she

can do no wrong."

The two articles in the Ar by persons who believe in "Christian ace" as discovered and taught by Phineas Parkhurst Quimby, and who denounce Mrs. Eddy for the reason that she has perverted and prostituted 'science of healing" to her own aggrandizement and to the moral and physical depravity of her dupes. The career of Mrs. Eddy shows that superstitution is not a thing of the past. Despite the scientific spirit of which we hear so much, superstition is wide-spread and manifestly on the increase. That this woman can

in the latter days of this enlightened country, and in such a centre of culture and intelligence as Boston, persuade so many people that she is inspired of God, that spoons bearing her name and effigy are a means of grace and healing, and that she has actually raised the dead to life, goes to show the truth of the observa tion that men must have a religion of some sort, that man lives not by bread alone and that where faith declines superstitions are sure to abound .-Providence Visitor.

A DIVINE CHURCH.

We used to deplore the criticism of the Bible by Protestant scholars, and were inclined to fear that if our separ-ated and much divided brethren ever lost faith in the good book they would all become agnostics. It is very gratifying to feel that we were mistaken. It is true, as the Rev. Dr. Storrs admits, that all Protestant pulpit teaching is less commanding than it used to and the tendency is to reduce the pulpit to practical impotence. "'Thus saith the Lord,' which commanded our saith the Lord,' which commanded our fathers' immediate assent, now means to many, 'Thus saith somebody, no-body knows exactly who, reported by somebody else, of the correctness of whose report we can in nowise be cer-tain.'" The fact is that Protestants of all shades of ballef are beginning to all shades of belief are beginning to realize the necessity of an authorita-tive guide in religious teaching. The next step will be to grasp the idea of a Church having a divinely appointed head, who can not mislead others or be misled himself. - Ave Marie.

He that avoideth not small faults, by little and little falleth into greater.

ONE ASPECT OF FAITH.

REV. WILLIAM A. SUTTON, S. J., IN AVI MARIA.

Some time ago I undertook to bring a complaint of a country parish priest against a clerk in a large city firm before its board of directors. The complaint was that this clerk, who had ceased to be a Catholic, used to send controversial tracts to ne of his relatives-parishioners of the priest-for their own perusal and distribution in the parish. It was thought the directors of the company, which does a large business with Cath olics, would see their way to prohibiting these proselytizing performances on the part of their subordinate. I was treated with the utmost courtesy by the chairman and others, but they were convinced that they were not called upon to interfere. A remark of the chairman has suggested this article. He said he thought the parish priest should meet the arguments in these tracts in his sermons and instructions to his flock.

Protestants frequently believe that

Catholics are afraid of argument. It is impossible for them to understand why heretical writings against the why heretical writings against the Church are so strictly forbidden to be read by the faithful generally. The simple reason is because faith is a virtue which, though a divine gift, depends, nevertheless, on the free choice of our own will—on our voluntary co operation with grace. No one should expose himself unnecessarily to temptation against any virtue; and unnecessarily reading or listening to arguments against the Catholic Church is exposing the virtue of faith to temptation. It is an essential part of Catholic teaching that the proofs of the Roman Catholic Church being the one true Church of God are in themselves absolutely convincing. They leave no room for prudent doubt in the minds who study and understand of these who study and understand them. Thus our reason, it is clear, has every support in giving its assent. The power of assenting to the mysteries of faith and the willingness to do so is God's gift, an inconceivably pre-ciousone, to be cherished above all other possessions; rather than forfeit which it would be infinitely better for a person to lose anything and everything that this life has to offer. The gitt of faith is the root and foundation of eternal life. Without it we can not attain to the happiness for which we were created. "Without faith it is were created. "Withou impossible to please God."

When an infant is baptized, there is infused into the soul sanctifying grace, which raises it to a real and mysterious participation in the divine nature. At the same time the intellect and will are supernaturalized by the virtues, or the habits, of faith, hope and charity. These supernatural capacities are brought into active play when the reason begins to expand. Then the child is instructed, and reasons are given why it should be lieve everything the Church teaches as being God's truth, having God's word pledged thereunto. The child has no difficulty, owing to the divine gift Everyone ha working with the natural inclination a child believes what those who have puzzled by

care of it enjoin. As reason develops, fuller instruc-tion of every kind is imparted. The Cardinal Ne proofs of why we should believe are, difficulties or should be, always proportioned to doubt." A the mental state of the believer. All saying that the faithful know that what their pastors teach on religious the universal Church teaches. They know that the greatest and best men now and always believe and practice the truths of faith, as the least and most uneducated do. If men who are second to none in intellect and learn food for ing, and eminent in the highest degree | thinkers. in every kind of moral worth, are perfectly satisfied with the proofs of the ing how, Catholic Church (men like Cardinal culties ma Newman, for example,) this makes it truth? clear that submission to the Church is most reasonable; that whatever diffi tacked by culties there may be, admit of answer; and that the right use of will and aspect-w reason in the matter is to choose to be dicted wh lieve and unhesitatingly submit our

teve and unhesitatingly submit our people shatellects to the Word of God.

There is always free choice in our learned as a submission to the faith, just as in the difficulty practice of any virtue. This is an as looking t practice of any virtue. This is an as pect of faith not sufficiently remembered and insisted on. The devils also believe, but not by choice. They are forced to see the truth of Christ's But the faith of Catholics is having t more than mere intellectual conviction: it is voluntary conviction, -not simply m blind, but with most abundant proofs of its reasonableness. These proofs, for grac however, leave room for imprudent about sol doubt, not for prudent doubt. foil the t Here is where right choice comes every ki in - virtuous using of our facul- those cor ties. Virtue consists in right use of to answ things. Use is primary and strictly when t an act of the free-will, which sets in there motion all our faculties, inasmuch as fall based they are any way under our control.

The highest and best use to which we teaching can put our intellects and wills is be therefor lieving what God has taught, and act- structiv ing on that belief. This is our whole probation in this life: how we use our temptat intellect, will, passions, all our facul-ties and their objects. The light of ments.

faith is, above all, our guide in the right use of everything. "My just one liveth by faith."

It must be remembered, our reasons and motives for believing are not in themselves acts of faith. They are what make us see that we act reason and ref ably in believing. They bring patent ably in believing. They bring petent us face to face with the essential act. When we make an act of divine faith, we rely wholly on God, on His word pledged for the truth of what we believe. truth of what we believe. He can not be deceived Himself and can not deceive us; therefore the certainty of petent

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tions to his flock.

Protestants frequently believe that Catholics are airaid of argument. It is impossible for them to understand is impossible for them to understand why heretical writings against the Church are so strictly forbidden to be read by the faithful generally. The simple reason is because faith is a virtue which, though a divine gift, thereds prescribeless on the free depends, nevertheless, on the free choice of our own will-on our voluntary co operation with grace. No one should expose himself unnecessarily to temptation against any virtue; and unnecessarily reading or listening to arguments against the Catholic Church is exposing the virtue of faith to temptation. It is an essential part of Cath olic teaching that the proofs of the Roman Catholic Church being the one true Church of God are in themselves absolutely convincing. They leave no room for prudent doubt in the minds of those who study and understand them. Thus our reason, it is clear, has every support in giving its assent The power of assenting to the myster ies of faith and the willingness to do so is God's gift, an inconceivably pre-ciousone, to be cherished above all other possessions; rather than forfeit which possessions; father than for a per-twould be infinitely better for a per-son to lose anything and everything that this life has to offer. The gitt of faith is the root and foundation of eternal life. Without it we can not faith is the deternal life. Without it we can eternal life. Without it we can attain to the happiness for which we attain to the happiness for which we attain to the happiness for which we attain to the without faith it is were created. "Withou impossible to please God."

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most uneducated do. If men who are second to none in intellect and learning, and eminent in the highest degree in every kind of moral worth, are per fectly satisfied with the proofs of the Catholic Church (men like Cardinal Newman, for example,) this makes it clear that submission to the Church is reason in the matter is to choose to believe and unhesitatingly submit our

intellects to the Word of God. There is always free choice in our submission to the faith, just as in the practice of any virtue. This is an as practice of any virtue. This is an as pect of faith not sufficiently remembered and insisted on. The devils also bered and insisted on. The devils also believe, but not by choice. They are seeing that the temptation has no solution forced to see the truth of Christ's foundation. There is no fear of such forced to see the truth of Christ's Church. But the faith of Catholics is having their faith endangered. more than mere intellectual conviction: it is voluntary conviction,—not blind, but with most abundant proofs Church teacher on all little nature. blind, but with most abundant proofs of its reasonableness. These proofs, however, leave room for imprudent about something else—the best way to doubt, not for prudent doubt.
Here is where right choice comes in — virtuous using of our faculties. Virtua could be a doubt the substitution of t ties. Virtue consists in right use of to answer such difficulties. things. Use is primary and strictly an act of the free-will, which sets in motion all our faculties, inasmuch as they are any way under our control. they are any way under our control. The highest and best use to which we can put our intellects and wills is be-lieving what God has taught, and acting on that belief. This is our whole probation in this life: how we use our intellect, will, passions, all our facul-ties and their objects. The light of faith is, above all, our guide in the right use of everything. "My just one liveth by faith."

It must be remembered, our reasons truth of what we believe. He can not be deceived Himself and can not de unless we gre duly authorized and comceive us; therefore the certainty of petent to do so, is courting attack from

faith is absolute. We could not make this act of faith without God's assistance. He enlightens and moves our intellects and wills to see what we are to believe to feel inclined to assent to it, and to Some time ago I undertook to bring a complaint of a country bring a complaint of a country bring a priest against a clerk parish priest against a clerk in a large city firm before its board of directors. The complaint was that this clerk, who had ceased to be a Catholic, clerk, who had

Every Catholic is certain, as part of his faith, that the Church is the kingdom of truth and holiness, infallible in teaching what God has revealed. Consequently he always knows that so long as he obeys the Church in matters of faith he may be quite sure he is obeying God, resting his belief on God, on His knowledge and veracity. We do not always know what is contained in revelation. Some know much more than others; revealed truths are not always and everywhere equally clear there is much liberty, while there is any obscurity; but all Catholics with out exception are able to say, and are bound to say, 'I believe what the Church believes; I will always submit to her teaching; for I know this is part of my faith and of the faith of all Catholics always and everywhere, from the beginning to the very end. If we were deliberately to doubt or deny one doptrine, though accepting all the rest, we should cease to be Catholics; we should no longer believe all that the Church believes; we should fall into heresy; for heresy, formal and culpable heresy, is choosing for ourselves what to believe and what not to believe independently of the Church of God sufficiently made known to us.

Faith is primarily in the intellect : for assent is an act of the intellect. Its merit consists, as has been said, in its being a voluntary assent; for we could turn away from what produces conviction; we could dwell on the difficulties and grounds of doubt; we could listen to the pleadings of pride and passion and worldliness; we could wish not to believe; we could forfeit the priceless gift of God. While we are in this life of probation, we are as liable to be tempted against faith as against any other virtue. The greatest saints suffered fearful storms of temp tation against faith as against all the virtues; more fearful often than ordinary mortals have to endure. Intellect ual difficulties are the material of temptations against faith; for faith is, first and foremost, attacked, like every virtue, in that faculty, where it is seated. These difficulties are of all kinds; difficulties regarding the mys-teries which God has revealed, faith in which now merits for us vision and possession of what they contain here-after; difficulties from history, science, philosophy—every sphere of intellect-ual activity; difficulties suggested by

the world, the flesh, and the devil. Difficulties are not temptations, still less are they necessarily doubts. Everyone having the use of reason has pledged thereunto. The child has he difficulty, owing to the divine gift of mumerous difficulties. A child is numerous difficulties. A child is numerous difficulties. A child is numerous difficulties achild believes what those who have ties that form the problems of the ties that the problems of the ties that the ties that the ties that the problems of the ties that the As reason develops, fuller instruc-tion of every kind is imparted. The proofs of why we should believe are, or should be, always proportioned to now and always believe and practice faith. One may look at , difficulties the truths of faith, as the least and from every point of view and not be tempted. They form the commonest food for thought for religious thinkers. What else is fides thinkers. What else is fides quærens intellectum than investigat ing how, directly or indirectly, difficulties may be reconciled with revealed

truth But there are times when we are atmost reasonable; that whatever difficulties there may be, admit of answer; and that the right use of will and reason in the matter is to shoom to be people should act differently under such painful circumstances. The learned and thoughtful may face the difficulty and the temptation directly, looking to God the while for aid; re-call the reasons of their submission to seeing that the temptation has no solid Church teaches, or say a little prayer teaching are simply overwhelming;

therefore no difficulty can really be de-Nothing is more calculated to excite structive of it. temptations against faith than heretical and infidel writings and argu ments. They are what the devil chiefly makes use of to undermine and destroy the faith of those who unneces sarily read or listen to them. are often extremely well put. Much and motives for believing are not in themselves acts of faith. They are what make us see that we act reasonably in the second se and refuted by those who are the com-petent defenders of the Church; but ably in believing. They bring petent defenders of the Church; but sface to face with the essential act. When we make an act of divine faith, we rely wholly on God, on His word pledged for the truth of whet we believe. He can not temptation. Reading heretical works, temptation. Reading heretical works,

our worst enemies, who would if they ure. No matter how sincere a writer

or speaker may be, if he attacks the Church's teaching he is a deadly enemy of the souls of those who run the risk of losing their faith through him. It is a great pity that Catholics so commonly know so little about their own religion, compared with what they could and should know. Even those who are learned in other matters too often know no more of religious things and matters of faith than what they learned as children, or while they were at school. The most dangerous diffi culties and temptations of people who have to mix in general society would disappear if they got rid of their ignorance on religious matters. Religious knowledge and arguments that are sound and suitable for boys and girls need to be developed and increased proportionately with secular knowledge and experience. This should be done by reading trustworthy Catholic writers, and consulting and listening to learned and experienced priests and others versed in the necessary erudition. But no one is justi-fied in unnecessarily reading or listen ing to heretical or infidel attacks on the Church; for faith, it has been said,

olies may be, they would still be liable to temptations against faith, as even the profoundest theologian and the holiest is; for faith is a virtue, and depends not only on God's giving light and inclination and power to believe, but also on our own free co operation with this supernatural help. Be-ing a virtue depending (in the sense explained) on ourselves we can strengthen and increase it to any extent, like any other virtue, by repeated acts, by exercising it intellectually and morally. "Qui facit veritatem venit ad lucem." The more veritatem venit ad lucem." The more enlightened and instructed our faith is, the more it will help us to live according to it. "Truth can never be confirmed enough." At the present day, seeing how the Church is attacked from all sides and from all fields of thought and research, and by all the means that modern civilization supplies, all efforts should be made that solid instruction of every kind should be imparted to the faithful, in order that everyone should be able to give to himself and to all who inquire reason

for the faith which is in him.

The truth of facts, such as that the Church of Rome is the Church of God, is not proved primarily and essentially by proposing and solving difficulties but by positive proofs. Overwhelming positive proof is to be had, and is what above all should be supplied at the proper time and place for the instruction of the faithful and the guidance into the light of the Church of those outside No doubt, difficulties, as they arise, must be met, and sufficient answer given to show that they do not really touch the point at issue. Many of the profoundest thinkers and most learned men in every branch of science and learning of this learned and scientific century have been and are Catholics, and many of these ecclesiastics. Every encouragement, as we Catholics know, s given to the competent to investigate everything, every branch of knowledge; for we are absolutely certain proofs of why we should believe are, or should be, always proportioned to the mental state of the believer. All the mental state of the believer. All the mental state of the believer. All the mental state of the believer and the faithful know that what their pastors teach on religious matters is what could answer in a lifetime. Believing that no real discovery can be doubt." And there is the well-known that no real discovery can be doubt. They are the mental to Catholic truth, but quite the other way; for God is the origin of all truth, natural and supernatural, and trusting God's word in spite of difficulties is what makes the merit of ways come out in the end that what the faith. One may look at difficulties were appears to contradict what the Church really teaches is either false or that no real discovery can be detri-mental to Catholic truth, but quite the not rightly understood. We know that one of the conspicuous means God makes use of to bring out more and more clearly Catholic truth is the persistent and able attacks of heretics and infidels. It is often a slow process, but all the more surely and perfectly

it produces its effects.

It is far from my purpose to maintain that sermons and instructions should be mainly or often controversial. Quite the contrary. As far as sermons are instructive in the strict sense, they should be positive explanations of the Church's doctrines. But the marks of the true Church must often be explicitly, often incidentally, insisted on. Positive knowledge of truth is the best antidote to any and every kind of diffi culty and fallacious reasoning. Hence to assert that a priest should aim in his sermons and instructions at refuting heretical or infidel attacks is wholly unreasonable. It would leave time for nothing else. It would fill the minds of his hearers with materials for temptations; for objections and difficulties are much more easily grasped than refutation, no matter how able. The Church does not fear argument or difficulties. Sincere in-quirers will always meet with every help and consideration. But the price-less treasure of the faith in the simple faithful must be protected in every lawful way against the snares of its enemies, sincere or otherwise; and one most dangerous snare is the circulation among Catholics of heretical tracts.

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London, Saturday, May 27, 1899.

A HOLY YEAR.

It is stated on the authority of private despatches that the jubilee for the close of the nineteenth century and beginning of the twentieth century, which is to be held during the entire year 1900, and to end on January 1st, 1901, was proclaimed in Rome on the feast of the Ascension. It is said to be the Holy Father's farewell exhortation to the Catholic world, as he expects it to be the last public document which he will issue addressed to the whole Church. The Jubilee will begin on Christmas day, 1899.

RETURNED TO HEATHENISM

The Protestant missionaries in Japan are sorely troubled because three leading native Christians have given up Christianity and gone back to heathenism. One of these was President of the Congregational Union of Japan, another was President of the Missionary University, and the third was the author of several books on Protestantism. All were highly intelligent men, but they declared themselves to be tired of their experience of Christianity.

It is to be regretted that these men have not made themselves acquainted with the Catholic Church, which, by its complete self-consistency, might have commended itself to their intelligence; but now their disgust at the inconsistencies of Protestantism may make it difficult to induce them ever to reconsider the claims of Christianity to their

HOME RULE.

The Right Rev. Dr. Henry, Bishop of Down and Connor, in a speech recently made before the Catholic Association of Belfast, expressed great confidence in the final triumph of the Home Rule cause. He remarked that at the recent county council elections 528 Nationalist Councillors, and only 110 of those calling themselves Unioniets, were elected. When the County Councillors find that they are unable to carry on their local affairs without having recourse to London for one of Down and Connor, in a speech rehaving recourse to London for one thing and another, the majority will, according to the Bishop, rise up in protest or rebellion against such a state of affairs, and will be so persistent in their demand for needed reforms that England will understand that she cannot any longer deprive the people of self-government, or overtax the Irish people to the amount of three millions annually, as is the case at present. To bring about this so much desired result it will be necessary, however, that the existing fac tional dissensions should disappear. Those who persist in keeping up these dissensions are greater enemies to the cause of Ireland than are the Unionists themselves.

LATIN-AMERICAN COUNCIL.

The great Latin American Council which has been convoked by the Holy Father will begin its sessions at Rome on the 28 h inst. As the gathering will be one of most general interest it was deemed advisable that the place of meeting should be in Rome, both that there might be an opportunity for con sultation with the Holy Father himself in regard to the business transacted, and because it is necessary that from time to time the Bishops of the whole world should repair to Rome to give an account of the progress of religion in their dioceses. The Bishops themselves also, for the most part, desired that Rome should be the place of meeting, as the distances to be travelled in order to meet in any American city would be very great for many of them, and would almost or fully equal in difficulty the trip to Rome.

be represented either by the Bishops themselves or by ecclesiastical dignitaries authorized to represent them, and not only will South America, but Mexico and all Central America will

also take part. The various nations comprising Latin-America are united together in interests by ties of race and ecclesiasticial discipline, as well as of faith, and the Council was desired ity, and good works, and not through by the Bishops themselves, and at their request the Holy Father called them together.

JEALOUS OF THE POPE.

It is stated that the International Congress now in session at The Hague has agreed, on the motion of the United States and Great Britain, to take into consideration the desirability of establishing an arbitration court for the settlement of international disputes. The idea is undoubtedly an excellent one; but while the Congress is debating the subject with very doubtful prospect of reaching an agreement thereon, the Republics of Hayti and San Domingo have agreed to leave to the arbitration of Pope Leo XIII. a dispute regarding their boundary line, which threatened their peaceful relations with each other. It was thus in Catholic times, before the Reformation, that in Catholic Europe war was frequently averted by the peaceful arbitration of the Popes. Thus the good intentions of the Peace Congress were anticipated centuries before the convening of such a Congress as the present one was dreamed of; and yet the arbitration tribunal which has been in actual existence so long was not invited to take part in the deliberations of the Congress, owing to the jealousy of the Italian Government.

LUTHER ON FAITH ALONE.

From the Peterborough Examiner of the 8:h inst. we learn that the Presbyterians of that town were treated to an extra spiritual banquet in having the Rev. Principal Grant of Queen's University, Kingston, and the Rev. Dr. Herridge, of Ottawa, preaching in their churches of St. Andrew and St. Paul on the same day. These two gentlemen are rightly reckoned as among the most prominent and ablest Presbyterian clergymen of the Domin ion, as well as being esteemed for their general liberality of sentiment. In the sermon of Professor Grant, however, as reported in the Examiner, there are certain statements in reference to the so-called Reformation by Luther which are not in accordance with historical truth, and upon these we feel it incumbent on us to make s few remarks.

The Professor said:

Surely in thus insinuating that the love of God for sinners, and that our redemption by the blood of Christ, which washes away sins, was a new doctrine discovered by Luther, and unknown in the Catholic Church until Luther preached it, the Rev. Professor must have known that he was misrepresenting facts. Is he not aware that the Catholic doctrine is the same now as it was in the fifteenth and sixteenth centuries, and that Luther must have known it as a Catholic priest?

Centuries before Luther's time the doctrine of the Church was perfectly defined on these points, and we need only quote the teaching of St. Thomas Aquinas to show what that doctrine was and is:

"Though God (the three divine per sons) is the efficient principle of our salvation, the sufferings of Christ are the efficient means of salvation," In proof of this the Angelic Doctor cites 1 Cor. i, 18. See Summa iii. 49, and

"The sufferings of Christ were a more than abundant satisfaction for sins, and the cause of the forgiveness of the sins on account of which man deserves punishment, and therefore by those sufferings we have been delivered from the guilt of sin."

It is clear, then, that if Protestants know anything of the nature of our redemption by the blood of Christ, it is ecause they have learned it from the Catholic Church, and it is supremely ludicrous for them to pretend that they have been the teachers in regard to this matter.

The Professor is right in his insinuation that the Catholic Church requires penitential and other good works to be performed by the sinner to atone for his sins; but he is wrong in stating One hundred and twenty dioceses will that these works are believed by us to have any value independently of faith in Christ and love of God. Here, again, we may quote from the same chapter

of St. Thomas, as cited above : "The Passion (sufferings) of Christ pro-

It is, therefore, according to the represented by the Professor.

Let us now see what was Luther's teaching on this subject. It is true that Luther taught, as the Professor says, that "we are purified not by our own works, but by faith in Jesus Christ," but his teaching was much from this manner of representing it. olic Church holds the anti-Christian He declared that good works are not doctrine that "the end justifies the necessary for salvation, but are rather an obstacle thereto and sinful acts, and on this he harps so much as even to say: "Provided one have in trying to prove the fallibility faith, adultery is no sin, but of Popes or of the Catholic should one be destitute of faith, even Church. If they could establish all though he honor God, he is guilty of a this, it would only prove that Christ wholly idolatrous act." (Sermon on did not endow His Church with the God's love.) So resolutely did he main- privilege of teaching only what is tain this doctrine that he corrupted the text of Romans iii, 28, to read : "A man is justified by faith alone." When charged with this corruption, he said, coarsely and blasphemously:

"Should your Pope give himself any use-less annoyance about the word alone, reply promptly: It is the will of Dr. Martin Luther it should be so. He says that Pope and jackass are synonymous words." nd jackass are synonymous wo

Dr. Grant does not attempt to maintain these teachings of Luther. In fact he requires good works equally with Catholics, for he says "not the hearers, but the doers of the law will be saved."

We rejoice to see that a Presbyterian divine thus abandons Luther's absurdity to accept the Catholic and Scriptural truth ; but it looks very like an attempt to deceive the public when he tries to make us believe that this is identical with Luther's teaching.

POPE HONORIUS AND PAPAL INFALLIBILITY.

Our attention has been directed to letter which appeared in the Winnipeg Tribune of the 6:h inst., being a reply by Archdescon Fortin, of the Anglican Church of that city, to some strictures made by the Rev. Father Drummond on certain sermons preached by the Archdeacon during Advent.

It is the usual course with dishones controversialists to endeavor to distract attention from the absurdities and inconsistencies of their own sects by making attacks upon the Catholic Church, and this is exactly the course Archdeacon Fortin follows. In his Advent sermons he made a pretence of annihilating Ritualism by sledge-hammer arguments, but his demolition of Ritualism consists merely of a rehash of oft-repeated and as often refuted onslaughts upon the Catholic Church. In regard to the Archdeacon's anti-

Ritualism we have only to say at present that the torrent is not to be turned back by the beaver-dams which the eddies. The supreme authority of his tailed history of the Council we are Church, which is the British Parliament, has declared that the efforts of a Church which is made up of warring parties, will not be allowed to prevail, even though it excels in the use of tumult and braggadocio.

But Ritualism is able to take care of itself against the attacks made upon it by the Archdeacon, so we leave it to answer him in its own way.

In reference to the Catholic Church, the Archdeacon maintains that " Pope Honorius was condemned as a heretic at the Ecumenical Council of Constantinople held in 680," and that the decree was confirmed by "his successor Pope Lao II."

If all this were perfectly true, it would surely be no more discreditable to the Catholic Church than are the constant changes of doctrine which have taken place in Anglicanism since it was first oisted upon the people of England.

It is, of course, well understood that the Archdeacon's purpose is to show that the Catholic Church is not infallible as she claims to be. The Archdeacon is not the first polemist who has attempted to prove this; but even if this were true, she is surely as safe a not only avows its fallibility, but has taken pains to show that it is fallible, by changing its dectrines and ethics the kings who have ruled it.

duces its effect in those to whom it is applied, did twice for Henry VIII., it will be the question of the infallibility of the being to save the Church from a tentrough faith and charity and the sacratiments of faith." ity of doctrine. When she shall have Catholic teaching, through faith, char- formally approved of a king's signing the death warrant of a faithful first ance, being frequently harped upon mere "external human merit," that minister, as the Church of England did by enemies of the Catholic Church. treasures in heaven are obtained, as for Charles I., it will be open for Arch- Having done so, we are obliged to dedeacon Fortin to say that the Catholic Church has no higher standard of morality than has the Church of England, which he regards as the one Church which has been cast in the mould of just to assert, what Protestants have subjects in our next issue. more gross than would be supposed frequently maintained, that the Cath-

> means." What does it profit, then, for controversialists to spend so much time true, and it would not be the "pillar and ground of truth," as the "Church of the living God" is declared by the inspired Apostle to be, and Christ's own words would be falsified when He declared that against His Church the gates of hell shall not prevail. All this would not establish the claim of the Church of England, or of any sect to be the Church of Christ.

But let us examine briefly on what foundation the accusation of heresy brought against Pope Honorius rests. During the Pontificate of Honorius

the question whether there are two wills in Christ, the divine and human. or only one, called "the theandric operation," was much agitated. Honorius did not teach the heresy of only one will in Christ, but nevertheless he was induced by Sergius, a Monothelite propagandist, to use language whereby, while stating the Catholic truth that there are not two discordant wills in Christ, he appeared to imply that there is no distinction between the divine and human wills.

The letter in which Honorius thus expressed himself was not a dogmatic decree to the Church, and consequently it has no bearing upon the doctrine of the Pope's infallibility, which has re ference only to dogmatic and moral definitions of doctrine addressed to the whole Church, and obligatory on all to accept them. Nevertheless what he actually did say was consistent with Catholic faith, though the letter was written without due consideration of the importance of the issue involved. To this we may add that the Roman Abbot John, who was the secretary of the Pope at the time, defended the orthodoxy of the letter itself, but said 'it had been falsified"-this word be ing used in the sense that it had been falsely or erroneously interpreted.

But we are told that the Council of Constantinople decreed an anathema against Honorius as a heretic. This is a mistake. It is true that in the d informed that some of the Bishops in pronouncing the acclamations cried the so-called Evangelical faction of out "Anathema to Honorius, the here-Anglicanism to excommunicate that tic;" but we have nothing to do with section of the Church which has proved these opinions of individual Bishops, itself to be the most zealous and the but solely with the decrees of the most successful evangelizing power in Council, which alone were approved by the supreme authority of the Pope. These decrees condemn Honorius, indeed, not as a heretic, but as one who did not maintain the Church and the doctrine of the apostles with vigor: "non lustravit." Honorius, therefore, was not condemned for heresy, but for permitting himself to be deceived into the use of language not explicity enough in condemnation of heresy. There is a wide difference between these two things, but there is nothing in the Holy Ghost and to us." whole history of the case to justify the statement that the Church or Pope heresy. On the contrary, Popes Agatho and Leo II. declared in letters addressed to the council that the Apos tolic (Roman) See had never taught error, or been depraved by heretical

It must always be borne in mind of the Council of the Vatican does not tiously offered their churches for the declare that the Pope is impeccable, or that he is infallible when he makes a guide as the Church of England which pronouncement on other subjects outside of faith and morals, or when he speaks of faith and morals merely as a Church of England. The crisis in private doctor; but only when he defines England, which threatens to break up from time to time to suit the whims of faith and morals, in his official capacity the Church there, arises from opposithe people, and especially to adapt as pastor and teacher of all Christians. tion to the reintroduction of those itself to the amours and ambitions of His acts outside of this sphere are, therefore, not to be taken into consider. When the Catholic Church shall ation when we are investigating have been proved guilty of dissolving whether he has spoken infallibly, and present trouble in the American Episthe marriage tie to pander to the lusts so the letter of Pope Honorius to Serg-copal Church is of quite a contrary us, but war against a phantom of their of kings, as the Church of England ius has nothing whatsoever to do with character, the object of the opposition imagination.

We have treated this subject at some length, as it is of considerable importfer the consideration of some other points, such as confession of sins, the honor paid by Catholics to the Mother of God, and the petitions addressed to her to obtain her intercession with her primitive Christianity. It will then be divine Son. We shall refer to these

> THE EPISCOPALIAN ORDINA-TION OF A LATITUDINARIAN.

It has been for some months a cause of commotion in the Protestant Episcopal Church of the United States that the intention of Bishop Potter of New York was announced to ordain the Rev. Dr. Briggs of the Union (Presbyterian) Theological Seminary of that city to the Anglican "priesthood."

Dr. Briggs' views impugning the inspiration of the Scriptures have been put forward and commented upon so frequently in the press that it is scarcely needful to speak of them again in detail, but for the information of those who may not have a clear notion of what they are, we will mention here that he was deposed by the Presby terian General Assembly for maintaining that the Bible is not the revealed Word of God, and that it is in fact frequently false, especially in its historical narratives, and he still adheres to this belief, even in his latest writings, as in certain books which he has published within the last few months.

Bishop Potter ordained this heretical teacher to the deaconship some months ago, and notwithstanding the opposition which has been offered to his pro claimed recent intention to promote him to the so-called priesthood, the ordination was made on Sunday, the 14:h inst.

Some time ago, the Rev. Dr de Costa publicly protested against this proceeding, and Bishop Isaac Lea Nicholson of Milwaukee announced just before the ordination that nearly all the Bishops of the West joined in a POPF PROCLAIMS THIS A HOLY protest against it, though he had not himself taken part in the controversy. He added, however, that should Dr. Potter carry out his declared intention, he will be brought to trial before the Council of Bishops. He said also:

"It was an error to admit Dr. Briggs into the Church and to make him a deacon, and it will be a still greater mistake to ordain him to the priesthood. I sincerely hope Bishop Potter will reconsider his plan and not ordain him. He has been far too lenient and liberal with Briggs, and I hope he will now give his ear to a few of Briggs' followers. However, if he does this and ordains him, he can be held responsible, and I suppose he will have to answer to the Council of Bishops for ordaining the man."

Bishop Nicholson asserts that in his opinion, Dr. Briggs has been greatly over estimated. He says:

"I have heard him preach and have read many of his works, and I do not regard him either as a strong or a great man. In my opinion he is one of those loud mouthed felopinion he is one of those foundmented lendwish who are always making a noise, and who like to hear people talk about them. He is an interloper and a vainglorious man. His works show that he has no business to be teaching in a Christian Church."

Bishop Potter may, indeed, be brought to trial, but unless the United States Episcopal Church has much more vigor in it than its mother Church, the Anglican, the decision of the Council of Bishops will be of no account in the matter, and the Council may as well not be held. An ecclesiastical Council having no authority to enforce its decrees cannot be regarded in any other light than as a manifestation of impotence. It is something very different from the Council of Jerusalem, the proceedings of which are recorded in Acts xv, and which did not hesitate to prefix to its decrees the clause, "It hath seemed good to the

A curious circumstance in connection with the controversy is the fact Honorius was condemned for or taught that Bishop Potter had selected St. Peter's church for the ceremony of ordination, but the Rev. Dr. Clendenin, the rector, in a public letter, declined to have it used for the purpose of advancing to the "priesthood" one whose views of Scripture are so decidedly heterodox as these of Dr. when the doctrine of Papal infallibility Briggs. O.her clergymen, however, is under consideration that the decree were not so fastidious, and ostentapurpose.

This whole occurrence accentuates the diversity of beliefs in the Churches which claim to be identical with the Christian doctrines which had been entirely laid aside until about the middle of the present century!; but the

So great is the commotion which the event has caused that many clergy. men of other denominations than the Episcopal have taken part in the controversy. Among these is the Rev. Silliman Blagden, now of Washington, D. C., who sent the following telegram of congratulation to the Rev. Dr. Ciendenin for the firm stand taken by him to maintain the fundamental doctrines of Christianity:

"Praise God for the stand you have taken!
May Christ give you grace to hold and keep
it! Many are on your side. Rev. S. B."

The Rev. S. Blagden continues : And now since Bishop Potter still presists in ordaining him, in the very face of all the protests against, and opposition to it. I sent Friday the following telegram, to each one of the three Bishops: Neely, Seymour, and Grafton; only changing the phraseology to suit the Bishop addressed, viz.—To. Bishop Neely:—Can't you,—Bishops Seymour, Grafton, Nicholson and others,—protest, stop, and prevent disgrace to Church, in proposed ordination of adjudged and condemned Heretic?

Rev. S. B.

Rev. S. B.
and may God grant it, if it be possible
and in accordance to His Will, for His Name's
Sake. Amen. Just think of what an awfut
thing it is to ordain a pronounced Hereite,
thereby defiling the Church, and rendering
the Priesthood "Unclean"! What an awful thing it is, to bring into the Church the
which is "Unclean," and thereby to "defile"
the House and Temple of the Lord God Almighty!

mighty!
O may Christ Almighty avert it, and stop and forever prevent such sacrilege, if it be O may Christ Almighty avert it, and stop and forever prevent such sacrilege, if it be possible and in accordance to His will, for His Great and Dear Name's Sake. Amen.
All this, and more, reminds us of "the Abomination of Desolation" mentioned by Daniel, Matthew, and Mark; and should send us to our knees, in increasing watchfulness and Prayer. (Dan. 1131, Dan. 12:11, Matt. 24:15, Mark 13:14, 37.] I was much interested in your letter published in to day's N. Y. Tribune, entitled, "Mass and Confession both Episcopal."
It is calculated to open up and ventilate the subject, and to do good, and to prepare the way, more and more, for "Christian Unity." May the Lord Jesus bless it, as to Him seemeth best.

Him seemeth best.
Hoping you are well; and that our Great
High Priest will ever have you in His holy
care and keeping, I am faithfully yours,
in His Faith and Love.

Rev. Silliman Blagden.

The whole matter seems to us to be a tempest in a tea-pot, for it is well established, especially since the decree of Pope Leo XIII. declaring Anglican Orders invalid, that Dr. Briggs had just as much Apostolic succession by his Presbyterian ordination as he has now that he has become an Anglican priest."

YEAR.

The Pope has solemnly approved a Bull proclaiming the present year a

holy year.
The Vatican has issued the Papal Bull proclaiming a jubilee at the end of the century, 5,000 copies of which are in Latin and 5,000 in Italian. This document, which is officially given to the world on Ascension day, s a species of political testament fro the Pope. It will be contemporane-ously received by all of the Bishops, Nuncios and Apostolic Delegates, and at the same time promulgated from the four Roman basilicas - St. Peter's, St. John Lateran, Santa Maria Maggiore,

"RICE CHRISTIANS."

An interesting book might be made of the tributes paid to Catholic mission-aries by Protestant writers and travelers in our time. We will do human nature the justice to say that such a work, if at all complete, would require several large volumes. But a most useful book at present would be one proving, on the testimony of non-Catholics, the utter uselessness of ant missionary effort. Mark Twain has never been accused of partiality to the Church-far from it-but even he would have to be included among the witnesses. In "Following the Equator,"

page 652, we find these lines:
"Protestant missionary work, as a rule, is coldly regarded by the commercial white colonists all heathen world; and its product nick-named 'rice-Christians' — occupationless incapables, who join the Church for revenue only. would be difficult to pick a flaw in the work of those Catholic monks; and I elieve that the disposition to attempt it has not shrown itself.'

"Following the Equator" was published in 1897. Meantime "the disposition" has shown itself unmistak-ably. But "picking flaws" would be a very suphemistic name for the slanderous accusations which have been circulated against abroad by innocents at home. - Ave

THE RE-UNION OF CATHOLICS AND PROTESTANTS.

A non-Catholic lady who has been steady reader " of this paper asks our opinion about a re-union of Catholics and Protestants. We answer: "The Church is appointed by our Blessed Lord as the one fold in which the ordinary blessings of redemption are granted to the faithful. We know there are thousands not in the Catholic fold who are only wardly separated from us. That is, they honestly follow conscience as their guide, and conscience is the one monitor that will surely lead them to their heavenly inheritance; but by prejudice and the theories of early education they regard the Church not as its enemies have represented it to be. And hence, when they assail us, we know they do not really war against We would wish all

these to be disabused of their preju. ma dices, and to be restored, even out-wardly, to the communion with which they are in reality spiritually united. But we pray for all others also, and regard them precisely in the sense of the Gospel narrative of the prodigal son who had returned to his father's home. — American Herald.

THE SCENE A STRIKING ONE.

Under the reign where religion is proscribed, the scene just displayed at Lourdes is a striking one. Forty thousand men left their homes and occupations, and flocked from all de partments in France to the pilgrimage at the Grotto. For the first time under the Republic, the procession of the Blessed Sacrament passed through the streets of the town, followed by the immense crowd of pilgrims. General de Charette, the commander of the Zouaves of Patay, and all the surviving officers of that regiment, were present heading the procession : each department formed its group and carried its

THE MONTH OF MAY.

Buffale Union and Times.

Here is a tender tribute to the Queen of May from the always noble muse of Cardinal Newman. The verses are specially timely in these mid-days of wering May, and we know they will be heartily enjoyed by all our literary

Green are the leaves and sweet the flowers, And rich the hues of May; We see them in the gardens round, And market-paniers gay.

And e'en among the streets and lanes, And alleys we descry By fitful gleams the fair sunshine, The blue triumphant sky.

O Mother Maid, be thou our aid, Now in the opening year; Lest sights of earth to sin give birth, And bring the tempter near. Green is the grass, but wait awhile
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he flowerets, brightly as Shall perish altogether. The merry sun, you sure would say, It ne'er could sit in gloom; But earth's best joys have all an end, And sin, a heavy doom.

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And the pale moon beneath thy feet,
For ever thround art thou.

The green, green grass, the glittering grave,
The heaven's majestic dome. The heaven's majestic dome.

They image forth a tender bower,

A more refulgent home.

They tell us of that Paradise And that high tree, all flowers and fruit, The sweetest yet the best.

O, Mary, pure and beautiful Thou art the Queen of May: Our garlands wear about thy hair, And they will ne'er decay.

CHURCH OF THE THIRD CEN-TURY.

A chapel founded in the third Christian century, and long forgotten or neglected, has just been restored and re opened for Christian worship. The building stands on the Appian Way, that famous Roman thoroughfare, and had been abandoned for centuries, partly demolished and even used as wine cellar. The noted explorer of the catacombs, De Rossi, found this rude cellar and recognized in it the ancient oratory of St. Sixtus and St. Cecilia. He transformed it into a museum for the inscriptions found in the neighboring catacombs, but only within the last two months has it been carefully restored to its original form and use, much to the satisfaction of the Christian world.

The bust of De Rossi has been placed grims pray for the souls of the martyrs St. Cecilia and Pope Sixtus. The latter was surprised in the near by catacombs during the violent perse cutions of Valerian and slain (258) here. Around this chape lies the first cemetery of the Popes. The Cardinal Parocchi has well called it "The Sistine Chapel of the Catacombs," the predecessor of the majestic Sistine of the Vatican de signed by the genius of Michael Angelo as the final resting-place of those who later ascended the throne of St. Peter. This modest chapel, which was originally a mere cell with three apses, sheltered the pious liturgical assemblies martyrs, celebrated by some of the first Roman Christians who dared to creep out of the catacombs. As a mon ument of these early sufferings and persecutions it is a priceless relic of ancient times, which will ever stand in commemoration of the masterful in-fluence of the teachings of Christ.

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Some cynic has said that most people who find it inconvenient to practise virtue consider themselves excusable if they admire virtue in other people. One must do our age the justice to admit that it has risen to the admiration of St. Francis of Assisi. We have all ready called the attention of our read. ers to "The Mirror of Parfection," in reviewing which a writer in The Academy says that although "The present generation may not be mor-inclined to walk in Franciscan foot steps, it feels less perplexity of admir ation, less hesitation of sympathy. Th age of Thoreau and Walt Whitma and Count Tolstol can hail in Franci a reformer of life, free from folly an from failure. He has forever show the possibilities of spiritual wealth i poverty, of spiritual comfort in suffer ing, of spiritual greatness in obscur

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one of ourselves without our selfishness, our insane and vexing absorption in This is appreciative, and ourselves. as clever and as caustic as could be desired. So is this other bit:

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He sang his way through the world with an urgent gayety and blitheness; loving it, but caring not a jot for its standards of opinion; he "kept sadness to himself and God only," showing to the world a decent joyousness, an unclouded countenance, a serene carriage, a princely ease and graciousness of mien. So he had none but noble cares; most of our cares are ignoble. He did what Turgenev's young Russian idealists long to do, what Brook Farms and the like in America have tried to do: he "simplified" himself. But it was thanks to no theory; he did not artificially cast off artificiality. Accepting, without questionings, the second nature of Christian grace, he became not less nor more than man, but natural man with a divine difference.

-Ave Maria

THE SONS OF ERIN.

"Beware," says a proverb, "of an Irishman without humor." But this can not be taken as a reflection upon the sons of Erin; for it is not too much to assert that a Hibernian without a sense of the ludicrous and a gift at repartee is quite as rare as a snake in his own green isle.

"What are you building?" asked a serious-looking stranger of an Irishman who was mixing mortar.

' A church, yer honor. "Of what denomination?"

"Denomination! No denomination at all, plase yer honor. It's the Holy Catholic Church.

"I'm sorry to hear it," murmured the other. Yes, yer honor; and there's

another I'll not be namin' that's sorry returned Patrick.

The Irishman who declared that the moon was more useful than the sun. because it shone in the night when it was needed; the one who did'nt know whether he was guilty or not until he heard the evidence, are own brothers to the Celt who, when confronted with three reputable witnesses who saw him steal a pig, triumphantly offered to produce six witnesses that did not see him steal it.

It is, perhaps, this buoyant effervescence of spirits, this cheerful, genia temperament, that has kept green and courage strong in the heart of St. Patrick's children. If there is a stray sunbeam the Irishman is sure to find it; and, better yet, ready to share it with those less fortunate : or even to part with it, if need arise .- Ave Maria.

A CONVERSION.

A convert from Anglicanism who passed ten years in Auglican orders, in a communication to the London Tablet, traces the course of circum stances and reflections which led him into the one true Fold. He says that he was rendered "very uncomfortable by reading some tracts of the Catholic Truth Society (which shows how important such publications are); then his conscience began to trouble him, though he persuaded himself that he was a Catholic and in a Catholic Church He shrank from leaving the English Church, and felt the temptation experienced by so many—and, alas! by so many yielded to—"Could I not, after all, help 'Catholicism' more by stay ing than by seceding?" The key to the solution of his difficulties was the See of Peter.'

within the last two months has it been carefully restored to its original form and use, much to the satisfaction of the Christian world.

The bust of De Rossi has been placed in it, and at the modest altar pious pilgrims pray for the souls of the martyrs St. Cecilia and Pope Sixtus. The latter was surprised in the near-by catacombs during the violent persecutions of Valerian and slain (258) here. Around this chapel lites the first cemetery of the Popes. The Cardinal Parocchi has well called it "The Sistine Chapel of the Catacombs," the predecessor of the majestic Sistine of the Vatican de

The Blessed Virgin, her place in Christian worship, her claims on our devotion; the Pope, his authority and the necessity of submitting to it, these are the points to emphasize in discussing with inquiring non-Catholics.—Ave Maria.

A SUBLIME VOCATION.

It is a very sublime vocation, the vocation of a Catholic priest. I ask you, brethren, is there a more benefit. al institution on earth than the Catholic Church, whose business it is to pray for the world, to offer sacrifices, the one acceptable sacrifice for the wel fare of the world, to forgive the sins of epentant man and to teach man the essons that the incarnate God gave.

The holy Church carrying out the wishes of her Founder, the priest is ex-pected to stand at the altar and offer up the holy sacrifice of the Mass. Every day a priest is required, by his solemn obligation, to recite the praises of God in the divine offices; every day he is expected to spend a portion of the day meditating upon the traditions of holy Church, carrying out the designs of the Blessed Founder. Prayer is an assurity of the success of every priest. But, in the second place, the priest, besides having the vocation of the priesthood, and besides being a man of earnest plety, must be a man of knowledge. Besides in the priesthood it is absolutely necessary, and whatever the world may say, science is found in the highest degree in the Catholic Church; and when I say science I do not mean some superficial skill of certain subjects, but I mean profound knowledge. This is requisite and has always been requisite

man-to put it boldly and frankly-just God's revealed truth comes in contact with many points, with other truths, it is of the utmost importance, nay, of absolute necessity, that a good teacher of revealed religion should have an adequate knowledge, a certain precise, clear cut knowledge of the natural sciences as well as the revelations contained in Sacred Scripture and in Tradition. have said that the Catholic priesthood is a learned body, and I assert without fear of successful contradiction that the Catholic priesthood is a most profoundly learned body of men has ever been. What little knowledge we have to day we have through the labors and studies of the Catholic priesthood in the ages gone by. Ridicule these ages if you will, the truth still remains. Sneer and scorn you may, but to them we owe the knowledge that we to day know A from Z that civilization exists instead of pagan barbarity.

CATHOLIC VIEW OF BRIGGS' CONTROVERSY.

Rev. Dr. Henry A. Brann, the well known Catholic writer, preached Sunday morning at St. Agnes' church, New York city, on "The Inspiration of the Bible." He outlined the position of the Catholic Church regarding this question and commented on the Briggs controversy from the standpoint of a Catholic.

"There are many people," said Dr. Brann, "who speak about inspiration and do not properly define the word. Inspiration should not be confounded with revelation or with Infallibility.

Tae Bible is infallible, but it is more it is inspired. Infallibility is nega tive, while inspiration is positive. The former term implies freedom from error, while inspiration implies a direct action of the Holy Ghost on the intellect and will of the writer, suggesting to him what he shall write and preserv ing him from error while he is writing. but at the same time leaving him lib erty both as to his choice of words and the style which he shall use.

"In regard to the difference between Inspiration and Revelation we may say that everything in the Bible is not Revelation. There are thousands of things in it-historical and geographi cal truths, statements of fact-which are all derived from natural sources, and consequently not from Revelation. As an illustration, we Catholics hold that the Pope is infallible when he pronounces an official judgment in matters of faith and morals, but the Pope is not inspired. On the other hand the Scrip ures are not only infallible, but inspired, although all that they contain

s not Revelation.
"We hold that all parts of the Bible are inspired from the first sentence to the last. Two General Councils of the Church, the first at Trent in the sixteenth century and the other the Vati can conference of 1870, have decided this. A Catholic who would hold any doctrine different from this would b put out of the Church. The primary author of the Bible is the Holy Ghost, the secondary authors are the men whose names have come down to us at tached to the different books. style is different and the words as their

"In regard to the present contro versy in the Protestant Episcopal Church, it is to be regretted very much that our great universities, colleges and seminaries of learning, like Yale Harvard, Princeton and Columbia. have not a course of mental philosophy in which young ministers and laymen would be taught a correct system of logic and ethics. If they had been so taught they would not mix up words as they are doing, and they would not afford as much amusement as they do to those trained in Catholic institutions of learning. It is also amusing to Catholic theologians to find that whereas the first Protestants put the Bible in place of the Church, and offered incense to it as the Hebrews of old did to the golden calf, very prominent clergy-men of the Protestant denomination seem now to have no respect for the Bible whatsoever, and that we have to look to the old Catholic Church to find that reverence for the Holy Book which is it's due.

A BRACE OF QUERIES.

A friend wants to know whether an Indulgence can be applied to a living person, and what is the difference beween Easter Water and ordinary Holy Water.

We cannot apply an Indulgence to anyone who is living. The Church not wishing to encourage sloth among her children does not intend Indulg. ences to benefit living persons except those who themselves perform the pre-scribed conditions.

The difference between the two kinds of Holy Water can be seen from the formulas used in blessing them. Easter Water, as the Ritual for Holy Satur day shows, is primarily intended for Baptismal purposes. At a certain stage in the ceremony, however, part of the water is taken out and put in the fonts at the church door, part is used for sprinkling the people present, some is reserved for the Asperges of the following day, some for strictly baptismal purposes and the rest is given to the faithful to be used in sprinkling their own hones. They prize this water very highly and every

one is anxious to procure some of it. The rites and prayers used by the Church in the blessing of Easter Water are unusually solemn and beautiful The water is exorcised that the spirit of evil may have no dominion over it, and that it may become a living foun-

blessed in the name of the one, true, living and all holy God, who created it This man had in the beginning and in the name of Jesus Christ, who, by His divine power, changed water into wine at Cana, was baptized in the tide of the Jordan, walked upon the Sea of Galilee, and commanded His Apostles to teach all nations, baptizing them in the name of the Father, and of the Son, ization and expectation of the unseen, and of the Holy Ghost. Then the cele

brant prays that in addition to its natural cleansing power in our bodily needs, the blessed element may also be efficacious unto the cleansing of souls. According to the law of the Church baptismal water must be blessed twice a year, viz., at Easter and at Pente cost, and the reason is that in the olden times these two feasts were specially set apart for the baptism of converts to the faith.

Ordinary Holy Water is a mixture

of salt and water and is blessed accord-

ing to rule before High Mass on Sun-Salt is exorcised, blessed and days. sanctified that whatsoever is touched or sprinkled by it may be preserved from all corruption and uncleanness Then water is exorcised and blessed for the same purpose. Then over the mingled salt and water the prays that those who use it may by the nvocation of the Holy Ghost be lived from all attacks of the spirit of evil. It serves, then, according to the prayer of the Church, to drive away the devil, to cure diseases, and to fre the houses of the faithful from all evil, especially from a plague infected at mosphere. From these facts the answer to the question proposed is plain enough .- Providence Visitor.

THE GREAT NOVENA FORUNITY.

We speak often and easily of faith, hope and charity. They are words consecrated to our use by Holy Writ, and each has its profound and technical, theological meaning. But there i another word that we would do well to have frequently on our lips and in our hearts; it is the word, expectation.

Holy Church has set aside the 18.h of December, just one week previous to Christmas Day, as the feast of our Blessed Lady's Expectation; and the Sunday previous to Pentecost may fittingly be called the Sunday of Expectation. In the one case the happy mother was dwelling rapturously up the hour now close at hand, when she Child, and clasp her Divine Son in her embrace. In the other case, the choser apostles were obeying their Lord's command that they should not depart from Jerusalem, but should wait for the promise of the Father, which they had heard by their Master's mouth.

How often, in those days of waiting, they must have pondered the mysteri ous sayings which had been spoken not only by the Messias, but by His great fore-runner during the past few years. Had not the Baptist declared that One should appear, Whose baptism should be in the Holy Ghost and Had not the Master said that most amazing thing, that it was actually "expedient" for them that He should go away, because, if He did not go, the Paraclete would not come to them? How often they must have wondered " what secret mystery of love could make the Saviour's going gain!

They had faith in Him, they had hope in Him; but faith and hope, durthose selemn hours of prayer and waiting, would, we may suppose, have intensified into a great strength of ex-pectation, as they looked on the face of Mary the Mother of Jesus, and remember how her expectation had been abundantly fulfilled in an ecstatic joy beyond all previous imagination.

Probably most of us feel that in com mon parlance we mean something more by expectation than by hope. course it is true that we only hope for what is desirable and good, while we may sadly expect pain and sorrow and loss. Yet, it we do say that we are expecting happiness, it implies a reality and a nearness that hope does not always imply as strongly. Now it is for the lack of this vivid and strong ex-Now it is pectation that many, even among those who call themselves Christians, go through life with heavy tread and gloomy face, when the step should be buoyant and elastic and the face like Stephen's in his martyrdom, as the face of an angel.

If we expect a great joy at nightfall, the day's toil is easier. What is life but a brief day at the longest, with heaven at its end! And when we have said that one word, heaven, what have we not implied by it, and what is the bliss that we may not expect?
When Cardinal Wiseman lay dying,

and on the very Friday when he re ceived Holy Communion for the last time, Canon Morris relates that he made an effort to tell his meditation on heaven 'Only some sentences were audible, and it was clear that his memory did not serve him with the words that would express his thoughts. I heard some such sentence as: 'diamonds, and on every facet a Virgin or a Martyr.
And then the two striking phrases: rush through the angels into God, and, after a time, during which he had evidently been pondering on the eter-nity of the Beatific Vision: 'I never heard of any one being tired of the

He had said once of himself: "I have never cared for anything but the Church. My sole delight has been in everything connected with her. As people in the world would go to a ball for recreation, so I have enjoyed a great function." That had been his life — a life spent for God. In death, he said: "I wish to be in perfect harmony

the grace of perfect cleansing. It is been constantly dwelling on what it is this world and the other. Nothing

This man had been a famous scholar, a notable linguist, holding nearly the highest ecclesiastical and official dignity the world or the Church can offer; what was all this compared with the faith, the hope, the expectation that were his? "To rush through the angels into God!" What a vivid real-

great realities, these words imply But there is another way in which his vivid and expectant hope is of great help to us this week. The Pentecostal Novena has been especially set aside by our Holy Father the Pope as a time for special prayer to obtain unity among Christians. Let us reflect carefully upon the following words of the eulogy delivered at Cardinal Wise-man's funeral by the great convert

was to be his successor The conversion of England? Do men think that we expect the twenty millions of Englishmen to lie down Protestants at night, and wake up Catholics in the morning? Do they so little know the calm wisdom of the illustrious dead, who lies here, as to think he was such a dreamer of day dreams, so unreal and fantastic in his hopes He was a believer like one who for a hundred and twenty years built the ark ; and a hoper like him who all alone entered Rome, a simple fisherman, but the Vicar of the Son of God.

"Such were his expectations, and when he had closed his eyes upon England, he had already seen the work he had begun, expanding everywhere and the traditions of three hundred years everywhere dissolving before it. Time is not with the Church of God. Converging lines may stretch beyond our sight, and overpass the horizon; but they must intersect at

Such is the fervent expectation that should fill our hearts, as we make the great novena for unity this week .-Sacred Heart Review.

PRAYERS FOR THE DEAD.

Are They Reasonable in Themselver and Legitimate for Christian Use?

In no respect, says The London Saturday Review, did the religious revolution of the sixteenth century work more drastic change than in Christian belief and practice with regard to the dead. * * * The later mediaeval system provoked a reaction so powerful and protracted that most mer in no mood to make distinctions be tween primitive Christian conceptions and the later abuses which overlaid them; but time is exerting that healing influence which mitigates the fiercest resentments, and in many directions the thoughtful observer may detect the signs of a certain restless ness and discontent at the severity of current Protestant doctrine on a sub ect which appeals with such pathetic insistence to the human heart It may be thought that the time has come when the whole question may be

considered on its merits, apart from the natural, but not the less distract ing, passions of the Reformation. Are prayers for the dead reasonable in hemselves, and legitimate for Christian use? TO DENY THEIR VALIDITY IS TO DOUBT

THE REALITY OF LIFE BEYOND THE

The presumption would seem to be in favor of an affirmative answer on both The question takes for counts. granted the continued life of the de the rest of living folk, are within the range of those spiritual influences which are set in motion by prayer. At least, if this be not their case, the reason must be either that their state is irrevocably fixed, or that there is no rue intercourse between this world and that other whereinto they have passed. Probably the majority of Protestants would adopt the first alterna-The familiar utterance tive. ancient Jewish pessimism would, perhaps, be quoted as the sufficient nega tion of a Christian hope, "If a tree fall towards the south, or towards the north, in the place where the tree falleth, there shall it be." Apart from an entirely arbitrary assumption as to the effect of death, there seems to be no reason for thinking that the state of the departed is irrevocably fixed. The inerence from the facts of common experience is distinctly in the other dir-Myriads of children die before their qualities of mind and character have had the opportunity of development; multitudes of men pass from the world with "enexerted powers," simply because the world has brought to them no possibilities of exertion. Scarcely any go from us in such state of mental and moral perfection that we are convinced that the best result has in their case been reached. Inequality, immaturity, inquity - such are the characters numan fate if indeed the stroke of death mark the final and irrevocable aspect of its victims. This doctrine is equally intolerable to the reason and revolting to the conscience. Whether or not our prayers may help them, we cannot doubt that the dead are in a state of discipline and under a process of development. The other alternative is not less inadmissible. The actual relations of this life of the world to that other life into which death introduces men, remain buried in profound ob-scurity: but the ineradicable instinct of the human heart unites with the express testimony of the Christian Revel ation to repudiate the notion that all intercourse is prohibited between them. To pray for the departed is the natural been the 'Beloved Disciple." And yet this 'child of God, 'continues the writer, "was a very natural Christian of God's revealed truth. Since the operation of the duties imposed upon the Catho-element so that all who are to be said: "I wish to be in perfect harmony with our Blessed Lord, and I only want tinued life under discipline, and in the closeness of the fellowship between the operation of the Holy Ghost obtain to fulfill His holy will. My mind has

short of express revelation could authorize a religious man's condemnation of such prayers. To deny their validity is to doubt the reality of life beyond the grave; to deny their efficacy is to dispute the worth of all prayer How prayer can really be of service at all is a question easier to ask than to answer; that prayer is of service is, none the less, the postulate of religion.

The difficulty is equally great in the case of the living and in that of the dead: for it is a cardinal truth of Christianity that death is but a transition from life to life.

PRAYERS FOR THE DEAD AS OLD AS CHRISTIANITY ITSELF.

If, finally, we make appeal to Christian history, the answer is still affirmative. Prayers for the dead make their appearance with the earliest Christian literature, not excluding the New Testament. They are rudely scratched in the memorial inscriptions of the Catacombs, they have their place in all the ancient Liturgies, their universality is assumed by Fathers. They needed no formal and authoritative introduction into the Church ; their origin was spontaneous and general because the ideas which they expressed were inherent in Christianity. If, with few and slight exceptions, such prayers find no place in the Anglican formular-ies, yet it must be remembered that the principle on which the Anglican Church justifies her posi-tion in Christendom — the appeal to the practice of primitive agesrequires and commends their use. As a matter of fact, they have been contin uously used in the English Church, and their legality has been affirmed by the ecclesiastical courts. That the tice is destined to extend can hardly be doubted by any who have watched the tendencies of English religious Few will question that there is danger lest the genuine Christian custom should again, under the everpresent influence of the Roman system. become corrupted and compromised by the mediaeval tradition. Against this danger the Bishops must be on their guard. It is of happy omen that their lordships are evidently determined to maintain that middle course which shall combine a frank recognition of Christian liberty to pray for the departed with a firm suppression of language and practice inspired by the discarded belief in purgatory. "In our private prayers," said the Primate, "there is nothing in the Church of England teaching to forbid our prayers for those whom we love, and who are gone before us, but in our public worship there is need of that kind of reverence which restrains the language, and which perpetually acknowledges our own ignorance—our ignorance both as to what is happening in the world of spirits, and our ignorance of how God will bring to a completion the work which He has begun in Christian souls."

NON-CATHOLIC CRITICS OF THE SACRED SCRIPTURES.

The comments of certain religious teachers on the duty of Bishop Potter to ordain Dr. Briggs a priest show the grossest ignorance of the sacrament of Holy Orders. These men begin the inquiry whether God has spoken, by criticising what God is said to have spoken, instead of investigating the fact whether God has spoken. When they laud reason to the stars and vaunt the perfectibility of human intelliparted, and the worth of prayer. If gence, they are the most unreasonable the departed are really living, the natural suggestion is that they still, as how many bar the way against themselves of arriving at an acceptance of the Christian belief, because they will criticise what authority says before they study the motives for submitting to that authority. To many minds the apparent absurd-

ity of Transubstantiation is alone and at once conclusive against Catholicity; and this, although, at the same time, they confess that they do not know what substance is, or how it exists, or what are its possibilities of non existence and change. Yet they would be inexpressibly vexed at a man born blind, and therefore ignorant of per-spective, who should admit, from his sense of touch, that in statuary solid figures were possible, but should absolutely refuse to believe that solidity could be represented by painting on the, to him, incontrovertible principle that what was of two dimensions could not be so transformed that, remaining still of two dimensions, it should exhibit three dimensions. "And how dare you, sir, who are shorn of one faculty, dare to contradict us who have that faculty, on one of the very points of the faculty's clearest testimony!"
Just so; and this suggests the reflection that there may be a Being whose range of perception excels ours by considerably more than ours excels that of a blind man : and that if a large and intelligent portion of the human race assert that there are evidences, widely scattered up and down, of such a Being having made communications to man about matters momentously concerning man's interest, the only prudent thing, in that case, is to examine, most diligently and perseveringly, every accessible part of evidence so important, and not refuse to weigh the evidence because of what it testifies. - Sacerdos, in American Herald.

"There is not a moment of any day of our lives when nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty that it is quite certain it is all done for us, and intended for our perpetual pleasure."—Ruskin.

Racred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. XXXV.

Some eminent Protestant, and if I remember right, a layman, has remarked that in his judgment all the faults of ne are well outweighed by the steadfastness with which she has maintained the Christian ideal of marriage, as a contract and relation essentially indissoluble. The medieval sects seem to have been either disposed, like the igenses, to denounce marriage it. self as unholy, or like the Brethren of the Free Spirit, to remove all restraints on promiscuous appetite, or, like the Waldenses, to anticipate the looseness of Protestantism, which in theory admits the sanctity of marriage, but allows of so many exceptions that this ctity is sadly apt to evaporate in the The northen Waldenses pernitted divorces by mutual consent, but those of Italy were not even so strict as They gave the elders or brethren of each congregation authority to pronounce a divorce at discretion, on the application of either party. Indeed, Doctor Newman of Omaha gives a report which looks as if they may have allowed the elders the right to separate

a married couple even without the consent of either party. This, how-

ever, is perhaps improbable. The Waldenses, we see, and these sects generally, so far as they allowed of marriage at all, agreed with the Catholics in attributing the validation or invalidation of marriage to the Church. I do not know that Wycliffe or Huss differed in their doctrine of marriage from the Roman Church. Luther's doctrine seems as yet to have been unknown, that "marriage is an outward bodily thing," with which the Church has nothing to do, which lies solely within the competency of the Christians as yet had not come to apprehend that the fundamental relation of life should be uncontrolled by the principles of Christian morality, as this stands revealed in the consciousness of the Christian brotherhood. Luther's contemptuous estimate of marriage, however, seems to have been ac cepted by the Lutherans generally Yet they have not followed him in pre fering polygamy to divorce. After a few experiments in simultaneous polygamy, they gave this up, and have since then contented themselves with our American system, though in very ch restricted proportions. Even the Lutherans, in Europe, are slow in coming to the promiscuousness of our divorce legislation. Indeed, we must either go back to something like a recognition of marriage as a reality, or proceed to act on the advice of the late Henry James (father of the novelist), that there should be no marriage law whatever. The advice of James might whatever. The advice of James might perhaps have been realized in some States but for the energetic opposition of Horace Greeley, who, as Professor Karr of Hartford Seminary once re-marked to me, "withstood him like a

Luther's notion of marriage a something with which the Church has no concern, but which is to be handed over as a mere secular thing to the secular powor, to be regulated, to use his comparison, as the State might regulate the exercise of a trade or craft, does not seem to have spread imists. At least in Presbyterian Scotland, matrionial causes were at first decided in the Church courts. In 1567 the question of Mary Sluart's marriage with the Earl of Bothwell was discussed in both the Protestant and the Catholic Church courts. Bothwell was a Protestant, but as the courts of his own religion decided that his marriage with the Queen would be null, Mary appealed to the courts of her religion. As Bothwell had induced his countess to suppress a dispensation necessary for the validation of his marriage with her, the Catholic courts had no option but to pronounce him free to marry the Queen. The missing dispensation was first rediscovered in our own time, showing that this unhappy union wa from the beginning null and void alike by Protestant and by Catholic Church law. It was to Church law that the ap-

peal was made on all hands. In England I believe that matrimonial causes are still handled in the episcopal courts, although with a final appeal to the House of Lords. In general, however, Protestantism, in its rebound from the authority of the priest-hood, surrendered the control of mar riage, and indeed of worship and be-

lief, to the civil power.

It is objected to the Roman Catholic claim for the Church of authority to decide matrimonial causes, that as marriage is a civil contract also, the State ought to have a voice concerning it.
This claim the Church of Rome does not in the least dispute. She reserves to herself the right of deciding whether a civilly accredited marriage between two baptized persons has also moral and religious validity, and sacrament-al indissolubility. Into the civil con-sequences of the contract she does not nter, and fully acknowledges that the medieval indeterminateness in these outwardmatters burdened her with responsibilities foreign to her proper province. Even then this distinction was admitted, although it was more difficult than now to carry it out. For instance, in Catholic Spain confessedly unlawful children often inherited the father's estate and nobility, and some-times even the crown. The Church neither commended nor condemned this custom. She viewed it as foreign to her jurisdiction. She, except by dispensation, excluded such children dispensation, excluded such children from the episcopate or cardinalate, because these dignities appertained to her. In civil questions of succession

she stood neutral. Whether John of Gaunt's marriage with Catharine Swynford, legitimizing their previ-ously born children canonically, gave ously-born children canonically, gave them also, in England, a claim to the crown, was a matter which the Church left to the lawyers to settle. When they failed, she left it to the trial of strength. When Catherine Swynford's great-great-grandson finally came to the crown, Sixtus IV. very constitution of the English judiciously remarked to the Euglish that they ought to obey the Earl of Richmond as king because he was king in fact. He did not insist on the canon ical rehabilitation of offspring induced by his great grand mother's too tardy In Scotland, likewise, had King

of a Bishopric, been decided by courts to leave him incapable of the crown, the Church would probably have said: "lika land hath its ain land laugh." It was the spiritual law, valid in the forum of conscience and of Christ, which was the same in all Catholic lands, not these temporal mat-ters of succession and dignity. The Church may therefore not unreasonably ask what it is in matrimonial matters, which she withholds from the State to which the State has any claim. The civil power is a juridical guardian of temporal interests; it is not an authority in the forum of conscience. If Christian people, led by their pas-tors, refuse to acknowledge the moral validity of an anti Christian marriage, they are using their independent re Indeed, this right is ligious right. not denied in the case of other Christian bodies, or of non - Christian bodies. It is only the Church of Rome which is denied the right which is conceded to every one else. For instance, a Jewish lady, a friend of mine, married to a Christian, had always to submit, in the synagogue, to be designated by her maiden name. There she was simple Esther Lyon. She was not acknowledged as Mrs. Ford. Yet no one thought of raising an outcry against the Jews as guilty of con tempt to the civil authority. And in deed they were guilty of no such con tempt. A Jewish judge would have decreed to her and her children all their civil rights of dower and inheritance. The invalidity was purely re-ligious. It concerned the synagogue, not the state. In like manner a Catholic judge would have granted her and her children the same rights. Yet be cause the Catholic Church refuses to acknowledge a marriage between Jew and a baptized Christian, I have seen her denounced in Protestant journals, although she is less rigorous than the Jews. She allows such marriage, though probably always non sacramental, to be religiously valid if dispensed, whereas the orthodox Jews refuse it religious recognition altogether. I do not speak of the Liberal Jews. They are about as much Jews as the Unitarians are Christians.

It may be muttered (for it will hardly be declared outright) that the Jews are only 10,000,000, but the Catholics 200,000,000. And pray what difference does that made? which the Jews exercise of refusing recognition to a marriage between Jew and a Christian is a religious right. It is, moreover, an inherent right. They would not lose it by right. They would not lose it by doubling their numbers, or by trebl the right which they have, being 10, 000,000, the Catholics surely do not forfeit by having more than twenty

times as many members. Let us now retreat again within the limits of Protestant Christianity.
There are various humiliating con siderations here which it will do us no harm to lay to heart.

Charles C. Starbuck. Andover Mass.

PHILANTHROPY vs. CHARITY.

Unreflecting people are often de ceived by the outward show of philan-thropy into mistaking it for charity. There are even Catholics prone to do this, who ought to know better. Catholics even imagine that philanthropy is an evidence of religious zeal But mere philanthropy and charity are easily distinguished. The former is always ostentatious and advertise itself; the latter is always retiring and shrinks from public applause. As Frederick Ozanam, the founder of the St. Vincent de Paul society, beautifully says: "Philanthropy is a vain woman who likes to deck herself out in her good works and admire herself in the glass; whereas Charity is a mother whose eyes rest, lovingly on the child at her breast, who has no thought of self, but forgets her beauty in her love." This perfectly explains why newspaper notoriety is not given to Catholic charities, and why it is given to philanthropic undertakings. as the faithful mother, who remains at home attending to her household, does not appear in the columns of the secular press, but the new woman, who flaunts her screeching propaganda in the public eyes, is sensationally adver-tised, so does charity do the real work, while philanthropy does the shouting. You can see this difference strikingly, or instance, in the Sisters of the Good Shepherd, who do the work of reform ing social outcasts, and in the fashion able ladies, who go slumming as a fad, with a two column account in the next morning's newspapers. - Church Prog

Experience has Proved it.

FIVE . MINUTES' SERMON.

First Sunday after Pentecost.

BAPTISMAL PROMISES.

"Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28, 19.) If to-day, on the sublime feast of the Blessed Trinity, the Church reads to us that short, but impressive gospel of the institution of baptism, she wishes thereby most forcibly to remind us of that great day of our life on which we, too, by the waters of regeneration, were numbered among the Children of God and heirs of Heaven, and on which we also consecrated ourselves forever, in the most impressive manner, to th service of the triune God. Before the Robert's II.'s too long delayed mar-riage with Eitzabeth Moore, although priest poured the sacred water over our heads, he addressed to us the all significant question: Do you believe in God the Father Almighty, Creator of Heaven and earth? To which we it perhaps made his son Robert capable answered, by the mouth of our sponsors : I do believe. Do you believe in Jesus Christ, His only Son, our Lord, Who was born into this world and Who suffered for us? And again we an-

response was: I do believe.

Thus we took the oath of faith in the most solemn hour of our life. Before likes? If so, you cannot complain if God, the priest, and the invisibly present angels, we vowed to believe constantly and without doubt in the triune head and says, "Your money or your God, and in His holy, infallible Church. life!" You cannot complain; he is only On! let us bear in mind, therefore, all using his liberty in doing what h the days of our life this solemn promise and remain faithful to it until death. With the holy martyrs, let us be willing to suffer everything, even to die, rather than by infidelity and scepticism, to separate ourselves from God and become traitors to the baptismal vows. Should doubts arise, fight that tell you that you must not steal; courageously against them and cast that you must not murder; that you them from you as you would sparks of must not interfere with or violate each fire. If seducers, in sheep's clothing, of hypocritical dissimulation, wish to approach you, to cause you, by crafty irreligious books to waver in faith, flee from them as from venomous serpents, from pestilence and cholera. For they are murderers of the soul, robbers, who wish to snatch from you that which is highest and most precious, your holy faith, and with it your happiness in life, your bliss in eternity. And should you be annoyed, insulted, slandered, yes, even deprived of the occupation by which you earn your daily bread, and abused on account of your religion, tremble not nor grow faint. Remember, it is not as much as the holy martyrs suffered. The Blessed Trinity and our holy Mother the Church, de erve, that for love of them and to merit a beautiful crown in Heaven, you suffer these injuries. Prize above all the treasure of faith, promised in baptism to God and the Church, and before friend and foe profess it as your great est glory; esteem It your greatest hap piness to be children of the Catholic

But remember also, that at your last hour, a dead faith, a mere belief in the revealed truths of salvation will not open Heaven for you, for "the devils," says the apostle St. James, "also be lieve and tremble. For as the body without good works is dead." (James 2, 19.) If faith, therefore, is the bridge to eternal life, we must live according to it, i. e., we must bring forth the fruits of faith in a life that is truly Catholic and consecrated to God. This great duty of religion, this fundament. without the spirit is dead, so also faith without good works is dead." (James And bridge to eternal life, we mu great duty of religion, this fundament of believing what even by possibility condition of our eternal happiness. the priest wished to impress upon us at the very beginning of the baptismal popular orator and lecturer referred function, when, in the words of Jesus, he said: "If thou wilt enter eternal life, keep the commandments: Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with who assert that there are three persons thy whole mind, with thy whole strength and thy neighbor as thyself." strength and thy neighbor as thyself."
And in the most solemn manner we engaged ourselves to the fulfilling of this great, all-embracing commandment when, before the pouring of the water, we by the mouth of our sponsors solemnly answered to the three-fold contents of the areas. The solution of the service of the areas of the solution of the service of the areas of the solution of the service of the areas of the solution of the service of the areas of the solution of the service of the areas of the solution of the service of the areas of the solution of the service of th question of the priest: Dost thou reounce Satan, and all his works and all

We do renounce them. his pomps? We, therefore, renounced Satan, i. e., swore eternal hatred for the archfiend of God. Never shall Satan reign over us. In eternity he shall not call us his slaves. We have renounced the works of Satan, i, e., sin. For, "He that committeth sin," says St. John, "is of A man believes a lie; a man takes a committeth sin," says St. John, " is of the devil." (I. John, 3, 8) Never, desecrate in us the temple of the triune God. We have renounced the pomps of Satan, i, e., the allurements of the infernal tempter shall never infatuate us. Never shall the false charms of the world and of sensuality divert us from God and the way to Heaven. Only the last breath of extinguishing life shall

This, dear Christians, is the sacred, highly venerated vow we made on the day of our regeneration before God, His angels and the priest, our oath of faith, our promise of eternal love and fidelity. Oh, how happy we might steem ourselves had we remained inviolably faithful to this sacred engage-

live as true children of God in holy fidelity and ardent zeal, seeking only the glory of the Most High, striving only to save souls, thinking only to prepare for a happy death. Then, in-deed, life's sad past will not injure us. There will be a crown above for us to gain, a place before the throne of God at the nuptial feast of the angels.

MOTHER OF LIBERTY.

Such is the Attribute of the Catholic Church.

It is a hazardous thing for me to attempt; and there are many among readers that will consider the thing I have undertaken to do a still more hazardous attempt, namely, to prove to you that the Catholic Church is the foster mother of human liberty, writes Thomas Boland in the Liverpoo Catholic Times. Was there ever so strange a proposition heard—the Catholic Church the mother of human liberty? WHAT IS THE BOAST OF ENGLAND?

That it is the land of freedom. Yes; but I ask you, do you know what it means? Liberty! Just reflect upon swered: I do believe. Do you believe it a little. Does liberty mean freedom in the Holy Ghost, the holy Catholic Church, the communion of saints, the mind, mean freedom from any power, from the mean freedom from any power, forgiveness of sins, the resurrection of government, or restraint of legislation? the body and life everlasting? Our is this your meaning of liberty? For instance, is this your meaning of lib-erty—that every man can do what he roadside, and he puts his pistol to your Does liberty mean that the murderer may come and put his knife into you? Does liberty mean that the dishonest men is to be allowed to pil fer? Is this liberty? Most certainly not. You will not consider that you are slaves because you live under laws other; and if you do not do that you must be punished. You do not consider you are slaves because you are under the restraint of law. Whatever liberty means, therefore, it does not, in its true meaning imply simple and mere freedom from restraint how many there are who use this word attach this meaning to it. What is liberty? There are in menin the souls of men-two great powers God like, angelic, spiritual-viz, the intelligence of the human mind and the will. The intelligence of the human mind, soul and the will are the true fountains and the seat of liberty. What is the freedom of the intelligence? What is the freedom of the will? There are no other powers in man capable of this freedom except

FREEDOM OF INTELLIGENCE AND WILL If you ask me in what does the freedom of the intelligence and of the will of men consist, I answer: The freedom of the intellect consists in being free from error-from intellectual error. The freedom of men's intelli gence consists in its being perfectly free from the danger and liability of believing that which is false. slavery of the intelligence is man's submission in mind and in belief to that which is a lie. Falsehood is the

slavery of the intelligence. Reflect a little upon this. It is well could be a lie. Nowadays men glory popular orator and lecturer referred to the multitude of religious sects that are in England of those people who assert that Christ is God, and of those who assert that He is not God; of those of those who say that it is damnable heresy to assert that He is there at all. Speaking of all these, how, we ask, how can any one of them be true and all the rest not be false? The lecturer said: "The multitude of sects and churches in England is the glory of

He to him as if it were the truth of God; therefore, shall iniquity sully our hearts, never shall the malice of sin —a thing that is false in itself, a thing that has no real existence in fact, a thing that God never said and never thought of saying—and he lays that religious lie upon the altar of his soul and he bows down and does homage to it as it were the truth. And then he 'It may be a lie, but you know says: it is a religious lie, and it is so respectable and religious to have a multitude of sects, and it shows what a good people we are!" This is our age. The very definition of the intellectual freedom of men I take

FROM THE HIGHEST AUTHORITY. I will quote for you the words of man, but but I will quote to you the word of God-of God Himself-who ment! How the happy peace of a cought to know best; of God Himself, good conscience would refresh us in who made man and gave him his inour life's trials and tribulations and one day make our departure from this Himself, who has declared that the freeworld so sweet and easy! But alas! dom of the human intellect lies in the world so sweet and easy! But alas! dom of the human intellect lies in the by our innumerable sins, we have so often become fatthless to our Father in Heaven, perjured ourselves by breaking that bond of love and fidelity. Oh, let us, in bifter sorrow of soul, bewail this and be reconciled to God by our sincere penance. Let us, in future,



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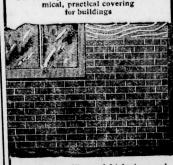
doubt about it. He did not say: 'Here is a book; here is My word. Take it and look for the truth in it, good; if not you are still a religious cognized and just law, and, on the man." He did not say: "Your duty is to seek for the truth, to look for it."
No, but He said: "You shall have it or of any power that is not legitimately." and you shall know it and that shall appointed to govern and rule the will. make your freedom, the truth shall We are slaves if we are bound to obmake you free " I lay it down, there-fore, as a first principle that the very definition of intellectual freedom lies in the possession of the truth. The to obey them. Thus, for instance, Catholic Church alone is the foster if the law of the land tells a priest as mother of intellectual freedom.

power which she has always exercised; and, strange to say, it is the very exercise of that power which forms the world's chief accusation against her. And that is the power of defining as articles of faith and dogma, as what we are to believe beyond all specula-tion, what she holds and knows to be true. There is this distinguishing feature between the Catholic Church and all sects that call themselves religious -that she always speaks clearly. Every child that belongs to her, every apostle of freedom. man that hears her voice, knows pre cisely what to believe, knows precisely what the Church teaches. Never does she leave a soul in doubt. WHAT CAN BE MORE STRIKING

than the contrast which Protestantism presents to the Catholic Church in this respect-its Bishops lost in utter perelexity, not knowing what to The Catholic Church comes out on a question affecting the existence of God, Heaven, the revelation of scripture, the divinity of Jesus Christ. It is a question affecting an article of She gives to the Church on this or that article of faith language as clear as a bell-language so clear and decided that every child may know what God has revealed; that this is what God teaches; that this is the But the Protestant says: What right has the Church to impose this on you? Are you not a slave to believe it?" I answer at "If it be a lie you are a slave to believe it. If it be not a lie, but the truth, in the very belief of it then, in the knowledge of it lies your freedom, according to the words of Christ: You shall know the truth and the truth shall make you free." FREEDOM OF SLAVERY.

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These Brands are exclusively used in the House of Commons. ruth will lie your freedom. Mind you, he is free ; if a man's will be coerced, He did not say: "I will send you groping after the truth." No! But you shall know it; you shall have it; no What is the definition of the word " freedom," so far as it touches human will? I will answer at once, and define the freedom of the human will to and if you happen to find it, well and be, on the one side, obedience to recognized and just law, and, on the

serve laws that are in themselves unjust-laws that involve an immoral act; and no man but a slave is bound to what he has heard from any one of There is in the Catholic Church a the Catholic children in the confessional he must go and make a disposition of it, that is, to use it as evidence against him-if the law said that (and the law has sometimes said it) the Catholic priest knows, and every Catholic knows, that the observance of that law would make a slave of the priest, it would destroy his over - ruling conscience that dictates to his will; so that if he observed that law he would be a slave; but if he died rather than ob-

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OUR BOYS AND GIRLS. One of God's Little Heroes. The patter of feet was on the stair
As the editor turned n his sanctum chair
and said—for weary the day had been;
Don't let another intruder in."

But scarce had he uttered the words before A race perped in at the open door, And a child sobbed out: "Sir, mother said I should come and tell you that Dan is dead."

"And who is Dan?" The streaming eyes Looked questioning up with strange

"Not know him? Why, sir, all day he sold The papers you print, through wet and cold The newsboys say that they cannot tell The reason his stock went off so well. I know, with his voice so sweet and low Could any one bear to say to him 'No?'

And the money he made, whatever it be, He carried home to mother and me, No matter about his rags, he said, If only he kept us clothed and fed. "And he did it, sir, trudging through rain and

Nor stopped till the last of his sheets were But he's dead-he's dead--and we miss him And mother she thought you might like to

In the paper next morning, as "leader" ran A paragraph thus: "The newsboy Dan, One of God's little heroes, who Did nobly the duty he had to do— For mother and sister earning bread By patient endurance and toil—is dead."

-Margaret F. Preston

Cheerfulness and Song.

If you would keep spring in your hearts, learn to sing. There is more merit in melody than most people are aware of. A cobbler who smooths his wax-ends with a song will do as much work in a day as one given to ill na ture and fretting would effect in Songs are like sunshine ; they run to cheerfulness-to fill the with such buoyancy that for the time being you feel filled with June air, or like a meadow of clover in blossom.

Did You Ever Think

That a kind word put out at interest brings back an enormous percentage of love and appreciation? That, though a loving thought may not seem to be appreciated, it has yet

made you better and braver because That the little acts of kindness and thoughtfulness, day by day, are really greater than one immense part of

goodness once a year? That to be always polite to the people at home is not only more ladylike, but more refined, than having "company

manners?' That to judge anybody by his personal appearance stamps you as not only ignorant but vulgar?

That to talk and talk and talk about yourself and belongings is very tire-some for the people who listen?

A Deed of Gold.

Some time before the birth of our Blessed Lord, a strange sight was to be seen in the streets in Rome; being no less than a man going about leading a lion by a string, just as if he had been a pet dog. The man had dark skir and curly hair, and his name war Androclus. He had been a slave it Africa but his master treated him su harshly that he ran away; and a there was no safe place to fiee to but the desert, he went there, and hid it the depths of a cool cave. His journe had been long over the burning sands and, worn out and weary, he lay dow

and was soon asleep, not caring ver much, I fear, whether he ever awok again or not. But nature was strong even in th poor abused slave; and when he we rested he awoke, feeling like a ne man. But to his amazement as horror, as he was about to leave t cave to seek a safer place, he saw large lion standing in the doc completely blocking the way. Po

readers of this would have done; I simply did not do anything, bei paralyzed with fear. And if he cou have run-which he could not-th was no place to go. His hair sto up and his teeth chattered, and he frozen with horror at the thought the he would soon make a meal for On came the lion, walking on th

legs and holding up one paw; and though he looked so fierce at fi when he drew near Androclus saw t he was in pain and very, very happy indeed for a lion. began to recover the use of his lin to wonder what the matter with that poor foot which the lion up to him so pitifully. Hs took is his hand, thinking that its ow could do no more than eat him; saw that it was inflamed and swo and that, imbedded fast in the fle great thorn was sticking. As derly as possible he drew offender out, and when that was the lion fawned at his feet and it the hand which had done so kin

service. From that hour the two were friends; and it was with real so that the slave, some time after, good bye to his companion of the

and went his way.
Several years passed by. The Colosseum at Rome was crowded a vast assemblage which had gat to see the prisoners given to the Of these Androclus was one. Poo low! he had escaped the jaws of wild beast to fall into the hands of cruel men, and was to be put to He seemed stolidly resigned to his and did not appear to move a as the people in the galleries "To the lions with the victims the lions!" He knew there v hope for him.

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One of God's Little Heroes. The patter of feet was on the stair As the editor turned n his sanctum chair and said—for weary the day had been; Don't let another intruder in."

But scarce had he uttered the words before A face perped in at the open door, And a child sobbed out: "Sir, mother said I should come and tell you that Dan is dead." "And who is Dan?" The streaming eyes Looked questioning up with strange sur

prise.

Not know him? Why, sir, all day he sold
The papers you print, through wet and cold "The newsboys say that they cannot tell The reason his stock went off so well. I know, with his voice so sweet and low Could any one bear to say to him 'No?'

And the money he made, whatever it be, He carried home to mother and me. No matter about his rags, he said, If only he kept us clothed and fed.

"And he did it, sir, trudging through rain and Nor stopped till the last of his sheets were

But he's dead—he's dead—and we miss him And mother she thought you might like to

In the paper next morning, as "leader" ran A paragraph thus: "The newsboy Dan, One of God's little heroes, who Did nobly the duty he had to do— For mother and sister earning bread By patient endurance and toil—is dead." -Margaret F. Preston.

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On came the lion, walking on three legs and holding up one paw; and al-though he looked so fierce at first, when he drew near Androclus saw that he was in pain and very, very un-happy indeed for a lion. The slave began to recover the use of his limbs, and to wonder what the matter was with that poor foot which the lion held up to him so pitifully. He took it in his hand, thinking that its owner could do no more than eat him; and saw that it was inflamed and swollen, and that, imbedded fast in the flesh, a and that, imbedded last thorn was sticking. As tenderly as possible he drew the offender out, and when that was done the lion fawned at his feet and licked the hand which had done so kind a service.

From that hour the two were fast friends; and it was with real sorrow that the slave, some time after, said good-bye to his companion of the desert

and went his way.
Several years passed by. The great Colosseum at Rome was crowded with a vast assemblage which had gathered to see the prisoners given to the lions. Of these Androclus was one. Poor fellow! he had escaped the jaws of the wild beast to fall into the hands of more cruel men, and was to be put to death. He seemed stolidly resigned to his fate,

Audroclus did not see him well : a film seemed coming over his eyes, so soon to be shut to all earthly things. The lion with a great roar sprang forward toward his prey, and then he-grovelled at the feet of the slave and overed him with caresses! It was his friend of the desert, knowing and oving him after all those years; and one kind act had again saved a human

When Androclus, in answer to the command of the Emperor, told the story of his first meeting with the grateful lion, there was a mighty revulson in the throng, and they cheered and screamed until they were hoarse; and then they gave Androclus not only his freedom, but the lion that had so well remembered a golden deed.

They both lived long after that, growing old together in the city's streets; and then died, true to each other until the end. And this is the story of a poor

heathen slave who learned that love is the most powerful conqueror of all. Francesca in Ave Maria.

True Courtesy.

The charm of a gracious manner is a subject that has often been commented on. Abler pens than ours, have portrayed in fitting words, the power that courtesy gives to the plainest personality; yet, in response to the invi-tation extended to the readers of this department, we have essayed to con-tribute an article touching on this sub It has been our lot in the course of

a somewhat limited career, to meet, on our daily rounds, people in all conditions and ages of life. To day we come in contact with the man of culture and refinement; to-morrow, perhaps, the poor, wandering Jew will cross our path. Poverty and wealth, intelligent but untutored minds come and go, linger for awhile, then pass on, backward or forward, as the case may be. With eyes that are constantly being

opened to the lessons which life instil, we see exemplified in this great mass of varying humanity, oftenest among God's poor and ignorant people, the truest spirit of good manners. And we have frequently observed that no matter what his station in life may be, the man of delicate instinct and refined feeling, is the man who bows in obedience to the commandment given age ago, yet new to-day: "Love one an-

other."
"Good manners," as some one has tersely said, "are the reflections of virtue." They can not be assumed today and laid aside to-morrow. are growing, day by day, of the inner, moral life, and have their foundation in character which is something more than the mere charm of a winning personality.

The Biblical injunction, "Do unto throne of grace, where, these earthly deeds of love are transformed by will ing hands into sheaves of immortality.

THE CHURCH AND THE SPIRIT OF PROGRESS.

We are positively sick of the teach ings of those who speak of the expedi-ency of the Church conforming to the "spirit of progress," especially in the matter of education. These miserable renegades forget that the Catholic Church has been the mother of the arts and sciences, as a great writer has expressed it: "If the Catholic Church had done nothing more than to preserve for us by painful solicitude and un-rewarded toil the precepts and intellectual treasures of Greece and Rome, she would have been entitled to our everlasting gratitude. But her hierarchy did not merely preserve these treasures. They taught the modern world how to use them. We can never forget that at least nine out of every ten of all the great colleges and universities of Christendom were founded by monks, bishops and archbishops. This is true of the most famous institutions in Pro-testant as well as in Catholic countries. And equally undeniable is the fact And equally undentable is the fact that the greatest discoveries in the sciences and in the arts (with the ex-ception of Sir Isaac Newton) have been made by Catholics, or by those who were educated by them." In fact, who were educated by them." In fact, the electric light owes much of its success to the science and experiments of an Irish Catholic priest, the Rev. Dr. Callan, Professor of Natural Philosophy in St. Patrick's College, Maynooth. -American Herald.

and did not appear to move a muscle as the people in the galleries cried: "To the lions with the victims! To the lions!" He knew there was no hope for him.

Suddenly a hush fell upon the assembly. Even the cheers and cries of the men and women, hardened by the frequent sight of blood, ceased to ring around the amphitheatre; for the king of the forest that appeared from an opened door was a sight to quench mirth and silence the boisterous. Poor

CHATS WITH YOUNG MEN. poor alike is to have a definite purpose in life to be pursued notwithstanding any difficulties or temptations that may The Boys.

Written for the CATHOLIC RECORD,
Here's to the lad
Bright, young and cheery,
Whose dimpled hands
Leave not one task undone;
Whose blue sparkling eyes
Ne'er look sad or weary,
Whose smile is as bright
As the new rising sun.

Here's to the lad, Joyous and merry, Whose voice sweetly sounds Like a song bird on high; Whose lips are as red As the dew sprinkled berry, Whose heart beat is as calm As the rill winding by. Here's to the lad,
Honest and truthful
Who climbed Life's steep hill
To distinction and fame;
Whose heart remains kind
Ever loving and cheerful,
Whose spirit is bright
Both in joy and in pain.

Then up with you, lads! Toil hard! Don't tarry! Start at the bottom And mount the steep hill; Take on the burden

All you can carry—
Then onto Life's journey (battle)
With a firm, steady will.
—J. William Fischer.

Fix in your mind that as you can learn to walk by walking, so you can only learn to live nobly by acting nobly on every account that presents itself. If you shirk the first trial of your manhood, you will come so much weaker to the second; and so, inevitably, you will sink into baseness.

Definite Purpose.

The aim of all men is success in life. They have many different ambitions, but all want to succeed in some wayin acquiring money, in obtaining social distinction or in winning fame and high place-and a few are content if they can become good citizens and do their duty. Whatever their ambi tions may be, it is essential to success that they should have a definite pur pose and pursue it with an unchang ing intent. When a sailing vessel is bound to port against a head wind its captain is obliged to tack in order to When a sailing vessel is maintain his onward course. He some times appears to the novice to be sailing away from his destination, but h is only going about to get a long reach for his goal. He does not sail this way and that in blind confidence that after a time he may strike a favoring breeze that will carry him to his destination, but he tacks with a purpose, and that purpose is to control the wind that opposes him and make it subservient to on the road we will be likely to get run his will.

Sometimes men also appear to have adopted the tactics of the captain sailing against a head wind. They diprovided he does not lose sight of his purpose, but makes all his studies tend purpose, out makes an ans studies tend toward the same object. If, however, he should have no definite purpose, he may be led first into art, then into literature, then into science and end by being well informed on many subjects, but distinguished in nothing.

In this age of the world men who would succeed must be specialists, but they can scarcely become great specialists unless they have broad general knowledge, acquired while they have kept in full view the use they intend to make of it. In early youth one cannot with safety and surety decide upon a definite purpose. A few trials may have to be made before he is sure of his bent. But before he has reached manhood he should make up his mind what his aim is to be and he should keep that aim in view at all times, no matter how persistently adverse winds may force him to tack.

Poverty is generally the chief obstacle to the prompt realization of one's ambition, or seems to be; but in reality poverty is very often a blessing in disguise. If the definite purpose in life is strong enough, poverty serves only to stimulate one to exertions that have a distinct educational value. The great painters, sculptors, authors and statesmen of the world have not been men who had their paths made easy for them by wealth, but struggling students with nothing to help the but a definite purpose in life and a determination to succeed. It is not absolutely necessary that one should pe poor in youth that he may achieve distinction in old age, but it is necessary that he should have a definite purpose and make sacrifices for its attainment. Many poor youths succumb to the difficulties they encounter—difficulties that help to train those who succeed; but there are difficulties of another kind that beset those whose paths are made too easy for them. They sometimes loiter by the wayside or are diverted from their purpose by the temptations they encounter.

The saving principle for rich and

them distinction when they have at tained the end for which they aimed On Bearing Defeat. There are a few people who can not bear prosperity. That is, with success they lose their heads. But there are

present themselves. It is in the over coming of these difficulties and tempta

tions that men are made strong and fitted to do the greater work that gives

many more who can not bear defeat. They sink under their troubles and be come worthless drones in a work-a day world. Now this is very silly, if it is no criminal. To fight manfully to the end even if our closing hours are shrouded in gloom, is true heroism, and he who does this, in a good cause, is sure to win a crown far more enduring than any of earthly manufacture. Our lives are so short that to give way to despair is a piece of feelishness that one would think no sensible person would perpet rate. Live as long as we may, the consciousness of the brevity of human existence is always present. When the hour comes for us to quit this earth, with its deceptive pleasures and illusory joys, we will find that the time of our stay here has been all too brief to accomplish many of the projects that we had planned. This should not discourage us, for if we have done our best, heaven will demand no more of

us, no matter what the false judgments

of men may be.

There is no man who is not constantly meeting defeat in some enterprise upon the success of which he has set his heart. If our daily experiences offered no obstacles he would become effemin-ate pleasure seekers, and suffer all those pangs of satiety which are often more depressing than difficulties which arise in the path of energetic endeavor. There is a pleasure in overcoming re s stance which can not be obtained in indolence or inaction. Hence many of our sports are really hard work. Even fishing, which the gentle angler Izaac Walton, has immortalized in iterature, derives its chief charm from the fact that we are the victors of the fish that we may have at the end of our lines. And of all recreations angling calls for the least endeavor of body or mind. Let us not cry over our defeats if they have not been brought about by our own laziness or negli-gence, but let us offset them with triumphs as soon as we can, if it be possible. And if it be not, what shall we do then? Simply keep putting one

Success, however, in some department usually comes to the man who keeps at it, as the saying goes. If he seen in the streets in Rome; being no less than a man going about leading a lion by a string, just as if he had been a pet dog. The man had dark skin and curly hair, and his name was Androclus. He had been a slave in Africa but his master treated him so harshly that he ran away; and as there was no safe place to fies to but the desert, he went there, and hid in the depths of a cool cave. His journey had been long over the burning sands; and, worn out and weary, he lay down and was soon asleep, not caring very much, I fear, whether he ever awoke again or not.

But nature was strong even in that poor abused slave; and when he was rested he awoke, feeling like a new forman. But to his amazement and horror, as he was about to leave the cave to seek a safer place, he saw a large lion standing in the door, completely blocking in the door, completely blocking in the washing readers of this would have done: he was a standing in the door, completely blocking in the washing readers of this would have done: he was a standing readers of this would have done: he washed shaded and horror, as he was about to leave the cave to seek a safer place, he saw a large lion standing in the door, completely blocking it he way. Foo Androclus did just what the young readers of this would have done in the same of the sam necessary to the development of an artist. He may then wisely take a new tack and seek intellectual culture, to be even more on his guard than he is in adversity, for eternal vigilance is the price we have to pay for high posi-tion. And with social, professional or business elevation come cares that do not affect those in lowly stations. Many a man has arisen to place and power only to wish he was once more at his old humble occupation.

I heard two distinguished men talk ing one day. One was an eminent scholar, critic, and literary man, the other was a merchant prince. They had known each other in the days of small beginnings, and they had pre-served their friendship through all the vicissitudes of life. Well, as to their conversation, to which I have just alluded. The merchant said to the savant: "George, don't you wish you were back at your old trade as a wheelwright?" 'Yes, indeed I do," was the earnest reply, with the continuation: "And how is it with you, Frank!" The man of business answered: "If I could return to my youth and my former occupation as a tinsmith, would willingly renounce all the pampe that have attended my career as a prosperous banker and trader."

My boys will see from this that people who have climbed very high have worries that do not bother those who only stepped over few rungs of the ladder. The men to whom I have referred were defeated in securing the happiness that they thought their worldly progress would bring. The merchant had worthless children who had been spoiled by wealth, and who were a constant source of anxiety to him, and the scholar had a wife who made his life a burden. Bear defeat bravely then, my young

friends, for you are sure to have it in one form or another, and remember that there is no defeat in another and

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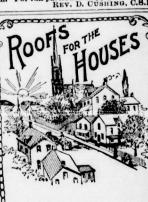
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cased to supply any of the orices given: The Chris-, 35 cents (cloth); The cloth), 35 cents; Thoughts t, by Archoishop Walsh, Catholic Belief (paper), trongly bound) 50 cents. Grand Catholic Record Catholic

The crucifix, the image of the cruci-ad Saviour of mankind, is indeed the The crucifix, the initial state of the field Saviour of mankind, is indeed the field Saviour of mankind, is indeed the field Saviour of mankind, is indeed the field Saviour of the Gospel, says beet compendium of the Gospel, says resisted. We argued with them, and they derided. We prayed for them, or to the angel who has never lost his or to the angel who has never lost his derived. We chastised with them, and they derided. We prayed for them, and they derided. We prayed for them, and they derided the derived with them, and they derided. We prayed for them, and they derided they confident them are the derived with them, and they derided. We prayed for them, and they derided they confident them are they derided. We prayed for them, and they derided they confident them are they derided. We prayed for them, and they derided they confident them are they derided they confident them. sion; for the former set the brow of glorified creaturehood, opened the arcane of Uncreated Being to angels and to men. and uplifted every form of finite exist-ence, from the highest to the lowest, into a new and unimaginable dignity. But to every member of our fallen race, from the least to the greatest, the mystery of the Incarnation would be a of exquisite agony instead of adoring joy were it not for the sublime Sacrifice of Calvary. The bliss of the Beatific Vision could not be for a creature who had thrown away the rrace which was its earnest, and fallen state of spiritual death and mortal impotence. The source of all our joy, all our hope, all our consolation is the glorious truth that " while we were yet sinners Christ died for us."
"When we were dead to our sins, He hath quickened us together with Him, forgiving us all our offences; blotting out the handwriting of the decree that was against us, which was contrary to us, and He hath taken the same out of the way, fastening it to the cross ; and, despoiling the Principalities and Powers, He hath exposed them triumphantly in open show, triumphing over them in Himself." (Colos. ii., 13-

Therefore the Apostolic Ministry, priesthood of the New Law, from the days of SS. Peter and Paul to those Leo XIII. has always recognized that its one great misson was the set-ting forth of "Jesus Christ and Him crucified" (I. Cor. ii., 2). This is the central theme of the "word of God which through the Course in which through the Gospel is preached unto us" in every Catholic church; this is the favorite subject of Christian art; this is the very substance of the Tremendous Mysteries in which all worship centres-the clean Oblation which, according to the prophecy of Malachias (i. 11) is offered every day throughout the Catholic Church, in every inhabited land upon our globe. All the sacraments are but so many channels by which the Precious Blood shed on the Cross of Calvary is con veyed to the soul, thus making it alive are so many mirrors of its splendor or barriers to protect it from profanation. The Blessed Virgin and the saints are so many trophies of its power. All the ceremonies and devotions and rules of life of the people of God are, as it were, so many flowers springing up in rich abundance in every place that it has watered : and all their many forms of organized beneficence are, same figure, so many spiritual fruittrees drawing their nourishment from the same only Source. He who wishes, then, to understand the Catholic re ligion - let him study the Crucifix. He who wishes to attain eternal salvation and escape the fires of hell—let him study the Crucifix. He who vishes comfort in sorrow, strength in weakness, light in darkness, hope in espair-let him still study the cruci-It is indeed " Unto the Jews a stumbling block, and unto the Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ

DIFFICULTIES OF NON-CATHOLIC TRUTH-SEEKERS.

1., 23 25)

One of the many learned men not in the Catholic fold writes to say that he would at once seek admission if he could "swallow" the Catholic doc-trine on the Infallibility of the Pope and the honor paid to the Blessed Vir gin Mary. Our correspondent's diffi-culty arises from misrepresentation of the teaching of the Catholic Church.
The fact is, we Catholics do not be lieve that the Pope is personally exempt either from moral errors or from trinal errors. He is liable to mistake as other men ; but, like St. Peter in regard to the Apostles, he is consti-tuted the Head of the Church, and as such is guided and controlled by the Divine Redeemer, Who promised to be with His Apostles to the end of time, and, as Head of the Church, He cannot lead the faithful into any doctrinal error. So also in regard to the Blessed Virgin, the enemies of the Church say Nothing is more false or more absurd. We honor her as being the most privsen to be the mother our Blessed they think of offering Divine honor to

the Sovereign Pontiff could make concessions to those who desire to be re-united to the fold. We answer: If there be a question of compromise in the teachings of the Divine Faith, the Catholic Church can never make any such compromise. Those teachings we regard as a divine inheritance, and the Catholic Church can no more cease to a material way cease to shed its ligh's alone immertalizes those who have upon the world. But in all disciplinsecured it, and renders illustrated ary matters, and all things which pends on the wisdom of the Sovereign Pontiff to make such arrangements of race and each country.—American Herald.

Our correspondent asks as to whether

AS THE LODESTONE TO THE ORE. | CATHOLICISM CONQUERING AND

The world is coming back to the

and, strange to say, the sects have been drawing nigh to us and mingling in our worship, and actually falling in love with both. The novelists of our day find inspiration for their most popular novels in the cloister and the sanctuary, and their heroes and hero ines are priests and nuns. Catholics are delighted with their tales of devotion and self-sacrifice, and are intro-duced to phases of Catholic life that are as new to them as to Protest-The fact is, we are too near and have been too long familiar with the hidden life of the Church to be very sensibly impressed, and our joy is that of peaceful possession, not of passionate aspiration. The world is dying for want of love, and human hearts are famishing for want of sympathy. Society is becoming so in-tensely selfish and men's thoughts are so completely absorbed in the pursuit of gain that the sight of a life consecrated to some lofty ideal is a revelation to them similar to the vision of Thabor, and they fall down and cry out, "It is good for us to be here." When men begin to admit that priests are no minions of anti-Christ and do not hold secret intercourse with Luci-fer, they have surrendered the citadel to retrace their steps in the direction of the old faith. The Protestant churches are falling to pieces all over the world. The little life they manifest is galvanized into them by the awful dread of the chasm of infidelity that yawns before them. Their Sion they discover to be a castle in the air and at the firs chilly breath of "higher criticism" it vanishes into thin air. Protestantism has no teaching on any subject. It shrinks from responsibility of doctrine. It has no authority. Children have made a playground of its sancturies. It can do nothing to stem the awful tide of scepticism that threatens to engulf even the believing Protestant world. People are coming into the Catholic Church with blanched cheeks, and crying "What shall we do to be The general break-up of the in Christ, quickening it together with ice that for four hundred years held in Him. All the dogmas of the Church its frosty fetters the sympathies of mankind, signals the approach of the Church's spring. The world is return-ing to the old faith, drawn by the chords of love, and singing in their hearts the soul-stirring songs of the middle ages. The song of the turtle

CALLED TO TASK.

dove is heard in the land. - Exchange

"The man who stands in a Christian pul-pit and denies the authority of the Scrip-tures and the divinity of Christ—the very essence of Christianity—either is dishonest or a fool."

This plain unvarnished statement is a cap that fits a good many so-called Protestant heads just now-Presbyterian ones as well. It fits Dr. Briggs head-if he be ordained as an Episco pal priest-and it fits the head of the Rev. Lyman Abbott. The sentence is culled from an address of President Patton of Princeton Theological Seminary, to the young men of the divinity the power of God and the wisdom of Gcd. For the foolishness of God is God. For the Ioolishness of weakness wiser than men; and the weakness fads and shams such as ethical culture fads and shams such as ethical culture fads and shams such as ethical culture. liever in the Bible and a despiser of nd evolution. Concerning the latter fad he said some things which seem to fit the heads of some nearer to us, and ought to set them thinking over the of their fantastic theories on non-Catholic minds. This sentence for

"If evolution accounts for everything and there are no miracles. you cannot believe in the incarnation, the virgin birth or the re-surrection. If man came by a gradual evo-lution, you cannot believe in the fall of man."

It seems to us that these are per fectly sound and rational conclus from the evolutionist's premises. A for the ridiculous theory that God in jected a human spiritual soul into a ort of anthropoid ape and set him up then as man, it is worthy the cranium of a Bedlamite. - Standard and Times

THE MAGNET OF TRUTH.

It is passing strange how many will cling to error even after they are con-vinced that it is error, because of a conservative frame of mind, or dis-inclination to effend friends, or a lack of the courage to face the slings and rrows of outrageous fortune. in spite of the fact that truth alone is the light of our minds and its denial is a species of atheism which brings coldness and death. Men of strict business habits, who would repudiate as an insult the presentation to them of incorrect statements of accounts, will cling to a presentation of religious error if it coincides with their preconceived notions. Yet the truth only solid foundation of our hopes, the only refuge of a good con-science and the internal recompense of virtue. Men of scientific habits of mind and training, who in their own departments of knowledge use and insist on accurate and exact thought, are content in questions of religious upon the world. But in all disciplin-ary matters, and all things which are of human origin, there is no Church so it, and enriches those who have free as the Catholic Church; and it dequitted all to follow it.—The Mission-

UNCONQUERABLE.

The friends and enemies of Dr. Briggs are supposed to be acquainted with the main facts in the life of the history of Julian, the Apostate; but it may be well to recall a few facts. Our Blessed Lord had foretold that the Temple of Jerusalem should never be rebuilt, but Julian the Apostate had said, "I will rebuild it and prove eaid, Him wrong, and the Catholic Church, which was founded on Him," and so h made three attempts to rebuild the temple, and each time failed—on the first occasion from an earthquake, in which many were killed. At last the hand of Gcd struck him. He was wounded, and, as he lay dying, he took some of the blood flowing from a wound in his hand, and, throwing it up in the air, he said: "Galilean! Galilean! Thou hast conquered," or, in other words, "Catholicism! Colicism! thou hast conquered." same words resound throughout history in every age about the Catholic Church. The great verdict of history is that Catholicism is conquering and unconquerable. Briggs, with his friends, as well as his enemies, should respect that verdict, and be on the safe side of the bush, by submitting their true Church, of which St. Peter was he first Pope, and Leo XIII. is his legitimate successor. - American Her-

THE SERMON OF ST. FRANCIS.

Up soared the lark into the air, A shaft of song, a winged prayer. As if a soul, released from pain, Were flying back to heaven again.

St. Francis heard: it was to him An emblem of the scraphim; The upward motion of the fire, The light, the heat, the heart's desire,

Around Assisi's convent gate The birds, God's poor, who cannot wait, From moor and mere and darksome wood Came flocking for their dole of food.

O brother birds," St. Francis said, Ye come to me and ask for bread, But not with bread alone to day Shall ye be fed and sent away.

Ye shall be fed, ye happy birds, With manna of celestial words; Not mine, though mine they seem to be, Not mine, though they be spoken through

The great Creator in your lays; He giveth you your plumes of down, Your crimson hoods, yours cloaks of brown.

He giveth you your wings to fly And breathe a purer air on high, And careth for you everywhere, Who for yourselves so little care!"

With flutter of swift wings and songs Together rose the feathered throngs, And singing scattered far apart; Deep peace was in St. Francis' heart. He knew not if the brotherhood His homily had understood

FAITH. Amid the worlds I looked for God. And in each sun could see A golden wheel whereon He rode Throughout Eternity.

I saw Him not, and weeping cried On Him to point the place. The secretrealm where He may hide. To speak and show His face.

No answer comes, He will not speak; Yet in my soul, by faith I see him and one day shall break A way to Him through death. Cosa Mulholland Gilbert, in Irish Monthly

J. M. J.

Pray on For the CATHOLIC RECORD.

Believe me, my dear friends, believe an ex-trience ripened by thirty years in the sacred inistry, I do here affirm that all disappoint-ents, all spiritual deficiencies, all miseries, ource:

A WANT OF CONSTANCY IN PRAYER.

Live in the life of prayer, learn to bring
yerything, to change everything, into prayer—
pains, and trials, and temptations, of all kinds.

ains, and trials, and temperature of the storm; pray, or Pray in the calm, pray in the storm; pray during and pray during Awakening in the morning, and bray during the day; going and confine, pray; Whitehout AND DISTRACTED, RAY; Whitehout your reputance may be, pray; Pray, that you may learn to pray. **Lord, teach us to pray.** (Luke xi.) Ottawa, May, 1893.

C. M. B. A.

The Coronation Oath.

At a meeting of Branch 14, C. M. B. A., of Galt, held on the 15th of May, 1829, it was resolved that the members assembled were perfectly in accord with the resolution passed at a public meeting held in Ottawa on the 16th of February last in reference to the Declaration against Catholic Doctrines which accompanies the Coronation Oath of the British Sovereign, and earnestly hope that the movement so wisely becam by the Ottawa Catholic Truth Society will meet with the success it so richly deserves. It was moved by Bro. E. Radigan and seconded by Chancellor Barrett that copies of this resolution be sent to James Livingston, Esq., M. P., and to the Catholic Record of London.

Thomas Barrett,

Secretary.

Galt, May 15, 1893. The Coronation Oath.

Galt, May 15, 1899. NEW BOOKS.

"Urbs et Orbis" or the Pope as Bishop and as Pontiff. By Rev. Wm. Humphrey, S. J. Published by Thomas Baker, Soho Square, London, England. With imprimator of Cardinal Vaughan. This instructive and interesting work is divided into seven chapters, and treats of the Elements in the Church of Divine Institution, Elements in the Church of Human Institution, the Senate of the Pope, the household of the Pope, the Diocese of Rome, Sacred Roman Congregations, Papal Blessing. In the printing of this book the type used is large and clear, and the paper is the very best, 497pp. Price \$2.00.

Christian Education, or the Duties of Parents.

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the German into English by a priest of the
Diores of Cleveland, \$1.25 net. Published
Diores of Cleveland, \$1.25 net. Published
of Herder, St. John J. Kain, Archbishod
attr of Right Rev. John J. Kain, Archbishod
of St. Louis, This excellent work gives splen
did material to the clergy when they wish to
speak on particular points of education or to
preach in connected series on parental duties.
A careful perusal of its contents would also
very materially aid parents in the conscientious fulfilment of their most solemn duties in
regard to the bringing up of their children.

THOROLD CEMENT.

Kerwood, Tp. Adelaide, Middlesex, Co., Ont., Dec. 22, 1896. Estate of John Battle, Thorold, Ont.: secured it, and renders illustrious the sacrifices of those who suffer for it, and enriches those who have quitted all to follow it.—The Missionary.

A man may be great by chance; but never wise nor good without taking pains for it.

Estate of John Battle, Thorold Cement in my concrete dwelling this last season. I found it a success and most sarisfactory in every particular, and equal to if not better than any Canadian cement that I have ever used. I raised my planks three feet one day, part of it being a single plank. Would prefer the wall to any brick wall. Having run out of Thorold Cement, and not being able to wall to any brick wall. The probability out ould send me more, I used some other cement, and must say that the Thorold Cement gave me the best satisfaction.

Joseph Harris.

Special to the CATHOLIC RECORD ARCHDIOCESE OF OTTAWA.

Very Rev. Canon Archambault took formal charge of the parish of St. Francis de Sales, Gatineau Point, on Thursday of last week. Rev. Father Ladamme, late curate, has been transferred to Grenyille.

The pupils of Rid-au street convent gave a successful concert in aid of Water Street Hospital on Monday evening of last week.

Very Rev. Father Leonard, the Father Guardian of the Capuchin Friary, was in Montreal last week. He preached a retreat there on the Feast of St. Paschal Ballon.

Homes have already been found for the forty boys from Southwork Catholic Immigration Society who arrived at the New Orpington asylumn last week in charge of Miss Proctor. Seventeen little boys and five little girls received the Body and Blood of Our Lord for the first time on Tuesday, 16th inst. at L'Orphelinat St. Joseph, Mount St. Anthony, New Edinburgh, His Grace the Archbishop conferred the same day.

The Right Rev. Dr. Howley, Bishop of St.

burgh. His Grace the Archbishop conferred the sacrament of Confirmation in the afternoon of the same day.

The Hight Council of the Line of the Same day or two last week. On invitation of Rev. Father Myrand, parish priest of St. Thomas Aquinas, Billings Bridge, the publis of the Gloucester street convent were to have sung the Vespers in that church on Ascension Day, but unfortunately the very wet weather prevented their going out, as the Rev. Mother Superior feared some of them might catch cold.

A large number of men from Hull made a pilgrinage to the shrine of Our Lady of Lourdes, on the Montreal road, on Sunday of last week. A sermon was preached and the Benediction of the Blessed Sacrament was given by Rev Father Pineau, Quite a number of the men were enrolled in the newly established Sodality of Our Lady Queen of all Hearts

At the special request of the little ones who made their first Communion in the Gloucester

Hearts
At the special request of the little ones who made their first Communion in the Gloucester street convent, recently, the second Communion will take place on Friday, 2nd June. They will thus commence the devotion of the Nine Fridays, which it is their intention to follow.

They will thus commence the devotion of the Nine Fridays, which it is their intention to follow.

Hev Father Knapp, of the Order of Preachers (Dominicans) was in the city last week, en route to St. Hyacinthe, Que., from New Orleans, where he had preached the conscration sermon of Bishop Chapelle.

The new addition to the St. Charles Home for the Aged was blessed by His Grace the Archbishop on Wednesday of last week. His Grace complimented the Sisters in charge on the comfortable abode they had been instrumental in providing for the old people.

Twenty-four little girls and thirty little boys had their "Happy Day" in St. Brigid's church on Wednesday morning of last week. At 3 y'clock the same afternoon His Grace the Archbishop administered the sacrament of Confirmation to them.

On Saturday morning ten choir sisters and three lay sisters took the veil at the Mother House of the Grey nuns. His Grace the Archbishop presided.

The Pentcost Ordinations of Seminarians will take bace in the Basilica on the 27th inst. There will be nineteen candidates, and the orders to be conferred will range from Priestorders.

noed to Tonsure:

Ninety little girls and eighty-seven boys re evived the Body and Blood, Soul and Divinity of Our Lord for the first, it no on Friday morn and of last week in the Bassica. His Gracethe Archbishop celebrated Mass, and also admin stered the sacrament of Confirmation.

Seventy children received Holy Communion or the first time on Thursday morning, in Stance's church, they were confirmed in the Hydronou.

Annes church, they were commenced atternoon. His Grace, the Archbishop, will commence his pastoral tour on the 29th inst.. His Grace, the Archbishop administered the Blessed Sacrament to twenty-five young first communicants, in the Sacre Cour church, or Thursday morning, and also the sacrament to Confirmation. By request of the Rev. Father portelance, the musical portion was rendered by the St. Cecilia choir of Gloucester stree convent.

onvent.

Rev. Father Gosselin of Quebec was in the
city last week attending the meeting of the
Royal Society. He was a guest at the Archbishop's Palace.

THE CATHOLIC LIBERAL CON-VENTION.

Brockville, May 20, 1899.

Brockville, May 20, 1899.

Editor Mail and Empire:

Dear Sir—I see in your issue of yesterday (Friday) an article referring to the postponement of the Catholic Liberal Convention, in which several untrue statements occur, which you will please permit me to correct, not on my own account, but in justice to the others who are referred to in connection with myself.

There was no "set form of resolution" and no resolution of any kind passed around in the eastern part of the province for adoption at the local meetings, and no "agent went from town" or to any place to call these meetings, or for any other purpose.

Hon. Mr. Harty nover at any time sent for me, nor for any one else, so far as I know, to discuss this question with him, nor did any member of the Local or Federal Governments, or any one on their behalf. On the other hand Hon. Mr. Harty made but one request of me in connection with the Convention and that was to attend it. No member of either Government and no one in their behalf, suggested to me, or 10 any other elses so far as I know, to refrain from attending the Convention, or take any action toward organizing local meetings or to prevent the holding of the Convention. The whole story is pure fiction.

So far as Mr. Costigan is concerned, he is quite able to take his sown part. I have met the gentleman but once—some years ago—and we have never conversed since. I know him

So far as Mr. Costigan is concerned, he is quite able to take his own part. I have me the gentleman but once—some years ago—and we have never conversed since. I know him only by reputation. I have at no time advocated his being taken into the Cabinet. I know Mr. Harty intimately. If 1be "identified with Mr. Harty and Mr. Costigan in the minds of their own people" I shall not complain, but rather feel proud of being in such good company.

Yours truly,
O. K. Fraser.

We regret the following communication reached us too late for insertion in last week's edition of the CATHOLIC RECORD:

At a meeting of the Catholic Liberals of Dundas county, called to discuss the advisability of sending delegates to the proposed convention of Catholic Liberals, to be held at Toronto, May 23rd inst., after discussion by gentlemen present, the following motion, moved by Geo, IA Begy, and seconded by Chas, McGuire, was passed unanimously:

That we, the Catholic Liberals of the county of Dundas, in meeting assembled, having read and discussed the circular sent by the joint secretaries of the proposed Catholic Liberal convention, to be held in Toronto on the 23rd inst., inviting us to select delegates to attend sad convention, hereby resolve that the time and method of calling the convention is inopportune, and ill advised, and does not meet with our approval, as we do not consider that there is any subject or matter requiring such a convention, and that, consequently, no delegation be sent to Toronto from this county. It was also moved by Jas. McNully, seconded by H. Larkin, that the secretary of this meeting be and is hereby authorized to publish the resolution just passed, in the Toronto Globe, Montreal Horald, and all the Catholic papers in Ontario, and to forward copy of same to the joint secretary.

Thos. McDonald, chairman.

M. McQuay, Secretary. Morrisburg, May 13, 1899.

Thos. McDenaid, chairman, M. McQuay, Secretary.

M. McQuay, Secretary.

Dear Sir — As announced in The Globe of yesterday the Convention has been postponed until the second week in September next, when we look forward to a much larger gathering than would have been possible just now under existing circumstances. Up to this date we have received the lists of the delegates from forty-five of the Legislative Ridings of the Province, exclusive of Toronto and the County of York, who intended being present. This alone, coupled with the hundreds of letters of approval, which we have received from every county in Ontario amply justifies us in the step which we took in calling representatives of the Catholic Liberal Electors of the Province to meet and take all necessary action to guard the dignity and independence of the Catholic Liberals of our country.

There was no step taken by us to say who should or should not be delegates; that was left without the slightest interference or suggestion on our part, to the electors of the respective constituencies; and to guard against Toronto being over represented, the number of delegates was confined to ten for each Riding. Though we have been subjected to much misrepresentation, and to the charge that the aim and object of the Convention was to displace the present Catholic Ontario representatives in the Federal and Provincial Governments, and substitute gentlemen more acceptable to us on personal and other grounds: this, we assure you, was not the spirit that moved us, and so far from being governed by any sense of personal of the Committee or one of our advisors is either an aspirant, expectant, or applicant, for any Govern-

ment favor or position of any kind. The Committee may therefore honestly claim that in calling the Convention they had no seifish or ambitious end in view, or aught of a personal character to gratify, but were moved solely by a sense of duty at what was thought to be an important juncture, and when the party loyalty of the Catholic Liberals of Ontario was about to be subjected to an unusual strain. This danger we are assured has passed away, and in order that a more favorable season be selected for the attendance of the rural delegates, and more time was given to perfect our work and remove misconceptions of our motives the SECOND WEEK IN SEPTEMBER has been definitely selected for the Convention, when we hope every Riding will be fully represented, and the principles of the Catholic Liberal Electorate of Ontario openly and boidly enunciated.

In the meantime we ask you to continue the goed work, and make every preparation for your district being represented by delegates in unison with the Catholic Liberal Democracy, and in sympathy with the great Liberal Party of the Province and of Canada.

Signed on behalf of the Committee of the Catholic Liberal Convention.

William Burns, Chairman.

Signed on behalf of the Committee of the Datholic Liberal Convention. William Burns, Chairman. Thomas Mulvey and W. T.J. Lee, Joint Sec's.

THE LAND OF SWEET SOMETIME.

Over the water we'll sail some day
To the land of Sweet Sometime.
And we'll anchor there for a year and a day,
In the ripples of gold on the lower bay
In the sunset's rays sublime!

It's over the river in Somedayville, By the lake of Soon-to-Be. And Later On is the mighty hill That arises out of the laughing rill, The river of Wait and See!

It's always summer—the whole year through In the beautiful Sometime land, There are happy skies that are deep and blue There are roses waiting to bloom for you, To blossom at your command!

So out to the breeze let us spread the sail, Till it beats in a merry rhyme. And off we'll go in the moonlight pale, Till we reach the land of the fairy tale— The land of Sweet Sometime!

-Criterion. ORITHARY.

Michael Connell, an old and respected resident of the westend, died suddenly, of heart failure, at his late residence, 231 Borden street, Toronto, on Friday, April 28, 1899, at the age of sixty-three years. His wife preceded hus sixteen years ago—on April 26, 1833. He leaves four daughters and three sons to mourn his loss. Two of the sons reside in the United States. One daughter, Mrs. Bray, lives on Farley avenue, foronto, and three daughters and one son are at home. He was a tervent and pious Catholie man, and his sudden demise has cast a gloom over a large circle of friends and acquaintances. His funeral took place from St. Peter's church, on Tuesday, May 2, where High Mass was celebrated by Rev. Father Murray, of St. Basil's church. His remains were then taken to St. Michael's cemetery and laid beside those of his wife. May his soui rest in peace! MICHAEL CONNELL, TORONTO.

THE PANGS OF SCIATICA. Mrs Palmer, of Fenelon Falls, Tells

NFINED TO HER BED FOR WEEKS-HER LIMBS BECAME SO NUMB THAT A RED HOT IRON COULD BE PLACED UPON IT WITHOUT HER KNOWLEDGE.

Only those who have felt the agonizing pains of sciatica can form any conception of the torture which the victim undergoes. The case of Mrs. Job Palmer, of Fenelon Falls was one of unsuan obstinacy and severity, and she makes the following affadavit in reference to her cure, for the good of humanity. "I am twenty-nine years of age and have lived in this vicinity all my life. I had always enjoyed the best of health until November 1897, when I took a stinging pain in my right hip which seemed to be in my very marrow as it effected every muscle and joint.

"I kept up for several weeks although suffer, ing the most intense pain, freely using liniments and many other internal and external preparations that sympathizing friends would suggest. I was then compelled to stay in bed as I got so weak and run down that I could sit up no longer. I received several courses of medical seatment such as a electric batter seatment such as a electric batter seatment such as a electric batter when the exeructating pans which would burst, thinking this might give reief. The limb at last became on unbt that a hot from could be placed upon the twenty reief. The limb at last became on unbt that a hot from could be placed upon it without my having any knowledge of it. The closing or opening of a door or anyone entering or moving about in my room, seemed to increase the pain. For weeks I could not move any part of my body and had to lie in one position all the time. My brother was cured of rheumatism, after every other remydy had failed, by taking Dr. Williams Fain Flins, so I thought as a last resort I would try them. As the directions said any orother was cure of racumatism, atter every other remedy had failed, by taking Dr. Williams Pank Pal's, so I thought as a last resort I would try them. As the directions said that in severe cases three pills could be safely taken at a dose, I took this number three times a day for about a week, although I got the relief I so long had prayed for in three days after taking the first dose. Then I kept on taking the pills two at a dose. In a week after commencing the pills I was able to get out of bed and dress myself, and a few weeks later when I had gained strength enough, I was able to attend to all my household duties, and I have ever since enjoyed the best of health. Friends and neighbors who were conversant with my case can also tell you of my terrible suffering, and the remarkable cure effected by Dr. Williams Pink Pills."

Taken and declared before me, at Fenelon Falls, in the County of Victoria, this 11th day of May, A. D. 1898.

James Dickson, J. P.

MARKET REPORTS.

LONDON.

London, May 25.—Grain, per cental — Red winter, \$1.12 to \$1.15; white winter, \$1.12 to \$1.15; spring, \$1 12 to \$1.15; oats, 95c.; peas, 90 to \$1.10; barley, 90 to \$1.00; corn, 75 to 85c.; buckwheat, 90c to \$1.00.

Dairy Produce—Eggs, fresh laid, per dozen, 10 to 12c; eggs, basket lots. 9 to 11c; butter, best rolls, 15 to 17c; butter, best crock, 14 to 16c; butter, store lots, 12 to 13c; butter, creamer, retail, 19 to 21c; cheese, pound, wholesale, 73 to 9c. retail, 19 to 21c; cheese, pound, wholesale, 71 to 9c.

Farm Produce—Hay, per ton, \$8.00 to \$8.50; straw, per load, \$2.50 to \$3.90; straw, per ton, \$5.00 to \$6.00; honey, per pound, 10 to 12c; maple sugar, per lb., 10 to 12]c.

Vegetables—Potatoes, per bag, 75c to 90; potatoes, seed, per bushel, 55 to 65c.

Poultry—Fowls, per pair (undressed), 60 to 65c.; fowls, per pair (dressed), 65 to 85c.; chickens (spring), 75c. to \$1.00.

Meat—Pork, per cwt., \$5.50 to \$5.75; beef, cow, \$6.20 to \$6.30; beef, heiters and steers, \$7.25 to \$7.50; mutton, by carcass, \$5.50 to \$5.75; veal, by carcass, \$6.00 to \$6.00; tamb, by pound, 9 to 10c; lamb, by the carcass, \$8 to 9c; lamb, each, \$3.75 to \$4.55.

Seeds—Clover seed, red, \$3.35 to \$3.50; alsike per bag, \$3.00 to \$4.00; timothy seed, per bushel, \$1.25 to \$1.75.

Live Stock—Live hogs, \$4.10 to \$4.15; stags, per lb., 2 to 24c; sows, per lb., 2c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$4.75 to \$5.00.

per lb. 2 to 24c; sows, per lb., 2c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$4.75 to \$5.00.

Toronto, Ont., May 25.—Wheat firm; Jars of red and white at 68c; to 69b; with buyers 68c; goose, 64 to 65c, west; Manitoba firm; No. 1 hard, grinding in transit, 98c; Toronto and west, at 78c. Flour quiet; cars of straight rollers, in bolls. Toronto freights \$3.15 to \$3.24. Milfeed firm; shorts, 814 to \$16. Bran \$12 to \$12.50 west. Rye scarce, and dealers quote 53c, west. Corn steady; cars of Canada yellow west, 54t; to 35c, and No. 2 American west, at 41c. Oats firm; cars of white west 32c. Peas 64 to 65c, west.

MONTREAL.

Montreal, May 25.—The grain market was dead to-day; No. 1 hard Manitoba was quoted at 74c. affoat, Fort William; and No. 1 northern at 70½c. Oats showed a firmer tone, and were quoted at 36c, affoat, montreal, Peas were dull and not warted; nominal quotations being 73½ to 74c. affoat, Flour is unchanged; Manitoba patents \$4.05 to \$4.10; strong bakers, at \$3.70 to \$3.80; winter patents at \$3.75 to \$4. straight rollers at \$3.50 to \$4.10; strong bakers, at \$3.70 to \$3.80; winter patents at \$3.75 to \$4. straight rollers at \$3.50 to \$4.10; strong bakers, at \$3.70 to \$3.80; winter patents at \$3.75 to \$4. straight rollers at \$3.50 to \$4.10; strong bakers, at \$3.70 to \$3.80; winter patents at \$3.75 to \$4. straight rollers at \$3.50 to \$4.10; straight rollers in bags, at \$4.65 to \$4.10; straight rollers at \$3.50 to \$4.10; straight rollers. The Liverpool public cable quoted cheese this morning

at 5.86d for white, and at 40s 6d fcr co ored; the tendency of the market appears to be downward, and there has been no money in handling fodders this spring quotations from the other side range from about 9 to 25c here, according to quality. Eggs are firm 11 to 115c for finest Western stock, and 91 to 10c for seconds. Potatoes are firm; car loads of best, on track, cash, 70c a bag; these are jobbed out at 80c.

Latest Live Stock Markets.

TORONTO.

TORONT

\$4.50 in loads. Light shippers fetch from \$1.40 to \$4.70 per cwt.

Choice butcher cattle is quoted at from \$2.50 to \$4.50 in loads, and when a few light shippers are mixed in, the best price is about \$4.50 per cwt; medium cattle sell at from \$3.75 to \$4.10; and inferior (cows, etc.) from \$2.25 to \$3.50 or \$3.60 per cwt.

There was practically no enquiry for feeders here to-day; they are not wanted.

Stockers are a little weaker, at from \$3.70 to \$4.15 per cwt.

Export bull are worth from \$3.50 to \$4.00 per cwt.

Milk cows sold to-day at from \$25 to \$48 each;

Milk cows soid to-day at from \$25 to \$48 each; trade quiet. If you want to the supply was poor this morning. A few rainings are weaker at from 5 to 5 to per ib. Sheep are weaker at from 5 to 5 to per ib. The spring lambs were of inferior quality, and the spring are steady and unchanged, but far too many light hogs are coming along. For the best grades the price paid is still \$40. In the per light hogs setch \$40. And thick fat hogs set hat \$40. per lb. Sows fetch 30 per lb. Stags sell at \$20 per lb. Store hogs will not sell.

EAST BUFFALO. EAST BUFFALO.

East Buffalo, N. Y., May 25.—Cattle—The offerings were all Canadian, most of which were sold at private terms. Caives—Only a few head on sale; market unchanged; choice to extra, \$7.09 to \$7.25; good to choice, \$6.59 to \$7.00. Steep and lambs—34 loads on sale; the market was not so active and lower; choice to extra, \$5.00 to \$5.75; sheep, choice to extra, \$5.25 to \$5.50; good to choice, \$6 to \$6.00; common to fair, \$5.50 to \$5.75; sheep, choice to extra, \$5.25 to \$5.50; good to choice \$5 to \$5.50; common to fair, \$3.25 to \$1.50; on the close there were a few loads over; the feeling we weak. Hogs—25 loads offering; fairly active demand, the basis being \$1.05 to \$4.15; mixed, \$1.05 to \$4.07; Yorkers, \$1 to \$4.15; pigs. \$3.00 to \$4.00; roughs, \$3.25 to \$5.50; stags, \$2.50 to \$3.50

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BOYS' AND GIRLS' ANNUAL FOR 1899.

THIS BEAUTIFUL AND VERY ENTER taining little Annual for 1899 contains something to interest all boys and girls, and as it costs only the small sum of FIVE CENTS it is within the reach of all. The frontispiece is very nice illustration of St. Anthony proving by a public miracle the Real Presence of Jesus in the Blessed Sacaament:—The King of the Precipice (illustrated); How Jack Hildreth in the Blessed Sacaament:—The King of the Precipice (illustrated): How Jack Hildren Freed Winneton from the Comanches, by Marlon Ames Tagart, author of The Blissylvania Post Cffice; Three Girls and Especially One. By Branscome River, etc., etc.; Fast Asleep (illustration): Past Mending (illustration): Mary, Queen of Heaven (illustration): You're Out (illustration): Playing with Kity (illustration): Stolen Fruit (illustration): An Army of Two: A True Story: Our Blessed Mother and the Divine Infant (illustration). This little Annual has also an abundance of games, tricks and puzzles—The Magic Dart, Shadows in Disguise, The Impossible Cat, Fire, The Inverted Glass, A Home Telephone, To Preserve Flowers, Another Way To Keep a Bouquet Fresh; as well as splendid recipes for Home-made candy, Altogether it is one of the nicest little books that we know of, for the price—five cents, Orders mailed at once on receipt of price. Address:

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VOLUME XXI.

The Catholic Record.

London, Saturday, June 3, 1899. " ESPIRITU SANTO."

The cordial reception extended to Mrs. Skinner's book, "Espiritu Santo," is a sign of the times. Twenty five years ago a novel portraying Catholic life would have received scant courtesy ches from the critics, and Harper & Brothers would have thought long and glori deeply before permitting it to come from their workshop. To-day, however, "Espiritu Santo, "fragrant with thy i the odor of Catholic custom and belief, is a welcome visitor to every fireside, and the publisher is, by giving it a prominent place amongst his literary wares, endeavoring to make amends cript

for the past. The story is well told. It is not a controversial catechism with some descriptive scenes and perfunctory lovemaking : but it is a record of human love and sorrow written down in graceful characters by men and women who were for the most part stumbling on life's path, feeling intensely, sinning betimes and knowing where to seek a remedy for the miseries of the soul. There is a tone of sadness in it; but above rings the clear glad notes of duty done, of repentance, of joy, that however earthly dreams and hopes may vanish, and earthly objects may elude the grasp, there is the heaven "that may be had for the asking," awaiting all true hearts when they go

The story is of love, not of the kind that is "a cold fury and dreary animalism, but of a love that has its roots in the reverence and reserve, in the great, all surrounding atmosphere of modesty which makes the distinction whil between the true refinement and barbarism, be the latter never so gilded."

"I suppose," says the grandmother of in 1 "Espiritu Santo," "that her name has his f a strange sound to Northern ears, but hims the Spanish name their children after | the the feasts of Our Lord and His saints. Our little girl's name is very precious sing to us. She was born on Whit Sunday morning, the feast of the Holy Spirit, sinn in the city of Mexico. As soon as the how mother saw the child she asked that wom the priest might be sent for at once to The baptize it. Just before he came, the nuns of a neighboring convent sent story over a flower, a little white flower that the Mexicans call 'El Espiritu Santo.' Phil The priest came hurriedly, and as he entered the room, we could hear child the nuns chanting the 'Veni Sancte glad Spiritus.' He glanced at the near little pale, almost lifeless figure, coul holding in its hand the white flower of The the Holy Ghost, and, without asking us but to name the child, he took it up at once and pouring the water on its brow, gran said: 'Espirtu Santo, I baptize thee in the name of the Father and of the sion Son and of the Holy Ghost."

ward boy of fifteen, meets Espiritu land at a festive gathering. He is at- form tracted to her because she pities Jesu his loneliness, and between the two grows gradually a bond that nothing in after years can sever. Teodoro becomes a great tenor singerand this gives the authoress an the opportunity to initiate her readers into a fe the mysteries of stage-life. Tenderly us t and gracefully is his love for "Espir- in F itu" depicted. The plaudits of the Cat audiences, the flattery of the great nat never caused him to be unfaithful for nev one moment to the maiden to whom he ling had plighted his troth. But their mor earthly nuptials were never to take self place. Teodoro was speeding to Es Bis piritu, her voice ringing in his ears, too and beckoning him on to happiness: pre and he knew not that he would meet | ces her in heaven.

Teodoro Daretti, a tall, awk- spec

"From the convent on the opposite uni height came the sound of voices singing - for it was the eve of wa Pentecost ; the monks were chanting gre the first Vespers of the feast, and the and bells rung with sweet and joyful day clangour. Espiritu Santo opened her ful eyes a last time and smiled at them an all. The rosy sunset light touched the ren face that lay on the pillow: she ag stretched her hands towards it. 'O lux beatissima!' she murmured, and an with a soft glad cry the gentle spirit | wa

breathed itself out." And he-where was he who should pro have been by her side, and for whom Di she called in infinite longing from her | the

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