The Catholic Record London, Saturday. May 5, 1900.

JOTTINGS. The announcement of Dewey's presidential candidature has caused a flutter

in political circles. We don't know why the gallant admiral has turned aside from the ease and dignity of office to seek the cares and labors of the politician and to enter upon a campaign more dangerous than that of Manila. We are certain, however, he to Catholics. will learn that the enthusiasm which erstwhile extolled him as Nelson's peer is shattered. Had he appealed to the people shortly after his return the hysteria of the tumultuous and shouting multitude might have carried him into office : but his much vaunted exploit is now ancient history and can Box." scarcely be regarded as a factor in a political contest.

Some good souls imagined that the Peace Conference would begin an era ful men are looking to the Catholic of peace and good-will. Nations would | Church as the only barrier to legalized discard the powerful armaments, and adultery. the clamor of war would be no longer heard in the land. Recent events have proved that the Hague deliberations have resulted in nothing save the drafting of wordy resolutions which wife and espouse another; but in the bring a smile to the lips of the peliti- Catholic Church this, to the consummaclans who believe in Gatling-gun civil- tion of time, will be a thing unlawful. ization. And it is rather amusing in the light of present day happenings to hear our enlightened age advocates wax elequent over its superiority to past ages. We wear better clothes outside than our forbears; we have greater galore for our comfort and indelence, prevent us from being unduly exultant over our much-vaunted progress.

Some of us are still under the imcan emanate from a Catholic source. Catholic colleges receive slight recogup to ridicule because they are unliterary, or condemned because they are bigoted. But a short time ago we were told by an individual that the bigotry of the Catholic press of the country was the reason of its receiving scant support. It goes without saying that the individual in question is a weak, colorless specimen of manhoodtoo cowardly to resent an insult to his faith, and too selfish to do aught for its advancement. He is a type of a class that is prone to criticize and censure not newspapers only but everything and everybody that run counter to its ideas and methods of action.

Whatever be the deficiencies of Catholic prints they are surely better for the household than the ordinary newspaper with its chronicle of crime, divorce, prize-fight and the chit chat of men and women who have their own ideas about the Ten Commandments. This truth has time and again been proclaimed by our spiritual chiefs, but there are heads of families too criminally stupid to see its wisdom.

The brave and dear Irish who are battling on South African veldts must be pleased to hear of the honor accorded to the shamrock.

Nay, more, their valor has inspired many speeches from the lips of the descendants of rack-renting landlords who perchance harrassed and starved and murdered their ancestors and sought to make them the most ab ject of slaves by means of the Penal laws which an English statesman declared to be the most prolific instrument ever invented by the wit of man to disgrace a people and degrade a realm. That the old persecuting spirit still lives is apparent from a late pronouncement of the House of Commons to the effect that Catholic Ireland must not have a university. The suggestion of Kitchener to build a university at Khartoum as a monument to Gor don was acclaimed with enthusiasm; but a petition from Irishmen for a similar seat of learning was rejected !

A reverend gentleman laboring at present in the China mission field has written a very lugubrious letter to the Presbyterian Review. China is, he in timates, in the clutches of Rome. The priests are, if we may judge from his epistle, unscrupulous villians; whilst eousness. We quite believe him, but he is, we think, too far from home. He stands by the decrees of Pius 1X. on family are warned off the new posses- Power, with Bible in hand, gave chapter and verse for his faith, and was never intended to be a mere Christian drawing card for social organizations, ledged a nor a means of promoting the various Herald. he, poor, good man is, though in the

he is one of the gentlemen who, as we val of the obstacles which hinder colors, "Please keep your distance." have been told recently, devote 90 the full liberty of our ministry and The old folks are out of their element sonal uses he may be loth to surrender mind should outweigh pecuniary considerations. Once home he might turn his pen to delineating the machinations of Rome, and do it well, because he has a luxuriant imagination, or he might commence that promised mission

And what, by the way, has dampened the ardour of our separated brethren in regard to this subject? We are waiting for the light that emanates from a free Bible! The divines will receive a fair and respectful hearing and a well supplied "Question

Convinced of the fact that Protestant organizations are unable to guard the sanctity of the marriage bond, thought-

Divorce, which affords the widest margin to lust, has been denounced by her as the invention of hell. In the sects the husband may repudiate his

The marriage bond cannot be broken. She declares to husband and wife that on the day they stand before the altar they contract a union which death alone can dissolve. The husband may be king, and by virtue of his facilities for travel and inventions dignity he may demand divorce, and he may as in times past enforce that but there are so many things which demand by persecution: but the world has yet to read a decree from Rome permitting, in a case of consummated Christian matrimony, a husband to repudiate his wife. If, says a German pression that nothing of any value historian, the Popes could hold up no other merit than that which they gained by protecting marriage against nition. Catholic newspapers are held the brutal lusts of those in power, notwithstanding bribes, threats and persecutions, that fact alone would render them immortal for all future ages.

> The Lenten Pastoral of Cardinal Vaughan contains much information for the critics of the Episcopate and the Roman Curia. The Cardinal says that Catholic journals are perfectly free to take any line they please in matters purely political and national: but when it comes to questions direct ly concerning religion, such as the policy of the Church, the character and conduct of the Sovereign Pontiff—of the Roman Congregations of the Cardinals in Curia—of Bishops in their of ficial capacity, of the laws and discipline of the Church, of the clergy in the discharge of their appointed coclesiastic tical duties, the case is altogether different. This is holy ground. The Church is governed by a Hierarchy, not by a House of Commons. Her constitution is divine and not dependent, like a political machine, upon popular agitation and the see saw of public opinion."
>
> Humbert of Italy is, we are told, a lonely and disappointed individual without funds and without prestige surrounded by anarchists, the descendants of Victor Emmanuel. Tormented in the Cause is a to the control of Victor Emmanuel. Tormented in the Cause of Victor Emmanuel. Tormented in the Cause is a total cause of Victor Emmanuel. Tormented in the Cause is a total cause of Victor Emmanuel. Tormented in t The Lenten Pastoral of Cardinal Vaughan contains much information

ants of the riff-raff that upheld the cause of Victor Emmanuel. Tormented by the murmurs of a discontented and over-taxed people he should see that his present position is untenable. In 1870 a member of the Chamber of Deputies of Florence declared that face to face with the Pope.

He should know that Rome is the heavenly guarded centre of the Church of God. Greater men than he have learned that, and he ought to be wise enough to profit by their experience. The Holy Father must have freedom of action, and for this he must have his ored place in her own home, begun own principality.

We are assured by an infidel press that the law of guarantees safeguards the full exercise of spiritual power, and that, consequently, there is no just ground for complaint.

Even if it afforded the protection as that would, if it dared, repeal it tothe plebiscite of 1870. Pops Leo XIII. paid for on the instalment plan. The

in which the counsels of the Divine no one is about. That room is for their Bishops." If King Humbert yielded to mother has already had several lessons that contention he would make this year a holy one indeed for the House

article on the bigotry of the New York Tribune. It appears that the editor, in commenting on an article on the Monastic Orders, strayed into the path of reckless assertion and ignorant hatred. Father Wynne sent the Tribune a communication dealing with the erroneous conclusions of the editor: but that worthy and valorous individual refused to pub. lish it. They are all of a kind, these anti Catholic fanatics. They can berate and scold and lie with Falstaffian of tobacco. energy; but there is not an ounce of The children have evidently profight in them. The Tribune's editor was too cowardly to make an attempt tion should advance and outstrip its at defending his position. He had an predecessor in culture and education. opportunity for the free discussion of But when the strides are so great which bigots talk, but he was too wise that children hopelessly out distance in his generation to grasp it. Instead parents and forget to suit their paces of Father Wynne's letter, he published

one from a "Casino Girl." To the Editor of the Tribune :

To the Editor of the Tribune:

Sir: Having written some lives in answer to your unkind, untrue editorial, "Monastic Orders" which appeared in last Saturday's (March 31st) issue, I wish to say that I waited, thinking surely some Catholic would answer-some Catholic who could cope with you-some theologian. As I saw none forthcoming, I decided to do my little best. I do not prelend to know much, journalistically, but I do feel sublimely happy in knowing that I have answered The Tribune—the kindly disposed Tribune. I feel happier than I did two hours ago, when on the stage of the Lasino I, with the other members of the "American Beauty" company, bade goodbye to the audience.

bye to the audience.

I am only a Gasino girl, but I feel like taking up the study of Journalism, just to be able to answer The Tribune, when said journal attacks that which I love better than aught else—my faith. That grand old Church, with her monasteries, her munneries—that grand old Church, that has seen the rise and fall of empires and nations, kings and principalities, and that will see the fall of this glorious nation, if the schools and colleges do not begin to teach Godliness as well as athletics—which without Godliness ends in animalism.

I am dining with some triends. A farawall

animalism.

I am dining with some friends. A farewell dinner—as we sail for England on the morrow. My friends are Catholic gentlemen. I have learned since I have been a Casino girl that the only true gentlemen one meets in New the only true gentlemen one meets in New true in the contract of the catholic state.

PARENTS vs. CHILDREN.

Authority and importance seem to have made a shift to the children of the household: they are no longer vested in the parents. They must the government could not hold its own take a back seat and bow to the superior wisdom of the grown up sons and daughters who forget the many sacrifices those good old fathers and mothers have made that their children might acquire that superior wisdom. Wisdom! well, it is but poor wisdom that can oust a mother from an honperhaps with very little, and held together by hard work which was light. ened by love and brightened by hopes for the times when the children should be grown and help.

And yet we have seen children who have had, through sheer self-sacrifice claimed by its advocates it is none the of their parents, the benefits of a liberless a law formulated by a government | al education, make no other return than base ingratitude. The old home ceases morrow and divest the Holy Father of to suit. Another is chosen which afat semblance of power and dignity. fords a parlor which is forthwith The law of guarantees is as farcical as stocked with sholdy furniture to be

should be recalled and placed under never cease to contend for the obedi- length by gay colored draperies which very lucid and effective with his re- ambitions of men whose only claim to cents of the missionary dollar to per- for our restoration to that condition here, and only take a sly peep when guments with the greatest interest." his post: but his health and peace of Wisdom first placed the Roman daughter's friends, and the poor on the advisibility of keeping in the friendly shadow of the kitchen walls. She makes so many slips in speech and manner that are not in accordance The Catholic Standard and Times with her educated daughter's ideas of had in a recent issue a tranchaut social fintercourse and call for such humiliating corrections that she retires to the abackground and the daughter assumes the direction of the household.

The son, too, after the manner of our day, has acquired the art of spending his entire wages on making himself a model of correct style. With all his apparel in the tip of the fashion it is hardly to be expected he should re cognize the work-stained father trudging wearily home and trying to find a rosy haze over through the medium

gressed, and it is well that each generato the old folks who so willingly trod to suit their youthful steps it is time to call halt to the march of progress.

FR. BROSNAHAN'S REPLY TO PRES. ELIOT.

The warm welcome accorded to Father Brosnahan's reply to President Eliot of Harvard is a very gratifying sign of the times. Educators are everywhere laughing at the deplorable plight of the learned magnate, and we venture to say that his future speeches will lack the self-assertiveness and the disregard of social amenities and of facts that have gained him such unenviable notoriety.

The Bookman says that Father Brosnahan's pamphlet is one of the neatest bits of controversial literature that we have seen in a long, long time. In the first place it is a model of courtesy and urbanity : in the second place its style is clear as crystal : in the third place its logic is faultless: and finally its quotations, illustrations and turns of phrase are apt and singularly effective.

We hope that President Eliot has been reading this over very thoughfully himself. As the information would probably never reach him from Harvard sources, we may gently convey to him the information that throughout the entire country professional educators and men and women of cultivation generally are immensely amused at the cleverness with which his alleged facts and his irridescent theories have been turned

SOME PRACTICAL ADVICE.

Some time ago we beheld at an entertainment devised for the aid of a worthy object a thing that to us was inexpressibly sad. The piece de resistance of the evening was a song and dance act by two little children. It was gracefully done, and the foolish parents doubtless took pride in the performance of their offspring. It is a little thing, you say, but such

exercise a great influence on the future. They take the bloom off the soul and fill it with worldliness and vanity. The soul of the child, says St. Jerome, is to be educated with a view to its becoming a temple of God. It should hear nothing but what pertains to the fear of God. Children, as he says, were to learn to chant the psalms: but as for the songs of the world they were not to know them. Rather old-fashioned advice: but it is as applicable and more so to this generation than to St. Jerome's.

A PULPIT NOVELTY.

The Newcastle Chronicle other day reported a striking departure in English pulpit methods: 'An instructive discussion between

Jesuit Fathers has just taken place at Jesuit Fathers has just the St. Michael's Catholic church, Westmoreland road, Newcastle. Father Butterfield, S. J., assumed, for the nonce, the character of an enquiring Protestant workman, and severely heckled Father Power, S. J., with reference to the Virgin Mary, he Real Presence and the Catholic Church as being the only true Church. Father

should be recalled and placed under the sheltering care of his brethren. If the is one of the gentlemen who, as we of the obstacles which hinder the open of the gentlemen who, as we of the obstacles which hinder the obstacles which hinde

AGNOSTICISM IN THE MASK OF SCIENCE.

" The Scientific Method of Theo-"The Scientific Method of An article in the logy" is the title of an article in the North American Review, by Frank Sargent Hoffman, Professor of Philo-Acareful Sargent Hoffman, sophy in Union College. A careful, patient, yet irksome, reading of the particle forces us to the conviction that bind in conscience and he who solemn Prof. Hoffman's lamp is not large enough to enable him to deal with the subject he attempts to throw light upon. This lack of intellectual grasp and inability to see the illegicalness of his own position is all the more sur prising in a professor of philosophy, in Jaion College or anywhere else.

Catholicity. - Providence Visitor. As this is a serious charge, we propose to prove it here and now. professor's first object " is to set forth with clearness the principles that underlie all our beliefs."

That is, he proposes to account for the origin, the starting-point, of all human knowledge. This is a Herculean task to accomplish with clearness in a short magazine article, when the atory: master minds of the ancient and modern world of philosophy have devoted exhaustive treatises to it, and have not agree upon a solution of the problem. To undertake such a task within such limits is evidence that the undertaker has not fully measured its magnitude, or that his confidence in himself is phenomenal.

But to our purpose. On page 580 of the Review the professor says: "All the facts that man may possibly know may be divided, for our present purpose, into two classes, internal facts we mean the facts. By internal facts and external facts. By internal facts and external facts. By internal facts we mean the facts of one's own consciousness. The former are certain to one, the latter merely probable."

The reader will please think over this a little till he gets a clear idea of its meaning. The facts of consciousness, which alone we can know with certainty, according to the professor, which alone we can know with certainty, according to the professor, according to the professor. master minds of the ancient and Editor Catholic Standard and Times :

its meaning. The facts of conscious ness, which alone we can know with certainty, according to the professor, are own sensations and mental states. When we think, we know that we desire; when we feel a sensation, as of pain or pleasure, we know that we feel it. All these are acts or experiences of the soul. These, and these only, can we be certain of, that is, know; for to know without certainty is not to know without certainty is not to know at all.

All other knowledge, or supposed knowledge, is according to the professor, merely probable. We suppose that we know that we have bodies which we must clothe and feed. But we don't know it; we only know that it is probable that we have bodies. The knowledge is not of a fact, but of a probability. So of the things of the universe about us. We think we know that they are reslities outside of and independent of us. But no, says the professor of philosophy, we cannot be certain of them; we can only know that they are probable, not that they are probable

the pencil we write with may or may not exist, we cannot be certain of OLICISM. are. The paper we now write on and Our notion about them is at best only knowledge of a probability. writing this comment. "No," says the professor, "you only know that you think you know that you are writing it, for you can only know with certainty internal facts or facts of your consciousness, and the fact of consciousness in the case is that you think you are writing. But whether you are really writing is an external fact of which edge." We think we know the April or North American Review is a fact, and that it is a fact it contains the proit contains, written by a professor of that way of which it is written that philosophy whom you think to exist, "fools shall not err therein." but of none of these things can you be They are at best only pro-

moral questions that may arise in the of esteem and of admiration;

not practical Catholics in "Catholic" organizations is not purely imaginative. There are cases of the kind, and the evil should be remedied. Such membership is proof of the hypecrisy of the individual if his infidelity to his duties be not generally known; it is an evidence of the degeneration of the provisions. Promises solemnly made on the occasion of admission to a society ly professes that he is a practical Cath olic when he knows that he is not, goes on record as a liar. To what societies our readers belong we do not know but we urge that it is the duty of each to see to it that his society, if it be professedly Catholic, stands for practical

TWAS A LIE.

A Denial of the Story That Mrs. Dewey Has Left the Church - Purpose of the Canard.

The following communication, which bears the signature of a Catholic journalist well known in Washington circles, is self-explan-

The lamentable fall of Dr. Mivart and his sad death has led one of our We think we know that we are now and his sad death has led one of our esy a break with ecclesiastical authority." It is on occasions like that of Mivart's perverse heresies when the foundations of thought in all its provinces seem sapped, and shifting, and and insecure, we should show how the clear enunciations of Catholicism stand out like a rock rising from the you can have only a probable knowl-edge." We think we know the April of truth and falsehood, and right and wrong, are upbeld to day as they have been upheld for eighteen centuries, fessor's article on "The Scientic unchanged and unchangeable as He Method of Theology." All wrong, says the professor, they are external to It is a blessed certainty, the fulfilment your innate consciousness, and there-fore you cannot be certain of them. all be taught of God!" Well may The Review may exist outside of your those who are without desire it; well mind that thinks it so exists, and it may those who are within rejoice in may contain an article which you think Him Who has ordered their footsteps in

telligent and right-minded to be unbable to you - not the subject of real moved by the history and the presence of the Christian Church. He sees in If, the professor's principle, which logically leads one to doubt the existtence of the universe and of all things by the blood of Martyrs, attacked unexcept the doubter, be not philosophy ceasingly from without and from withrun to seed of Canada thistle swe know in, has triumphed over external and not how or where to classify it. It is internal obstacles, and become the the basis, not of knowledge but of nescience.

greatest of all trees. He sees that the birds of the air have made their home Catholicity implies not merely an ab in its branches ; that Christianity has sence of apostasy when joined to descent from Catholic parents but rather habitual conformity to the teachings of nations, the master of civilization and laws of the Church. It means that whosever lays claim to it believes all that the Church teaches; recognizes gar prejudice which blinds so many to the authority of the pastors of the the beauty of the unknown Spouse of Caurch to regulate all religious and Christ. His sentiments will be those life of man; it supposes that he com- finger of God," he will say, "is here." plies with the precept of assisting at He will look back with respect-per-Mass on Sundays and holydays of ob haps even with a touch of regret-to ligation and approaches the sacraments those ages of Faith when even in the at least once a year. Church approba- world the Church was a power, when tion was never intended to be a mere Christian society, as a society, acknowldrawing card for social organizations, ledged and served God. — American

THE JEWS OF CAPENA GATE.

CHAPTER III.

WARD AND GUARDIAN. The burning rays of a July sun filled with light the dark and narrow streets of Ancient Rome. The divine Aurelia, who surrounded by her maids, sat pensive in the artificial with the satisfactory. her cubiculum (bed-room), cast a languid glance on the bright sky, and addressing the attentive slaves who awaited her

commands,—
"I want to go this afternoon," said she, in an imperious tone, "to Pompey's por-tico. Let my gnardian, Vibius Crispus, be nonfied immediately, and let every-thing be in readiness at the eight hour of the day (4 o'clock, P. M.)"

the day (4 o'clock, P. M.)"

It was no little matter, this going out of a matron of Aurelia's rank. When she left her house, where she usually led the silent and retired life of the gynecium, to appear in public, it must be with an escort proportionate to her high condition.

No sooner, then, was the order of the no sooner, then, was the order of the noble patrician transmitted, than her five hundred slaves were in commotion and Cicero's ancient house was made noisy with their preparations for so great an

But it is time we should say something

But it is time we should say something of this Aurelia, whom Marcus Regulus never failed to designate as the divine Aurelia, a title that may appear, perhaps, too honorific for a simple mortal.

We shall take the same occasion to explain why the Grand Vestal—the illustrious Cornelia, as Regulus styled her—happened to be in Aurelia's house instead of inhabiting the atrium regium, the sacred asylum of the Virgins of Vesta. Aurelia Flavia-Domitilia—for she bore

the sacred asylum of the virgins of vesta:
Aurelia Flavia-Domitilia—for she bore
these surnames in common with all the
female members of the Flavia race—was
the grandniece of the Emperor Vespasian.
Hes father was Flavius Sabinus son of Her father was Flavius Sabinus, son of Sabinus Major, Vespasian's elder brother

and her mother, Julia, the daughter of Titus, so much beloved by the Romans. She was, therefore, the grandniece of Domitian, and also the niece of Flavius Clemens, her father's brother. We must Clemens, her lather also mention—for all these names belong to our narrative—that her cousin, Flavia Domitilla, had become her aunt, having to our narrance

comitting, had become her aunt, having
married Flavius Clemens, whose supposed
conversion to the religion of Christ gave
Regulus so much anxiety. Another
cousin, bearing also the name of Flavia
Domitilla, was likewise suspected of being

a Jewess or Christian. Our charming young heroine was, therefore, doubly connected with the imperial family; and during the reign of Domitian, who claimed from all who addressed him the title of "Master" and "God" (Dominus et Deus noster), no one would have darespeak of a relative of the emperor, with

speak of a relative of the emperor, without using a title that admitted her participation in this much-feared divinity.

Moreover, Domitian, whose only child had died in its infancy, had recently, by a public act, designated for his successors to the ampire the two some of the successors. to the empire the two sons of Clemens, whose names he had changed into those of Vespasianus and Domitianus The education of these two young mer had been confined to the celebrated Quin

The eldest, Vespasian, was to marry his young cousin, Aurelia, who would thus chare with him, after Domitian's death, the throne of the universe. The Aurelia was, therefore, the greatest lady of Rome, although, at the time our narrative commences, she had barely attained her fifteenth year. Her wealth was immense. Besides her house in Rome, and the five hundred slaves which Arome, and the nive nundred slaves which filled it, besides several magnificent villas situated in the finest sections of Italy, the divine Airelia possessed, in ready money, the enormorous sum of two billions seven enudrad millions sectorii and has been eundred millions sestertii, and her jewels were valued at forty millions sestertii.

The years of childhood flow sadly when they are not embellished by a father's care or the love of a mother. This had been the young Aurelia's bitter experi-

However, her youthful sorrow had been soothed by the tender affection of a young girl near whom she passed her early years in the sanctuary of Vesta. This years in the sanctuary of Vesta. This young girl, connected with the most illustrions family of Rome, the family of the Scipios, the Syllas, the Cinnas, etc., was the Vestal Cornelia, with whose touching and mournful history we shall

aint the reader. The vestals, six in number, were chosen from among young girls between six and ten years of age, and remained during thirty years attached to the temple. During the first ten years they studied the rites and ceremonies; during the second period of ten years, they practised, and during the third they tanght.

aring the third they taught.

yestal who survived the trials of s long service, and became the most ient, was styled the Grand-Vestal, or -Maxima; she was distinguished Vestalia-Maxima; she was distinguished from her five companions by greater honors and higher prerogatives. But her responsibility increased with her eleva-tion, and she had often to bear alone the cruel punishments awarded for faults committed by other vestals.

Such was the case with Cornelia; she

had attained the supreme rank of Grand-Vestal but had soon become apprised of its perils.

She had suffered the chastisement of

The Sacred Fire having been extin-

guished through the neglect of one of the priestesses, Helvius Agrippa, Domitian's ntificate, had made her responsible of this fault which was ered a most unhappy omen, and proud patrician girl was subjected, like the vilest of slaves, to the tortures of Shame, even more than physical pain,

had made her seriously ill; and being authorized, according to custom, to withdraw to a private house during her sickness, she had left momentarily the Atrium Regium, for the roof of her dear Aurelia, who, at the age of twelve years, as fixed by the Roman law, had had to leave the

temple of Vesta.

This necessary digression being ended, we shall now resume the thread of our

The curtain of Aurelia's apartment was drawn aside, and an old man of small stature, with a smiling and pleasant countenance, entered, bowing to the countenance, entered, bowing countenance, entered, bowing young girl with every demonstration of young girl with every demonstration of respect. He were the laticlave, indicates ing the rank of senator. It was Vibius Crispus, Aurelia's guardian, whom she

It was he who incurred the displeast re of Domitian by an impudent joke p.e-

served by history. The emperor had a curious habit of transfixing flies with the point of his style. On one occasion, somebody having asked Vibius if the emperor was alone.

"Certainly," replied the waggish old man, "there is not even a fly with him."

Domitian was furious when he heard
of this; but the astute old courtier managed so well that he outlived his master's
anger, and even retained his favor, since ne remained the divine Aurelia's guard

"My august ward has sent for her old guardian," he remarked, saluting her with mingled familiarity and respect. "Can I have the happiness of doing any-

thing for her?"
"Yes, my dear guardian, I wish you to accompany me to Pompey's portico,"
"But," exclaimed Vibius, who had had
time to notice the sad expression of the young girl's face, "there is something else, for. by Jupiter, I believe you are weeping! Come, my dear ward, what is the matter with you? Speak, I beseech

you! Your unworthy guardian may, perhaps, bring back a smile on that charming face."
"Oh! my dear Vibius, I am indeed very unhappy! The state of my poor Cornelia saddens me; and then—"

"I am very guilty. . . Read this

And she handed to Vibius a sheet of papyrus such as was manufactured in Rome since Claudius's time, and which

was as white as our best velum.

The letter was from Flavia Domitilla (not the Flavia wife of Clemens), and written on that very morning to her young cousin, Aurelia. It ran thus:—

Flavia Domitilla to Aurelia-Flavia-Domi-

" Dear Cousin,-We have just now learned "Dear Cousin,—We have just now learned that you have caused your har dresser, Doris, to be put to death. Undoubtedly the laws of Rome gave you this right; but you must be aware that few citizens avail themselves of it, unless, indeed, they are entirely pitiless; and it is sad that a young girl of your age should be put on the same level with those cruel man.

Your uncle Clemens, and Flavia Domi-"Your uncie Clemens, and relate boar-tilla, your aunt, think that it is very unfor-tunate that the betrothed of their son could be guilty of such an abuse of power. "According to our religion, it is a crime to take the life of a fellow-being; and our slaves, although they owe us obedience and respect, are our brothers, being the children of the same God.
"See dear cousin, if such a religion is not

of the same God.

"See, dear cousin, if such a religion is not greater and more beautiful than that which teaches the master to look upon those unfortunates as so many vile animals.

"We pray to God that He may pardon and enlighten you."

Vibine Crispus, having read this letter, was seized with a fit of laughter. This was seized with a fit of laughter. This selfish and corrupt old man, one of the representatives of a decrepid and heartless society, could find only a subject for mirth in those simple and dignified re-

marks. However, as this irony might be constructed as a want of respect for his august ward, he apologized and asked—
"Are these reproaches and singular counsels the cause of your sadness, divine

Yes, I must confess it, dear guardian I have been deeply moved by this letter the more so as I had already said to my elf almost the same things!

"So you think that a master has not over his slaves the right you have exer-

"No, Vibius. But the treatment was so cruel! It is true that I had not given such orders, and it is a misfortune if my so cruel! hair-dresser succumbed. . . But this misfortune, I am charged with it. What will my cousin Vespasian think of

"Ah! my dear and divine ward," said Vibius, smiling, and looking at the blushing young girl, "ah! you are afraid of appearing too harsh in the eyes of the ear betrothed, and of displeasing him Very well! at least this is a motive. And his is why we wish to go portico, where the young cousin walks every afternoon with his tutor." "Vibius! Vibius! you are very wick

ed! Yes, I want to see my cousin, but

"And what need have you of excuses I was present the other day at Faunia' "And what need have you of exceptions are all was present the other day at Faunia's toilet. Her waiting-maids were around her, their shoulders have down to the waist; and I can assure you the whip did not remain idle when any of them was smilty of carelessness. Do you think the death of a smilty of carelessness. Faunia would mourn over the death of a

hair-dresser?"
And as the young girl remained thoughtful and silent, Vibius con-

ned:— For having forgotten a towel, Ogul For naving lorgotten a tower, ogni-nia's bathing-attendant was tortured with blades of brass brought to a red-heat. Medullina, that fair and gentle girl, moderates the unbearable chattering of her chamber-maids by sticking into their arms the long pins with which sh fastens her hair. Has anybody ever ac cused these matrons of being pittless As for me, I am of Piny-the-Younger opinion,—and surely no one will accuse him of cruelty towards his slaves—speaking of the tragical end of Sargius Macedo beaten to death by his family, he remarked that masters should make themselves feared, else all would perish!
Rome, my dear ward, contains two hundred thousand citizens and two million

went? Vibius Crispus might have multiplied indefinitely his examples, without obtaining a word from Aurelia. It was easy to perceive that remorse had entered her young heart, already disposed to feelings

young neart, already disposed to feelings of goodness and humanity, and that the pitiless arguments of Vibius worried her. He understood this, and changed adroitly the conversation.

"I know somebody," he said, "who would pay a large price for the letter you have shown me." have shown me."
"And who is it, if you please?" inter-

upted Aurelia. "Marcus Regulus."
"Marcus Regulus! why so, guard-

ian ? "Because he would find in this letter a proof he has been seeking everywhere: that Flavius Clemens, his wife, and your cousin Flavia Domitalla are Christians."

"And what would be the result?"
Aurelia hastily inquired.
"The result? I don't know! But in
the Emperor Nero's time, it happened ore than once that we strolled in his gardens lighted by Christians whom they burnt in the guise of torches, with tuni-prepared with sulphur and resin. Pe haps the Emperor Domitian would like to enjoy one of these agreeable spectacles."

With one bound, the divine Aurelia, her beautiful face bathed in tears, was in

her beautiful face bathed in teats, was in her guardian's arms.

"Oh! my guardian, oh! my dear Vib-ius," sobbed the young girl, "what good your words have done me! Doris was an infamous wretch! her death was just, and I have nothing to reproach myself

Vibius could not understand. He re knows not what to do, or what to think.

"My dear ward," he said at last,

your affection honors and touches me.
But tell me, how could my words bring

"Oh! Vibins, Doris had written to Regulus. Her letter was intercepted.
Cornelia and Metellus Celer were so indignant at this that they ordered her

What were the contents of that let-First, Doris informed Regulus that

Celer visits Cornelia almost every day."

"This is a grave matter for your friend, my dear ward. I begin to understand. "Then she positively accused my relat-

"Then she positively accused my relatives, Flavius Clemens and the two Flavius Domitillas, of being Christians, and related their attempts to convert me."

"It is very lucky, dear ward," said Vibius, interrupting Aurelia, "that Doris's letter should have been intercepted. You are right also deserved death for You are right, she deserved death, for Regulus would have made a detestable use of that letter. But the emperor is absent; I am informed of the facts, and there is nothing to fear until he returns; we shall see, then, how to prevent the

misfortunes that may threaten.
Dry your tears, divine Aurelia, and let
me start for Pompey's portico. Your
Numidian horsemen are ready, and when arrived they could scarcely restrained impatient steeds. Let us go! And Vibius clapped his hands as a sig

nal to the escort.

The young girl's sadness had vanished, and her face had assumed its wonted seranit.

When she appeared in the atrium, he When she appeared in the atrium, her graceful features veiled in a diaphanous tiesue of delicate fabric, and her flexible waist concealed by the folds of her stole and her wide palla, every one was ready. Sixteen slaves surrounded the rich litter with purple cushions. They were Ethiopians of the deepest black, clad in snow, white timing and wore silver brace. snow-white tunics, and wore silver brace-lets on their wrists and ankles. Near

hem stood the indispensable crowd of andmaids, receiving the instructions of Aurelia's nurse. These women were provided with the amerous elegant trifles without which fashionable lady, in those days, could no have hazarded herself in the streets Parasols to protect the face; large fans of peacock feathers; balls of crystal or ye low amber, which were rolled in the hands to prevent their sweating; tame snakes of a peculiar small species, and of icy coldness, which were used—living necklaces—to keep the throat cool, were ecklaces—to keep the throat cool, wer mong the inventions of fashion that or ady readers would have examined with the greatest curiosity and astonishment. Fifty Numidian horsemen, clad in bril-

ede and follow the litter, to keep the Aurelia baving taken her place on the soft cushions, Vibius gave the signal, and eight Ethiopians lifted the magnificent

iant lacernas or military coats, were

The distance from the Palatine to Pom-The distance from the Palatine to Pompey's portico was quite long, and the cortege was fully an hour going over it. Arrived at the entrance of the portico, Aurelia stepped out of her litter, and entered, followed by Vibius, her nurse and her female attendants.

CHAPTER IV. A SLAVE MARKET.

The Forum and the Campus Martius were not only the centres of the political life of the Romans, but the spots where the greatest magnificences of the capital of the world were accumulated. There were to be found its finest monument There and most sumptuous porticos; its wealth-iest temples and most elegant walks; its most fashionable shops or taverns; all the enjoyments and seductions offered to the idle and purposeless existence of its most illustrious citizens. Modern art never could imitate the

wonderful splendor of some of the edi-ices contained in the Campus Martius Among these marvels were the porticos or covered walks supported by pillars of nagnificent architecture. Pompey's por-ico, a vast parallelogram of five hundred and seventy Roman feet in length, ou a width of three hundred and fifly feet, was he largest and most pleasant of these alks, being connected with the Hecat-

ostylon. It was the habitual resort of the aristo ratic society of Rome which thronged ally the wide space between the three undred pillars of red granite forming a double range of galleries around the in-terior courts shaded by plane-trees, and embellished with statues and fountains. The interior of these galleries was orna mented with paintings from the great Greek masters; whilst on the exterior, marble seats, secured to the walls, affordad the visitors facilities for rest and con

When Aurelia entered Pompey's portico, the crowd gave way with respect, and gazed upon her with curiosity mingled with interest and solicitude. Every one knew this young girl as the emperor's nearest relation, and no one was ignoran of the high destinies which awaited her.

With a single glance Aurelia had
scanned the immense multitude, and had ought in vain the only person she wished

" My cousin is not here," she exclaimed

with vexation.
"It is true, august ward," replied Vibius; "I had forgotten that his tutor has
recently lost his two sons in a few But I must see Vespasian," said Aur-

elia; "I wish to speak to him by all means, and you know that my uncle and aunt do not receive me any longer." "You can write to him, my dear ward. Besides, I shall arrange an interview.

But, for the present, you must seek some diversion, and think no more of things that grieve you. Do you not like the sight of this portice, of the elegant society which fills it? I will call your escort, desire, and we shall go to the Ap-

pian Way."
"Oh! what fine vases and magnificent things!" exclaimed the young girl, inter-rupting Vibius, and stopping before a tavern in which a man, clad in a strange and fantastic tunic, stood by a table cov-

tian, the divine Aurelia, permit me to offer her whatever may please her in this tavern?" said an individual who sudden ly approached the young girl.

"Who are you?" asked Aurelia, some what haughtily.

"I come from the countries of Aurora,"

replied the unknown, bowing respect fully, "with this man and these murr fully, "with this man and these murrhine vases, which I intend offering the Emperor Domitian. He will, doubtless, be pleased that his neice should select—"
"I accept, I accept!" cried the delighted young girl, extending her hands toward two amphoræ of admirable design.
"But," she added, "these vases must be worth a considerable sum, and I wish to pay for them. Will you appraise them, my dear Vibius?"

"A friend of mine," said Vibius, "recently bought a cup of myrrh for seventy

cently bought a cup of myrrh for seventy talents! it was larger than these two vases put together, but I must say that it vas not of such fine make, nor had it th three colors, so precious in the eyes of lov ers of the fine arts, and which are perfec

in these vases. "Then you will send this tavern ma "Then you will send this tay the handset to one handred and forty talents this very day, provided, my dear guardian, that you authorize this folly of your ward; but those vases are so beautifule" And turning to the unknown,—

"Whatis your name?"

"Application of Thyana madam."

" Apollonius of Tayana, madam." "What! can you be this Apollonius who has filled Rome with reports of his

orodigies ?" "Yes, madam," replied the philoso pher, bowing again with still more defer-ence; "and I cannot admit that the emperor's niece should pay me for the very unworthy present which I am but too happy to offer her."

happy to offer her."

"Very well," replied the proud young patrician girl, "but the emperor's niece cannot be under obligations to Apollonius. The vases shall remain here, or they shall be the property of the region. paid for, in money or otherwise.

An audience from the emperor, on his return. This favor was so great that an enorm-

ous price was paid for it. It could be looked upon as a liberal compensation for he richest present. Aurelia hesitated "You shall have your audience," she said at last; " however, it is my pleasure that in exchange for these two murrhine vases, you shall accept from me two Corinthian cups, which will be sent to your

tavern to day."

Apollonius bowed for the third time without making any reply. When he locked up, the divine Aurelia was already me steps off. Two of her hand-maids

some steps cff. Two of her hand-hands carried the murrhine vases.

When she reached the perietyle, Aurelia found her litter and her attendants.

"Let us return by the way of the Villa publica," said she to Vibius; "I wish to see if the onyx and myrrh vases which are sold there can compare with mine."

The Villa publica was an immense bazar, where Rome displayed all the treasures of her commercial wealth, and where, also, the shame of her pitiless civilization could be seen in all its naked-

Aurelia's wishes were orders for Vib When they reached Flaminius's cir-

cus, an unexpected sight attracted Aur-elia's attention, and she ordered her escort halt

to hait.

On a high platform erected in the centre of a tavern already known to us, stood a number of half-naked sides. men and women, boys and girls, wearing a label or ticket tied to t neck, and a white woollen cap or a crown of foliage on their heads. It was a slaveparket.

Parmenon, whom we seen in such in timate conversation with Marcus Regu-lus, paraded in front of the platform, addressing the crowd and praising his human merchandise. The wretch held a long whip, which he applied from time to time to the shoulders of the slaves, who nevertheless bore the sting-ing cuts of the lash without even a grean

of pain.
"Look at that! How docile they are!" cried Parmenon triumphantly. "A mas No revolt, no fatiguing lamentat be feared. Come, citizens, buy, buy The libripens is not far, and eight thous

and sesteril are no great sum."

But no purchasers came out of the compact crowd, although from the black young daughter of African to the fair Gaul, there was there an assortment of colors, ages and sexes, to suit the most fastidious.

Parmenon was despairing of effecting a single sale, when Aurelia's escort doomed in the distance. He concluded that some wealthy citizen was approaching, and his face became radiant with

"Bring out the slaves from the interfor!" he exclaimed, addressing his assistant.

The custom with slave-traders was to The custom with stave-traders was to expose to the public gazs the least valuable slaves, whilst those of greater value, whom the perfection of their form or the tatents they possessed fitted for the highest duties of body-servants, were cared for in an interior apartment, and only brought on the prest occasions. out on great occasions.

out on great occasions.

At Parmenon's command, a new lot of slaves ascended the piatform. A thrill of admiration went through the crowd.

Here was a splendid collection.

One young girl particularly attracted the admiring gaze of all. Her graceful form was protected by a few strips of coarse cloth, and her beautiful hair fell loose over her shoulders, covering her to the Like her companions, she wore the

ticket of sale, but with this difference: it set forth that she was of free condition, and could never be affranchised. Her and could never be arranchised. Her misfortune was then to be eternal.

Nevertheless, her face turned up towards heaven, expressed a divine feeling of resignation. Silent tears which did not belie her courage, rolled slowly over her delicate and blushing cheeks.

This young girl was Cecilia—the victim of Marons Regulus.

of Marcus Regulus.

When she appeared on the platform, three cries were heard:

First, a cry of despair from her father,

amost convulsed with grief.

Secondly, a cry of rage, resembling a threat, proffered by a young man, Cecilia's betrothed, who struggled to reach the platform, but was held back by his

The third cry was a sublime exclamation, a supreme invitation to fortitude and

tavern in which a man, clad in a strange and fantastic tunic, stood by a table covered with objects of art.

"Will the niece of the Emperor Domisufferest persecution; think of Christ, His

Son, Who will be thy reward!" She who spoke these strange words-heard for the first time in Rome, and in a slave-market,—was an old woman, almos slave-market,—was an old woman, almost an octogenarian, who crouched at the foot of the platform. She had cried "Cour-age," and yet she wept. The resignation of the soul cannot control the tortures of the heart.

Cecilia had heard the three cries, her eyes searched the crowd, and she found a mile for the three persons who watched over her. She also remarked a man, who, spring

ing forward from his place of concealment behind a pillar, whence he had observed, behind a pillar, whence he had observed, with anxiety, the proceedings we have described, hastened to speak to Parmenon. It was Marcus Regulus.

"Take care!" he said hurriedly to the slave-trader; "they want to get Cecilia away from you! Here is the divine Aurelia, the niece of the emperor, coming with her escort. You must induce her to stop and to buy the girl. A hundred thousand sestertii will not frighten her!"

thousand sestertii will not frighten her! Parmenon's eyes closed as if dazzled by the mere thought of so much gold. Then he drew himself up proudly and stepped forward. The wretch was intoxicated that the control of the control

with avaricious joy and hope.

It was at this moment Aurelia bade her

It was at this moment Aurelia bade her escort stop. She saw Cecilia, read the label, and said to Vibius—
"Guardian, I like the looks of this young girl. I wish to purchase her; ask that man what price he holds her at. She will replace Doris."

Parmenon had heard her words. With

on had heard her words. With one bound he was near Vibins.

"From any other purchaser, I would want two hundred thousand sestertii; but to the divine Aurelia, the august niece of the second section of the second section." our master, the Emperor Domitian, I shall sell this slave for one hundred thou-sand sesterti. My lord, do you author

Vibius was the model of guardians; he looked at his ward, and interpreting rightly her winning smile as a prayer,

rightly her winning smile as a prayer, the worthy senator yielded without objection, and called for the libripens.

A man carrying a pair of scales approached immediately. This was the libripens, the indispensable accessory to all sales and mancipations.

Aurelia stepped out of her litter, and Cecilia was ordered to come down from the platform.

the platform. The haughty mistress and her future slave exchanged one look—that of the noble lady was full of pride, that of the humble girl full of humble submissive

Aurelia held in her hand a brass coin symbol of the mancipation. With a firm step she advanced towards Cecilia; and, covering the girl's head with her hand, pronounced the consecrated formula: "I say this young girl is mine by the law o the Quirites, and that I have bought be with this money and these scales."

At the same time, she touched the

scales of the libripens with her coin, which she then handed to Parmenon as the fictitious price of Cecilia's mancipa-The fellow who did not appreciate fictions, even when they were a legal form, asked the senator when he could get the

"Immediately," said Vibius; "send to my ward's steward."

But, as the young patrician, taking possession of her new slave, was about re-entering in her litter, a strange scene

Another cortege, coming from the Ratumena gate and going to the temple of Juno-Regina, near Flaminius's circus, had surrounded Aurelia's escort during the formalities of the mancipation.

The noisy instruments which preceded had stopped suddenly upon recognizing the emperor's niece.

A young girl descended from a charlot drawn by two heifers with gilt horns. She were the mysterious dress of the she were the mysterious dress of the priestesses of Isis; a band of Corybanes and priests of Cybele, wearing the Phyr-gian tiara on their heads, accompanied her, making strange gestures, and sho ing so loud as to drown at times the noisy

The priestess of Isis was radiant with beauty; her eyes, more brilliant than the golden stars which encircled her head, were resplendent with the fire of iuspira-It was Ganna, the prophetess, who, like

It was Ganna, the prophetess, who, like Velleda, had come from Gaul to prophesy the future. She had been received with great honors at Rome, where she already replaced the divinities in whom the people no longer believed.

"Daughter of Titua," she cried, when Aurelia's hand touched Cecilia's head, "do not take that slave to your home, she will bring you death!" But the octogenarian whom we have seen encouraging Cecilia rose at these words: her eyes also shiding with sub-

"Daughter of the Cæsars," said she in solemn accents, addressing the divine Aurelia, "take this young girl home, she

The aged woman who spoke thus, was Petronilla, the daughter of Peter, chief of the apostles.

The crowd contemplated with silent

surprise these two wemen, so different in every respect, Petrouilla and Ganna, both speaking to the niece of the emperor, in the same authoritative tone.
One foretelling death; the other promis

Both spoke the truth! One, notwithstanding her youth, re-presented the past; the other, notwith-standing her old age, represented the

Double and living image of Rome! of the old Rome dying with her brow crowned with flowers; of the young Rome entering life amid suffering and desola-Aurelia, the careless child, saw in all

this only the charming slave she had purchased and she wished to keep. Vibius Crispus, the skeptic old man, shrogged his shoulders impatiently. "Let us go!" said he to his ward. The cortege moved, and soon, with Cecilia, Christianity was entering Cicero's

ancient dwelling. TO BE CONTINUED.

Death is a passage to another world. What awaits me there? What pre-paration have I made for the mysterious journey thither ?- Cardinal Wise-

An alms given with a kind word is at the same time an act of charity and a caress. It is as though a coin and a flower fell from your hand together .-

FROM PETER TO LEO.

n Historical Retrospect-Peter's Reognition by History

BY REV. ROBERT KANE, S. J. The following elequent Lenten con ference was given recently by Rev Robert Kane, S. J., in the Church of St Francis Xavier, Dublin. The preachtext was : "Thou art Peter" Matt. xvi., v. 18), and the special phase of his subject: "Peter's Recog-nition by History." Father Kane

said : He stood by the Galilean shore a Man without a past and without a fu ture. More narrow and more steep than the hills which shut in His cottage at Nazareth, the stubborn cliffs of social tradition and the impassable peaks of political exclusiveness had, until His thirtieth year, walled up His life within the mental darkness and torpor of a village sneered at even by the county folk for the dullness of its people. No vibration of great ideas could come to Him from Rome; no spark of intellect from Athens. The world's lore was closed to Him. story of His own race He must have

heard : of its UNFLINCHING AND CEASELESS STRUGGLE to remain alone amongst the nations, intaught, untouched, uninfluenced by the outside world. But no book had ever brought to Him from beyond His intellectual horizon the wisdom of philosopher, the song of poet, or the craft of statesman. "Is not this the Son of of statesman. "Is not this the Son of a carpenter?" men said; and again: how knoweth this Man letters, having never learned?" He was only a tradesman, unknown, and therefore without history; untaught, and there-fore without premise. Was it a dream that He dreamt, as He stood by the Galilean shore? What? He, isolated bscure, without power, without wealth without honor, without education, without influence, He, unaided and alone, without help from the strong or varrant from the wise, proclaims that He has come to teach a doctrine which shall fulfil or supersede the Testament

of the Jew and the Philosophy of the Yea! He proclaims His own Gentile. Kingship over an empire which shall ciasp in one wide hold all the nations of the earth, and which shall wax still stronger and statelier mid the decay and death of the ages, nor fail till time be done. With a boldness that monopolized the history of the past, with a courage that challenged the present, with an audacity that defied the future, He promulgated His claim to a Kingdom that should be stopped by no frontier in space, nor be outstripped by the steps of time; a Kingdom that should be an universal brotherhood of men and

AN ETERNAL NATIONHOOD OF SOULS, two ideas equally antagonistic to the received notions of Gentile or of Jew; a kingdom which everyone who hears of it must enter; a kingdom visible to all as a city on a mountain top; a Kingdom of which He is Himself to be not only Lord but ruler of thought, not only Master but motive of life; all this promuigated while He Himself, the King, foretells His own betrayal, abandonment, and ignominious death. Nay, nay! No human brain could have conceived an ideal so Divine. No mortal heart could give birth to love that was infinite. A dream that was impossible to man was not made fact by hand of clay. Nay, nay! No mere man was He Who by His word changed the world. Jesus of Nazareth Nay, nay was the Christ, the Son of the living God. Between theory and fact there is an abyss. But, in the words of Richter, Christ, "being the holiest among the mighty and the mightlest among the holy, has lifted with His pierced hand empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages." How did Christ set about the realization of His ideals? Here again

THE WONDER OF GOD'S WAYS is manifest. To be the Rock on which His Church should stand unshaken ever by the powers of darkness; to be the holder of the keys of earth and Heaven; to be the king shepherd of His shepherd princes: Christ, with Divine disregard of human prudence and with Divine recklessness of human help, chose a man that was ignorant, duil, poor, uncouth, timid, impulsive, old, a mere commonplace fisherman who barely earned his daily bread with his boat and his net from the waters of the Galilean Sea. "Simon, the son of John, thou shalt be called the Rock." In the second year this In the second year this promise was fulfilled. So Saint Mark telis us : "To Simon He gave the name of Rock." It was then Christ first established the college of His apostles and gave them authority to teach. Saint Matthew chronicles the occasion thus: "The names of the twelve aposties are these, the first Simon who called the Rock," and the rest. Saint Luke: "Simon, whom also He called the Rock." Now, as Tertullian, in the second century, remarked on this passage, a remark constant among the Fathers and obvious to any student of Scripture, when God gave a name, its meaning was
A DIVINE SYMBOL AND SANCTION

of the bearer's office and authority. So was it with many, as with Abraham, Sara, Oshue, and Jesus, the Word made Flesh. In the third year of His ministry, the Son of God explained to Peter the meaning and power of his name: "Simon, John, I say to thee, thou art the Rock, and upon this Rock I will build My Church, and the gates of hell shall not prevail against it; and I will give to thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound also in Heaven, and whatsoever thou shall loose on earth shall be loosed also in Heaven." And again: "I prayed for thee that thy Faith fail not, and thou, being once firmed, confirm thy brethren." that the word that we translate firm " is a term of architecture, ing to fit anything so firmly cannot be shaken. It was a given after Peter's own faith ha secured by Christ's prayer. Af Resurrection a further fulfilment As Christ, Who is THE ONE LIGHT OF THE WORL

said to His Aposties, the sharers mission: "Ye are the light world;" and as Christ, Who is Cornerstone, made Simon the F

which the Church is built; so, Who is the one Shepherd of t Fold, that is to say, according meaning of the word, the one is the one Kingdom, after that it twice said to Peter: "Give foo twice said to Peter: "Give foo lambs," said: "Be thou Kin herd over My sheep." History that Divine decree. In the w St. Chrysostom: "In the Acts the promise of Christ in the carried into execution." Age carried into execution." Age same great saint says: "T called the Acts of the Apostles they are the Acts of their Her truth, the first twelve chapte Acts, which are a history of t days of the Church, are a h Peter's name occur thirty times, the others rarely they are mentioned together name is always first; he is given the leading part and When the Apostles are mentiwhen the Apostes are menti-body, Peter aione is always: always chief. "Peter w eleven;" "Peter with the re Apostles;" "Peter and the answering said." Peter of always answers and speaks When Simon, son of John, h away, the Apostle who was lived in the Peter who does Now, the history of Peter's throughout the ages is the a revelation, which while it the inward understanding o ful and the outward accurformularies, is itself the sam full in its meaning and fi message, identical always in acter and always changel truth. Hence the Church for dence of her teaching an warrant of her law, for THE INDELIBLE STA set upon her social constitu for the unbroken seal fixed ter of her rights, must

Now, Christ did not found nor an aristocracy, nor a c al state nor a communism. His Church a Monarchy, wi its visible Head and unde So it was in Pet its King. Simon, and so it is in Peter XIII. That this was not tion of fraud or pride is e the holiness of the long li and thirty-six years- fit number-are recognized by as saints. Look back to fcotsteps throughout the Without Peter's sanction Council has ever been held Two very ancient histori and Sozomen, relate that always, from the first, in i has always been the one on the christian world. Pe ways been acknowledged supreme charge even of vidual Church. Peter has the supreme Court of App in morals, in questions o or of Order, not only for Churches, but for the Peter has summoned before nal not merely the at their judges of whatever Peter has always been we presentatives to exercise preme authority in the C East and West. Time w me to mention some f These I gather from the which the ignorance of ant writers accuses of ignorant of the Primacy Primacy of Peter was until THE ONLY ALTERNATIVE

> was to rebel against I the true faith. While Evangelist was still l arose amongst the Chi The matter was him, one of the twelve Peter's successor, Cleme whose letters not mer dispute, but were re churches. In 142 the cion sought the appro in order to silence all demn his teaching. I 177 an appeal against from Lyons to Pope 157 St. Polycarp, Bis went to Rome to Pope fer on doctrine, and time Danis of Corint supervision of Rome or es as "customary from wards the beginning tury St. Irenaeus wro of the supremacy of sary that the faith should be in commun 250 Origen admits th In the following yes Spain appeal against the decision council. In the nex Febriani appealing St. Cyprian, whom te, because he to quote, because ne fended against the opinion, about the re tics, wrote: "To th heresy can have no

self asked St. Stephe

supreme authority

Gaul. In 262 we

Heaven." And again: "I have prayed for thee that thy Faith shall fall not, and thou, being once con-firmed, confirm thy brethren." Mark that the word that we translate "con-firm" is a term of architecture, mean ing to fit anything so firmly that it cannot be shaken. It was a charge given after Peter's own faith had been cured by Christ's prayer. After the Resurrection a further fulfilment came.

As Christ, Who is THE ONE LIGHT OF THE WORLD. said to His Apostles, the sharers in His mission: "Ye are the light of the world;" and as Christ, Who is the one nerstone, made Simon the Rock on which the Church is built; so, Christ, Who is the one Shepherd of the one Fold, that is to say, according to the meaning of the word, the one King of the one Kingdom, after that He had twice said to Peter: "Give food to My lambs," said: "Be thou King-Shep-herd over My sheep." History obeys that Divine decree. In the words of that Divine decree. In the words of St. Chrysostom: "In the Acts we see the promise of Christin the Gospels carried into execution." Again, the same great saint says: "They are called the Acts of the Apostles because they are the Acts of their Head." truth, the first twelve chapters of the Acts, which are a history of the early days of the Church, are a history of Peter's name occurs over thirty times, the others rarely. When they are mentioned together Peter's name is always first; he is always given the leading part and place. When the Apostles are mentioned in a body, Peter aione is always named as always chief. "Peter with the eleven;" "Peter with the rest of the Apostles;" "Peter and the Apostles answering said." Peter only and always answers and speaks for all. When Simon, son of John, had passed away, the Apostle who was the Rock, lived in the Peter who does not die. Now, the history of Peter's progress throughout the ages is the history of a revelation, which while it grows the inward understanding of its faithful and the outward accuracy of its formularies, is itself the same for ever, full in its meaning and final in its message, identical always in its character and always changeless in its truth. Hence the Church for the evi dence of her teaching and for the

warrant of her law, for THE INDELIBLE STAMP set upon her social constitution and for the unbroken seal fixed to the char ter of her rights, must look back. Now, Christ did not found a republic, nor an aristocracy, nor a constitution al state nor a communism. He made His Church a Monarchy, with Peter as its visible Head and under Himself, So it was in Peter that was its King. Simon, and so it is in Peter that is Leo XIII. That this was not an usurpa tion of fraud or pride is evident from the holiness of the long line of Popes all of whom, for the first five hundred and thirty-six years— fifty eight in number—are recognized by the Church as saints. Lick back to trace Peter's footsteps throughout the centuries. Without Peter's sanction no General Council has ever been held to be valid. Two very ancient historians Socrates and Sozomen, relate that this law was always, from the first, in force. Peter has always been the one consulted, in matters of Faith, by every Courch of the Christian world. Peter has al ways been acknowledged to have the supreme charge even of every indi-vidual Church. Peter has always been the supreme Court of Appeals in Faith in morals, in questions of jurisdiction or of Order, not only for the Western Churches, but for the Eastern also. Peter has summoned before his tribunal not merely the appellants, but their judges of whatever rite or rank. Peter has always been wont to send representatives to exercise his own su preme authority in the Churches of the East and West. Time will only allow me to mention some few instances These I gather from those early ages which the ignorance of some Protest ant writers accuses of having teen ignorant of the Primacy of Peter. The Primacy of Peter was unquestioned

THE ONLY ALTERNATIVE LEFT TO HER-

was to rebel against Peter or accept the true faith. While St. John the Evangelist was still living disputes arose amongst the Christians of Cor-The matter was referred not to him, one of the twelve Apostles, but to Peter's successor, Clement I. of Rome. whose letters not merely decide the dispute, but were read in all the churches. In 142 the herestarch Marcion sought the approbation of Rome in order to silence all who should condemn his teaching. But in vain. In 177 an appeal against his errors came from Lyons to Pope E eutherius. In Polycarp, Bishop of Smyrna, went to Rome to Pope Anicetus to con fer on doctrine, and about the same Corinth wrote of such time Danis of supervision of Rome over other Churches as "customary from the first. wards the beginning of the second cen tury St. Irenaeus wrote: "On account of the supremacy of Rome it is necessary that the faithful everywhere should be in communion with it." 250 Origen admits the claim of Rome. In the following year the Bishops of Spain appeal to Pope Cornelius against the decision of a national council. In the next year again, we find the Montanist heretics and the Februani appealing to Rome. In 258 St. Cyprian, whom I particularly wish ote, because he is said to have de fended against the Pope an heretical opinion, about the re baptizing of here-"To the Church of Rome neresy can have no access." He himborker line, two hundred and fifty self asked St. Stephen Pope, to use his supreme authority over the Bishops of Gaul. In 262 we find similar testi-

to of in mony given by Denis of Alexandria. In 337 Pope Julius I. and in 381 Pope Bonitace Lexpitcitly claimed and open ly exercised this supremacy. Be-tween those two dates, in 343, the Council of Sardica declared "that it is best and most fitting to have recourse to the Head that is, to the See of Peter. In 352

EIGHTY EGYPTIAN BISHOP appeal to the Pope in favor of St. Athanasius, as the Arian heritics appealed against him to Pope Liberius. In 371 St. Basil wrote to ask Pope Damascus to use his supremacy over the Eastern Church as the only remedy for its evils. From 381 to 384 St. Jerome was secre-tary to Pope Damascus. He tells us of the countless consultations and appeals that came from the Churches every where. In 384 the Bishops of the East ask the same Pope to condemn Timothy, an Appollinarian heretic. In 401 the Bishops of Africa wrote to Pope Anastasius to beg "the help of the Head of the Church for its members." In 431 St. Cyril of Alexandria asked Pope Celestine to decide who should side over the Council of Palestine I might multiply quotations from the early Fathers indefinitely. I conclude this point with two celebrated sayings: 'Rome has spoken, the case is ended, wrote St. Augustine; and St. Ambrose, where Peter is, there is the Church. Our argument would be incomplete without the formal and emphatic acknowledgement by the universal Church of Peter's primacy. This was given in

THE COUNCIL OF EPHESUS, in the Council of Chalcedon, in the Eighth General Council in the Second Council of Lyons, in the Council of Fiorence, in the Vatican Council. I will only quote the words of three of them. In the Council of Ephesus gathered in 431 to condemn the errors of Nestorius, we read : "To no one is doubtful-nay, in all ages it has been recognized-that the holy and most blessed Peter, Prince and Head of the Apostles, the pillar of the Faith, the foundation of the Catholic Church, received from Our Lord Jesus Christ

the Keys of the Kingdom . who even unto this day lives and judges in his successors." years later, 451, the great Council of Chalcedon: St. Peter is the Rock and foundation of the Catholic Church and the foundation of the orthodox Faith. Peter hath spoken through Leo." A profession of Faith was signed, in 519, by two thousand five hundred Eastern Bishops. It was confirmed by the Eighth General Council of both East and West in 869, and adopted by the Vatican Council. It is called the Formulary of Pope Hormisdas. It says: "Thou art Peter, and upon this Rock I will build My Church,' cannot be set aside—a statement which has been proved by the actual result, for in the Apostolic See religion has ever been preserved stainless and its holy teach ing held—we, eager to be in no wise severed from that Faith and teaching, hope that we may merit to remain in union with that Apostolic See, in which exists the entire and true strength of the Christian religion." Looking back, we now behold realized in actual fact the incredible prophecy uttered by the angel nearly two thousand years ago to a poor Jewish maiden: "Thou shalt bring forth a Son, and thou shalt call His Name Jesus. He shall be great and shall be called the Son of the Most High, and He shall reign for ever and ever, and of His Kingdom there shall be no end." The Carpenter of Nazareth has conquered the

"that I know something of human nature. Alexander, Caesar, Charle magne, and I myself have founded are malcontents, refugees, if not outgreat empires. They were men. I caesar from society dropes and climb and the course of events only the fruit of well-concerted plans, or the result of organization combined with art, their enterprise in every sphere of the course of events only the fruit of well-concerted plans, or the result of organization combined with art, their enterprise in every sphere of the course of events only the fruit of well-concerted plans, or the result of organization combined with art, there exists a concert of the course of events only the fruit of well-concerted plans, or the result of organization combined with art, there exists a concert of the course of events only the fruit of well-concerted plans, or the result of organization combined with art, there exists a concert of the course of events only the fruit of well-concerted plans, or the result of organization combined with art, there exists a concert of the course of events only the properties of events of the course of events only the properties of the course of events only the properties of the course of events only the properties of the course of events on the course great empires. They were men. I am only a man. While I was with them the electric inflaence of my look, my voice, my words, flashed in a flame of enthusiastic devotedness through the multitudes whom I swayed. But, when we passed, there was left noth ing but the empty echo of a name Upon what were our empires founded Upon force. One Conqueror there is who founded His empire upon love and to this very day, millions would die for Him. His empire He built within the souls of men, winning them to live in a world unseen beyon the barriers of time and space. None else was like to Him, Jesus was more than man. His name is now a living Across a chasm of eighteen power. centuries He still makes a claim than which none is so vast, so hard. He demands what a friend, often vainly asks for of his friend a father of his child, a bride of her husband, a man of his brother. He demands our heart. He demands it of millions. He demands it absolutely. He demands it for ever. He obtains it. Christ is Conqueror. Christ is King."

A KING WITHOUT A CROWN An old man lives in the city by the Tiber-a strange figure to be found at the close of the nineteenth century-s teacher whom science scoffs at, a lav giver whom statesmen ignore, a warrior without a weapon, a judge with out a court, a ruler without a nation, s king without a crown. The world weary of him. Historians chronicle him as belonging to ancient days. The unanimous vociferations of innumera ble sects proclaim that he is out of date, his influence long since dead. But, Peter has often seen and heard all that before. Peter is not dead. He is the reigning monarch of a dynasty that counts the empires of Europe a children of a day. His next birthday will bear the date of twenty centuries. Upon that throne have sat, in one un-

were saints; all of them for over three hundred years, martyrs. Their his-tory is the history of civilization, of men who come and pass, while Peter remains the same, the Fisherman. Weather worn, world-worn Peter the Fisherman looks and listens. He has seen and heard all that before. All that is human. But he has also seen and heard a Face, a Voice that is D. vine, when, standing by the Galilear shore, Jesus said: "Thou art Peter."

LEAGUE OF THE SACRED HEART. Respect For Religious Congregations GENERAL INTENTION FOR MAY 1900

Recommended to our prayers by His Holiness Leo XIII. merican Messenger of the Sacred Heart Catholics do not, as a general thing, need reasons or motives for respecting men and women who have given themselves so exclusively to the service of God and to the good of religion as to deserve to be distinguished by the name of Religious. The authori-ties of the Church as well as the faithful have always held such persons and their institutes in special veneration, and this veneration is paid alike to all religious, to those who follow the monastic life, to the members of the Regular Orders, and to all who em brace the religious state in the many congregations which have been formed Church during the past two centuries.

The respect of Catholics for religious congregations does not necessarily im-ply a greater perfection or other superiority in the members of such congregations than in other people; indeed this respect is based not on their merits by comparison with others, but on the holiness of their calling, the self sacrifice with which they have embraced it, the lofty aim they have in view, the excellence of the means which their institute and community life afford them for reaching their end, and the measure of individual perfection to which the members must attain if at all in earnest in their vocation. They are set apart to give their lives the highest expression of the gospel rule ; they unite together not only for their personal interests, but for the welfare of their fellow-men, to which they all contribute in some by prayer, example, special way, preaching, teaching, by every spirit ual and temporal work of mercy. In the strength of this union, sanctioned as it is by the Church, and perpetusted from century to century, they are enabled to accomplish a hundred-fold as much as they could have done individually, unaided by the co operation of their companions and by the traditions of their founders and religious families. To maintain their union unimpaired, they subordinate to it every other human the and they pledge themselves to God through the rules of His Church and their super iors, to observe the counsels of perfec tion, which Christ gave in His gospel. by vowing poverty, chastity and obe dience, in some cases from year to year, in other for their entire life. dience, in The disinterestedness and readiness with which by the vows of poverty and chastity they can meet every demand on their time and energy, are reinforced by the efficacy which their zeal receives from their vow of obeditheir achievements worldlings, as well as the faithful, well know their power, but while the latter respect, the former fear it, and From ence. seek by every means at their disposal

to destroy it.

The world has a rich vocabulary of casts, from society, drones and slug gards, rapacious and excessively rich a burden and a menace to society they live at others expense, do noth ing for the State, even depriving i of their possible offspring, they en-slave men's minds and wills and were ever obscurantists and retrograde We need not mention here the name less charges made against them by persons who are usually found guilty of those things themselves. care not to hear such things, and hose who have invented the charge know the crimes but too well. Nor disrespectful terms, shameful charges, the only weapons used against them. Their rights are against utterly disregarded, their existence ignored or actually declared illegal their members driven into exile, their homes confiscated and their revenue taxed until they cannot support life and the good works in which they are engaged. In Italy they are liable to expulsion or dissolution at any mo ment, in Germany some of them are not admitted at all, in France they are being taxed out of existence, in England they are still under disabiliand even in our country, which they enjoy equality with other associations, we have heard of late the outery against the religious in some of our new possessions, men in high station in some of the Protestant sects, not content with clamoring for property in the Philippines, but bent ruining their character so as to

find a plausible pretext for stripping hem of what they justly own.
At this very moment socialistic in fluences are brought to bear upon the French Ministry to have a law passed declaring the vows of poverty, chastity and obedience to be illegal, and the existence of the societies whose members make these vows, by that very fact null and void. An iniquitous sentence has been passed on the Fathers of the Assumption. The Archwith them have been deprived of their origin of the various religious insti-

into the Chamber to ostracize even the young people who attend religious schools, unless they spend the last three years of their school life in government colleges. This no doubt is the reason why we are asked now especially to pray for more respect for religious congregations. For even though these evil designs should come to naught, they are certain to create false impressions and to excite prejudices against religious and the good works they are attempting to per-form. We have the testimony of Leo XIII. to this fact in his letter Testem Benevolentia. Speaking of a contempt

for the evangelical virtues, he says : " From this species of contempt of the evangelical virtues which are wrongly called passive, it naturally follows that the mind is imbued little by little with a feeling of disdain for the religious life And that this is common to the advocates of these new opinions we gather from certain expressions of theirs about the vowe which religious orders pronounce For, say they, such vows are alto gether out of keeping wirh the spirit of our age, inasmuch as they narrow the limits of human liberty; are better adapted to weak minds than to strong ones; avail little for Christian perfection and the good of human ociety, and rather obstruct and interfere with it. But how false these assertions are is evident from the usage and doctrine of the Church, which has always given the highest approval to religious life. And surely not un-deservedly. For those who, not con-tent with the common duties of the precepts, enter of their own accord upon the evangelical counsels, in obe dience to a divine vocation, present themselves to Christ as His prompt and valiant soldiers. Are we to con sider this a mark of weak minds? In the more perfect manner of life is it unprofitable or hurtful? Those who bind themselves by the vows of religion are so far from throwing away their liberty, that they enjoy a nobler and fuller one, that, namely, by which

Christ has set us free "What they add to this, namely, that religious life helps the Church not at all or very little, apart from being injurious to religious orders, will be admitted by no one who has read the history of the Church. Did not your own United States receive from the members of religious orders the beginning of its faith and civiliza For one of them recently, and tion? it redounds to your credit, you have decreed that a statue should be pub licly erected. And at this very time with what alacrity and success are these religious orders doing their work wherever we find them! How many of them hasten to impart to new lands the life of the Gospel and to extend the boundaries of civilization with the greatest earnestness of soul and amid the greatest dangers From them no less than from the rest of the clergy the Christian people obtain preachers of the Word of God, directors of conscience, instructors of youth, and the entire Church examples of holy lives. Nor is there any distinction of praise between those who lead an active life and those who, attracted by seclusion, give themselves up to prayer and the mortification of the body. How gloriously they have merited from human society and do still merit, they should be aware who are not ignorant of how the continual prayer of a just man, especially when joined to affliction of the body, avails to propitiate and conciliate the maesty of God.

One might dilate on the services which the religious bodies of the Cath olic Church have rendered to mankind oral, abroad and at home, in their cloister, in the university, in the press room, and even in the field and industrial factory when necessary to win souls to God. But the purpose of this explanation is not so much to conciliate respect for them for what they do as for what they are, or, better, for the institute and rule and mode of life which makes them what they are and capable of doing so much good for the world at large. This is an important point. There is altogether too much attention paid to what men and women do nowadays, and to what they bring to the notice of the world, and too little attention paid to the spirit and motive inspiring all this, and to the conditions which in the nature of things are indispensabl for doing any religious work with solidity and permanency. This why so many good people cannot ap-preciate the benefit of a closter, or the efficacy of religious vows, and the safeguards of rules and community life; and perhaps it may explain why they do not even care to take the views of men and woman who have experienced the advantage of all these Hence it is that some Catholics look upon the religious life as a something ot quite up to the times, in need of a transformation which would adapt it to the present age; while some who deprecate such extreme measures as French Government is actually taking against religious congregations, rejoice secretly in the vain hope that this persecution may bring about the changes which the religious them selves have stoutly resisted, not considering that the changes advocated would destroy the very essence of religious state. We say in the vain hope, for it is conceived without proper reflection on the nature of our religion and its institutions, without due study of the motive which has ever inspired men to embrace the religious life, without regard for the

stipeud, and a bill has been introduced tutes which have grown up in the Church. Balmes has several chapters in his "European Civilization" which might be read with profit in this mat-Speaking of the attempts which ter. have been made to destroy the religious bodies, he says in Chapter 38:

"As long as the religion of that God made man, who had not where to repose His head, and who sat down by a well on the wayside to rest, like a humble traveller, shall last; of that God-man, whose appearance was an nounced to the nations by a mysteriou voice coming from the desert-by the voice of a man clothed in a goat skin whose reins were bound with a leath ern girdle, and who lived on nothing but locusts and wild honey; as long as this divine religion shall last, nothing will be more holy or worthy of our respect than those institutions, the true and original object of which is to real ize that heaven intended to teach man by such elequent and sublime lessons. Times, vicissitudes, and revolutions, succeed each other; the institution will change its form, will undergo alterations, will be affected more or less by the weakness of men, by the corrosive action of time, and the destructive power of events; but it will live-it will never perish. If one so ciety reject it, it will seek an asylum in another; driven from towns, it will take refuge in forests; if there pur-sued, it will fiee to the horrors of the desert. There will always be, in some privileged hearts, an echo for the voice of that sublime religion, which, holding in her hand a standard of sorrow and love-the sacred standard of the sufferings and death of the Son of God the Cross, will proclaim to man Watch and pray, that you enter no into temptation: if you assemble to pray, the Lord will be in the midst of you; all flesh is but grass; life is a iream; above your heads is an ocean of light and happiness; under your feet an abyes; your life on earth is a pilgrimage, an exile." Then she marks his forehead with the mysterious ashes, telling him: "Thou art dust, and unto dust thou shalt return. And, refuting the notion that the religious institutes are the creation of

the Papacy, he writes in Chapter 44:
"Unknown men suddenly arise among the people; nothing which has taken place affords reason to suspect them of having any previous under-standing with Rome; their entire lives attest that they have acted by virtue of inspiration, communicated to themselves, an inspiration which does not allow them any repose, until they have executed what was prescribed to them. There are not, there cannot be, any private designs of Rome; ambition has no share. From this, all sen-sible men should draw one of these two consequences: either the appearance of these new institutions was the work of God, who was desirous of saving His Church by sustaining her agains new attacks, and protecting the authority of the Roman Pontiff; or, Cath olicity herself contained within her breast a saving instinct which led her to create these institutions, which were required to enable her to come tri compelled

umphant out of the fearful crisis in which she was engaged. To Catholics these two propositions are identical in both we see only the fulfilment of the promise, 'On this rock I will build my Church, and the gates of hell shall never prevail against her.' Philoso who do not regard things by the ight of faith, in order to explain this phenomenon, may make use of what terms they please; but they will be to acknowledge that won derful wisdom and the highest degree of foresight appear at the bottom of these facts. If they persist in not acknowledging the finger of God, and in ization.

In praying for a respect for relig-

When a man falls headlong from a think only of the hazardous character of his employment. It does not occur to us that thousands of men at sea or on land are hourly climbing to land are hourly climbing to dizzy heights without a fear and without a fall, and that the real danger is not in the employment but in the weakening of the nerves and giving way of the muscles. That danger is just as great to the man on the sidewalk or in the office as to the man the sidewalk of man on the roof. When the stomach and the organs of digestion and nutrition are diseased the blood becomes impoverished and nerves and muscles grow weak for lack of nutrition. More fatal diseases

weak for ack of nutrition. More latal diseases probably begin with "weak stomach" than with any other cause. The first symptom of disordered stomach calls for prompt use of Dr. Pierce's Golden Medical Discovery. It is a vegetable medi cine, absolutely non-alcoholic and non narcotic, and is unequaled for the strength it gives to blood, nerves and muscles. During the summer and fall of 1896," write

ious congregations we are therefore praying for respect for Christ who founded them to keep amongst men His spirit and the more abundant life He came to give them.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900.
The Editor of THE CTHOLIC RECORD,
London, Oat.
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE
CORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.

Blessing you, and wishing you success,

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fours faithfully in Jesus Christ,
Apost. Deleg.

London, Saturday, May 5, 1900

MONSIGNOR FALCONIO.

The short visit of his Excellency the Papal Delegate to this city has been replete with many spiritual blessings, and has given much joy to the large number of faithful Catholics who were privileged with a private interview or who had the happiness of listening in the church to his words of admonition and encouragement. Aithough Italian by extraction and education, he spoke English with an easy fluency and distinctness of utterance that rendered his meaning quite clear to all, while the foreign accent but added to the charm of his simple though earnest manner of expression. The Catholic mind is always prepared for a message from the Hely See and rejoices in complying with its demands; but when the messenger comes, personally, from the seat of Authority, and comes to bless and ratify a new enterprise, undertaken in the interests of religion and charity, then, indeed, manifestations of gratitude and loyalty become general

and assume a public character. Monsigner Falconio's arrival in our midst may be ascribed to the duties of his sacred office-as representative of the common Father of Christ's faithful children. Among those we enjoy the happiness of being numbered. The Delegate's jurisdiction extends over all this fair Dominion of ours. One of the requisites of his capacity to legislate satisfactorily for so vast a number of churches, congregations and religious cilitate his judicial pronouncements, should be his actual acquaintance with the locality and with the personnel of

every Catholic centre in this vast Dowant of time or opportunity of travel; but it must be evident that the more personal knowledge His Excellency can obtain of those who come under his places and circumstances of the wide of Llandoff declaring that: area of his charge, the more easily and promptly will he be able to adjudicate when appealed to for decision in mat-

ters ecclesiastical. In the various important functions which he performed during his short stay, an account of which we publish elsewhere, there was noticable that quiet, dignified yet courteous and lovable disposition which has already endeared him to such of the Catholic people of the Dominion as have had the privilege of his acquaintance. Coming as the representative of our Holy Father, one of the brightest and most beautiful souls the closing century the admiration of all classes, the civil institution.

highest as well as the humblest. It was noticeable that the Right Rev. were carried out in the most scriptural and superstitious. minute detail, to show the distinguished The pretence that the prayers of distinguished guest.

Long may he be spared to shed that the saints in heaven pray for us, Brooklyn during the Advent missions.

lustre on that Church of which he is so truly a shining ornament.

PRAYERS FOR THE DEAD.

The circular letter issued by Dr. Temple, Archbishop of Canterbury, to his clergy, in which he not only permits the use of prayers for the dead, but even appoints a special form which may be used in praying for the soldiers who have lost their lives in the South African war, has stirred up a hornet's nest of no small dimensions among the Low Church or Kensitite section of the Church, and the Archbishop has been severely called to task even in the House of Lords in regard to this matter.

According to the correspondent of one of the American Episcopal Church organs, the Archbishop was questioned by Lord Kinnaird, who; is, or who at least constitutes himself the champion of Low Churchism among the Lords, whether there is any precedent by which prayers for the dead had ever before been authoritatively introduced into any special service issued by a primate of the Church of England, and the Archbishop was urged to say something " to calm the fears of those who had been surprised and pained by his pronouncement."

The Archbishop's answer was very elaborate, and from his standpoint was a fairly complete vindication of his position. It was not a question of what the scripture teaches in regard to prayers for the dead, but what is legal-that is, what does the civil law lay down for the guidance of the authorities of the Church of England. Under this head Dr. Temple showed that in a form of prayer issued in 1797, after many signal victories gained by the English by land and sea, the following words occur :

"And for those whom in this righteous ause Thy Providence permits to fall, receive the pray Thee their souls to Thy mercy."

Dr. Temple argued that we are nowhere told that the happiness of heaven is precisely the same for every one, or that when once it is given it cannot be increased. He thus implied that the object of praying for the dead is to increase the happiness of souls in heaven, but he further of Feb. 24, which quotes approvingly pointed out that the Court of Arches has decided that it is lawful to pray for the dead, and that in fact such prayer is nowhere prohibited. He added that

"The abuses of purgatory pardons invo-cation of saints, etc., led to the excision of prayers which might be misconstrued, but no formal exclusion of such prayers took place at the Reformation."

The Earl of Portsmouth dissented from this view and held that such prayers for the dead as the Archbishop authorized is "inexpedient as well as illegal." The ground for this inexped. lency is that the use of prayers for the houses, and which must necessarily fa | dead "leads to the Roman Catholic Church, and thus endangers Protestantism." This is an acknowledgment on the part of the Evangelicals or Low all those who come under his authority. Churchmen that it is not so much Henceforth Monsignor Falconio will divine truth which should be regarded experience little, if any, difficulty in in a discussion of this kind, as the unravelling a case that may possibly danger which might arise out of a arise between the Church members, Christian practice to cause the people lay or cleric, of the diocese. A visit to look to Rome for the truth, which she has always preserved, rather than minion may not be undertaken for to the Church of England, which changes its teachings to suit the prevailing notions of the day.

In connection with this subject, it was remarked that a Welsh vicar adjurisdiction, and the more he studies the dressed recently a protest to the Bishop

"With great sorrow of heart he feels it his duty to explain to his parishioners his inabil-ity to countenance what is nothing short of an official act of public disloyalty and Epis

copal illegality. The Bishop of Llandoff replied:

"I have to acknowledge your letter in which you are good enough to inform me that it is your deliberate intention to break one of not the least important of your ordination vows, and that you consider yourself more competent than the two Archbishops and all their suffragans to decide what is the teaching of the Church of England. Will you allow me to add that in my opinion you would spend your time more profitably if you devoted a little more of it to prayer for a Christian grace which, to judge from your letter, you seem greatly to need—the grace of humility."

To sum up the whole of this discussion, the following points are practi-

gave to the world, he would cally conceded by all the disputants. be entitled to and would receive our 1st. That the Church of England respect and our obedience, but his must accept for its law what has been charming personality of itself won decided by a court which is of purely

2ad. That it did not positively set aside at the Reformation the practice Bishop of London, Dr. McEvay, and of praying for the dead, though it bethe priests connected with the Cathe- came the general opinion of members drai made arrangements, all of which of the Church that this practice is un-

visitor that he was heartly welcome. fered for those who are already in The clergy from the outlying parishes heaven are good, while those which and the Catholic people of London are offered to relieve the suffering were likewise acting as if with one souls in Purgatory are unlawful, is but impulse; to show due respect to our a miserable subterfuge, as the whole testimony of tradition is to the effect

ing souls in Purgatory. The novel doctrine of Archbishop Temple has not the shadow of a pretence that it is founded upon either Scripture or the practice of the Church in all the ages. The Catholic doctrine is that by teaching that "the sin against the Holy Ghost shall not be forgiven either in this world or in the world to come,' and that from the prison in which some souls suffer there will be no deliverance till the last farthing be paid." (St. Matt. v.) This implies that some sins will be forgiven in the next life. This belief of the Jews is further attested in 2 2 Macc. xii, 42, 47: that "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." The Jews pray for the dead to this day, and put such prayers on their sepulchral monuments, as may be seen in their cemeteries.

In the Roman catacombs we have also from the third and fourth centur ies such prayers as "may God," or 'may the Holy Spirit of God grant thee rest," and on the tombs of martyrs and those whose sanctity was certain, we find frequently such prayers as: "Mayest thou, innocent Dionysius, in thy holy prayers remember the engraver and writer of this inscription." (Catacomb of St. Hermes.)

But it is not true that the whole epis copate favors the view of the two Archbishops. The Bishop of Worcester in a circular letter requests his clergy not to use the forms of intercession authorized by Dr. Temple.

The Saturday Review says of this document:

"Merely because he himself does not want merely because he inhere to be now want to remember his departed relatives and friends in public prayer, Dr. Perrowne reseats the liberty to do so being granted to those who do feel the want. It is a painful exhibition of intelerance, and in one who could be very tolerant of doctrines even skeptical of the divinity of Christ, it is worse than in

But it is remarked that the present discussion is not limited to Anglicans. Even the Baptist papers take part in it in advocacy of prayers for the dead. This is done by the Baptist Standard the following prayer of the late Mr. Wm. Gladstone:

"O God, the God of the spirits of all flash... vouchsafe him light and rest, peace and refreshment, joy and consolation in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love."

It is clear that Protestantism is drifting apart in two directions, while some sects are going fast to infidelity, here is another current which is bringing back many pious souls to the one true faith which the Catholic Church has preserved unchanged for nineteen centuries.

A QUEER COMBINATION.

A Dablin paper remarks that the order of her Majesty Queen Victoria to the effect that the shamrock should be worn by the troops on St. Patrick's day, had an amusing but unintended effect in some instances. Many civilians, in connection with the Irish emblem, wore red, white, and blue osettes, and these colors with the green of the shamrock produce precisely the combination of the Transvaal flag which is made by three longitudinal strips of red, white, and blue, and a cross strip of green at the end next the staff. It is not supposed however that this was intended to show sympathy with the Boers. The Transvaal red, white, and blue, are the colors of Holland, the original land of the Boers, and the green added represents the green veldts or plains of South Africa.

THE CHURCH IN FRANCE.

At the Paris exhibition, which is now in full swing, the collection of Catholic works of art, made up of religious paintings, statuary, altars, vestments, Church designs and decor ations, as well as collections of Catholic literature, is said to be exceedingly striking. There will be also a Catholie Congress from the 3rd to the 8 h of June, under the presidency of the Archbishop of Paris, a feature of which will be a convention of representatives of the Catholic press. Papers will be read on the history, progress, and influence of the Catholic press of France during the century which is now drawing to a close. That influence has been very great, and is fast attaining predominance over the infidel press which has been so rampant and aggressive since the days of Voltaire and the reign of Terror.

What thou art, that thou art : nor canst thou be said to be greater than God seeth thee to be.

DIOMEDE FALCONIO, THE AP-OSTOLIC DELEGATE, TO THE CITY OF LONDON.

On Wednesday, April 26, His Excellency Mgr. Domede Falconio, Archbishop of Larissa in partibus infidelium and Apostolic Delegate to Canada, which has both Scripture and tradition in its favor. It was the belief of the Jews in and before the days of our Lord on earth, and Christ confirmed it Rev. J. T. Aylward, rector of St Poter's Cathedral, this city, went to Toronto, on behalf of His Lordship Bishop McEvay, to accompany His Excellency to this city. At Woodstock, being the first parish of the diosese of London through which Mgr. Falconto passed, the company was joined by several priests. Long before the hour at which the train was due here on Thursday, 11:30 a. m., the C P. R. platform was well filled with pro-minent and representative citizens, Church dignitaries and the lay mem bers of the reception committee. On arrival at the station His Excellency received a warm and cordial greeting, after which our beloved Bishop introduced him to the assembled clergy and lay committee. Accompanied by the Bishop of London and the Bishop of Hamilton (who arrived in this city the previous evening), His Excel lency was conveyed to the Episcopal palace, and the requisite preparations were made for his solemn entry into the Cathedral.

The joyous pealing of the bell an nounced the arrival of the distin guished party, and when the procession arrived at the Cathedral door Bishop McEvay, attended by Rev. J. E. Meu-nier, P. P., of Belle River, and Rev. P. J. McKeon, Chancellor of the cese, received Mgr. Falconio with the ceremony prescribed for such occasion, and the procession filed down the centre aisle in the following order:

Cross-bearer-Father Egan. Acolytes.
Sanctuary boys, wearing badges of the Papal colors.

Priests of the diocese.

Visiting priests.
Bishop Dawling attended by Rev. J. M. Mahoney, rector of St. Mary's Cathedral, Hamilton, and Rev. J. T. Aylward, rector of St. Peter's Cathe dral, London. Bishop McEvay, attended by Rev. J. E.

Meunier, P. P., of Belle River, and Rev. P. J. McKeon, Chancellor of the diocese.

Mgr. Falconio, attended by the Very Rev. Joseph Bayard, V. G., P. P., of St. Thomas, and Rev. Dr. E. B. Kilroy, P. P., of Stratford.

Arrived at the sanctuary all pros rated in prayer for a short time, after which the immense congregation of clergy and laity arose, whilst His Lordship welcomed His Excellency on his own behalf and in behalf of the clergy, the religious communities and the laity, and expressed loyal sub-mission to Our Holy Father the Pope whose representative it was our proud privilege to have that day in our His Lordship said :

"May it please Your Excellency, Oa my own behalf, and on behalf of the elergy, the religious communities and successor of the Apostles, as an ambas the world his talents and virtues, while he suffered persecutions and trials in promoting the welfare of the Church, the good of his fellow man and the

glory of God.
"Your Excellency will be pleased to earn that in this portion of the Dominion we enjoy our rights as citizens and Catholics. We have freedom of Catholic education, freedom to worship God, and we enjoy the good will of all lasses of the community.

"We earnestly hope and pray Your Excellency may be long spared in the high and holy office in which our Holy Father has been pleased to place you, and we believe that, owing to the love and loyalty of Canadian Catholics to the Holy See, you will receive con tion, kindness and good will, and that your home in Canada will be a happy

"We humbly ask your blessing on ourselves, on our clergy, religious communities and faithful people." Mgr. Falconio replied in excellent

He heartly thanked Bishop McEvay for the beautiful sentiments of de-votedness he had expressed towards Pope Leo XIII, and asked the congregation to consider well the reason why we must entertain a profound rever ence for the Holy Father who has the respect and veneration of the whole Catholic world. "You are aware," he said, "that our Divice Lord Jesus Christ came upon earth as the Saviour of mankind, and that redemption was not to be restricted to any one nation or people or race, but was to be extended to all human generations and was to be continued to the end of time.

"In order that we might all partici pate in the benefits of the mystery of redemption, even after His death, and His return to heaven, He instituted His holy Church, which was destined by Him to be the faithful keeper of His divine words, and to continue His His beloved disciples, transmitting to afterwards banqueted by Bishop Mcdivine mission. There were 397 converts received in him the powers which He had received Evay. Besides the distinguished from His Eternal Father. This was guest and his Right Rev. host there His Excellency entered the chapel, the

whereas our prayers benefit the suffer. VISIT OF HIS EXCELLENCY MGR. Peter, of whom Christ said, 'Thou art Peter, and upon this rock I will build my Church.' And that His divine mission might be known, soon after His resurrection our Biessed Redeemer appeared to the apostles, and in their presence addressed specially to Peter the remarkable words : ' Feed my lambs: Feed my sheep.' He declared in the most solemn and unmistakable manner that Peter was to be the supreme pastor of His Church, with authority and power extending over and governing His whole Church. Thus it came to pass that Peter was constituted the paster of Christ's whole

> the Church in Rome. Rome was then the mistress of the world, and it was fitting that from Rome as centre the new kingdom of Jesus Christ should be propagated throughout the world.' His Excellency then showed that as

centuries lapsed, kingdoms and dynasties had been established and had disappeared from the face of the earth : old nations had gone out of existence and new ones had arisen out of their ruins; but the Roman Pontiffs, instituted by our Lord Jesus Christ for the government of His Church, had remained amid all the changes and vicissitudes throughout which the world had passed. There had been a beautiful and extraordinary succession of 262 Pontiffs, extending like an unbroken chain from St. Peter to the present il-lustrious occupant of the Roman chair. Leo XIII.'s influence is felt throughout the whole universe. He is the keeper of God's divine Word, jealously guarding it against innovation and error. He is the pastor of the Universal Church. His kingdom consists of people of all races, nations and languages, and are counted by millions and millions. All are united by unity of doctrine, and in love and obedience to the Supreme Paster.

In conclusion His Excellency thanked His Lordship for the beautiful sendments of veneration and love which he expressed for Our Holy Father, and urged upon the assembled congre gation to become more and more re-spectful to the clergy and Bishops of the Church, and to the Holy Father, that they may secure to themselves the blessings of God which Christ promised to those who hear and obey the pastors whom He has sent. If they do this God's blessing will surely follow.

As a token of the special affection of

the Sovereign Pontiff for the diocese of London, His Excellency gave the Apostolic Benediction.

His Excellency then gave the Bane diction of the Most Blessed Sacrament. He was assisted by the Very Rev. Joseph Bayard, V. G., and Rev. Dr. E B. Kiiroy as deacon and sub deacon res-

pectively. Rev. P. L'Heureux officiated as master of ceremonies during His Excellency

stay in this city. All the priests present were : Very Rev. Joseph Bayard, V. G., P. P., St Thomas; Rev. Francis Solanus, O F M., Superior Franciscan Monastery, Chatham; Rev. Father Fisher, the Delegate's Secretary; Rev. Her man Eilernian, O. F. M., Chatham; Rev. J. Mahoney, rector S.: Mary's cathedral, Hamilton; Rev. D. Cushing, the faithful laity of the diocese, it is a C. S. B., President of Assumption Col the faithful laity of the diocese, it is a great pleasure for me to welcome Your Excellency as Apostolic Delegate to Canada. We welcome you also as the successor of the Apostles, as an ambas T. Aylward, rector of St. Peter's successor of the Apostles, as an amoust sador of Christ, as a prince of God's cathedral, London; Rev. M. J. Tier-Church, the great and gifted Arch nan, P. P., Mount Carmel; Rev. B. bishop of Lartsa. We desire in the Boubat, Chatham; Rev. P. J. Mcsentative, to express our love, our love, our love, our don; Rev. P. Ryan, C. S. B., Amberstourg; Rev. P. O'Donohue, C. S. B., Ridgetown; Rsv. John Guinane, our admiration for the great Pontiff Leo XIII. who has manifested to the control of the diocese of London; Rev. P. Ryan, C. S. B., Amberstourg; Rev. P. O'Donohue, C. S. B., Ridgetown; Rsv. John Guinane, C. S. B., Assumption College. ier, P. P., Belle River D. J. McRae, P. P., Parkhill; Belle River : Rev. Noonan, P. P., Lucan; Rav. M. Mc-Cormack, P. P., Kingsbridge; Rev. P. Andrieux, P. P., Dover South; Rav. John O'Neill, P. P., Kinkora; Rav. John O'Nein, P. P., St. Marys; Philip Brennan, P. P., St. Marys; Rav. John Connolly, P. P., Inger-soll; Rev. Thos. West, P. P.

Rav. John Connections West, P. 1., soll; Rev. Thos. West, P. Corcoran, La Sal-Goderich; Rev. P. Corcoran, La Sal-Goderich; Rev. G. R. Northgraves, Record; editor of the CATHOLIC RECORD Rev. A. P. Villeneuve, P. P. Tecumseh; Rev. J. Sanlan, Windsor; Rev. J. Kennedy, P. P., Sarnia; Rev. J. Ronan, P. P., Wallaceburg Ray, P. J. Gnam, P.P., Wyoming; Ray. H. G. Traher, P. P., St. Mary's church, London; Rev. D P. McMenamia, P.P., St. Augustine; Rev. A. McKeon, P. P. Strathroy; Rev. D. J. Downey, P. P., Mitchell; Rev. J. Mugan, P. P., Corunna; Rev. J. E. Courtois, P. P., Drysdale ; Rav. A. J. Loiselle, P. P., Big Point; Rev. P. Quinlan, P. P., West Lornel; Rev. C. A. Parent, P. P., Jeannette's Creek ; Rev. P. Langlois, P.P. Tilbury ; Rev. C. E. McGee, P. P. Maidstone ; Rev. E. J. Hodgkinson, P. ., Woodslee; Rev. P. McCabe, Seaforth; Rev. J. V. Tobin, London; Rev. J. J. Gnam, P.P., Hasson; Rev. D. Forster, P.P., Simcoe; Rev. E. Ladouceur, Sarnia; Rev. D. J. Egan, London Rev. Wm. Fogarty, St. Columban Rev. J. Cook, P. P., Woodstock; Rev. J. Hogan, Mount Carmel; Rev. T. J. Valentin, P. P., Zurich; and Rev Francis de Paul, O. F. M., Chatham.

The centre aisles were occupied by the adults, whilst the side aisles were reserved for the Separate school children who attended in large numbers, and looked very neat and pretty, being for the most part dressed in white and wearing the Papal colors. They were accompanied by their teachers, the

Sisters of St. Joseph. At the beautiful convent home of the At the beautiful convent Hope,"
Sisters of St. Joseph, "Mount Hope,"
Sisters of St. Joseph, "Falconio was He selected one of His Excellency Mgr. Falconto

were present Bishop Dowling, of Hamilton, and all the priests whose names are given above. In this connection we cannot refrain from remarking the artistic skill of the good Sisters of St Joseph as evidenced in the beautiful hand-painted scrolls throughout the convent, the one in the entry "Thrice Welcome to Our Honored Guest," being particularly well executed and extended throughout the length of the corridor. The community room was improvised as a dining-room for the occasion—and here, again, the good taste of the nuns was in evidence in the unique arrangement of palms Church.

"When the time was ripe, Peter established his residence and instituted Papal colors (yellow and white) enlivened with cardinal. Beside the en trance door, and occupying the entire panel, was another hand-painted scroll bearing the inscription "Salve Ama Noset Vale." Under this motto was prettily arranged the Papal Coat of Arms. On the western side of the dining room was a cleverly devised arch of the Papal colors, over run with delicate green vines, inserted in which was a picture of His Holiness, the whole surmounted by two golden haired cherubs bearing the Papal motto, also hand-painted "Lumen In Cœlo." On each side of the arch were the figures : 1810

1900, signifying the Jubilee Year. On Thursday afternoon His Lordship Bishop Dowling, accompanied by Father Mahony, left for Hamilton and many of the visiting priests returned

to their respective parishes. In the afternoon the Ablegate rested at the Palace, and on Friday morning, assisted by Father Fisher, he celebrated Mass at Mount Hope Orphanage and gladdened the hearts of the little children and the aged and infirm inmates by his many gracious and kindly words and acts while on a tour throughout the Institute. St. Joseph's Hospital, also under the charge of the Sisters of St. Joseph, was

afterwards visited. Friday, April 27th, will remain a memorable day for the pupils of the acred Heart Academy, London, and one to which they will always look back with pleasure and delight when

they recall the happy days of their Alma Mater. The reception of His Excellency was one of the prettlest of scenes.

1:30 in the afternoon the pupils assembled in the large, siry study hall of the Convent, which was tastefully decorated with the Papal colors, white and yellow :- there were also placed a number of immense palms, ferns and lilies which contributed in no small degree to the appearance of the hall. The pupils in white gowns, set off by yellow sashes, were arranged in charming order, their bright faces, from the eldest to the smallest tots of five years, beamed with smiles of welcome, when His Excellency, accompanied by His Lordship Right Rev. Dr. McEvay, Bishop of London, Rev. Father Fisher, Secretary of the Delegate, Dr. Flannery of Windsor, Rev. Fathers Aylward, Rector of the cathedral, McKeon, Chancellor, Francis Solanus, O. F. M.; Kennedy, of Sarnia; Meunier, Beile River; Tobin; Foster of Simcoe ; L'Heureux and Egan of St. Peter's Cathedral, entered the Hail After His Excellency gave his blessing to the kneeling pupils he was conducted to a throne prepared for the occasion. The Entree March, by Engleman, was excellently played on three violins by Misses McRae, Kathleen and Helena Howe, accompanied on the piano by Miss Francis Harrold advanced centre of the hall and in a clear, distinct voice delivered an address which was a delicate allusion to the Scripture scene where our Lord stood upon the shore of Galilee after the Resurrection " with eyes that are not holden they (the pupils of the Sacred Heart) look upon our most Reverend Father, the oned throne, as from behind the Golden door-our deepest love and reverence owns." The young lady con-tinued to pay a tribute of loyalty and loving fidelity to the Holy See whom the pupils of the Sacred Heart are taught to reverence in every minister of Holy Church, especially in one who

is appointed Delegate.
After the address, Miss Rowena
Burns gracefully presented His Excellency a box containing a gift to be used in his private Chapel. At the close His Excellency addressed the pupils. He expressed his pleasure at the reception tendered pupils, who have shown their tion and loyalty to the Holy Father by the manner in which they have re ceived his Delegate. He congratulated them on their success, urged them to make good use of appreciate the exceptional advantages offered them for receiving education, that they might fulfil the wishes of their parents, of the good Ladies of the Sacred Heart who devote their lives to their education, and to heir beloved Bishop, who takes so much interest in the Christian education of

Reverend Mother Blanc of Montreal, Superior General of the Order in Canwas present.

After the reception the guests were ushered to the dining room, which was elaborately decorated with hangings and flowers, where a sumptuous repast was prepared.

On Saturday morning His Excellency celebrated Mass in the convent chapel, assisted by his secretary, Rev. Father Fisher and Father L'Heureux. When

pupils sarg the "Benedictus" by Leonard: at the beginning of Mass, Litany of Loretto (Rosewig) and after the Elevation, "O Salutaris." Immediately after the Mass the Papal Benediction was imparted to the Religtous and pupils.

Later the house was visited, and a holiday granted to the pupils, after which the distinguished visitors left. Mayor Rumball called upon the Dalegate on Friday and expressed, on his own behalf and that of the citizens, pleasure at the honor conferred upon London in having such a distinguished A public and informal reception was held at the Palace in the evening at which His Excellency was kept busy receiving visitors from 7 30 antil nearly 10 o'clock.

Oa Saturday morning Mgr. Falconio, accompanied by Bishop Mc-Evay, Rev. J. T. Aylward and R.v.

A. Meunier, visited the City Hall to return Mayor Rumbali's call.

An invitation was extended to all the Italians of the city to meet Mgr. Falconio at St. Peter's school on Satur

day evening, and accordingly at 7:30 the appointed hour, the rooms were well-filled with his Excellency's fel low-countrymen. At this reception the Ablegate, attended by Rev. Fathers Aylward, Kennedy and Meunier, gave some excellent advise to the Ital ians in their native tongue, exhorting them to be faithful to the obligations imposed upon them as mem bers of the one true Faith, to ap preach regularly the holy sacrament of penance and Communion and t prove by their daily lives the prin ciples of truth and justice inculcate the Catholic Church. A pleasin incident in connection with this visi was the presentation of a large an beautiful basket of roses to His Exce lency by seven young Italian ladie the Misses Paladino, Benenati, an Dambra (cousins), one of whom wa the first Italian girl born in London The Delegate graciously thanked the spoke to each of them personally for short time. As an outcome of this r ception it is worthy of note that sever Italians who had neglected the sacr ments for some time approached the tribunal of penance that evening a in the morning received Holy Con

munion. The 7 o'clock Mass on Sunday was ce brated by the Delegate. At the Stocked Mass the Catholic Order of Fore ters received Holy Communion, af which His Excellency bestowed his ble ing upon the members. Solemn Hi Mase was celebrated at 10:30 in pr ence of the Delegate, who occupied Episcopal throne for the occasion. was assisted by Rev. Dr. Flannery assistant priest and Rev. Fath Fisher and Kennedy as assistant doors; whilst Rev. J. E. Meunier celebrant of the Mass, assisted Fathers Francis Solanus, O. F. M., Rev. P. J. McKeon, as deacon and deacon, respectively. Bisnop McE was assisted by Rev. Father Cushi C.S. B., President of Assumption Colle Sandwich, and Rev. H. G. Traher, P. of St. Mary's church, this city. sermon was preached by Rev. J. Aylward, his subject being the Unit the Church. At its conclusion he ferred to the happy privilege boner which was ours of having day in our midst the direct repres ative of Pope Leo XIII., the pre illustrious occupant of the Chai Peter. To every country of promine said he, His Holiness sends a deleg and he manifests a special solici and love for his English speaking jects. Addressing HisExcellency he gratulated him upon his appointme such a high and exalted position asked him to convey to His Hol the loyal submission of the Catholi the diocese of London. Leo XIII endeared himself in a particular ner to the working-class. In his ous Encyclical on the Labor Que we have an example of his pri

care and thoughtfulness for the ing people He is the prince of r His rule is marked by a suav manner and speech. He is ticularly tenacious of the of the working people, but the same time he warns against acts of injustice and ins dination - and this warning i ticularly applicable at the prese to our own fair city of London as Catholics should not be lack want of respect for authority, know it is our duty to obey and respect the public officers. way-and in this way only-w be a happy, contented and a people. Listen to the voice of Church and keep away from gogues and agitators whose sole tion it is to propagate disco strife in a law-abiding comm We should take no part in these tions but do all in our power mote unity and concord. likewise obey our priests and I and with our Divine Master prayers ascend to heaven tha may be peace and unity and a there may be one Faith and on Never before have we ever w in London such a large nu

persons as were gathered are Church and Palace on Sunda noon to take part in the proc "Mount St. Joseph." Precisel all fell into line and the pr started, being led by the band was procured by the Italian s city, then followed the Chi Columbo society (Italians) set dren, the members of the C. O C. M. B. A, the Delegate, the and clergy, in cabs. In fact vehicle in the city was hire occasion, the procession exteneral miles in length. Arriv beautiful grounds of the new illed

He then arose and addressed

parents and friends. HisExcellency said he could not sufficientlythank them for

the beautiful sentiments expressed in

the address which had that morning been read to him in their name. Noth-ing afforded him greater pleasure that

the church, where they were assembled

to offer up their prayers to Al-mighty God for their own wel-fare. They need not wonder at the

great care taken of them. Children

are to society what the springtime is

to the other seasons of the year. Oa their present conduct will depend in a

great measure their future welfare.

No wonder then that great pains are taken about their education. From

the time of their birth they were the

object of their parents' greatest care.

progress at school. It cannot be that

the education which they receive is at

want of diligence on the part of the

teachers. If fault can be found it must therefore be that the children

do not pay attention to the lessons

teachers. Here His Excellency in-

stanced the gospel parable of the sow-

er, some of whose seed fell upon barren

ground and bore no fruit; some fell on

good soil but was choked with weeds

and thistles; the remainder taking

deep root on good ground produced

Some of those who receive it have

not pure hearts and so bear no fruit

therefore withers away for want of nour

ishment; but when the seed of educa-

tion falls upon the hearts of good boys

bring forth an abundant harvest.

said Mgr. Falconio, pray fervently for

you that you may obtain that end.

grant you a great love and respect for

your pastors and your Bishop, who

have your interest so much at heart.

May God grant you respect for your parents who do so much for you.

May he grant you respect and bene-diction for your teachers who are work-

ing so earnestly that you may acquire every Christian virtue. This object

In conclusion His Excellency be-

Monday afternoon for the purpose of

escorting Mgr. Falconio to Hamilton.

His Excellency left London at 4:40 pm. for the "Ambitious City," accompanied by His Lordship Bishop McEvay and

The following is the programme of musical services rendered by the choir

of St. Peter's Cathedral for the recep-

tion of Mr. Habert Traher, organist, and Mr. W. E. Miller, choirmaster:

.....E. Silas

tion of Mgr. Falconio, under the dire

Fathers Fisher and Aylward.

eternal happiness.

grant

which they receive

fruit a hundred fold.

Nor can we attribute it to a

be found

formed.

to Almighty

morning than to see them united

5

ious and pupils.

Later the house was visited, and a holiday granted to the pupils, after which the distinguished visitors left.

Mayor Rumball called upon the Dalegate on Friday and expressed, on his own behalf and that of the citizens, lessure at the honor conferred upon London in having such a distinguished

A public and informal reception was held at the Palace in the evening at which His Excellency was kept busy receiving visitors from 7 30 autil nearly 10 o'clock.

Oa Saturday morning Mgr. F4l-conto, accompanied by Bishop Mc-Evay, Rev. J. T. Aylward and Rev. A. Meunier, visited the City Hall to return Mayor Rumball's call.

An invitation was extended to all Italians of the city to meet Mgr. Falconio at St. Peter's school on Satur dress day evening, and accordingly at 7:30, the appointed hour, the rooms were well-filled with his Excellency's fellow-countrymen. At this rec the Ablegate, attended by Rev. Fathers Aylward, Kennedy and Meunier, gave some excellent advise to the Ital. ians in their native tongue, exhorting them to be faithful to the obligations imposed upon them as memof the one true Faith, to appreach regularly the holy sacraments of penance and Communion and to prove by their daily lives the prin ciples of truth and justice inculcated by the Catholic Church. A pleasing incident in connection with this visit was the presentation of a large and beautiful basket of roses to His Excellency by seven young Italian ladies, the Misses Paladino, Benenati, and Dambra (cousins), one of whom was the first Italian girl born in London. spoke to each of them personally for a short time. As an outcome of this reception it is worthy of note that several Italians who had neglected the sacra ments for some time approached the tribunal of penance that evening in the morning received Holy Com-

munion The 7 o'clock Mass on Sunday was celebrated by the Dalegate. At the 8:30 o'clock Mass the Catholic Order of Foresreceived Holy Communion, after whichHisExcellency bestowed his blessing upon the members. Solemn High Mase was celebrated at 10:30 in presence of the Delegate, who occupied the Episcopal throne for the occasion. He was assisted by Rev. Dr. Flannery as assistant priest and Rev. Fathers Fisher and Kennedy as assistant dea-cons; whilst Rev. J. E. Meunier was celebrant of the Mass, assisted by Fathers Francis Solanus, O F. M., and Rev. P. J. McKeon, as deacon and subdeacon, respectively. Bisnop McEvay was assisted by Rev. Father Cushing, C.S.B., President of Assumption College, Sandwich, and Rev. H. G. Traher, P. P., of St. Mary's church, this city. sermon was preached by Rev. J. T. Aylward, his subject being the Unity of the Church. At its conclusion he referred to the happy privilege and bonor which was ours of having that day in our midst the direct representative of Pope Leo XIII., the present illustrious occupant of the Chair of Peter. To every country of prominence, said he, His Holiness sends a delegate, and he manifests a special solicitude and love for his English speaking subgratulated him upon his appointment to such a high and exalted position, and asked him to convey to His Holiness the houses of Isaac, Abraham and the loyal submission of the Catholics of Jacob were blessed, so shall this new therefore to perform faithfully your parents will be realized. This truly will be realized. This truly will be realized. They are no longer Catholics. They are no longer Catholics and the houses of Isaac, Abraham and the house say, Peace be to you. So aspirations of your parents will be realized. This truly will be catholics. They are no longer Catholics. They are no longer Catholics. They are no longer Catholics and the house say, Peace be to you. So aspirations of your parents will be realized. This truly will be catholics and the house say are engine, though it be without a figure of the house say, Peace be to you. So aspirations of your parents will be realized. This truly will be catholics and the house is the house of Isaac, Abraham and the house so figure and the house is the house of Isaac, Abraham and the house of Isaac, Abraham and the house so figure and the house is the house of Isaac, Abraham and the house is the house of Isaac, Abraham and the house is the house of Isaac, Abraham and the house is the house of Isaac, Abraham and the house is the house of Isaac, Abraham and Isaac is the house of Isa jects. Addressing HisExcellency he congratulated him upon his appointment to the loyal submission of the Catholics of the diocese of London. Leo XIII. has endeared himself in a particular manner to the working-class. In his fam-ous Encyclical on the Labor Question we have an example of his prudent care and thoughtfulness for the work ing people He is the prince of rulers. His rule is marked by a suavity of manner and speech. He is particularly tenacious of the rights of the working people, but at the same time he warns them against acts of injustice and insubordination — and this warning is par-ticularly applicable at the present time to our own fair city of London. We as Catholics should not be lacking in want of respect for authority, for we know it is our duty to obey the laws and respect the public officers. In this way—and in this way only—will we be a happy, contented and a united people. Listen to the woice of God's Church and keep away from demandary there were sole ambigogues and agitators whose sole ambition it is to propagate discord and strife in a law-abiding community. We should take no part in these agita tions but do all in our power to promote unity and concord. We should likewise obey our priests and Bishops, and with our Divine Master le: our

there may be one Faith and one Shep Never before have we ever witnessed in London such a large number of all fell into line and the procession started, being led by the band (which was procured by the Italian society of the city, then followed the Christopher Columbo society (Italians) school-children, the members of the C. O. F., the C. M. B. A, the Delegate, the Bishop and clergy, in cabs. In fact every

prayers ascend to heaven that there

may be peace and unity and also that

pupils sarg the "Benedictus" by tion the clergy vested, the Delegate in his ring. Episcopal vestments, accompanied by the children, who, attended by Rev. Fathers Fisher and Kennedy as deacen and subdeacon, respectively, the pews in the centre aisle, the redeacen and subdeacon, respectively, formed in procession with Bishop Mc-Evay and Very Rev. J. saph Bayard, V. G., Rev. Dr. Flannery, Rev. Fathers Francis Solanus, O. F. M. Ken. maining pews being crowded withtheir Cushing, C S B., Aylward, McKeon, L'Heureux, (master of ceremonies) Noonan, Traner and Meunier, and Noonan, Traner and Meunier, and altar boys, and blessed first the exterior and then the interior of St. Anne's chapel, the clergy singing the Litany of the Saints and the psalms proper for the blessing of a church. Immediately afterwards came the blessing of the house, which was likewise by the Bishop and clergy. This cere-mony being completed according to the prescribed rules for such occasion, Bishop McEvay, standing on the balcony and surrounded by his priests, addressed the immense concourse of people who had assembled for the most part on the lawn in front of the building in expectation of hearing the ad-

He began by returning thanks toMgr. zealous teachers, who devote every Falconio for the great honor done in effort in order that their education blessing the new institution for the work of God to be carried on in their midst. He also thanked the societies and the good people of London for turning out to the ceremony in such very large numbers. His Lordship was sure that when the anniversary of this auspicious occasion came ar ound each year they would remember this day with gratitude, for the occasion which called us together was indeed one of joy and gladness tinuing, he compared the blessing of the chapel which had just taken place with the ceremonies of dedication of the Temple in the Old Law: Catholics of London, said he, this is indeed a happy day. A new Institution is to day added to the Church-a place wherein Almighty God would deign to make His dwelling. The Delegate graciously thanked the Here His name shall be anciffied. young ladies for their pretty gift and Here shall He be worshipped in spirit and in truth. God has chosen this place as a house of prayer and sacrifice. If the Temple of the Old Law had God's blessing - and we have no doubt of it-how much more so those of the New, wherein we have the fulfilment and completion of the Old. In our temples we have the continual presence of Our Lord Himself. Besides the Real Presence in our tabernacles, we have in the Church the channels through which God's graces flow upon those who are willing to receive them. Jesus is the receive them. fountain from which all the channels of grace and mercy receive their source. In this chapel people will enter the holy tribunal of penance, and they will receive the body and blood, soul and divinity of Jesus in the holy Sacrament of the Altar. Here also will confirma tion be administered. Hence it is that this chapel is to-day blessed with so much ceremony. Sacrifice is the highest form of prayer Sacri This house ("Mount St. Joseph itkewise be a house of prayer and charity. Here the good Sisters of St. Joseph will be trained in works and acts of prayer, self-sacrifice and humility, being fitted to carry on the good works for which the community was instituted. Here, too, the little orphans will be brought. They will find here a cheerful, happy home, and loving hearts and hands to attend to them. Sarely, then, this is a work worthy of every encouragement and support and that it may receive such is our earnest wish. In blessing it to day His Excellency carried out the law of our Lord, Who said : When you enter

> home be blessed by Almighty God.
> At the termination of His Lordship's Father Aylward invited the people to inspect the building, many of whom availed themselves of the invitation

> His Excellency, the Bishop and the clergy then visited the Catholic cemetery, after which they returned to the

In the evening Solemn Vespers coram episcopo was celebrated by Rev. P. J. McKeon with Rev. Fathers Noonan and Tobin as deacon and sub deacon respectively. The Apostolic Delegate gave Benediction of the Blessed Sacrament, assisted by Rev. Fathers Aylward and Kennedy, with Rev. P. J. McKeon as deacon of expos ition. The Bishop was present, at-tended by Rev. Dr. Flannery and Rev. H. G. Traher. In the sanctuary also were Fathers Cushing and Fisher. Between Vespers and Benediction a powerful and elequent sermon was de livered by Rev. Father Francis Selanus, F. M., from the text: Peter and upon this Rock I will build My Church and the gates of hell shall

not prevail against it." On Monday morning Mgr. Falconio celebrated Mass for the school children. He was assisted by Very Rev. Father Fisher and Father L'Heureux; whilst Rev. P J. McKeon, director of the schools, occupied a seat in the sanc-At the termination of Mass tuary. At the termination of Mass Miss Maggie Boyle advanced to the persons as were gathered around the Church and Paiace on Sunday afternoon to take part in the procession to clear and well modulated voice an ad-"Mount St. Joseph." Precisely at 2:30 dress on behalf of her young compandress on behalf of her young companions. She was accompanied by the little Misses Marian Meaden and ful large basket of flowers saying in his and her native language: "Sua Excellenza, accentra questo mazzo, di fiori, da noi rag hazzi di scuola." The Delegate spoke a few bind and the solo and the sol Gracie Fenech, the latter gracefully vehicle in the city was hired for the Delegate spoke a few kind and graci-

Offertory Ave Verum...Quartette in E flat...Ch Gounod Postlude..... Marche Pontificate..... E. Silas salms and Hymn of the day...

....J. Richardson agnificat in C egina Coeli ... Regina Coeil J. Richards B Salutaris Duet in A J. Wiega Tantum Ergo. Solo and chorus in F. J. C. Go

HALF-PERVERTS: HOW THEY ARE MADE AND SAVED.

Some half perverts are those persons who have entered the visible commun ion of the Church but have invisibly remained half converted. known men and women who were scared in, or hurried in, or enticed in without deep enough convictions They did not feel at home and could no convictions stay ; were always no more than half converts outside and half-perverts in This is a lesson for side the Church. priests and others who are instructing neophytes. Only a very few may walk right in and be welcome; others must be walked round and round for quite a Nothing was left undone that they might give them good and sound minds and hearts. As soon as time beforehand, the main point Church authority being meanwhile deeply sunk into their minds, other their age permitted it they were matters not neglected. Relapsed conentrusted to the care of learned and verts very often creep up again later on ; and being a second time received, may be perfect, so that when the time persevere. Their evidence in valuable. They affirm that they were comes they may go forth into the world with their hearts and intellects at first plucked unrips from the tree ; that intelligence had gone too fast for By their Bishop, parents, teachers, superiors, nothing is left undone, because they realize the their feelings, or just the reverse ; that Catholicity was known to be true but great account they will have to render ound repulsive in some of its aspects. There are some Catholics who are half God for each and perverts, but only in seeming. Like every one of the chi'dren committed to their care. In order that they may receive a good education and walk the leaning tower of Pisa, they are so lose knitted to the solid ground of faith at the foundation that their talk in the path of virtue every precaution is taken. It might, however, be asked why it is that in spite of all this care may seem out of plumb, and yet be no eal omen of perversion. often met with men who can say things with safety to themselves which are which is taken of them, there were some children who do not make any

dangerous for others even to listen to which they will easily disavow if admonished kindly.

On the other hand, we have known men who were violently conservative in the interests not of mere truth, but of their own safety. "If," said a theo-logian to a friend of ours—" if I am not on the extreme right of a question I don't feel safe." Such a one thinks he is in danger of perversion. He is suspicious of himself, nearly always unjustly. He fancies his faith is an inverted pyramid, and goes half crazy at the least disturbance in the atmosphere of theological discussion. If he new himself better, he would be same with the education of the children. and happier in his dealings with God and man and his own conscience or There are men who others are cheked with passion and it doctrinal matters. annot discuss points of doctrine exept in a panic of censoriousness, lest they be betrayed into sympathy with error. These are cruel in their treatand girls, like the good soil spoken of by Our Lord and Saviour, it pronent of minds naturally inquiring and if holding places of authority in the duces an abundant harvest. Such good schools, they make half-perverts of some of their hearers. They do so by children will listen with attention to the lessons they receive. The words of their parents, teachers, pastors, compelling manly temperaments to shoose between dissent joined to self-Bishop entering into their hearts will respect and native independence on the ne hand, and grovelling submission to order to be good children the first thing to be done is to purge the heart of human authority on the other. One cannot safely be a bully even on the side of truth. Indeed, the prudence of all noxious weeds so that it may be fruitful of good deeds. In all your acts charity is the safeguard of orthodoxy. aim to be generous, prudent, straightforward. Try to be pious, religious, strict upholders of the laws of God and If a priest affirms a doctrine to be a logma of faith it is enough, unless he be driven to extremities-rarely the of the Church and of the rules of the case in our day. The infallibility of school. Always remember that you the Pope was revealed by Christ, and were sent to school to endeavor to at last defined as of faith, in order to obtain knowledge, and perform faithfully your religious duties. Then you stendy the entire movement of the may cherish the hope that you will accomplish your education with suc-Church as an organism. It is the great fly wheel of the engine ; it is the reguiator of men's thoughts. A Gallican, cess, and when the time will come for example, was, before the Vatican that you go forth to the world you will decrees, a Catholic just as an engine is ennoble society, and the hopes and

you such graces. May God shall not lapse into half and then whole perverts. When did Dollinger begin to be half pervert? When he had fretted oul into morbid impatience with the Church's infallibility. When. therefore, we see a man in a fretful state about a Catholic dogma let us explain infallibility to him, lest he become half perverted; and let us deal gently with him lest he go out in a society, you will be admired and respected by all. Then like the just man spoken of in the holy scripture you huff. Fretting, like the itch, is cured, not by scratching or thumping, but by softening applications. I had rather be guilty of looking through my fingers at a delinquent than of using my will be lifted to a crown of glory and fingers to tear his eyes out. Let him force the fighting; and if he finally stowed upon the children the special corners you, your previous kindliness blessing of our Holy Father the Pope. will help you to persuade him by au-At the request of B shop McEvay, thority to listen to reason and revela-Mgr. Falconio granted the children a holiday, the time to be chosen by His

dogma the regulator necessary for a

heavily taxed mental machine.

You also must, he continued, unite and clear understanding of infallibility your prayers to mine that God may is the paramount need of converts who

The good physician, having patientthe diocese of Hamilton, representing the Bishop, arrived in this city on Monday afternoon for the arrived in this city on symptoms. A strong constitution or a reak one in the patient makes a great difference in the decision. A strong, clear, well-balanced mind is set right by a plain affirmation and proof. feeble mind must first be fed up to a proper condition, using meantime what

mental stomach it already possesses. The bulk of half perverts are victims even if willing victims) of mental or moral weakness. Fullness of instruc-tion, especially about the Church's authority, and kindliness of spirit and of manner, joined with much patience and at least some prayer, will save them.—Riv. Waiter Ediott, C. S. P., in the Easter Missionary.

A man's love for Gad is reflected in his conduct towards his neighbor.

THE CATHOLIC PRELATE.

Impression He Makes Upon Protestants in an Excursion Party.

Frederic R Guernsey, the Mexico correspondent of the Boston Herald, who is not a Catholic, but is always liberal and fair in his writings, gives an interesting picture of a Catholic Eishop in his last letter. After contrasting the Catholic women of Mexico with their Protestant sisters, showing how the latter adorn themselves, while former adorn their character, he entinues:

And when there happens to be a atholic Bishop in one of these excur ion parties it is something for the psychologist to study. The men, who are mainly Protestants, as are their wives and daughters, do show a cerfor the prelate, who is tain reverence calm, dignified and gental. women, noting his purple scarf and golden chain, begin to think on this, to them, new manner of clergyman, and, when better acquainted, ply him with questions which the good Bishop finds quaint and indicating a state of almost holy simplicity. Ha answers and spreads knowledge, and yet does not wish to appear in a travelling group as one who would proselyte. He is too well bred for that

It ends in the whole party coming to talk of "our Bishop" as if they were

of his faith ! The prelate is a man who has tra velled; he has poise and sound sense and an immense charity for human weaknesses, and it is almost a new sensation for him to be shut up for days and weeks in a vestibuled train with a questioning, kind-hearted crowd of Protestants. It must be crowd of Protestants. educating, in a way, to the ecclesiastic, for he gets an insight into the immense ignorance of the ordinary man and voman regarding the tenets of his One may be sure that he will faith. utilize this valuable knowledge when

he returns home.

But one thing always results from the close mingling of intelligent and well-bred Catholics and Protestants: they end by mutual respect and become good friends. So we see that religious prejudice is removed when propinquity comes. The religious he past served a purpose ; the intenity of theologic passion burned itself

Take our everyday business men thrown into association with a great Catholic dignitary; they find a new type of man, a gentleman to his finger ips, a profound student, a capable adninistrator who compels their regard by his executive achievements in build ing schools, asylums, hospitals and churches. He is no mere dry theologian, nor is he an ascetic. He meets them as a man meets men, on a footing of human equality, yet there is something about him that commands reverence. He speaks, in his quiet way, as a man having authority. And the American man of affairs, the manufacturer or large merchant, as the case may be, soon begins to have a sincere liking for this learned yet practical man who can share in his ideas on everyday matters. Probably the good Bishop likes a cigar, and so he seems more human, and men find pleasure in things of life And they note with a certain unspoken astonishment that the representative of the great and ancient Church has his set times for reading his prayers in a spirit of quiet and unostentatious devotion. Here is a new species of man who dwells in a lofty spiritual region apart from the dust and heat of the world of trade and duties. That God may grant you be run without a fly-wheel in the mathe blessing and grace of cultivating science and wisdom I will, and has been given in the Vatican

in this world. Speaking of the Church in the Western States, Mr. Guernsey writes : Eminent Catholic prelates from that region have been here this season, and, talking with them, I have noted how they feel the push of the people, the bolder and broader life of the West. The the West, and it joins the new world vigor to century old convictions. Baptists and Methodists would do well Church that it can exist and flourish among a people so full of intellectual energy and native irreverence for whatever is old. Christianity has been tried by a hard test in the great West.

MEEKNESS.

Meekness is a rarer virtue than charity. It is more excellent than this virtue, being the fullness of charity, which is in its perfection when it is meek and beneficent. Meekness is a virtue which supposes a noble soul. Those who possess it are superior to all one may say of them or do to them. Though they may receive indignities from others in word or action, they preserve their tranquility and lose not their peace of soul. then, have a great esteem for meek ness and labor to acquire it.

Faith has not only a special func tion with reference to the justification of the individual, but is also the uni versal bond between the redeemed race and God. It must therefore affect the whole soul, and be the health of every part, penetrating all the virtues, and imparing to them its own unity and stability. It is an adament which God diffuses through out man's whole being. It must en lighten the mind, erect the will, warm and purify the heart, live in every affection, kneel in our humility, endure in cur patience.—Aubrey de mean, on an average, only six to every

CATHOLIC SOCIETIES.

The wonderful development of societies described as have been organized among our people of late years, is a fact upon which we are all disposed to felicitate ourselves. It is a grand good thing to bring our men-especially our young men-together, on the basis of fidelity to their common faith, for the promotion of brotherly charity and intimate social intercourse; (they thus learn to know one another to the (they great advantage of all); for upholding one another when occassion arises and for making proper provision against the inevitable rainy day. These societies were designed by their founders to be a help not only to individual associates, but to the cause of Catholi-cism in general. Requiring as primary conditions of admission to a share in the privileges of membership, a decent degree of faithfulness to the laws of the Caurch, they established a potent motive for obedience to thore laws. They put a premium on practi-cal Catholicity, and the provision that no liquor dealer is eligible is a pointed protest against the deplorable drinktraffic.

Occasionally, however, we hear things which indicate that the gold is becoming dim-that the conditions prescribed for membership in some professedly Catholic societies are being It would be interesting, if relaxed. not edifying, to know, for example, how many wine clerks and saloon keepers have found entrance into organizations from which they are supposed to be formally excluded. It would be equally interesting to know how many en who, though they have, notoriously, long since ceased to practice their religion, have nevertheless, been invited and admitted-in some cases to their own astonishment-into organizations which have the name of Catholic. We are well aware that this s a matter whose frank discussion is ikely to give offence. We are speaking, however, in the interest of the societies themselves. If they are to have the uplifting influence among our people which they can and ought to have, they must not lose sight

But this revamped Pyrrhonism has seducedus from our main point which is coshow that the professor repudiates or ontradicts his own principle, leaving the inference that he did not understand it or forgot it conveniently when he needed the solid ground of external rath to stand on

He has said that internal facts-facts of one's consciousness—are certain, and hat all external facts are merely probable. Now on the same page, 580, he says: "The existence of the absolute back of nature and all finite things, like our own existence, is a matter of positive certainty."

the existence of the absolute back of nature the existence of nature and the existence of the finite are not like our own existence, not internal facts or facts of one's consciousness. They are external facts. to that class of facts which, the professor tells us, are merely probable. internal facts can be known with certainty, as the professor holds, how can he, while so holding, say the existence seeing him no prim refuser of the good of the absolute, the existence of nature, the existence of the finite-all external facts or truths — are a matter of posi-tive certainty? He cannot do it without contradicting himself ; without disregarding his own fundamental principle, a thing which a writer on the "Scientific Method" of anything shoud

not do, or doing, should not publish. This self-contradiction is commerce. It opens up a new vista to damn the whole article and should have the business men. It does them as led the editors of the Review to give it much good as if they had prayed, and the honors of the waste basket, and its never after are they wholly forgetful author the usual compliments associated that other life which good men lead then with "declined with thanks."

But this self-contradiction and other like offenses against the dignity of human reason are not the only o tionable features of the composition. The tone that prevades it is that usually affected by the modern gong-men of science : a tone of assumed superiorand broader life of the West. The ity, an altitudinous tone, a voice from Catholic Church is growing fast out in the mountain summit of science to the dwellers in the plains below, a tone of contempt for the wisdom of the past and for the common sense of the pre-sent, a tone that says, "we know it all; to get their guns. It shows the mar-vellous adaptability of the Catholic it is all very simple; how stupid the world - outside ourselves - has teen and is! We will take it by its long ears-the most convenient handleand raise it up, up, away up-even to

our own level. It is not pleasant to listen to that tone, especially when it is found that it has not back of it the mentality or learning to justify its infliction.

The real purpose of the article, which we have treated with a mildness it does not deserve, is to undermine Christian bollef by destroying belief in the existence of the universe in which we live, move and have our being.

When men are led so far as to doubt the reality of the material world around them they must also doubt the findings of science about that world. Thus the gong men of science are sawing the limb between themselves and the tree. - New York Freeman's Journal.

The Catholic population of the country is put at 10,129 677 by the Directory for 1900. How many of these are converts? Cardinal Gibbons estimated some years ago that the yearly crop of converts is 30 000 This was before the convert movement took definite shape. It is perfectly safe to say that the movement of ten years ago has so increased in numbers that twice that number, or 60 000 may well represent it. Even this is a very conservative statement. 60 000 converts in a year Church in the country.

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LXXXIII. For special reasons I will adjourn the consideration of the Spectator's criticosm of Doctor Grimas, in order first to consider as thoroughly as possible the Massacre of St. Bartholomew's Eve, in all its aspects. I say St. Bartholomew's Eve, because the toosin seems to have been sounded from the church of St. Carmain Payarards inc. hafare and Germain l'Auxerrois just before midnight of Aug. 23.

The common way of controversy is When a great crime has been committed in the past by our side, we always plead in mitigation the spirit of the age. When it has been committed by the other side, we insist on treating it as if it were a crime of todar. For instance Langing who to-day. For instance, Lansing, who is a good illustration on account of his infinite lightness, which makes him a mere straw on the current, always treats every act of Roman Catholics in the past which is contrary to the accept ed ethical standards of our time precisely as if those who committed it were in no way different from robbers and assassins of to-day. When, some years ago, in the morning Star, I called his ntion to the unreasonableness of this, instead of accepting the correction like an honest and candid man, he turned upon me and charged me with defending the massacre of St. Bartholomew!! I was terribly angry, I acknowledge, but when you strive with fools you must expect that they will be-

have like fools.

Dismissing this poor waif of rotten driftwood, let us turn to men of sense and right reason, such as the great Frenchman and Protestant Guizot, whose ardent sympathy with the Reformation shines through every page of his History of France, but who never forgets to treat the Catholics as having been as truly Christians as the Huguenots. I refer especially to the voluminous history written for his for his grandchildren, giving his latest judgment of these matters.

Guizot declares, emphatically, that

wherever the French Protestants had resentments to gratify or dangers to obviate, they were to the full as merci-less as the Catholics. The facts from beginning to end bear him out.

Our common Protestant notion of the Reformation is that it was a sadden revival of Christian righteousness and spiritual experience against mere worldliness and wickedness. We view it as having been like the Gospel itself at its origin, and if we are a little indulgent to Catholicism, we are willing to own it as having been, on a much higher scale, not altogether unlike the rise of Franciscanism Pietism in Germany and Methodism in England were undoubtedly true revivals, and we conceive the Reformation as having been like these, but far more illustrious. This view has been still more thoroughly settled among us by Merie d'Aubigne's slouching and untrustworthy, but picturesque and pleasing, religious romance, commonly known as a history. Deter Merle was a thorough-ly good Christian, but being utterly uncritical, he makes all his characters as good as himself. Not only is the darker side of Luther completely hidden from us, but Philip of Hesse, tyrant, drunkard, adulterer, as he was

comes out into view as a saintly Joslah.

The real character of the Reforma tion, as a whole, is very well expressed by an eminent Presbyterian friend of mine, as having been "a political re-volution rather than a religious re-vival." Not only is this the true view, but it is decidedly for our interest Protestants, to accept it. Taking this ition, we are much less embarrasse by Luther's indecencies, and the Landgrave's and the Elector John Frederic's immoralities, and Henry VIII 's brutalities, and Euzabeth's dubious behavior, than if we insisted on treating them as so many apostles. I think such a way of regarding Elizabeth must have greatly tickled her sense of humor, which I surmise to have been keen.

The original Reformation in France was much more nearly a true revival than almost anywhere else, unless it were in Scotland. The first Reformers there seem fairly to have been driven into revolt. They only wished, with out breaking unity, to protest against theological petrifaction and episcopa immorality. At the very time when Rome and Catholic Louvain were founding colleges for the study of Greek and Hebrew, the fossilized Sor bonne was denouncing their studies as heretical! Not only did Lefevre al ways keep within the Church, and ob serve even her non-obligatory devo tions, but Louis de Berquin, neat Christian, noble and scholar, who was strangled and burnt under Francis the First, not only was no Lutheran, but was steadily hostile to Luther writings. Indeed, had the reforming Fathers of Trent come then into the hands of the Sorbonne, I doubt whether they would have escaped alive. not so strange, then, that a good share of the serious Christians of France, despairing of doing anything under the Sorbonne, which condemned Rome and hated Luther almost equally, and really cared for nothing but its own emol uments and power, should have seceded outright from the unreformed French Catholicism and set up a discipline of their own, which, if stern and hard. was at least pure.

Unhappily, remarks Guizot, the new organization did not regard itself as provisional and incomplete, but as perfect and definitive. It also was thoroughly persuaded that it had the truth, the whole trath and nothing but the truth. Catholicism allows for large tracts of truth yet to be apprehended and brought out. Its central fixity, weigheth the intentions.

therefore, is consistent with a great pliability and elasticity, with large theological progress. Calvinism, on theological progress. Calvinism, on the other hand—and this much more

the other hand—and this much more than Lutheranism—crystallized itself from the very beginning into a hard and unprogressive definiteness. It caught the fixeiness of Rome, but not her plasticity. Calvin's system seemed to regard itself as being a theological Minerva, springing from the mind of the Godhead mature and completely equipped. Any thought, therefore, that a Catholic conscience also was to be treated with respect and reverent forbearance was wholly alien to French Protestantism. It was not so fixed but Protestantism. It was not so fixed but that it had a certain measure of indulg ence for Lutheranism, but for Catholo-cism, none. It lived only in the hope of seeing it utterly extirpated from Even after many years of France. Even after many years of fruitless endeavor should have shown the foliy of this hope, Anthony of Bour-bon, heir to the throne, reverting on his death-bed to his original Protestantism, declared that if God raised him up, he would suffer "only the gospel," that is, only Calvinism, to be preached throughout the kingdom.

For a good while the Calvinists of France were few and unorganized. They were not competent to war, but only to martyrdom, which they endured with firmness and dignity. Yet their utter want of regard for the Catholic conscience led them, almost from the beginning, into acts of contumelious violence against the images of the saints, of the Virgin, of Jesus Himself. It was not only an illiterate wool carder, a Leclerc, who committed such outrages. The learned William Farel, the first greater propagator of Calvinism in French Switzerland— Calvinism even before Calvin - counted it, as I remember a special mission and honor to penetrate into the churches during the Mass, or to break up a party accompanying the Viaticum, and snatching the Host from the hands of the priest, to trample It under foot. How could the most cold blooded race of the world have been expected to endure such outrages against the very heart of their religion? Above all how could the intensity of the French nature endure such things? It is a wonder that, so long as the Calvinists were counted only by hundreds in France, there were any of them left

As they became more numerous, I have the impression that they learned to restrain themselves from direct attacks upon the Mass, but their attacks upon the churches and images became more frequent. They roamed the country, burning monasteries, murdering the monks, plundering the treasures of the churches, breaking their sculptured ornaments and the effigies of saints and kings, shattering tombs, and throwing the bones of bishops and abbots and monarchs about the church vards. This last outrage also again and again occurred in Protestant gold and gems buried with the dead. At last, after having thorough ly plundered the splendid cathedral of Orleans, a band of Calvinists, headed by the great reformer Theodore Beza, as I learn from the Churchman, forced their way in and blew up three great pillars, bringing down the whole western front.

Not to speak of the fierce sixteenth century, what would come to pass in England in the twentieth century if the Catholics were prowling around the Protestant churches and cathedrals watching to lay them waste in this fashion? CHARLES C. STARBUCK. 12 Meacham street,

North Cambridge, Mass.

IMITATION OF CHRIST.

Of the internal discourse of Christ to a faithful soul. I will hear what the Lord will speak in me. Happy is the soul which heareth the Lord speaking within her, and receiveth from His mouth the word of comfort.

Happy ears which receive the breathings of the divine whisper, and take no notice of the whisperings of this world.

Happy ears, indeed, which hearken not to the voice which soundeth with out, but to the truth itself teaching within.

Happy eyes which are shut to out things, but intent on things in. ternal.

Happy they who penetrate into internal things and endeavor to prepare themselves more and more by daily exercise for the receiving of heavenly se

Happy they who rejoice to be wholly intent on God, and who shake off every wordly impediment. Consider these things, oh, my soul,

and close up the doors of my sensual desires; that thou mayest hear what the Lord thy God speaketh within thee. Thus saith thy beloved, I am thy sal-

vation, thy peace and thy life.

Keep thyself with me and thou shale find peace. Let go all transitory things; seek the eternal. What are all things temporal but seductive snares? and what avail all created things, if thou be forsaken by the Creator? Cast off, then, all earthly things, and make thyself pleasing t thy Creator, and faithful to Him, that so thou mayest lay hold on true hap-

We think of death as being near to others but as far from ourselves .-Abbe Maguire.

piness.

The chains of a habit are too small to be felt until they are too strong to be easily broken. - Anon. Man looketh on the face, but God

seeth into the heart. Man considereth the actions, but God

LABOR FOR TIME AND FOR ETERNITY

FIVE - MINUTES' SERMON.

Third Sunday After Easter.

"What is this that He says, 'A little thile? we know not what He speaketh." In the gospel of this Sunday, our Divine Saviour announces to His disciples His approaching departure from this world, at the same time consoling them with the promise of a speedy reunion in Heaven. He calls the number of warrs intervening between His ber of years intervening between His departure and their death, 'a little while.' This the apostles could not comprehend, hence they asked in amazement, "What is this that He saith. A little while?" we know not saith, A little while? we know not what He speaketh." (John 16, 18) My beloved brethren, there are many Christians at the present time, who are as slow of comprehension as were the apostles. In fact, the majority do not wish to comprehend that, according to the words of our Lord, this earthly pilgrimage is only a little while, a fleeting moment, when com-pared with eternity. Their hearts are so deeply absorbed in temporal affairs that they no longer seem to understand the solemn words of our Divine Savi-our," "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul." (Matt. 16,

The patriarch Jacob served his uncle Laban for fourteen years to obtain his daughter Rachael, and, although occupied all day in the most arduous labors, these years seemed but a few days, "because of the greatness of his days, "because of the greatness of his love." (Gen. 29, 20.) My dear breth ren, do we not also find innumerable Christians who, "because of the great-ness of their love" for temporal goods; the one for mammon, the other for honor, a third for pleasure, cheerfully serve, for years, and consider the labor as nothing? What privations will not the miser undergo to fill his coffers with gold! From early morning till late at nights, he labors assidu-ously, often suffering the pangs of sult? He is frequently an object of laughter for the devil and the ungrate ful heirs of his riches. Take the ambiti-ous man, how he toils and labors in the painful endeavor of obtaining the pinnacle of honors! What difficulties does he not undergo, what humiliations does he not endure, what cringing and fawning, what a sacrifice of time and money! All this he does cheerfully, and what follows? He learns afte death, that the remains of a king do not differ from those of a beggar. Again, what will not the drunkard do satisfy the cravings of his vice to satisfy the cravings of his vice. Day and night he remains in the dram shop, undermining his constitution, flinging away his fortune, heedless of of the world, heedless of the tears of his wife, of the hunger of his children, he loses his mind and degrades himself to the level of the beast and sinks into an early grave. Ask these idolators of shameful vice if they find difficult and laborious the efforts which bring them misfortune for time

and eternity. In one voice they will answer, oh! no, we do this cheerfully. ah! that it lasts only so short a time See, my dear Christians, where there is a question of serving the world and sending the soul to hell, there is no thought of toil and hardship. How different when there is question of serving God and of obtaining Heaven! Then, for many, the slightest privation is too irksome, the lighest work too burdensome. If they are asked to pray, to visit the Blessed Sacrament,

to go to confession and holy Communion, they answer, we cannot, we have no time. To stand for hours befor the mirror frizzing their hair, powdering their face, arranging their dress, or to spend whole nights dancing, rambling carousing - for all this they have an abundance of time. When the ember days or vigils occur, or when the holy season of Lent approaches the very thought of fasting makes them feeble and weak. To fast or abstain is impossible! cries innate effe-minacy; it would ruin my health. Sensuality and dissipation require most extraordinary feats of endurance; for instance at a ball or carousal these ersons can endure almost impossible. Ah! yes, for the devil and the world,

things can be done; but for God and Heaven nothing can be endured To purchase eternal damnation they have time, money, strength and will to save their immortal souls, these poor deluded sinners, who call themselves Christians, can neither move hand nor foot. Oh! terrible blindness, oh! shameful negligence! What a fear ful awakening from the intextication of pleasure will it be for them, when the flickering light of the blessed candle, which they hold in their trembling hands, casts the shadow of death on their agonized features! Ah then they will see and understand what they did not wish to know and believe : that that the world is a base deceiver a delusion, there was but one thing neces sary, namely, to save their immortal soul and to secure their eternal happiness. Of this they never thought, for this they had no time, no will. On! how

How gladly would they retrieve what they lost-but in vain! Time will never return, the past cannot be un-Nothing remains but remore for their folly, and the account which they must give to the Eternal Judge. Happy, indeed, the Christian who earns the true wisdom of life while in

bitter are not their tears of sorrow

health, and not only at the hour of Mason & Hamlin Church, ORCANS and Home.
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death! Happy he who learns from Jesus, that our life on earth is but a little while! He will not cease to think of the impending eternity; he will save his soul he will prepare for death by a life of penance and fidelity in the service of God. When that most ter-

service of God. When that most ter-rible hour has come, he will watch its approach without fear and trembling, and his soul will caimly depart in the peace of the Lord. Amen.

THE PRIEST.

Do you know what it means to be priest? asks the Louisville Record.
Let us give you an example. A young Irish priest, in the first year of his sublime dignity, the priesthood, was lying iil in bed in one of our western dicesses.
The door bell rang violently. It was 8 oclock at night It was 8 needs. o'clock at night. It was an urgent sick call. A messenger had come thirty-six miles in all haste to summon him; for the proper pastor of the sick man happened to be absent just then from his mission. The poor sick priest hesitated not a moment. He arose from his bed ; he bade the messenger to return and announce that he would follow as quickly as possible. His house-keeper and those around him remon keeper and those around him remon-strated, saying his going on that call would prove his own death. He heeded them not; duty called him. He had to go thirty six miles, and that, too, on foot, for no conveyance was to be had. Commending himself to God, he started It was a tarrible march. The started. It was a terrible march. rain poured down incessantly. Involuntarily he paused on his journey several times to still the turbulence of his fevered blood, and to implore strength from God. As he approached the termination of his journey he reeled and tottered; he was faint and weary and It was an all-night's walk Were it not for the friendly darkness passers-by would have thought him intoxicated, so much did he totter. He reached the sick man, himself more dead than alive. He was yet in time. The agony was beginning. Mustering all his remaining strength, he heard ously, often suffering the pangs of the poor man's confession, consoled hunger and cold. But what is the re him, and administered to him extreme unction. The Holy Viaticum the dying man was not able to receive. And while giving him the last blessing the young priest felt his own approaching death. The blessed sacrament which he had brought with him, and which the dving man was not able to receive he administered to himself, as Viaticum, and scarcely had he received it when he sank on the floor, beside the bed, a corpse. Such is the life of the

WHISPERING IN CHURCH.

The worst of all kinds of sounds in Church is that of human voices not engaged in the service-worst in indecency, worst in moral transgression. Even religious conversation is wrong secular conversation is profauity. itself, if Comments on the service favorable and friendly, are impertin-ent; if critical are disgraceful; if comical, or calculated to provoke laughter, are infamous.

The insult lies against His courts, against the authorities of the Church, against the congregation. A whisper reaches farther than a whisperer imagines. And wherever it reaches it may rightly stir indignation. It is a form of ill manners, the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behavior and a right education.

"The Strength of Twenty Men." When Shakespeare employed this phrase he referred, of course, to healthy, able-bodied men. If he had lived in these days he would have known that men and women who are not healthy may become so by taking Hood's Sarsaparilla. This medicine, by making the blood rich and pure and giving good appetite and perfect digestion, imparts vitality and strength to the system.

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weak throats, for
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OUR BOYS AND GIRLS.

Neatness in Girls.

Neatness is a good thing for a girl, and if she does not learn it when she is young she never will.

It takes a great deal more neatness to make a giri look well than it does to make the boy look passable. Not be cause the boy, to start with, is better-looking than a girl: but his clothes are of a different sort, not so many colors in them, and people do not expect a boy to look so pretty as a girl.

A girl that is not neatly dressed is

called a sloven, and no one likes to look

Her face may be pretty, her eyes bright; but if there is a spot of dirt on her cheek, and her finger ends black with ink, and her shoes are not laced or buttoned up, and her apron is dirty. and her collar is unbuttened, and her skirt is torn, she cannot be liked.

Learn to be neat, and, when you have learned it, it will almost take care

Girls With Red Hair.

Auburn hair is of itself beautiful, but one rarely meets an auburn-haired girl who knows just what colors suit her best.

The girl whose hair is of any shade

of so called red must never, under any circumstances, wear pink, red or bright yellow. Those colors will only bright yellow. accentuate the reds in her hair and the contrast is exceedingly unbecoming. She may, however, wear golder browns and plenty of them. Thes will bring out the ruddy gold tints of She may also wear light an

dark shades of blue and green, dark purple, gray, white and lavender wit And when properly dressed, the rehaired girl is a real beauty.

Best Books For Boys and Girls. A priest in Australia, being aske what books were best suited to mou

the moral character of boys and gir replied that it was quite obvious th the principles which ought to be i stilled carefully and constantly into t minds of all young persons were trut justice, honor, kindness, gentlene piety. To promote such instruction he said, the best books, in my jud ment, are: For truth, Lingar "History of England;" for justiferedon's "Telemachus;" for hon" Plutarch's Lives; "for kindess, "T Imitation af Christ;" for gentlene St. Francis de Sales' "Introduction a Devout Life," and for piety, the H Bible. These books are all compi on the broadest principles of truth a morality, and hence cannot fail to struct and improve every one

reads them. Sources of Charm.

It is well for our girls, and boys to remember that a gracious prese and cheerful, well modulated v the home circle than all the luxu that money can buy. The parent teacher also can not overestimate teacher also can not overestimate imoral value. They forestall option, allay irritation and prethe way for receptivity. Wha called "personal magnetism largely capable of analysis. If a contracting parson has gen uninteresting person has gen kindliness and sincerity, though have only ordinary endowment

can be transformed by correct trai A husky, dull, or weak voice be made pleasant and clear, a sle ly enunciation may become elega slouching gait dignified, and an tractive person may become win The charm of monner consists grace, its simplicity and sinc Cultivate a pleasant manner of h

ing. Keep the voice sympatheti cheerful.

Look with interest, but w staring, at the person with who are talking. Do not let your wander over his clothes or aroun Be simple and sincere yourself a good listener while a is talking. In talking to a num people scattered around a roon though you are telling the especially to one, let all the other that their presence is recogniz their interest is appreciated.

each one pleasantly with you A Rich Boy.

"Oh my!" said Ben, "I wish rich and could have things like rich and could have things lake
the boys that go to our school."
"I say, Ben," said his fathe
ing around quickly, "how mi
you take for your legs?"
"For my legs!" said Ben

prise. What do you use the "Why, I run and jump a ball, and—oh, everything!".
"Tnat so," said his father. would not take \$10,000 for the "No, indeed!" answere

"And your arms-I gu wouldn't take \$10,000 for the

you?"
"No, sir." "And your voice. The you sing quite well, and I is talk a little bit. You woul-with that for \$10,000 would y

"Nor your good health?" " No, sir.

Your hearing and your taste are better than \$50.00 at the very least; don't you

"Yes, sir."
"Your eyes now. How like to have \$50,000 and be rest of your life?"
"I wouldn't like it at all. 'Yes, sir."

"Think a moment, Be thousand dollars is a lot

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And when properly dressed, the redhaired girl is a real beauty.

Best Books For Boys and Girls.

A priest in Australia, being asked what books were best suited to mould the moral character of boys and girls, replied that it was quite obvious that the principles which ought to be instilled carefully and constantly into the minds of all young persons were truth, justice, honor, kiudness, gentleness, piety. To promote such instruction, he said, the best books, in my judg me said, the best books, in my judg-ment, are: For truth, Lingard's "History of England:" for justice, Fenelon's "Telemachus;" for honor, "Plutarch's Lives;" for kindess, "The Imitation af Christ;" for gentleness, St. Francis de Sales! "Introduction to St. Francis de Sales' "Introduction to Devout Life," and for piety, the Holy These books are all compiled on the broadest principles of truth and morality, and hence cannot fail to instruct and improve every one who reads them.

Sources of Charm.

It is well for our girls, and boys too to remember that a gracious presence and cheerful, well modulated voice have more power to create beauty in the home circle than all the luxuries that money can buy. The parent and teacher also can not overestimate their moral value. They forestall opposi-tion, allay irritation and prepare the way for receptivity. What is way for receptivity. What d "personal magnetism largely capable of analysis. If a stiff, uninteresting person has genuine kindliness and sincerity, though he have only ordinary endowmenti, he can be transformed by correct training A husky, duil, or weak voice may be made pleasant and clear, a slovenly enunciation may become elegant, a slouching gait dignified, and an unat tractive person may become winsome The charm of monner consists in its grace, its simplicity and sincerity. Cultivate a pleasant manner of laughing. Keep the voice sympathetic and

Look with interest, but without staring, at the person with whom you are talking. Do not let your eyes wander over his clothes or around Be simple and sincere. Be yourself a good listener while another In talking to a number of is talking people scattered around a room, even though you are telling the story especially to one, let all the others fee that their presence is recognized and their interest is appreciated. each one pleasantly with your eye.

A Rich Boy.

"Oh my!" said Ben, "I wish I were rich and could have things like some of the boys that go to our school.'

"I say, Ben," said his father, turn-ing around quickly, "how much will you take for your legs?"
"For my legs!" said said Ben in sur-

prise. What do you use them for? "Why, I run and jump and play ball, and—oh, everything!" "Tnat so," said his father. "You

would not take \$10,000 for them, would "No, indeed!" answered Ben,

smiling. "Aud your arms-I guess you wouldn't take \$10,000 for them would

you?"
"No, sir." "And your voice. They tell me you sing quite well, and I know you talk a little bit. You wouldn't part with that for \$10,000 would you?"

"Nor your good health?"

Your hearing and your sense of taste are better than \$50 000 a piece at the very least; don't you think so?

"Your eyes now. How would you like to have \$50,000 and be blind the rest of your life?"

"Think a moment, Ben! Fifty labor zone, on the one side were the thousand dollars is a lot of money. 'I wouldn't like it at all,"

Are you very sure you wouldn't sell

them for that much?'

"Yes, sir. "Then they are worth that much a last. Let's see now," his father went on, figuring on a sheet of paper. "Legs worth ten thousand, arms ten, voice ten, hearing five, taste five, good health ten and eyes fifty; that makes a hundred. You are worth 8100 000 at the very lowest figures, my boy. Now run and play. Jump, throw your ball, laugh and hear your playmates laugh, too. Look with those \$50,000 eyes of yours at the beautiful things about you, and come home with your usual appetite for dinner; and thick now and then how rich you really are.

It was a lesson that Ben never forgot and since that day every time he sees a cripple or a blind man he thicks how many things he has to be thankful for ; and it has helped to make him contented.

CHATS WITH YOUNG MEN.

A man of noble character is a bless ing to his fellows. He is courage for the timid, strength for the weak, purpose for the irresolute, and example for the good.

Keep Your Ideal Before You, What do you want to be? A successful author or artist? A musician holding A musician holding great audiences by your singing voice or singing fingers? The principal of a school-with a large salary, and the love and confidence of all who know you? Or the head of your department, and eventually the head of a large business? A rich man, able to upyou? lift your kindred, and do great things for religion and charity? Or a leader in society using your influence for good? -Whatever you want to be, keep be fore you as you kept the model in your copybook in childhood, the image of beautiful, completely attained ideal .- Adapted.

Four Good Habits,

There are four good habits-punctu ality, accuracy, steadiness and dispatch. Without the first of these, time is wasted, without the second mistakes the most hurtful to our own credit and interest, and that of others, may be committed; without the third, , nothing can be well done; and without the fourth, opportunities of great advan tage are lost, which it is impossible to

"Almost.

There are men in this world who are almost successful, almost religious, almost happy, almost well. But a miss is as good as a mile. A recruit who is 5 feet 9½ inches in height when the standard is 5 feet 10 inches is rejected just as surely as if they were only 4 teet in height. It is of little avail how valiant, how strong, how experienced and how willing to fight he may be. He is not up to the standard and so he is rejected. If you run and jump 7 feet after a ferry boat leaving the dock and the boat is $7\frac{1}{2}$ feet away, you fall into the water just as surely as a little child who jumps only one foot, and you sink just as deep, for you both go to the bottom. "Almost" is a dangerous It looks so large and is really word. What you require is a cer You want to be assured. You so weak. tainty. want definite answers. You want de

finite things Economy the Mother of Liberty. pleasure in paying my debts, because I discharge my shoulders of a wearisome load and of an image of slavery. Johnson might well call Economy th mother of Liberty. No man can be free who is in debt. The inevitable effect of debt is not only to injure per sonal independence, but, in the long run, to inflict moral degradation. Th debtar is exposed to constant humilia Men of honorable principles must be disgusted by borrowing money from persons to whom they cannot pa it back-disgusted with drinking wine wearing clothes, and keeping up appearances, with other people's money The Earl of Dorset, like many other young nobles, became involved in debt, and borrowed money upon his pro perty. He was cured of his prodigal ity by the impertinence of a city alderman, who haunted his antechamber for the purpose of dunning him for From that day the earl de his debt. termined to economize, to keep entirely out of everybody's deht—and he

kent his word. Let every man have the fortitude to look his affairs in the face-to keep an account of his items of income and debts, no matter how long or black the list may be. He must know how he stands from day to day, to be able to look the world fairly in the face. Lt him also inform his wife, if he has one how he stands with the world. If his wife be a prudent woman, she will help onomize his expenditure, and enable him to live honorably and hon-estly. No good wife will ever consent to wear clethes and give dinners that elong, not to her, but to her shop

Labor and the Professions.

The diffusion of education has tended to fill up the gap formerly existing in every community between "the masses" and "the classes." Labor has become so intelligent and so skillful that in many occupations both in character of work and amount of income the workman is on a par with, or is superior to, the "professional

man.
Not so very long ago," says the Iron Age, "all labor was classified as skilled or unskilled. Above the skilled

believed to exist in the form of a serbetween ; while below were the peaspent. cestors.

wide chasm has been bridged. The laborer possessing both skill and training now exercises professional powers: he stands shoulder to shoulder with in every just sense the equal of-the professional man and the scholar. Professions and trades, handicrafts and the above—by women, is far superior to any other in the South seas. vocations, have been multiplied and a new classification of the laborers is necessary. Can we not fairly designate them 'professional,' 'expert,'

march of invention constantly draws the more skillful classes of workers into new fields, and thereby furnishes the opportunity through which the less skillful classes can advance into higher occupations." This is true progress. All work is honorable, and it is progress to dignify all honest occupations by means of the intelligence infused into them, so that men shall be valued for their persocal

MISSIONS AMONG CANNIBALS. Bishop Vidal's Work Is Flourishing in the Fiji and Solomon Islands.

status.

antry classes, untrained and unprogressive. All this has changed; the

'professional,' nate them 'professional,' 'es' 'skilled,' 'trained,' 'untrained?'

Right Rev. Julius Vidal, S. M., Vicar-Apostolic of the Fiji and Solomon islands, is at present in this country on

his way to Rome.
Since his last visit to the Holy See Bishop Vidal's mission in the Solomon islands has flourished greatly, and 10,-000 natives are at present under in-struction. This number represents a thirteenth part of the entire population. Thirty-seven priests of the Marist com-munity, assisted by twenty-six native Sisters and eighteen native Brothers, under the direction of the Marist Sis ters of France, are engaged in the work of conversion.

The past twenty eight years of Bishop Vidal's life have been spent in missionary work. A considerable por tion of this time has been spent in the Samoan islands. During his work there he became conversant with every dialect of the native language, and h is now familiar with every tongue of the Fiji and Solomon islands' natives. During the period of his bishopric, however, he has been identified exclusively with the missions in the Fiji

and adjoining islands. The remarkable success of the Marist Fathers among the Solomon Islanders may be accounted for in part by the absence of the preachers, who have brought scandal instead of blessing to so many of the beautful islands of the southern sea. The Protestant missionary traders find no incentive to work among a race of cannibals when they can lead comfortable lives among the docile Tahitian and Hawaiians.

For over half a century the Marist fathers have labored unceasingly among these savage people, enduring the greatest hardships and passing through the deadliest perils. "Durthrough the deadliest perils. ing the whole course of my experience " writes a Protestant in the Pacific, traveller, "I have never heard the roughest trader speak an ill word of the Marist Fathers. Their lives of ceaseless and honorable toil tell their Their lives of The Roman Catholic Church may well feel proud of these, her most devoted servants."

In 1845 the first Catholic missionaries landed in the Solomon Islands. Monsignor Epalle, the first Vicar-Apostolic of Milanesia, was murdered by the natives soon after. Three years but the work was resumed in 1881. Stnce Bishop Vidal was consecrated in 1887 he has prosecuted the work with great vigor. Cannibalism is still prac tised on some of the islands, but is rapidly being stamped out.

When the Marist Fathers first visited the Fiji group cannibalism was ram-pant. Ship wrecked or helpless strangers were nearly always killed and eat Widows were strangled at the death of their husbands, slaves killed at the death of their masters, and vic tims were slain in numbers at the build ing of a canoe. The lives of individuals were always at the caprice of a chief

Wesleyan missionaries had commenced operations twenty years before their arrival. That they were not successful in their missionary efforts must be seen from an official report of that date to the colonial secretary which says that "over two-thirds of the native population remain pagan and practice cannibalism, strangulation of widows and other enormities to a frightful extent." Again, Kur ududa, the "great chief of Navua," though he rather favored Christianity. said that Wesleyans had "very few native Christians in the group and he And this after an hated hypocrisy." expenditure of \$500,000!

The Catholic missionaries had been in Fiji but a short time, however, whon Berthoid Seeman, a warm advo-cate of the Protestants, was compelled to say that "the French have very successful in the islands of Fortuna, where the Roman Catholic priests have established a flourishing mission." Thanks to the Zeal of the Cathelic missionaries the Fijians are

now mostly Christian. They found the natives very amen able to civilized custom when properly instructed. They are hospitable, open handed and remarkably polite. have good conversational and reason ing powers, much sense of humor, tact and perception of character. code of social etiquette is elaborate, and the graduations of rank are well

marked. Before the advent of the Maris fathers the Fijian creed, in common with the Polynesian, included a belief in a future existence and in two classes of Gods, the first immortal and

The second rank comprised the spirits of chiefs, heroes and other an-

The Fijlans have become skillful cultivators and good boat builders ; there are also tribes of fishermen and sailors; their mats, baskets, nets, cordage and other sabrics are substantial and tasteful : their pottery, made-like much of

The history of the South sea missions is, from first to last, a contrast between the Protestant and the Catholic mission ary. Since the beginning of the Wes-leyan mission work at Fiji, we have had the testimony of a crowd of impartial Protestant travellers as to the fail ure of their efforts. Captain Sherard Osborn heard so-called Protestant natives "singing the sixty fourth psalm to pacify a heathen goddess" Rev. Mr. Hines ascertained the hopeless degradation of the whole people "from the hut of the menial to the royal

merit and not for their calling or palace. On the other hand, the missionaries themselves confessed that their disciples deserted them by thousands to become Catholics Mr. Walpole and Sir George Simpson expressed their reluctant admiration for the latter, and ventured to avow that they were "strongly prepossessed in their favor." They relate with evident surprise that the native Catholics resisted "even to death " every attempt to force them to apostacy. Mr. Dana, who was commissioned by the Protestant societies to visit and report upon all facts, gave such an account of the success of the Catholic missionaries, of their overflow ing churches and their sincere nec phytes, that his report was suppressed as "unsatisfactory to the supporters of the mission !"

THE LAYMAN'S DUTY.

Rev. M. P. Dowling, S. J., president of Creighton College, Omaha, Neb , has issued in pamphlet form a lecture men's Sodality of the Jesuit Parish, Milwaukee, Wis. It is entitled "The Catholic Layman in the American Republic," and is deserving of a careful and thoughtful perusal.

Father Dowling does not attempt in the brief space of thirty-six pages to outline any comprehensive plan of lay activity. He lays it down as a general principle that Catholic laymen do not take advantage of their opportunities - that they are disposed to leave the defense of the interests dear est to the Church entirely to the clergy -that they do not use the weapons placed in their hands by the circum stances of the time in which they live -that they lack the public Catholic spirit which should make itself immediately felt when occasion requires-that they have not by any means that moral influence upon the affairs of the country to which their numbers en-

He deems it to be of primary im portance that Catholics should make a united stand for honest political methods for just laws, state and municipal, for the enforcement of existing laws against public vice and immora ity of every kind. On all those mat ters he would have a Catholic public spirit, so forcibly expressed as to be unmistakable, and so unanimous as to be a constant source of terror to political evil-doers.

He stands for a bold, aggressive laity, fearless in the defense of its rights, conscious of the rectitude of its later this mission had to be abandoned; position, alert to take advantage of its opportunities, ever ready mis-statements of facts, to remove misapprehensions, to co operate in every good work for the sccial and moral advancement of the community.

To this end he advocates effective organization and the use of the press as the most potent factors in the moulding of the public conscience.

Apropos of Father Dowling's pamphlet we notice with pleasure the steps aken by the Catholic societies of Cincinnati to work in union along the foliowing lines:

To vindicate the rights of Catho lies as citizens. To support the Catholic press and

diffuse Catholic literature. To defend Catholic principles and protest against all measures antagontzing them.

Watever may be the outcome of such an effort it is a sep in the right direction. It opens a field of activity in which the humblest layman may find much to do.

A Question.

How can we raise more corn to the archer?
Why, of course by using Putnam's Corn Extractor. Putnam's Painless Corn Extractor has given universal satisfaction, for it is sure, safe and painless. Like every article of real merit it has a host of imitators, and we would specially warn the public to guard against those dangerous substitutes offered for the genuine Putnam's Extractor. N. C. Polson & Co., proprietors, Kingston.
"Murder will out." Impurities in the Impurities in the

"Murder will out." Impurities in the blood will also be sure to show themselve unless expelled by Hood's Sarsaparilla.

unless expelled by Hood's Sarsparilla.

A SUCCRSSFUL MEDICINE.—Everyone wishes to be successful in any undertaking in which he may engage. It is, therefore, extremely gratiying to the proprietors of Parmelee's Vegetable Pills to know that their efforts to compound a medicine which would prove a blessing to mankind have been successful beyond their expectations. The endorsation of these Pills by the public is a guarantee that a pill has been produced which will fulfil everything claimed for it.

Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do likewise.

So expedit does lang institution expendent.

likewise.

So rapidly does lung irritation spread and deepen that otten in a few weeks a simple cough culminates in tubucular consumption. Give heed to a cough, there is always danger in delay, got a bottle of Bickle's Anti Consumptive Syrup, and cure yourselt. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

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Ask for "LABATT'S" when ordering.

SPIRITUALISM.

Spiritualistic seances and manifestaions have become a fad in Germany, particularly in the larger cities, where mediums" do a land office business and new ones arise every day. It has also taken quite a hold among the people in the Catholic portions of Ger-many, especially in Bavaria. The many, especially in Bavaria. The Bishop of Augsburg has issued an en cyclical forbidding the practice of it and threatening to interdict it. He denounces the whole system a fraud and a superstition and warns the clergy of his diocese to be very vigilant ove their people.

AFTER DOCTORS FAILED.

How Perley Misner, of Wellandport,

HE SUFFERED FROM HIP JOINT DISEASE AND ABSCESSES -- HIS FRIENDS FEARED HE WOULD BE A PERMANENT INVALID.

From The Journal, St. Catherines, Ont. A reporter of the St. Catharines Journal visiting Wellandport not long ago, heard of one of those remarkable cures that have made Dr. Williams' Pink Pills famous as life savers the world over. The case is that of Perley Misner, son of Mr. Mathias Misner, who had suffered from hip joint disease and abscesses, and who had been under the care of four doctors without beneficial Mr. Misner gave the particuresults. lars of the case as follows: In the spring of 1892 my son, Perley, who was then in his thirteenth year, began to complain of an aching in his hips, and later my attention was directed to a peculiar shamble in his gait. the trouble gradually grew upon him I took him to a physician in Dunnville, who examined him and said the trouble arose from a weakness of the nerves of the hip. This doctor treated Perley for weeks, during which time a large abscess formed on his leg, and he was obliged to get about on crutches. As he continued to decline, I resolved to try another doctor, who diagnosed the case as hip joint disease. He treated Perley for six months. The lad slight He treated ly improved at first, but later was taken worse again. He would startle in his sleep and was continually in distress as he could neither sit nor recline with ease, and was weak, faint and confused. During this time the abwith ease, and was weak, faint and confused. During this time the abscess had broken and was discharging in three places, but would not heal. A third doctor advised a surgical opera third doctor advised a surgical operation, which he objected to, and a fourth medical man then took the case in w hand. This doctor confined Perley to the bed, and besides giving medicine, he ordered a mechanical appliance to which was attached a fifteen pound weight, to be placed in a position by We pulley system so as to constantly draw downwards on the limb. This treat ment was continued six weeks, causing

much pain, but nothing in the way of benefit was noticed. The abscess was dressed twice and thrice a day for months, and frequently, despite the cruches, it was necessary for me to carry him in my arms from the house to the vehicle when taking him out. In Ostober of 1893, I decided, other treatments having failed, to try

Dr. Williams' Pink Pills. I told the doctor of this decision, and he said that Dr. Williams' Pink Pills would quite likely be of much benefit. After using four boxes I could see some improve ment. After this Perley continued the use of the pills for several mouths improvement and new with constant vigor, and after taking about eighteen boxes the abscess was nicely healed, the crutches were dispensed with, and he was able to work and could walk for

miles. I attribute the good health which my son enjoys to day to the use of Dc. Williams' Pink Pills. This medicine achieved such a marvellous success in my son's case as to set the whole community talking about it. I consider no pen expressive enough to do Dr. Williams' Pink Pills justice, as believe my son would still be a hope

less invalid but for this medicine. Dr. Williams' Pink Pills cure by going to the root of the disease. renew and build up the blood, and strengthen the nerves, thus driving disease from the system. If your dealer does not keep them, they will be sent postpaid et 50 cents a box, or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Breckville, Ont.

Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing. STREET CAR ACCIDENT. - Mr. Thoma

STREET CAR ACCIDENT. — Mr. Thomas Sabin, says: "My eleven year old boy had his foot badly injured by being run over by a car on the Screet Railway. We at once commenced bathing the foot Dr. THOMAS' ECLECTRIC OIL, when the discoloration and and swelling was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency."

bottle in the ency."

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other memoranda, as well as for family Por-traits.

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Atheism is in the heart, not in the head The Psalmist says truly, "The fool hath said in his heart there is no God." He is a fool because he allows his head to follow his heart, when his heart should follow his head. Unfortunately, that is apt to be the fault of the great majority of mankind. They believe what they like, what is agreeable to them; what they do not like they are very slow to believe. In this respect they are all fools. In fact, we know that it is not an uncommon thing for men to refuse to believe what is presented to their minds with a logical certainty which ought to command a ready assent. This is foolish, not only because it is inconsistent and illogical, but because it is bad policy, and, in the matter of religion it may prove to be an exceedingly dangerous course to

Why should men wish to convince themselves that there is no God? It would seem, on sober reflection, that there is every reason in the world why they should wish to believe in God, es-pecially the God of Christianity. The idea of the Christians' God is connected with all that is high, and holy, and beautiful and true. It is satisfying to the human intellect, otherwise grep ing in the dark and confounded by the mysteries of our being and final destiny, and it is satisfying to the human heart because it comes to it with a flood of consolation, especially under the trials and troubles of this unfriendly world, and buoys it up with bright hopes and cheering anticipations of a better and happier world beyond. It is the very culmination of cruelty to seek to deprive us of this unspeakable colation by undermining our faith

in God. Why should the thought of God be unwelcome to man unless it is from the consciousness of a want of correspondence with the character and will of God? But this surely is the very height of folly. If we are conscious this want of correspondence, would it not seem to be the height of wisdom to try to make ourselves as like to God and as agreeable to Him as possible? Do we not necessarily run a tremendous risk in ignoring the Author of our being and going contrary to His will? Surely, it must be so-it can not be otherwise; and for a man to try to persuade himself that there is no God is as if he deliberately closed his eyes and walked recklessly on the brink of a yawning precipice. But you can not abolish God, or shut Him out of your mind. "The heavens declare the glory of God and the firmament showeth His handiwork." All nature speaks of God and speak in tones which can not be mistaken, but which thrill the soul of the but which thrill the soul of the but which thrill the soul of the burk. honest, candid, unprejudiced man. The Catholic Record heartily wishes Mr. and Mrs. Cleary every joy and blessing. The grandest handiwork of God is man nimself. How can anyone contemplate that wonderful piece of beautiful, plicated and admirably adapted mechanism, the human body, with anything but the profoundest conviction that it owed its origin to an act of divine wisdom and intelligence? Deep down in the heart of humanity is the universal conviction of the existence of a Supreme Being, the Author and Maker of all things, and it would seem that nothing but the most wilful obstinacy could blind the mind of any rational being to the manifest and tremendous truth. The application of the lesson is obvious. - Sacred Heart Review.

THE CHURCH OF ENGLAND AND the Chur THE DEAD

To the Editor of the St. John, N. B., Globe:
Sir: The London Church Review, one of
the organs of High Anglicanism, writes with
much frankness about the Archbishop of
Canterbury's recent speech in the House of
Lords about prayers for the dead. "The
Archbishop has, in fact, gone hopelessly
wrong in his theology. His view of prayers
for the dead is that they are used to comfort
the 'mourners.' We really should not have
thought so. The usual object of prayer is to
obtain some benefit for the person on whose
behalf we pray. And when we pray for the
dead there is no exception to the rule. Let
there be no misunderstanding, at least as to
the position of Catholics [I. E. Ritualists] in
this matter. The Primate says that at the
time of the Reformation 'prayers for the
dead were almost entirely taken up with
prayers for souls in Purgatory.' It is perfectly true; and, so, too, at the present day,
prayers for the dead are simply prayers for
the souls in purgatory. Those who have
passed from purgatory. Those who have
passed from purgatory into heaven no longer
need our prayers.' The idea that prayers
for the souls of the departed are useful not as
helping the dead, but as consoling to the liv-To the Editor of the St. John, N. B., Globe

feculy true; and, so, too, at the present day, prayers for the dead are simply prayers for the souls in purgatory. Those who have passed from purgatory into heaven no longer need our prayers. The idea that prayers for the souls of the departed are useful not as helping the dead, but as consoling to the living, is certainly original.

And an English officer, a leading member of Lord Halitax's English Church Union, numbering thousands of High Church clergymen and many thousands of the Anglican laity, thus tries to make Profestantism serious about death.

Here are Colonel Hughes's words on this point—echoing his president. Lord Halifax:

"The military medical officers have often asked me the question: 'Why is it when a soldier is in the bospital and at the point of death that they always find that the visit of the Roman [sic] priest has, medically speaking, been of benefit to the patient, whilst that of the Church of England chaplain mearly always has the contrary effect?' The explanation is a very simple one. Whatever we may think of the Roman system, if yet has this great merit, that the members of that communion have a definite belief in grace through the sacraments, and so when the priest has to apply the sacraments to the dying soldier, the man receives them naturally as the expected remedies for the needs of his soul. So the priest's visit leaves him calm and expecting the great change with a quiet confidence. This the doctor recognizes by a quiet pulse and lowered temperature. But the Church of England soldier, probably no worse morally than his Roman Catholic contrade, has generally made little, if any, use of the means of grace effered him by his Church, has not troubled himself to think of sin as something to be confessed and atoned for, and has seidom used the sacraments or thought of their definite meaning for himself. The man is filled with fear about the suknown, and auxiety whether in the short time of life that remains there is hope of peace through the ill-anderstood and unaccustomed means of pray control to garden in the amount of a particular white the control which is the point of the particular white the control of the particular white the particular white the particular white the particular white the control of the particular white the particular white the control of the particular white the control of the particular white the particular white

APPOINTMENTS OF CATHOLICS.

APPOINTMENTS OF CATHOLICS.

In a recent issue of the Catholic Register, space is given to a communication from the pen of a contributer at St. Andrews West, under the cognomen, "Janus." The moderate tone and choice ciction so noticable from its perusal, to say the lenst, forcibly indicate that he is blessed with a tatainment which many would much prize to possess—rendering the entire production injects to shigh degree.

Among other highests to shigh degree.

Among other highests on the high degree.

Among other highests on the high degree will be a seat on the benchmendable liberal sentiments of the Honorale Sir David Mills, the shie Minster of Justice Whom it had been consummented by whom it had been consummented are appointed by the high state of Justice Whom it had been consummented are appointed by the high state of the county of the liberal sentiments of the Honorale Sir David Mils, the shie Minster of Justice Office of the County Court of the united counties of Stormont, Dundas and Glengarry.

His acknowledged ability and standing at the Baral Justified the honor being conferred upon him. While recalling the genial and collection of the son to his present high office, is, doubtless, the more appreciable. "Hitherto the exceptionally the appointment of the son to his present high office, is, doubtless, the more appreciable." "Hitherto the exceptionally few appointments to the Bench from those of the judge's persuasion, afforded room for complaining that religious belief stood in the way and prevented Catholice from enjoying advantages they were otherwise amply qualified to fill. In this instance, however, thanks to the liberality and uncontracted sentiments of the Hon. Sir David Mills, the Minster of Justice, such considerations were not permitted to prevent him from exercising as spirit of fairness in the matter and now in view of this example on his part, it is earnestly hoped for the credit of the administration of justice in Ontario, in future there will never again be occasion to even insinuate that wh

MARRIAGE.

CLEARY-MCILWAIN. We learn from the local paper that one of St. Catharines' most popular young ladies, Miss Geraldine Mcliwain, daughter of Capt. Wm. McIlwain, Bond street, St. Catharines, was mar-Gatharines most popular young landers, hisso feraldine Mcliwain, daughter of Capt. Wm. Mcliwain, Bond street, St. Catharines, was married in the church on the morning of Thursday. April 20th, the bridegroom being John J. Cleary of Guelph. Rev. Geo. Cleary, curate of groom, officiated, assisted by Very Ice. Ven Harris of St. Catharines, and was spiendid, Hayda's mas Learner, and the street of the groom, officiated, assisted by Very Ice. Landler, and the street of the morning of the street of the street of the control of the street of the street of the control of the street of the control of the street of the street

Mr. and Mrs. Cleary left on the 5.40 train for

OBITUARY

MRS. WM. LOWE OWEN SOUND.

Sad indeed was the announcement which went forth "Easter Monday" telling of the sudden death in church of Mrs. William Lowe, beloved|wife of Wm. Lowe. Both husband and wife were attending a Mass which was celebrated by Rev. Father Grannouler at 6:39 a m. on Easter Monday for the recovery of a married daughter who was lying dangerously lil at Winnipeg (since dead). Just as the last Gospel was finished Mrs. Lowe was noticed by her husband to fall forward, as if in a faint; he at once raised her up and friends came with helping hands. Father Grannotier came at once from the altar, and was shocked to see that she was dying. He at once cave her the rites that the Church permitted and she passed away in the arms of her husband and in the presence of the Blessed Sacrament after assisting of the Sacrament after MRS. WM. LOWE OWEN SOUND.

Sunday.

Mrs. Lowe had been in poor health for everal years, and with true Christian formentance she bore her long sufferings. When health's angel came he found her willing to
the decompany him from the foot of the albar to
Sternity, where we trust she is enjoying the
eward promised to those who love and serve

accompany him from the foot of the altar to Eternity, where we trust she is enjoying the reward promised to those who love and serve the Heavenly Master.

The deceased was a most exemplary character, a practical Catholic, a loving wife and mother, always willing and ready to lend a helping hand or share with those in need, kind, generous and hospitable: no one ever left her door hungry or thirsty.

Just as the coffin was placed in the hearse a telegram was handed to the sad husband announcing the death of his sick daughter in Winnibez, It was quickly taken from his hand by his son and not read until they were about to enter the church, where they could pour forth their double grief to Him who always comforts and consoles those who are in affliction; the continuous comforts and consoles those who are in afflict the content of the conte

May their souls rest in peace!

Miss Lucy Hart, Windson Ont.

Seldom in the annais of a parish church do we read of four fuperois issuing from its portals within three days. Such has been the case in the St. Alphoneus chieron, Windson, this week. On Wednesday Solemn Requiem Mass was sung, Father Brady celebrant, for the late Mr. Allah, who had reached the patriarchial are of four score and ten years. On Thurdelay morning Solemn Requiem Mass was sung, Father Shaughnessy, C. S. B., celebrant, for the late Joseph Geiser, who died at the age of forty two years, leaving a widow and five children. On the same day, at a later honor. Solemn Requiem Mass was sung, Father Brady celebrant, for the late A. P. Casgrain, young the company of the same day, at a later honor, Solemn Requiem Mass was sung, Father Brady celebrant, for the late A. P. Casgrain, young the same day of the same day, at a later honor, so Senatur Casgrain, on Friday morning Some and the same day, at a later honor, and the same day, at a later honor, and the same day, at a later honor, so Senatur Casgrain, young the best of the same day, and the same day and the same day, and the same day and the same day, and the same day and the same d MISS LUCY HART, WINDSOR ONT.

house of mourning and at the funeral services. The Sisters of Charity, from St. Mary's Hospital, Detroit, visited her before death, and attended the funeral. At the offertory of the Mass Mrs. Ferick readered a beautiful solo, "Angels Ever Bright and Fair." The interment was in St. Alphonsus cemetery. To Mrs. Hart, the widowed mother, to Miss Emma and Miss Minnie, Mr. James Hart and other members of the family, a host of sincere friends offer sympathy and condolence whilst they unite with the family in the prayer of Holy Church, may she rest in peace! M. C. K. Windsor, April 28, 1990.

THE TRANSVAAL WAR.

THE TRANSVAAL WAR.

The general position of matters at the seat of war has not changed very materially since last week's summary. There have been, however, a number of engagements resulting for the most part in British successes, all of which will tend to make the final result more certain when General Lord Roberts will move forward to attack the main army of the Boers which still occupies the whole territory from Ladybrand, which is last of Bloemfontein, northward toward Kroonstad, the present seat of the Orange Free State Government.

Colonel Dalgetty's small force of 1700 men which was hemmed in at Wepener was relieved by the strong reit forcements sent by General Roberts under Generals Freuch. Pole-Carew, and Rundle, after a good deal of hard fighting. They had many encounters with the enemy during the time they were surrounded, but beat oif every attempt to capture them and no doubt they would have bontinued to do like wise for a considerable time longer, nevertheless they were glad to be delivered from their precarious position. The Boers besieging them found it necessary, at last, to raise the seige, both on account of their being so closely pressed, and lest their retreat to join the main Boer army, might be cut off, and they be exposed to falls into the hands of the superior British force which is endeavoring to intercept them, that they may meet the fate of Cronje's army at Paaderburg.

The waterworks of Bloemfontein about twelve miles east of the city towards Ladybrand, were taken on Tuesday, 2th Abril, by the 19th brigade, together with B squadron of the Canadian Mounted Rifles, and the British now hold the north bank of the Medder River at this point. The Canadians again distinguished themselves in this engagement by gaining without casualities an important position on a strongly-entrenched Boer kopie. The possession of the waterworks will be of very great service, as the army in occupation of falling low at any time.

The same brigade, including the Canadians won an important battle at Israel's Po

Colonel from encouraging his men charge was going on.

The net which General Roberts is spreading to entrap the Boers operating in the South East is a most ingenious piece of military tactics, but it is not certain that it will entirely succeed. There are 25 900 Poers in the piece of country which Lord Roberts is endeavoring to isolate, if not completely to surround. It may haps and of these troops will

well.
Mafeking is still beleaguered and helding
out. The latest news therefrom is to the effect
that all is well, but it is known that relief from
the invaders is anxiously looked for and de-

ired.
General Warrington is reported to have arived with his force, at Beira in the extreme
north of the Portuguese territory. He will proreed inland immediately to operate on the
north against the Transvaal Republic. A
force of 750 Boers is reported to have been
sent to meet him, but it will be necessarily
some weeks before any serious encounter can
be reported from this quarter.

GREAT CATHOLIC TRUTH SO-CIETY.

International Organization to Refu'e

Albany, N. Y., April 24.—The Internationa laymen of that faith; to refute and correct erroneous statements regarding Cathelie morals and dogma through the press; to distribute Catholic literature; to secure a fair representation of Catholic authors and books in public libraries and to present Catholic doctrines and ideals to the general public in a fair, impartial and philosophic light. Its principle office and place of business is at 225 Sixth avenue, Brooklyp.

Objects of the society.

One of the incorporators of the newly incorporators of the newly incorporators.

one of the incorporators of the newly incorporated society in speaking of its aims and what it intended to accomplish said:

"The society was organized in Brooklyn about a year agoby the Rev. Dr. W. F. McGinnis, under the title Metropolitan Truth Society, and it has already done an extensive work on the lines of its organization. So broad has been its influence and so well has it been received by the hierarchy, the clergy and the latty that it was deemed wise by its projectors to broaden its scope by giving it an international character. Its correspondence has already extended all over this country and Canada, as well as to Europe and South America, and it has secured not only the approval of the Papal Delegate, Mgr. Martinelli, and most of the Archbishops and Bishops of the country, but thas also recived the Papal ben-diction from Pope Leo XIII. Bishop Caurles L McDonnell, of the Catholic diocese of Brooklyn, has also given the society his approbation and has accepted the position of honorary president.

"The objects of the society are simply to make known the truths that the Catholic Church teaches and believes, to enlighten those who honestly differ with us, to correct

IRISH SOCIETIES OF OTTAWA.

Mr. Costigan's Luncheon to Repres

Ottawa Journal, April 18. Ottawa Journal, April 18.

The Irish Catholic Societies of the city of Ottawa have a staunch friend and supporter in Hon. John Costigan. With the view of bringing together a number of the leading representatives of these associations, Mr. Costigan invited them to luncheon in the Senate restaurant yesterday. Besides these he included two or three personal friends. The dining-room was tastefully decorated for the occasion. There was at the one end of the room a painting of Her Majesty the Queen, and at the other a green banner of the St. Patrick's Litterary Sc. white along the side walls were Pope Lee XIII. the Irish Parliamentary representatives in the scenery.

The GUESTS.

There were research Mon. Dr. Guerin, exp.

the Irish Parliamentary representatives in the Imperial Parliament and pictures of Irish scenery.

THE GUESTS.
There were present Hon. Dr. Gueric, expresident, St. Patrick's Society, Montreal, P. G. K., Knignt of Columbus; Rev.M. J. Whelan P. P.; Rev Dr. Fallon, O. M. L. J. J. McGee, Clerk of the Privy Council; Ald. D'Arcy Scott, President of St. Patrick's Literary Association; John Gorman, President of St. Vincent de Paul Society; John Heney, jr.; M. J. Gorman, President of Catholic Truth Society; Prof. Horrigan, Antigonish, N. S.; J. P. Dunne, G. K. K. of C.; Samuel Cross. John Hallinan, Patrick A. Howley, representing the Ancient Order of Hibernians; J. C. Reynolds, M. Quinn, Walter Roach, H. O'Connor, S. McLlwane, P. Baskerville, Gee. Goodwin, F. Barry Hays, Wm. Kehoe, W. Kearos, Thomas P. Oweng, Jno. Connor, St. John, N. B.; D. Driscoll, St. John, N. B.; J. D. Grace, Michael McCormac, Senator Darby, of Virginia; Simon Ebbs, R. Slattery, J. A. Cnisholm, Denis Burke, Thos. Fox. W. MacKenzie, Dan Smith, of Winnipeg; M. Starrs, H. A. Costigan. In the above is included members of the C. M. B. A. and other Catholic Truth Society, and at telegram from his old time friend and former private secretary, Mr. M. F. Walsh, who was spending Easter holidays with his daughter, Mrs. Thomas Malone, at Three Rivers, Que. regretting their being unable to attend. QUEEN AND PRESIDENT.

After the toast of the Queen, Mr. Costigan proposed the President of the United States, calling upon Senator Darby, of Virginia, to rely.

After the toast of the Queen, Mr. Costigan proposed the President of the United States, calling upon Sonator Darby, of Virginia, to reply.

An apply referred to the good feeling which existed between Canada and the United States, and spoke of the great resources of the Dominion, which afforded an excellent field for United States capital.

Mr. Costigan in referring to the good work done by the Irish Catholic organizations of the city said that he had some knowledge of what they were doing, as he came to Ottawa first as a representative in 1857, and twas a permanent resident of the city since 1852. He always reit that those who were engaged in this way ought to have an opportunity of meeting more frequently together. He saw around him the heads of the St. Patrick's Literary Society, the oldest of the Irish societies in the city, the St. Vincent de Paul Society, which came next, the C. M. B. A., which had branches in every section of the city, the Canadian Order of Foresters, the Ancient Order of Hibernians, and the Knights of Columbus. All of them were doing excellent work. Many of the members were strangers to each other. He concluded by toasting the "Irish Catholic Societies of the City of Ottawa," coupled with the names of D'Arcy Scott and John Gorman.

Mr. Scott spoke of the interest which Mr. Costigan always took in the Irish societies of the city. These associations always found in him a warm supporter, who was ever ready to assist them by his presence, his encouragement and his purse, to the extent of his means. Not only did Mr. Costigan extend his sympathy to the sistance to Canada, but to those of the Dominion as well. He was a true and warm friend to them. Nor did he comfine his assistance to Canada, but was always ready to aid the cause of Houre Ruie in Ireland, where she was meeting with a cordial reception. He hoped that this visit would stimulate the English people and the Imperial Parliament to extend to Ireland that justice which she so long looked for and so earnestly desired. Mr. Gorman corrobo

Castigan. Guerin, of Montreal, said that he was at a loss to know which of the light cocieties he was to respond to for he was connected with nearly all of them. There was no man in the Dominion of Canada who worked harder for them than Mr. Costigan. One of Mr. Parnell's best friends in this country was Mr. Parnell's best friends in this country was Mr. Costigan. The Irish Catholic societies were undebted to him for bringing them together, as he had done. In concluding he proposed the health of their guest, in whom they had a staunch and faulful representative whether speaking for them in Parliament or elsewhere.

MR. COSTIGAN.

eisewhere,

Mr. Costigan, in reply, said that as their meeting was an informal one, and as there was no programme, that fact would account for the sudden turn of affairs. There was to be no politics talked, and it was difficult for one like himself, who had spent so much time in the political arena, not referring to such matters. He would merely say that for forty years he had retained the confidence of his constituency. He nover would be the slave of any political party. At one time he had made up his mind to quit politics, but in view of what had taken place he was going back once more to seek re election in Victoria, N. B. (Cheers.) He never made any boast, but he thought that after the election they would see his familiar face once more in Parliament. Forty years ago when but a young man, and working hard for his living he was asked to stand for his constituency. He had won the esteem of good men, and he was glad to have been able to retain it for he never had gone back on a friend or did an unfair thing to an opponent.

Mr. Simon Ebbs spoke for the C. M. B. A. and Mr. Reynolds for the Canadian Order of Foresters.

Father Whelan, in reply to the toast of the

Father Whelan, in reply to the teast of the

Foresiers.
Father Whelan, in reply to the teast of the clergy, referred to the growth of Irish societies in the city during the many years he was connected with them. It was not always so popular, he said, to wear the shamrock, as it was to-day. The Irish Catholics never had, and probably never would have, a better representative than honest John Costigan. Now was a good time for them to talk of having in the city a St. Patrick's hall.

OTHER SPEAKERS.

Rev. Father Fallon made an eloquent speech dealing principally with the able way in which Mr. Costigan had represented his people in Parliament, and the deep interest which he manifested in all matters which appertained to the welfare of the Irish race. From Vancouver to Halifax, Mr. Costigan was venerated by the Irish people. Mr. Costigan had said that he never boasted, which was characteristic of his modesty, but if Mr. Costigan would not hoast hisIrish friends would do that for him, be cause no man had done so much as he had for them.

Prof. Corrigan spoke briefly, after which Mr. Baskerville proposed the toast of the press and W. MacKenzle of the Journal, and Mr. D. Burke replied.

Barrel's band supplied the music and closed with "God Save the Queen."

FEARFUL CONFLAGRATION IN OTTAWA AND HULL.

FEARFUL CONFLAGRATION IN OTTAWA AND HULL.

A fearful catastrophe has overtaken Ottawa, the capital of our Dominon, and the neighboring city of Hull on the other side of the Ottawa river, making a wilderness of destruction of a vast area of both cities. A fire started in the chimney of a mill hand in Hull naned Alphonse Kirouac. Mrs. Kirouac was preparing the dinner as usual at 1230 a, m. with dry kindling wood in the stove, and the fire at once blazed up like punk and the chimney was ignited.

The fire brigade of Hull was soon on the spot, but its apparatus is of a very primitive character, so that it could do very little.

Mr. Kirouac's house was in the midst of a large number of wooden buildings, to which the fire soon extended, and in a short time thirty of these were on fire, and within an hour Main street was a massof flame.

The Ottawa fire brigade came over to help subdue the conflagration, but in a short time the fire suddenly caught the planking of the bridge, and crossed the river, making it impositible for the Ottawa firemen to return to their own city which was thus rendered to some extent helpless in its difficulty. Over three-fifths of the city of Hull is totally destroyed.

The fire in Ottawa did not reach the principal business parts of the city, but was chiefly limited to the streets where the working men live, which makes the distress all the greater. In Hull, the Eddy paper mills, indurated ware, and match factories and the store-houses were totally destroyed, as also the Lumber Company's mills, the Glimour and Hughson cement works, Hull market and many shops and large trade establishments together with 'free Cataoliic churches. It is estimated that 1800 houses were burned in Hull and 2.000 in Ottawa, the Electric Italiway and Electric Light works were destroyed, with mills, trade establishments, hotels and shops, and we great. The loss of properly in both cities is estimated at \$20,000.000, about one half of which is covered by insurance, or according to another account, not more than one-fo

CANADIAN PILGRIMAGE TO PARAY-LE-MONIAL, LOURDES AND ROME.

On the 22nd of June, the Feast of the Sacred Heart, will be celebrated at Parayle-Monial, which may be called the, brithpiace of the Devotion, by Pilgrims from all the nations of

mearl, will o'celebrated at Parsyle-Monial, which may be called the, birthpiace of the Devotion, by Prigrims from all the nations of the world.

The Canadian pilgrimage, which has received the warmest approbation of our Apostolic Delegate and the entire Canadian Episcopite, leaves Montreal on the Ind June by the Dominion Liner "Vancouver" and returns by the same, on the 4th of August. From Paray the Pilgrims will go on to Lourdes and Rome.

In Rome they will have audience of the Holy Father and will fulfil the conditions for gaining the Indulgence of the Jubilee.

Father I. J. Kavanagh, S. J.J., is chaplain to the English section of the Pilgrimage.

Of course ample opportunities will be afforded to visit and enjoy the principal points of interest abundantly occurring in an itinerary, which covers Liverpool, London, Paris, Marseilles, Genoa, Florence, Rome, Venice and the St. Gothard route through Switzerland.

The business matters are in the hands of Mr. L. J. Rivet, an experienced Manager, who accompanies the Pilgrimage and who may be applied to for information at 418 Rachel street. Montreal. The fare is \$10.1, which covers all travelling and living expenses during the nine weeks' absence. As the ocean lickets are good for six months a protracted egiourn would enable one to visit Ireland and Scotland. For fear of disappointment places ought to be secured as soon as possible.

DARING OUTRAGE

Last night a most daring and sacrilegious outrage was committed in St. Alphonsus church. The tabernacle was broken open, the sacred vessels taken out and the Host scattered on the table of the altar. The St. Vincent de Paul box for the poor, known as St. Anthony's bread, was forn from the wall, and in the doing of this a large piece of wood was broken out of the sanctuary siding. The box was carried away, A smail box was also torn from the wall and cast aside. The sacred vessels were not carried away as they were not sterling. The burglar or burglars secured an entrance from outside through the basement and came up into the church under the gallery. The robbery was only discovered after 6 o'clock this morning when the old sexton arrived to commence his daily labor.

The burglar broke the marble door of the sanctuary in wrenching it off its hinges and befouled the church by carrying about one of altar candles.—Windsor Record, April 25.

NEW BOOKS.

'Panche and Panchita," a tale of the South-West, by Mary E. Mannix Publishers, Benzi-ger Bros, New York city. Price 40 cents.

The Scapular, which, falling like a veil over the heart of man, was made use of by the soli-taries of the East from a sentiment of modesti-has become by Christian tradition a symbol of purity, and consequently the livery of Mary the Queen of Virgins.—Lucordaire.

MARKET REPORTS.

LONDON. London, May 3.—Grain per cental—Wheat 8L050 88.10; oats, \$1.00 to \$1.00 peas, \$1.00 to \$1.27; beans, per bushel, \$1.25 to \$1.30; barley, \$9 to 90c; corn, 75 to \$9c; rye, \$5c to \$1.10; buck-wheat, \$1.00 to \$1.20.

wheat, \$1.00 to \$1.20. Seeds—Clover seed, alsike, \$5.50 to \$6.75; clover do., red, \$5.25 to \$5.75; timothy, do., \$1.15 to \$1.70. Farm Produce — Hay, \$0.00 to \$10.00; straw, per load, \$3.00 to \$4.00; straw, per ton, \$6.00 to \$7.00.

per ioad, \$3.00 to \$4.00; straw, per ton, \$6.00 to \$7.00.

Live Stock—Live hogs, \$5.60 to \$5.90; stags, per lb., 2 to 25c; sows, per lb., 2c; pigs, pair, \$5.00 to \$5.00; fat beeves, \$4.00 to \$5.00.

Dairy Produce—Eggs, fresh isid, per dozen, 11 to 13c; eggs, basket lots, 19 to 12c; butter, best roils, 15 to 17c; butter, best roils, 15 to 17c; butter, best rock, 13 to 15c; butter, store lots, 11 to 13c; butter, creamery, 20 to 22c; cheese, pound, wholesale, 9 to 11c; cheese, pound, retail, 13 to 14c; honey, per pound, 16 to 14c; lard, per pound, wholesale, 7 to 76c; lard, per pound, retail, 9 to 10c. Vegetables—Potatoes, per bag, 50 to 60c; onions, per bag, \$1.00.

Poultry—Ducks, dressed per pair, 75c to \$1; fowls, per pair, (dressed) 65 to 90; geese, each, 60 to 75c; turkeys per lb, 11 to 13c.

Meat—Pork, per cwt., \$7.00 to \$7.25; beef, cow, \$4.00 to \$5.00; beef, heifers and stoers, \$6.00 to \$7.00; veal, by carcass, \$5.00 to \$7.00; lamb, by the carcass, 9 to 10c; lamb, by the quarter, 10 to 11c.

Toronto.

pure lard, 8½ to 9c. kettle rendered, 9½ to 10c.; hams, 11½c. to 13c. according to size; bacon, boneless breakfast, 12½c; Wittshire 12½c; Canada short cut mess. \$18 to \$18.5c; Canada short cut mess. \$18 to \$18.5c; Canada short cut mess, \$18 to \$18.5c; Canada short cut mess, \$18 to \$18.5c; Canada short cut mess, \$18 to \$16.5c; The short cut mess short cut mess to \$18 to \$19.5c; Canada short cut make is casy; fresh made is quoted at 16 to 16½c. Cheese is firm at 11 to 11½c. on spot, Eggs are steady; packers are now enquiring for stock at 11 to 11½c, and retailers are 11½ to 12 paying for finest stock; seconds are quoted at 10 to 16½c.

Latest Live Stock Markets

TORONTO. Toronto, May 3. — The following is the range of quotations at Western cattle market

Toronto, May 3. — The following is the range of quotations at Western cattle market this morning:

Cattle — Shippers, per cwt., \$4.25 to \$4.75; butcher choice, do., \$3.69 to \$4.124; butcher, inferior, \$2.50 to \$5.09; stockers, per cwt., \$2.75 to \$3.09.

Sheep and lambs—Sheep, per cwt., \$3.50 to \$4.59; yearlings, per cwt., \$4.50 to \$6.50; spring lambs, cach, \$2.50 to \$5.50; bucks, per cwt., \$4.50 to \$5.50; sorting lambs, cach, \$2.50 to \$5.50; bucks, per cwt., \$4.50 to \$6.50; spring lambs, cach, \$2.50 to \$5.50; bucks, per cwt., \$4.50 to \$6.50; spring lambs, cach, \$2.50 to \$5.50; bucks, per cwt., \$6 to \$6.25; light hogs, per cwt., \$6 to \$6.25; light hogs, per cwt., \$5.00 to \$5.50; heavy hogs, per cwt., \$5.00 to \$5.50; sows, \$3.00 to \$5.25; stags, \$2.00 to \$2.25.

stags, \$2.00 to \$2.25.

EAST BUFFALO.

East Buffalo, N. Y., May, 3 —Cattle—1)a-mand only fair; steady. Calves—Moderate domand; choice to extra, \$5.69 to \$5.85; good to choice, \$5.25 to \$5.50. Sheep and lambs—offerings excessive; market dull; lambs, clipped, choice to extra, \$6.30 to \$6.55; good to choice, \$6.25 to \$6.59; sheep. mixed, good to extra, \$5.05 to \$4.75; to wethers, \$5.35 to \$5.49; Yorkers, \$5.60 to \$5.75; wethers, \$5.35 to \$6.60; ewes, \$4.75 to \$5.15; closed dull. Hogy dull; heavy Yorkers, \$5.65; light Yorkers, \$5.35 to \$5.69; pigs, \$5.35 to \$5.40; roughs, \$5.10 to \$5.29; stags, \$3.75 to \$4.25.

LIVING... WITNESSES

IN YOUR OWN PROVINCE

WILL WRITE TO YOU ABOUT

DR. SPROULE'S SKILL



Have you failed with so many doctors and ramedies that you are discouraged! Then write to Dr. Sproule. has done for people IN YOUR OWN PROV-INCE. He will give you

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VOLUME XXII.

The Catholic Record

London, Saturday. May 12, 1900.

NON-CATHOLIC MISSIONS.

The missions to non-Catholics are more than realizing the hopes of their promoters. The lectures are well attended and the missionaries are treated with unvarying courtesy. The traditional dislike of Catholicism that has been fostered by calumny and misrepresentation is disappearing before the plain enunciation of Catholic truth ; and men and women are going slowly, but surely, Romewards.

We sincerely hope the day will come when devoted men will undertake a similar work in Canada! Meanwhile we say to our separated brethren, in the words of Cardunal Newman:

"You are born to be Catholics: refuse not the unmerited grace of your bountiful God: throw off for good and all the illusions of your intellect, the bondage of your affections and etand upright in that freedam which is your inheritance." THE SCIENCE OF WAR.

Mr. Hudson Maxim, the maker o sundry destructive engines, intimates in the course of an article in The Hom Magazine, that he has not as yet ex hausted his vein of inventive original ity, and that he has in view the con struction of a few more instrument that will contribute not a little to th further development and perfection of the science of war. One of these wi be a projectile that will hurl some hur dred pounds of poison for the purpos of blinding and singing and burnin men in trenches or behind breastwork

International law is opposed to suc

barbaric methods of warfare; but M Maxim tells us that international law " like spider's webs, are made for the authors of those laws-made to bind the weak, while the strong can brea through." Rather cool-blooded, b Mr. Maxom has been studying histor He knows that the talk about univer sal brotherhood, the desire for peace for the protection of the down-trodde is nonsensical, and he is not afra to say so. If the promoters of t benevolent assimilation scheme a not provided with equipment sufficie for the civilizing of alien races it w not be due to his want of ingenuity industry. His ideas have a lock a sound infernal: but when they are p into practice by means of gleaming steel tubes and pretty capsules th will be given a name in accordan with the enlightened views of the c

ANGLICAN INCONSISTENCY

The individual who can see in present disorganized state of Aug ism much to be thankful for must h a keen vision and be withal of sing larly optimistic turn of mind. Archbishop of Canterbury is bles with these two qualities, which, so how or other, belong to his See.

In a recent pronouncement he gests to Anglicans that a toleration each other's views, without sacrific principles, will enable the Churc the future to extend its influence to surmount the difficulties that see cast a cloud over it at present.

The learned prelate seems to t

that the differences between the ous warring parties in the Ang body are based on sentimentalism in no wise conflicting with the Articles. This view may be con ive to ease of conscience, but it ca be borne out by facts. The tru that Anglicanism, is the dump ground of irreconcilable opinion refuge of men who, as Col deride the miracles of Scrip or,like, Gorham, deny the necess Baptism. But how may a con tious Anglican who believes that are but two sacraments, tolerate brother one who teaches ther seven; or to have no doubt orthodoxy of him who does not nize that the Mass is a blasph fable and a dangerous deceit? this the Archbishop sees no de While everything that has been sacred by former Anglicans is tra under foot, with the interlope infidel in his walls, he is pat about lights and incense, inst standing to his guns.

He prays that he may never day of its disestablishment.

It is a poor, pitiful admission Anglicanism draws its life fr State and that a body purpor teach truth is dependent for ex