# Catholic Record. he

'Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

#### VOLUME XXI.

#### LONDON, ONTARIO, SATURDAY, APRIL 8, 1899.

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## The Catholic Record. London, Saturday, April, 8, 1899.

NOTES BY THE WAY.

Why is it that some individuals have to all seeming a monopoly of everything that is conducive to right thinking and right living? They plume themselves on being modelssignboards in fact of civilization-and try to live up to it by opposing and thwarting any scheme that may run counter to their peculiar ideas. They do it of course on principle, but the real reason is that the scheme in question is a reproach to their sloth and indifference. But above all they are prudent prudent in utterance - prudent in action. They walk tip-toed, so fearful are they of disturbing their neighbors. They dispute not, neither do they clamor for any right. They sit themselves meekly down at the gates of prosperity and are content with and grateful for the scraps that are flung to them. And this self abasement and cringing and unmanly truckling is called prudence. Not long since we heard one of the prudent ones declaiming bitterly against a newspaper for its stand on the school question. He became eloquent in con demnation : he would stop his subscription because an editor should be a henchman to serve him the news and not information which he sadly needed. The Toronto sheet might caricature Catholicism and hold it up to ridicule with never a word of remonstrance from the prudent gentleman. When, however, that Catholic editor had his say as became a man, "in straightflung words," there was a howl in certain quarters as if the Bubonic plague had smitten the country. He was looked upon with suspicion he was dubbed bumptious and an over rash young man, and was denied forthwith all association with the craven hearted folk who imagine that the path to be wasked in by Catholics of this country is the one traced out by idiotic cowardice.

We do not believe that, and never will. Our separated brethren will respect a man who has opinions and who will not surrender them when held up by a social or political highwayman.

Let a Catholic be loyal to his faith and ceaseless in conflict when its rights are trenched upon. Don't pay any attention to the prudent individuals. Let them cackle and enjoy their feed. They have worked hard enough for it. They have been beaten time and again

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nod's. That may do for alien churches, where the device of the showman has to be resorted to to draw the multitude, but it should not be tolerated for a moment in a Catholic church, which has something better than vocal pyrotechnics to offer to the worshipper. It may please the vanity of the singer and the enterprising organist, but it is humiliating to the sound Catholic mind. The Church is God's house and should be kept free from the suspicion of the theatre. We saw some time ago in goodly

print that Miss ---- was booked to sing the following Sanday at a certain church. It was quite an inducement, and the good people donned their very bestapparel-because everybody would be there, you know !-- to listen to the musical hysterics of the aforesaid soprano. The church was crowded, and every now and then when a passage was well rendered there would be a turning around towards the organ loft to catch a glimpse of the fair And this in a church singer. where lives our Divine Master ! It was inexpressibly revolting to us, and we bethought ourselves of that scene that depicts Christ driving out with scourge those who profaned the temple.

The singer intends no profanation. She has simply the desire to appear, to be seen, to be noticed, to be talked of, that springs from a barbarous nature.

Viewing the recent utterances of Anglicans and Methodists on the worthlessness of the Bible as a rule of faith, we wonder what message will be delivered by the missionaries to the benighted individuals who have been annexed by Uncle Sam. We remember that Judge Brewer of the Supreme Court of the United States said that 'even from Puritan New England there have gone more hogsheads of rum than missionaries, more gallons of whiskey than bibles. If anyone imagines this order of things will be changed when we come into controi of the Philippines -that thereafter only missionaries and Bibles will pass thither from America-he sadly underrates the locomotive capacity of the devil."

But the Bible that has been ridiculed by prominent churchmen, and discarded by others, will be given to the native with the assurance that he has but to read it to find the way to eternal life. If the divine himself cannot do that the chances are against the native.

## CHARITY AS IT WAS AND IS.

number of the indigent poor were earth to call sinners to repentence and than the driver of an express cart, for cared for in their own homes or in the who said, 'Whoseever believeth in Me, instance, or a gripman on a cable homes of others. The poor were not shut up from their neighbors and live. friends as has become necessary nowa- stood them over to the care of the State. Often the alms for the poor were in excess of their needs, and the excess other was appropriated to The Black Death destroyed oneuses. third of the people of Europe, and Rev. Augustus Jessops, who has studied the conditions of the people of the middle ages for many years, seems to be of the opinion that this terrible plague, if it prevailed to a like extent in our day, would disintegrate society to a greater degree than it did five hundred years ago.

#### A PRIEST ADDRESSES MASONIC MOURNERS.

#### Very Rev. Father Dedigan's Remarks at the Funeral of the Late Thomas McCully.

Standard and Times

The novel spectacle of a Catholic priest officiating at funeral services held in a private residence and delivering a discourse of considerable length to the assembled relatives and friends of the deceased was witnessed on Thurs day of last week at Bala, which is about fifteen minutes' ride from the Broad Street Station. The funeral was that of Thomas McCully, who died on March 27 in the seventy ninth year of his age, and the residence in which the services were held was that of his son, Charles P. McCuily. The deceased had been a non Catholic almost to the moment of his death, when he expressed a desire to die in the faith. He had been a member of the Masonic fraternity, and among those assembled to pay their last tribute of respect were a number with whom he had become intimate in the lodge. It was to these that the officiating priest, Very Rev. John J. Fedigan, Provincial of the Augustinians, addressed his remarks and to whom he bluntly, but without offense, stated the position of the Church with regard to secret societies. In the priest's remarks will also be found the explanation of the holding of the services in a private residence and not in the church. Interment was at St. Denis' Cemetery, Haverford, Pa.

Father Fedigan read the text : "A good name is better than pred ious ointments, and the day of death than the day of one's birth." (Eccle,

He spoke as follows :

"Ladies and gentlemen : I cannot say 'dearly beloved brethren', as that might be a dubious expression on this occasion and it might reach the ears o our Most Rev. Archbishop, who might construe it to mean that I had become It is my duty to state a Freemason. however, that it is owing to his kindness and that of the local pastor that I am here to say a few words to you and give Christian burial to our departed H. M. Beadle, one who has made a friend. The full solemn and beauti-ful ritual of the Catholic Church is re servei for those who during life proved this story : themselves good practical Catholics, and, therefore, entitled to it. This is in very truth consonant with right reason and the practice of every society in regard to its members : the better member in life, the better for you in death. " Mr. McCully was not a Catholic during his long life, except perhaps in heart, compelled thereto by the good example of his Catholic household, of which he was a constant eye witness, thus proving the true and trite saying that 'example is stronger than words. I knew him years ago, and I was then pastor or spiritual director of his family, with which arrangement he in no way at any time ever interfered. He was content to be as he was and to leave them as they were-good practica Catholics. So much so that he sent his sons to our college of Villanova, where where they were confirmed in their faith and drank, as from the fountain source, the true and saving principles states that: "The people of the middle ages founded monasteries that they might relieve the poor and teach religion at the same time. They believed they the same time. They believed they of Christianity. Such and so great was the piety of that family that God the Sisters of Notre Dame. Why won der, therefore, if the heartfelt prayers of mother and children brought the grace of conversion to the father upon 'Wonderful beyond poor. There were also foundations in almost every parish which yielded a revenue for the relief of the poor. Of The pleading of that mother before the throne of heaven and the religious spouse of Jesus Christ on earth brought bout that glorious result, although it was at the last hour of his mortal existence in this 'valley of tears.' 'Ishould feel very much disappointed if it were otherwise, for I have been taught to believe that prayer is all powerful before the throne of God ; that the prayer of man ascends and the grace of God descends in answer to it. He left, therefore, no record of Catho lic practices behind him, but he did leave a good name, which is better than precious ointment, and as a man, rates or school rates, or for house to heave a good name, which is bet house collections.' Every noble or wealthy family gave relief to the poor every day. The guilds supported their own poor and often gave relief to a citizen, a neighbor, a brother in

even though he were dead, yet shall he live.' There and then, my friends, stood the minister of Jesus Christ pleaddays, because the people not seeing in them the image of their Saviour, turn God offended, for mercy for the dying said finally. is a welcome guest at the bedside of the cart." departing Christian. His power, then, "Why don't you do it, then ?" pious is great beyond our understanding ; it is great beyond our understand is that of the Saviour who said : 'As the is that of the Saviour who said : 'As the Father sent Me I send you 'to save was casting about for a reply. The Father sent Me I send you 'to save man smiled grimly, "I can give you poor sinners for whom Christ died that man smiled grimly, Thank God, who has given so great power to man, His representative. "It would get you employ "His body is laid away to day in not say that I will give it.

Church commemorates the institution in my collar. of the Blessed Sacrament, wherein "I have do Christ gives Himself to us to be the hop. spiritual food and life of our immortal service can take place in any church,

ceased may have been. "Just a word to you of the fratern-I imagine you asking me, member.

What fault have you to find with us, where. are not we all good fellows ?' Yes, you you do not obey the representative of Christ, the supreme visible head of the ment ?" Church of Christ on earth. 'But why should he condemn us?' Because he knows you better than you do yourtogether ; if you ing mont, tells us that on the feast of St.

condemns you.

# THE ARCHBISHOP AND THE your silver would you?

7 West Fiftleth street, in New a churchman. It is your mission to York, city, one afternoon two or three console. You teach the doctrine of the weeks ago, Archbishop Corrigan man who raised up the hariot and died

of in both, though the far greater of the Prince of Peace who came on Would you rather be a housebreaker capacity to suffer in a century. You your own hurts.

The man thought a little while. A wrinkle like a swordcut, marred his white forehead. "It has not paid," he God offended, for mercy for the dying said finally. "I do not get good out man. Ah! my friends, the good priest of life. Yes, I would rather drive the

"Where is the cart?"

they might have life everlasting. a note to the manager of an express company," said the prelate finally "It would get you employment. I do

mother earth, from which it was "You may spare yourself the formed, that in accordance with the trcuble," the fellow answered. "I Divine command dust to dust may be might drive the wagon a half a mile gathered, but on this very day Holy before a policeman's hand would fasten

"I have done time at Sing Sing, bishop. You should understand that I am a professional criminal. My face is souls, and so great is the joy of the in every rogues' gallery in America, faithful believers in this greatest gift and in England too, for that matter. of God to man that no regular funeral The law has a good memory."

"There are other employments?" no matter how good and holy the de- the bishop suggested tentatively. "You are a strong man. This is a working world. A good pair of hands ity of which for many years he was a it one of the most valuable things in it. There should be room for you some

"There may be. Certainly it is not may be, but bad Christians, because here, nor in any large city. "Have you tried to obtain employ-

A flush came to the man's sallow cheeks. "I have walked the streets of New York for forty eight hours without selves. He knows you in your prin-ciples. That is just the difference be said. "I have eaten garbage that selves. He have just the difference be would have sickened a dog. the tween you and us. We have good would have sickened a dog. The principles, but do not always live up slept upon a park bench when the snow was on the ground. I had my choice of possible pneumonia or the choice of possible pneumonia or the snow of a police lodging-house, with you laugh at a funeral, but I tell you an order next morning to leave the it is because one half of you know town. I have pleaded for odd jobs nothing about masonry and cannot lay and been refused, with curses. I have can, come up to Villanova and I will these hands which are so strong and so give you a job. You do not follow useless in anything save crime. lied a like coward to obtain work for give you a job. You do not follow useres . The rich man, on his way to me what you profess, or did in the begin-ning profess. If you doubt this, club, has dammed me from his read your own historian, Mr. Gould, pathway. The policeman on the cor-ner has ordered me to move on. The useless in anything save crime. The rich man, on his way to his plain clothes detective has leered into my face in the dusk turned and led me John - June and December - you to the station to undergo the old round should go to Mass. Why don't you do of questions, tell the old falsehoods and That a member behind in his receive the old command to make my dues or not regularly attending the self scarce. I have had no encourage lodge meetings shall give to the altar ment, except from the 'fence who of the Virgin so many wax candles. Why don't you observe your statutes? You are different now from what you all this huge town, would believe toonce were, and that is why the Church night in the reformation of a man who had worn the striped clothes of the convict? You wouldn't hire me to polish

"No," said the archbishop, prompt-BURGLAR. At the home of Mrs. A. Westervelt, came apathetic again. "Yet you are

ance and resignation the healing for You have chosen to

be an Ishmael, and the hand of every man against you has proved too strong for your hand. I would not say to you even now that you have been fittingly punished. I would not deny that you have been overpunished. But I say that you have made your punishment a necessity. I am sorry for you and I would that I could lift you up. Every man has the seed of good in him if we can only find it and water it and watch it spring into sprouting and blossoming. It is in you." The burglar had not blanched. His

underhung jaw was hard set and his light gray eyes gleamed, but he had listened with perfect attention and courtesy.

"I deny all that," he said simply. "I deny it utterly. I was a boy of twenty-one when I was sent to prison for a crime that I did not commit. My worse offense was association with older men than I. I came out of jail a marked being. The hands of my kind were raised against me and they stoned me in the public places, not for a thing I had done, but for the place whence I had come. The law imprisoned me without reason. The law branded me. The law said to me : 'Thou shalt not earn a living !' Self-preservation is our first statute. I would not starve, and I stole."

'Christ," said the prelate sofily, " would have fed you. He would have clothed you and made you strong. You did not turn to Him."

The bandit of the city rose. His powerful figure towered above the gray man in the chair. He looked down moodily. Then he said abruptly: "I was in your room last night. You You were sleeping quietly. It was after mid night. I did not know who you I am glad you did not awaken. were. The archbishop asked steadily : "Were you armed !"

"Of course," was the response "Men of my business do not go unarmed. They use weapons only as a last resort, but they are used. Murder is preferable to capture. If anyone bars our flight he is apt to get hurt." The man of the church looked curiously at the man of the jimmy. "Well?" he asked.

"I found much jewelry," the other continued. "It would have made me comfortable for a long time. It would have been mine to day, but for the fact that, lying on the little table which stands near to your bed, was your watch-a very handsome watch. I lifted it and admired it and then I saw that it bore your archiepiscopal seal and the insignia of your Church rank. I have never robbed a priest or a physician. I came away.

"I am obliged to you," said the Archbishop heartily. "I value that watch.

The burglar hesitated, and, for the first time, his steady eyes shifted to and fro uneasily. He cleared his throat busily and made two attempts to speak At last he blurted out, talking so fast that his words ran together :

"I want a fresh start. I want to go wast where I am not known end me \$500 1 Without an instant's hesitation the "There are charitable organiza prelate rose from his chair, walked to an escretoire, unlocked it, counted out the required sum, handed it to his strange visitor and said : "Go! God bless you! Be a man! I will pray for you earnestly. Let me hear from you if you are strong. If I If I do not hear I will know that you have tiger in his belly that is gnawing his vitals. They must be assured that he belongs to the 'worthy poor.' I have tried them, Bishop. I was 'investi-gated' and I got nothing to eat. I fallen in the strife. I do not know that even then I will blame you. The fortune of battle is not to all of us. The Archbishop's story was told, but the women about him wanted more dehave been saved from starvation more ails. "What happened ?" they asked. "Did he write? We just know that than once by standing for three hours in the line of outcasts which stretches he wrote. "That was years ago," he said with a laugh that showed his happinese. my loaf of stale bread I tore it like a 'He did as he had promised, went far away and started a new life. Within The bishop shifted uneasily. "That seems hard," he said, a year I had received \$100 from him. Each year thereafter he sent me a bill "Hard? It was so hard that I pinned to a slip of paper on which he had written only the words : 'Honestturned to the jimmy and the skeleton ly earned,' and the original debt has the threat of the penitentiary to a man long since been repaid. And I have my watch still," the Archbishop added as he patted his fob.—Chicago Chronlike mo? I never went bungry in Sing Sing. I turned to the jimmy and the key. When the door swung wide the key. When the door swung wide to a rich man's house I was happy. icle.

and they but smiled so sweetly : they have been thrust aside, and blessed the hand that did it : they have doled striking comparison between the pub out their selfhood for a "handful of lic charities as they were administered barley," and for all practical purposes they are dead. "But to be a man," says Bishop Spalding, "is to be a fighter, a combatant in the world's Charity is not mere giving, but it is wide battlefield, where the cohorts of ignorance and sin wage ceaseless warfare against the soul. No one is by nature great or good or wise, but whoever attains such heights reaches it by hard toil and long struggles with temptations and hindrances of many kinds."

To be a Catholic of the real sort is to stand up for his faith, to permit, so far as he is able, no calumny to dishonor it and no violation of her rights.

Many of our readers will remember the words of Boyle O'Reilly, written the states that: day before his death :

day before his death : "Your letter makes me smile. Puritan you with your condemnation of the great, art loving, human, music-breathing, color-aising, spiritual, mystical, symbolical Cath-olic Church. A great generous loving heart will never find peace and comfort and field of labor except within her unstatistical, sun-like, benevolent motherhood. I, I am a Cath-olic just as I am a dweller on the planet, a lover of yellow sunlight and flowers in the grass and sound of birds. Man never knew anything so like God's work as the magnifi cent, sacrificial, devotional faith of the hoary but young Catholic Church. There is no other Church-they are all just waystations. Your M's and C's and B's are playing at be-lief and polishing the outward brass work of faith. Child-child, there are scales in your eyes and acrush in your sympathetic springs —the scales and crusts of inheritance."

Cardinal Vaughan has once more condemned the detestable custom of telling the public the names of the singers before every great festival of the Church. This pronouncement will meet with the approval of every sensible Catholic. It is decidedly trying

very close study of social problems from a Catholic point of view, makes a very in old Catholic times through the monasteries, and the heartless aid that is given by the unsympathetic hand of the state official at the present day. giving in the name of Christ, it is giv ing to the poor who represent Christ, it is sharing what belongs to the poor with them. The old Catholic principle taught that a man of wealth held his possessions as a steward, and that he was an instrument in the hands of Divine Providence for the dispensing of the goods of the world among the poor. We have gone very far away from the old Catholic ideas in the modern strife for the golden fleece, and much of the blame for the prevailing

thirst for gold is due to the religious principle that makes this world the end of man's desires. Mr. Beadle, in the Catholic World Magazine for April,

were thus providing a sure relief for the poor for all time. It was the rule, especially in England, to give one third of the tithes to the relief of the revenue for the relief of the poor. Of Germany Martin Luther wrote: 'Our Germany Martin Luther wrote : fathers and forefathers, kings, princes, nobles, and others, gave gener-ously, lovingly, and overflowingly to churches, parishes, institutions, and hospitals,'and the great German historian, Janssen, supplements Luther's statement thus: 'The voluntary

statement thus: 'The voluntary offerings for good works were so con-stant and abundant that there was never any need anywhere, in town or country, for government or public donations, for the levying of poorrates or school rates, or for house-topraised the prison work of Mrs. Foster, the "Tombs angel," and then told any man, I am to look for charity and condonation ; where else shall I turn?

There came to the archepiscopal resitions," said the archbishop gently, which "would have fed you." dence one day a man of middle age and athletic build. He was cleanly shaven, was comfortably clad and had the manners of a gentleman. His fore head was high and white and under it were gray eyes, keen, capable and set far apart. The nose was acuiline, the head was high and white and set criminate charity.' They look over gray eyes, keen, capable and set criminate charity.' They look over and have a set of the set of t lips firm, the chin heavy and the jaw underhung. It was the face of a man who might have been a lawyer, a professional pugilist of the higher class, an actor of robust parts or a soldier. Whatever his trade or calling, aggressiveness was stamped all over him One hand was neatly gloved, but the other showed crooked fingers and a for two blocks from Fleishmann's bak calloused palm. Seeing this, the arch- ery in lower Broadway and when I got bishop mentally appraised him as superior workman and waited for what he had to say. The man took a seat wolf. without invitation, cleared his throat

and began : "This is your sitting room, bishop. Back of Back of it is your bedroom. key as my only friends. that is the dining-room. Your carpets The foot sinks into are soft carpets. them almost ankle deep. They are a rich man's carpets. They are noise-less. I like them." "Glad of that," said the bishop.

Why should I perish while he slept in linen and silk ?" "Doubtless you know about such things. You have the plan of these The archbishop is a churchman of rooms accurately enough. Are you an many years. He is a man of the world. upholsterer?

'I am what I am," responded the He has brain. He knew that talking visitor slowly. "I am a product of religion to this man would be religion these times and conditions. I am a wasted. At the same time he deemed it necessary to assert his priestly call manufactured product, but the indusing. He had a feeling of outrage, try which made me is not protected by tariff. I am a housebreaker." though he could not have told why.

"Your sufferings have been severe, e said, "and no doub The bishop started slightly from the depth of his easy chair an i glanced he said, " and no doubt swiftly at the call bell which stood near you have persuaded yourself to his hand. Then he settled back, that you have been unjust-joined the tips of his slim, aristocratic ly treated. The fact remains, howfingers and said softly : Ah ! "Do you find that it pays ?" ever, that you were initially to blame. You began the war on society. Society has endeavored to protect itself.

"I haven't a cent," was the reply. "I did not mean financially ! I have some education. One can see mean do you find yourself any the better for it? Are you happy in it. Since a boy you have been able Do you get good out of life? If you had a son would you advise him to fol-most human story, the most had a son would you advise him to fol-low your calling? I take you to be a beautiful story in the world's hisnews, that Miss—, the gifted soprano, will render some composition of Gou-the poor and the sick were taken care

"POPISH INNOVATIONS."

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The Ritualist controversy being be yond the depth of the rank and file of the average congregation, we often wonder how the English laborer looks on the " Popish innovations." A story told by the Liverpool Daily Post has helped as well as amused us. A relic of old-time orthodoxy, who was first called parish clerk, then (as "Catholic feeling "progressed) sexton, then ver-ger, and finally sacristan, was found sitting on an old gravestone and asked what he thought of the crisis in the Church of England. "Oh, nothin' much!" he said. "I used to be the parish clerk. Then the new pa'son "Oh, nothin' ca'd me a sextant ; then he went, and another came and ca'd me a virgin ; and t' last un ca's me a sacrilege. The unwelcome inference is that the pew is not so strong as the pulpit in ritual. - Ave Maria.

Brave souls are not afraid to tell

#### THE CATHOLIC RECORD

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GENTLEMEN,-I have for a long time GENTLEMEN,—I have for a long time needed something to make blood and build up ny system. Myblood was watery and thin, lacking strength and vitality. Last January a triend said :— "Why not try Dr. Ward's Blood and Nerve Pills? They will supply the oxygen your blood needs and give you health and strength." I told him I was very skeptical as to any benefit that could be derived from any proprietary medicine and had no faith in them. There the matter rested until four months ago, when reading so much about months ago, when reading so much about what Dr. Ward's Blood and Nerve Pills have done for so many people with im poverished blood, I concluded to give them a trial. I have taken four boxes my unbelief so far as Dr. Ward's Blood and Nerve Pills are concerned has been entirely removed. They are a splendid blood builder and strength restorer, and an invaluable medicine for weak, enervated people. This has been my experi-ence, they having given me strength of body and strong healthy blood. (Signed), PETER LAWRENCE WHYTE,

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ENGINEER CONNOR'S SON. Some lives there are that seem to some are rounded to darker lines, running always beside the deeper abysses of tragedy. Some there are who line their these some darker of who live their three score and drop out

of existence, and the memory of them, for good or ill, ceases with the tolling of the bell that tells their going. And there are some, short little lives, to be sure, but so brim full of sweetness that the sunshine of them lingers in the hearts of those who knew them long after the little lives are ended.

When Jack Connor was promoted to the position of engineer on the Nash-ville and Chattanooga road, which cuts the State of Tennessee from north to south, he moved his family into the pretty little cottage standing side by side with crippled Jerry Crane's on the hill just above the railroad track, in the little village of Antioch. For the engineer was from home most of the time, and Jerry being a cripple, Jack knew, would insure his own wife considerable company and protection in

Jerry's wife. The houses stood side by side, and both doors opened towards the railroad. The village, indeed, was built so-straight down the railroad, for the train was about the biggest thing around Antioch. Jack Connor's cottage stood on a hill,

so near to the track that he could speak to his wife from his engine when she stood in the door, as she usually did, to

ee No. 6 go by. The trainmen were pretty well ac quainted with the Antioch people in eneral, but there was not one among them, from conductor down, who did

not know Jack Connor's son. "Little Jack," they called him ; and the train never whistled for Antioch

but they would look out for the little fellow hoisted on the wood pile to see

his father's engine go by. He seldom went farther than the wood-pile : that was his mother's order; though the brakeman and the "train butcher " would sometimes try to coax him down to the platform with apples and sticks of striped candy. But he would shake his yellow curls and throw them a kiss as the long train pulled

out. Sometimes his mother would take him down to speak to his father, and the little fellow would go almost wild over the big engine and the glowing furnace, the great bell clanging a hasty good-bye, and the shrill whistle, which more than once he had been permitted to "pull.

"Just naturally takes to the engine, the fireman would often say ; "gets that from his pappy."

And Jack did seem to have a natural love for a locomotive. Jerry Crane used to say :

"I can allus tell when the cyars are coming—there's a slapbang of neigh-bor Connor's door, a click of the gate, and in a minute a little yellow head top of a big pile of wood ; and when I ee it I allus say to my wife, 'Mary, And she looks the cvars are coming.' out, not at the railroad track, but at the wood pile, and says she, 'Yes, they are coming, Jerry.

Sometimes a neighbor would pass and speak to him : "Any news to-day, Jack ?"

"Father's abroad to day, sir," he would answer: or else, "There's a bridge down between here and Chattanoga, sir," or, "No. 6 will be fifteen minutes late to day, sir.'

He always had something to tell, and

it was mostly of the train or the track,

"Oh, she's all right, Jack ; she's him whisper. "Just long enough to get home and die with my wife and safe. His prayer was granted ; he rea

home and the two he loved best on God's earth. Just before he died he sir. reached for his pocketbook under his pillow and handed it to his wife. "It is all I've got. Annie." he said.

"I wish it was more, wife. Then he laid his hand on the little head with its crown of yellow curls

pressing his pillow. He seemed forget the boy was only a baby. "Jack," he said, "I leave your mother to you. Take care of her, my man.

Then his mind seemed to wander he was on the engine one moment the next with his family again.

"The company will do something for you by and by, Jack," he said, "and always remember-don't forget it. Jack-that any man in time of dan ger may desert-any man but the en gineer. He must stick-stick-stick -to his post, Jack." The hand on the boy's head grew

heavy; the little fellow choked back his sobs and laid one hand tenderly on his father's brow. The dying engineer opened his eyes and smiled.

"Stick to the engine and stand by your mother, Jack," he whispered. The hand on the boy's head grew cold, and when they lifted it and laid it back upon the dead man's breast Jack turned to his mother.

There was no childish outburst of grief; only an awakening, as it seemed, of the young manhood in him as he opened his arms. "He re I am, mother," he said, and

she understood. It was then Jack's life began in

The pet name of "Baby earnest. no longer trembled upon hi Jack mother's lips. She called him instead "My son," "My boy," or else 'twas "Mother's man." So is the heart wont to clothe with strength that which it

leans upon. She trusted him entirely, and his quick mind recognized it. The prohibition no longer confined him to the woodpile, but every morning when the whistle sounded, the cot tage door would open, the gate click and a pair of bright stockings flash for moment in the sunlight as a pair of nimble legs went hurrying down to the

platform "Pies! pies! fresh pies and cakes He had turned peddler. Such

tiny, industrious little peddler as he was, too ; and with so many rough bearded, warm-hearted friends among the train men, Jack's business was bound to flourish.

One day the red stockings went dancing down to the platform with un usual speed ; so fast, indeed, that the mother, who was following, had scarce ly reached the platform when No. pulled up, and Engineer Robinson dropped from the engine and caught

the boy in his arms and tossed him up to the fireman. "Catch the little engineer, Sam," he " I've promised to let him run shouted, No. 6 to day." "Mother, mother! Can you spare

me a whole day ?" She smiled and nodded.

"I'll come back at 5:10 "-the wheels began to turn-" and the wood '-the train was moving is in, mother, -"and the kindling"-the rattle of the cars drowned his voice "box full" -how the steam roared ! Not one word of what he was saying could

clear voice would ring out. And when the train had passed on some one would explain : "It's poor Jack Con-nor come to meet his mother." They "But you know what father said. 'Stand by your mother, Jack,' and here I am away off on your engine,

grew accustomed to seeing him there as the days drifted into years. "Every train until you come back." The delayed freight rattled by twenty minutes late ; the fireman three he had said and day or night, winter in some coal, the steam began to puff, or summer, the trainmen would see the and No. 6 sped on its way.

The wind, could it have spoken must have carried strange stories of what it saw and heard in its passage through the engine box that day; strange stories of rough forms and gentle hearts, gruff voices and tender his eyes. " Is No. 6 in yet ?" he asked. words, bearded chin and childish cheek pressed together in sympathy and love

No. 6 drew up on time at Antioch, 5:10. A door flew open as the whistle ounded four times, as if it said, 'Here I am, mother." aid. when No. 6 comes in.

A little form was lowered from the engine and went flying through the mist and fog towards the lighted door As the train pulled out Engin wav. eer Robinson leaned from his window.

"Here I am, mother," the joyful greeting rang out, and the engineer saw Jack go straight into the arms opened to receive him. "Here I am, mother,"-that

came a very familiar cry among the nearest neighbors ; and more than one eve filled up and ran over as little Jack Connor's voice, thrilling and hopeful, rang out on the frosty air of a vinter's morning. One evening he was late returning

mother !" from an errand upon which his mother had sent him. The clouds were heavy, as if they might hold snow.

Mrs. Connor knew that Jack would be cold and tired when he returned, so she took his basket and went out to the held out his arms and went to mee wood pile.

"I'll gather the chips," she said, and save him that much work. But she had scarcely begun her task agent. When he climbed back to his when Jack came panting up the hill. seat in the engine window, he drew "Why, mother," he called, "didn't

his sleeve across his eyes and told the vou know I was coming ?" fireman that little Jack Connor had He expected her to lean upon him gone to meet his mother .- Will Allen as he grew older the feeling grew, and Drumgoole in McClure's. he was always disappointed if she failed to do so.

Ose morning she went out to her milking and a strange dog met her and sprang upon her. Scarcely knowing what she did, she threw the milking pail at him, and screamed for Jack. He came with a bound, seizing :

club as he passed the wood pile. "I'm coming, mother." Old Peter

Glass, passing near, heard Jack's cry and ran down to see what was the mat ter. There he stood between his mother and the mad beast, flourishing his club and bidding the dog begone. Peter relieved the loyal little fellow

by killing the dog, which he after-wards declared to his wife was raving mad "But mad or not," he added, "it

wouldn't a hindered that boy's pitching right in to a fight for his mammy It always brings the tears to my even omehow, when I come in contact with that manful little chap of Jack Con-

Peter Glass was not only the one whose heart softened for Jack Connor's son. Aye, many an eye wept and many a neart bled for him when the little low ceased to appear on the hill above the railroad track.

It was June, glad, sunshiny June, when Jack's mother went one morn ing to call on a sick friend, an old neighbor, at the station just above Antioch.

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"Here I am, mother," the shrill sin, the invention of confession could not have been a question of m But, perhaps, there is a certain pleas. ure connected with hearing confes 8610n ? If you think so, my dear friend, go to a church and examine the confessional What pleasure can there be to sit in a close box for hours, yea, half days, shivering in winter and sweltering in summer. However, this is nothing in comparison with the fact that the concottage door open, and knew it was Jack waiting for his mother. One day they missed him ; he was ill, fessor's mind is continually strained to hear the confession, to mark the omissions for which he must ask, to disraving with fever, Jerry Crane's wife bent over his pillow ; the poor little life was going. At 10 o'clock he opened tinguish in each case, to give salutary admonition, advice, preventatives, in fact to make himself, before God, responsible for the penitent. These mat-"Not yet, Jack," they told him. He smiled and closed his eyes again ters are so burdensome and so serious, as to surpass the conception of the penitent. I shall say nothing of the " h inhaling of the bad breaths of the dif-"I must go down to meet her ferent penitents, nothing of the straining of the ear in hearing, the fatigue At 11 he started and sat up in bed of whispering for hours. Indeed, it would take volumes to describe the Indeed, it " Is No material hardships of the confessional alone, and yet these are as nothing "Not yet, Jack, dear," they told him, and he dropped back among his pillowe, where he lay for an hour talk compared with the spiritual burden ing first to the engine, then to Engin which devolves on the confessor. eer Robinson. Then his mind wand sider, now, the priest at the sick bed. The penitent may have malignant ered to his father and the night he fever, cholera, or any of the innumerdied. "Stick to your engine and stand by able contagious diseases. He cannot, like the physician, judge the case from your mother, Jack,'" they heard him appearances or effects, and give ad-At midnight a whistle sounded sharp and Jack raised himself in bed and vice to the attendants, but must be at the bed-side of the penitent, sit there until the confession perhaps of many gave a cry of joy: "She's in !" he shouted. "No. 6 is in. Here I am, years is finished, inhale his breath even at the risk of dying of this contagious disease. Is it possible that this can be a pleasure ? - for this grati-The train pulled up and stopped. was only a freight stopping for waterfication priests should have invented confession? Ah my dear friends, could but that was nothing to Jack. A smile flitted across his face. "She's come, you believe such an absurdity, you he said with a look of unutterable peace

would indeed be fit subjects for an insane asylum. Let us, however, for argument's sake, admit that at one time all the priests lost their common sense and for the sake of pleasure imposed upon hemselves this terrible burden, which destroys the health and the life of the confessor, do you not think they would at least have had sufficient sense to excuse themselves from going to confession? How foolish they did not do so! For there are no exceptions ; every priest, every Bishop and even the Pope must confess.

But, now, the main point, beloved Christians. Two agents are required for an imposition, an imposter who commits the deed and a dupe who permits himself to be imposed upon. speaks our Lord in the gospel of to-day it possible that all Christians should whose sins you shall forgive, they have submitted to this imposition withare forgiven them, and whose sins you out offering the least resistance? Supshall retain, they are retained.' Sublime, memorable words, by which pose an edict were issued that auricuar confession were abolished, and that our Lord has instituted the infinitely hereafter public confession were obliconsoling sacrament of forgiving sins gatory ; would you meekly submit to That power which belongs to God alone such a precept? And now imagine to forgive the sins of the penit that centuries ago a Pope arose and ent and to retain those of the impenitdecreed : "Heretofore it was necesent, He has given to the apostles and sary to confess your sins to God alone, their successors in the priesthood. in future, however, you will be obliged day, our Saviour solemnly gives to the apostles this power, this commission, this command. But has He also given to confess your sins to a priest, entering into details, without which there What would will be no forgiveness." them the gift of omniscience, to search not all Christians have answered to such a demand? Would not old and the heart, to distinguish between the penitent and the impenitent? No, He has not, but He has made it the duty young have exclaimed in a rage : That we will never do; rather than submit to of the sinner to open his heart to the such an unheard-of innovation we will priest by a sincere confession of his renounce the faith. But examine the guilt, to lay open his conscience by an pages of history and seek the name of humble and entire accusation of his this Pope or when so universal an sins, in order that the representative apostasy occurred on account of the in-vention of auricular confession ; you of God can judge whether to remit or retain. Hence, we read in the acts of will find no trace of either, but you the apostles that even at the time of

#### THE PRE - REFORMATION CHURCH OF SCOTLAND.

APRIL 8, 1894

D. M. Barrett, O. S. B., in American **88 re** perou Catholic Quarterly Review.

PART I. - CONTINUED.

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A splendid specimen of painting also, still remains in the little church of Fowlis Easter, near Dundee, which will serve as an illustration of this. It import consists of a series of pictures painted consists of a series of pictures painted on the screen which separates the nave from the sanctuary. They represent the crucifixion with attendant figures, pear fine pictures of the apostles, and other sub-jects. The style of the work indicates the middle of the fifteenth century as vicin ous a from the date of its execution. There is of the good reason for supposing that the whole surface of the walls of this little mon church bore similar decorations, but that they were effaced at the Reforma prisi succ tion by the tearing down of the wall old The panels of the screen were Aus coated thickly with whitewash at the same period, and to this fact the preserarou vation of the pictures is due. They were discovered about the middle of the of II Bea present century. The artist is con-jectured to have belonged to the Flemstill thes ish school. The presence of paintings of such superior excellence in a little the village church testifies to the high state of culture in Scotland in the age slat

which produced them. Another instance of the appreciation man fact of the painter's art is seen in the employment for three years of a foreign ainter, Audrew Bairhum, by Abbot Reid of Kinloss, for the decoration of his abbey church. Traces of these frescoes of the sixteenth century may still be descried amid the ruins of Kin-The faint remains of mural paintings under the chancel arch and on the wall of a chapel at Pluscardyn Priory, near Elgin, which seem to have been executed at about the same period, may also be mentioned as a assing illustration of the same sub

James IV. lavished his means on the decoration of his royal palaces and of the Chapel Royal at Stirling in a way which led to the imitation of his nobles, in his own and the following reigns. His son, James V., inherited these artistic tastes. His palace at Stirling became a marvel of art for that period, and ranked as one of the wonders of the kingdom.

Allusions has been already made to the diligence of monks in writing and illuminating manuscripts. The mere mention will suggest the conclusion that the country was entirely indebted to the Church for such books as were to be found in those early ages Sacred Scriptures, the writings of the Fathers, and even the classic poets and historians, were copied and recopied with painstaking labor by those inde iatigable workers. Monks and clerics were for many ages the only scribes, and have been at all times almost the only writers who possessed the patience necessary for transcription. But the Church was to do more for Scotland than cause manuscripts to be written for such as chose to acquire them. The inestimable treasure of the printing press may be attributed to her influ Under the patronage o ence also. Under th Bishop Elphinstone Aberdeen. Walter Chepman established the first press at Edinburgh about 1509, and almost the first work-if not the very first-executed by it was the "Brevi ary of Aberdeen," which that prelate had just compiled. This portion of our subject may be

fittingly concluded with a quotation from a Scottish historian, which sums up in a few words what has been se forth in some detail. "The church men of those remote times, "says Tytler, and he is speaking of the middle ages,

"did not only monopolize all the learning which then existed ; they

were the great masters in the necessary

and ornamental arts ; not only the his-

FIVE . MINUTES' SERMON. First Sunday After Easter. THE SACRAMENT OF PENANCE.

The next day old Engineer Robinson

wung himself clear of his engine and

went down the platform to speak to the

"Whose sins you shall forgive, they are for given them, and whose sins you shall retain they are retained."(John 20, 23) Receive ye the Holy Ghost," thus

'She'll be here on that train,

"Is she in yet ?" he asked.

6 in ?"

whisper.

#### INDIAN MISSIONS

ARCHDIOCESE OF ST. BONIFACE MAN. IT HAS BECOME A NECESSITY TO Append to the concessity of Cabbelle

T HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The re-sources formerly at our command have in great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the paran Indians and to the live competition we have to meet on the part of the sects. Per-sons beeding this call may communicate with the Archbishop of St, Bonfaze or with the undersized who has been specially charged with the promotion of this work. Our Missions may be assisted in the following manuer:

manner: 1. Yearly subscriptions, ranging from \$5 to

210. Learly subscriptions, tang and the second s

Jay schools on Indian Reserves—a siniar said y attached. 6. Entering a Religious Order of men or women specially devoted to work among the Indians: e g. for North-Western Canada) the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quesec), etc. Donationseither in money or clothing should be addressed to His Grace Archishop Lange vin, D. D., st. Boniface, Man. or to Rev. C. Canhil O. M. L. Rat Portage, Ont.

Vin, D. D., St. Bollinee, June Cahili, O. M. I., Rat Portage, Ont. C. Cahili, O. M. I., Indian Missionary.

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engines or wrecks. Anything that concerned the railroad was interesting to Jack. He had his father's head, the trainmen said, but the neighbors declared he had his mother's sunny, hopeful, helpful nature.

But one day trouble came to her door. Engineer Connor was brought home in a caboose, with both legs mashed and an arm gone, while his engine lay in a ruined heap under a broken bridge inst beyond the Tennessee River. Every man had jumped but him-

ficeman, brakemen, all but Jack. "Jump, Connor, for your life !" the

fireman had called to him when the timbers began to crack : and the man had laid his hand upon the throttle and said :

"You forget I'm engineer."

And there he stood until the crash

He was not quite dead when the boys ound him, and all the time they were working with him he was praying. ".Inst for life to get home." they heard

The Catarrh Clutch

This Disgusting Malady is at the Throat of 900 of every 1,000 of our Country's Population.

ured by one box of Dr. Chase's Catarth Cure. MRS, COWLE, 467 QUEEN STREET EAST, TORONTO, thirteen years ago was attacked with Hay Fever. Never knew what it was to have any relief until she used Dr. Chase's Catarth Cure. If anyone troubled with Catarth calls on Mrs, Cowle the will give her endorsation as to her cure.

reach her now, but he talked on, and when the steam ceased to roar, and the train glided smoothly out, he leaned from the window. "Good-bye, where.

nother. She heard and waved her hand. And then Engineer Robinson pulled him back to look at some roasted chestnuts the " train butcher " had sent up

for him. It was a marvelous ride to the boy, who never ceased to wonder at the proud old engine and its magnificent But for all the pleasure and strength. freedom, there was a shadow all day on the boyish face, which neither the

good things nor the wonderful stories which Engineer Robinson brought to his entertainment could quite dispel. He would climb up to the engineer's velvet cushion and lean his elbow on

the window-sill, and dropping his theek into his hand, fall to dreaming while he watched the clouds on the

trees flitting by. Oace the train stopped to wait for a ielayed freight, and the engineer spoke to the boy, sitting silent at the

"Hello, Jack !" he said. "You're not asleep, are you? An engineer

can't sleep, sir; remember that. Whatever other folks may do, he's got to keep his eyes open." Jack's eyes filled as he looked at his old friend.

"Yes, sir," he said, "that's just what father used to say." Engineer Robinson turned to look

out at the other window, down the track-the straight, treacherous track along which poor Jack Connor had traveled to eternity. Young Jack talked on, softly but distinctly : "And father said, the night they brought him home, sir, he said : 'Every man may jump but the engineer-the engineer must stick to the engine.' And he said, father said away off it seemed to me, like you to try to speak when the steam's a sizzing, str ; he said : 'Stick to the engine and stand by your mother, Jack.' And I've been a-thinking, Mr. Robinson,"-the engineer leaned farther out, and the sleeve of his blue overalls brushed his face, while Jack talked on, -" I've been a thinking all day as maybe I ought not to have left her by herself a

whole day ." The engineer answered, without turning his head :

Jack thought he had never seen so fair a day-the sun shone, the birds believed, came to him confessing and sang, and the flowers were every-

clock, Jack," his mother said, as she kissed his cheek. " I'll be sure to come on that train unless something hap-

"I'll be here, mother," said Jack, ' to every train until you come. The sun still shone when the train ame in at noon. Jack thought the whistle sounded mournful, somehow. And the engine "slowed up" sooner

than usual, so that the train came in "slow and solemn like." And the telegraph operator had laid his hand in a very gentle way on the boy's head as he hurried past him. And Engineer Robinson never once looked retained confession. out to speak to him. The fireman, too,

turned his face the other way and was ousy with his shovel. The brakeman leaned on his brake and never lifted his eves as the cars pulled up. Jack

thought it all very strange. "Here I am, mother.

The conductor cleared his throat when the well known welcome rang through the train. Passengers turned from the windows and put their hand kerchiefs to their eyes, as if the sight of an eager little face aglow with expectation and delight were painful to them.

"Here I am, mother." He was scanning every face eagerly, longing-ly, when the conductor stepped out. "Jack," he said, "she isn't aboard.

A shadow flitted across the bright countenance. The conductor took the boy's hand in his and held it close.

Jack, my boy," he said, "you ist be a man. Your mother has not must be a man. And the sun still shone, but not for

He never knew the terrible story how in stepping from the train her foot slipped and she fell beneath the wheels which passed over her body. -for from that day He never knew never knew anything, except that she

sounded a little figure was seen to climb the wood-pile-Jerry Crane's wood-pile now — to watch for his

will find that in every century, even the apostle St. Paul many in the time of the apostles, Christians have confessed and have done so withdeclaring their sins. (Acts. 19, 18

out the least murmur or objection. the Apostle St. James invites Already, Hence we may justly say, according "You can come to meet me at 12 the first Christians to confess in these to a Catholic proverb : Either confess words : "Confess, therefore, your sins one to another." (James 5, 16) Thereor burn ! go to the confessional or to hell ! to the priest or to the devil ! fore also does the apostle St. John give Undoubtedly, confession is painful for us the consoling assurance: "If we confess our sins, He (God) is faithful a proud sinner, but there is a pain far greater: namely, that of burning for-ever in hell. There is no other way. and just, to forgive us our sins, and to cleanse us from all iniquity."( I. John 1, 9.) Hence, all the fathers of the Church speak of the confession of sins Amen.

LOOK OUT FOR THE READING. o the priest and call it the only star of

hope, the only plank of safety from the Two farm lads in jail at Watertown, shipwreck of sin. Ecclesiastical his-N. Y., confessed that they attempted to hold up and rob a lady in her own tory relates that confession was in use from the primitive times and that all home on Dry Hill. They gave as the sects who separated themselves from the Church before the fifteenth century, reason for beginning a life of crime that they had been persistent readers of dime novels and had become so en Against these facts, how singular amored of the masked heroes in the and foolish are not the accusations of vile sensational stories that, securing those who maintain that confession is masks and pistols, they started out to an invention of the priest, a fraud of Parents canwin fame and fortune. Parents can-not be too careful what their children the bishops, and popes. Good God, if this were true, alas! for us poor Cath-The companionship found in read. olics ! How shamefully would we have their books and papers has a more perbeen deluded in an affair so vastly imsistent influence on them than that portant ! Let us, however, consult sound reason and ask : What could which they meet in flesh and blood on the streets. Let us watch the door have induced those priests to invent into the incer sanctuary of our chilconfession? Could it have been to ac dren's minds and hearts. This is one quire money? In that case, I would of the cases where the positive treate a very wealthy man : for I have ment is much more effective than the heard many thousand confessions, but negative. Bright, cheery, wholesome papers, full of pictures and healthy life, and good books, are better dein payment have never received a penny. (It is true there are some fenses against bad literature than any amount of "don'ts."-Dr. Banks. ignorant men who preach that the Catholics are obliged to pay for confession, but these men belong to so ignorant a class that their more intel-

April Showers Wash away the filth and waste that have ac-

Wash away the firm and waste tweeter cumulated during winter. In like manner Hood's Sarsaparilla expels from the blood impurities that have been de-posited during the season when there has been but little perspiration and perhaps con-stant confinement in impure and vitiated air. It is a boon to tired mothers, housekeepers, teachers and others who spend their time in-doors. that their churches put forth such an

doors. It gives the blood richness and vitality, It gives the blood richness and vicaniy-fitting it to nourish and strengthen the nerves, muscles and all the great organs of the body. It cures all spring humors and banishes that irred feeling. It is the best medicine money can buy for all diseases caused by impure or impover-ished blood. You should begin taking it to day.

day.

Mother Graves' Worm Exterminator i pleasant to take; sure and effectual in de-stroying worms. Many have tried it with best results.

torians and the poets, but the painters, the sculptors, the mechanics, and even the jewellers, goldsmiths, and lapidar ies of the times. From their profici ency in mathematical and mechanical philosophy they were in an especial manner the architects of the age ; and the royal and baronial castles, with the cathedrals, monasteries and conventual houses throughout Scotland, were principally the work of ecclesias It would be leaving the subject in

complete to omit all mention of the way in which the Church had benefited the nation at large in the early centuries by cherishing and promoting the less ornamental, but no less valu able, arts of agriculture and garden ing, mining, salt-making, and the like, together with the impetus she gave to commerce and navigation. At a period when laymen might at any mo nent be called to war, the clergy especially the monks-were practically the only tillers of the soil, since the alone could count with any degree of certainty on escaping the harrying and wasting of lands by the invader sheltered as they were under th Church's protection. The vast posses sions which had accrued to the monas teries during centuries of benefaction were administered in a way which en cites the admiration of even Protes ant historians. They repaid the libe ality of their benefactors "by becon ing," as Tytler says, "the great agr cultural improvers of the country. In later ages they became landlords t the leasing out of portions of the property, and their own good examp in the scientific management of the farms and estates was a practical less to their tenants. The historian quot above tells us that in the fourteen century, while the diet of the upp classes consisted of wheaten brea beef, mutton, bacon, venison a game of all descriptions, and that the greatest profusion, the lower orde

come-will not come, Jack. Your mother is dead, my son. Jack.

never came back to him. Day after day when the whistle

cording to the teaching of St. Paul, red very grievous matter in the conside Catholic Church.) As there never were and never will

be any charges for the forgiveness of

accusation. Should any one, however, have the slightest suspicion of such a fact, he can easily convince himself of the contrary by going to confession and asking the required price for the remission of his sins. If he fears the enormous amount to be paid, he might for the first time leave out the grievous

igent confreres ignore them, and deny

sins and mention only the lesser offences. By way of parenthesis, however, I wish to mention that lying, detraction, calumny and heresy are. acAPRIL 8, 1894

#### PRE - REFORMATION THE CHURCH OF SCOTLAND.

Rev. D. M. Barrett, O. S. B., in American Catholic Quarterly Review.

PART I. - CONTINUED.

A splendid specimen of painting still remains in the little church of Fowlis Easter, near Dandee, which will serve as an illustration of this. It consists of a series of pictures painted on the screen which separates the nave on the screen which separates the have from the sanctuary. They represent the crucifixion with attendant figures, pictures of the apostles, and other sub-jects. The style of the work indicates the middle of the fifteenth century as the date of its execution. There is good reason for supposing that the whole surface of the walls of this little church bore similar decorations, but that they were effaced at the Reforma that they were enaced at the Reforma-tion by the tearing down of the wall plaster. The panels of the screen were coated thickly with whitewash at the same period, and to this fact the preservation of the pictures is due. They were discovered about the middle of the present century. The artist is con-jectured to have belonged to the Flemish school. The presence of paintings of such superior excellence in a little village church testifies to the high state of culture in Scotland in the age which produced them. Another instance of the appreciation

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be found in those early ages.

the kingdom.

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"did not only monopolize all the learning which then existed; they were the great masters in the necessary and ornamental arts; not only the historians and the poets, but the painters, the sculptors, the mechanics, and even the jewellers, goldsmiths, and lapidar ies of the times. From their proficiency in mathematical and mechanical philosophy they were in an especial manner the architects of the age; and the royal and baronial castles, with the cathedrals, monasteries and con-ventual houses throughout Scotland, were principally the work of ecclesias

" who could look to a certain supply of pork and eggs, cheese, butter, ale and oaten cakes were undoubteily, so far as respects these comforts, in a prosperous condition.

Besides the cultivation of the land, the monks paid attention to gardening also. The Abbey of Lindores, for example, was renowned for its fruit trees. Not the least of the benefits bestowed upon the country by its monks was the importation of new kinds of apple and pear trees from France. The result is seen to the present day in the many fine specimens of fruit trees which grace the gardens and orchards in the vicinity of the ruins of that once fam ous abbey. These trees claim descent from the old monastic stock, and some of the original trees planted by the monks still survive in the ruined enclosure of the abbey. The same enter-prising gardeners are said to have successfully cultivated the vine. The old chestnut trees introduced by the Austin Canons are still flourishing around the ruins of their old monastery of Inchmahome, and the apple trees of Beauly and walnus trees of Pluscardyn still survive. Recent investigations have brought to light the fact that these monastic gardeners proceeded on thorough scientific principles ; some of the trees they planted are found to have been placed upon a basis of stone slabs in the most approved modern manner of fruit cultivation. It is a fact not generally known that the com-mon daffodil or "Lent Lily" (Narcis sus pseudo narcissus), which is found ainter, Andrew Bairhum, by Abbot growing wild in some parts of Scot-Reid of Kinloss, for the decoration of land, is limited to those districts which his abbey church. Traces of these frescoes of the sixteenth century may formed part of the property of some still be descried amid the ruins of Kin-

monastic establishment. This seems to indicate the introduction and cultivation of the flower by the inmates of such houses for the purpose which its popular name suggests-the decora-tion of the altar for the Easter festival, owing to its appearance in early spring

Priory, near Elgin, which seem to have been executed at about the same period, may also be mentioned as a An important branch of the national wealth of Scotland lay in the fisheries. In this, too, the monks led the way ; by their skill and enterprise they set an example to lay-folk, and taught them how valuable a source of wealth and comfort lay in the rivers and lakes of the country, and in the seas that sur-rounded it. The fisheries attached to the great monasteries formed a very valuable portion of their possessions, and are often mentioned in their cartul

Allusions has been already made to the diligence of monks in writing and illuminating manuscripts. The mere aries. The monks of Newbattle Abbey were among the first, and probably the very first coal miners in Scotland, as their mention will suggest the conclusion that the country was entirely indebted to the Church for such books as were to charters testify. From those charters the earliest information in reference to be found in those early ages the the country on the subject of coal is to Sacred Scriptures, the writings of the the country on the subject of coal is to be obtained. The same monks, as well Fathers, and even the classic poets and historians, were copied and recopied as those of other abbeys, had extensive saltpans-another branch of industry with painstaking labor by those inde iatigable workers. Monks and clerics for which the country is indebted to were for many ages the only scribes, and have been at all times almost the their zeal and activity.

"In naval and commercial enter-prise," says Tytler, "as in all the other only writers who possessed the patience necessary for transcription. But the Church was to do more for Scotland arts and employments which contrib uted to increase the comforts and the luxuries of life, the clergy appear to than cause manuscripts to be written have led the way. They were the greatest ship-owners in the country." for such as chose to acquire them. The inestimable treasure of the printing He goes on to relate that they were the press may be attributed to her influ great exporters of wool, skins, hides and salted fish, as well as a large quan ence also. Under the patronage of Bishop Elphinstone of Aberdeen, Walter Chepman established the first press at Edinburgh about 1509, and tity of live stock-as horses, cattle and sheep. As the towns had sprung up in many cases around the larger monalmost the first work-if not the very first-executed by it was the "Brevi ary of Aberdeen," which that prelate had just compiled. asteries, the markets and fairs were often under the control of the monks ; this was another means by which they taught their contemporaries the value

bounty appeals most strongly to the appreciation of men. She has never

#### wick in far-off Shetland, etc. More touching still is the tender sympathy which prompted the establishment of Leper-hospitals at Aberdeen, Glasgow, Old Cambus, Papastour in Shetland, and other places.

THE CATHOLIC RECORD

It is impossible to refrain from pointing out here that, although these and numerous other hospitals for the sick pcor existed from their foundation up to the change of religion, their reven ues were too great a temptation to the "Reformers"; they were consequently swept away, together with the Church. Nor were they speedily replaced. "The AncientChurch," says Chambers, "was honorably distinguished by its charity towards the poor, and more especially towards the diseased poor; and it was a dreary interval of nearly two centuries which intervened between the extinction of its lazar houses and leper-houses, and the time when merely a civilized humanity dictated the establishment of a regulated means of succor for the sickness-stricken of the humbler classes."

Bat the Church, always keenly sympathetic with suffering or want of any kind, did not delay her charity till sickness came to harass the poor. Numerous hospitals, as they also were called, existed in Scotland, as in other countries, which were designed to serve as homes for the aged, infirm, or destitute. Thus, Robert Ballantyne, Abbot of Holyrood, founded in the fifteenth century his hospital, near Edinburgh, for seven poor folk. Sir James Douglas had already erected at Dalkeith, in 1896, a refuge for six poor men. Bishop Spens, of Aberdeen, founded at Edinburgh, in 1479, St. Mary's Hospital for twelve almsmen. Robert Spital, tailor to James IV., founded at Stirling an asylum for de-cayed merchants and tradesmen. Soltre, a town seventeen miles distant from Edinburgh, possessed a hospital for pilgrims, travellers and poor folk, with which Malcolm IV. had endowed it in 1164. Turiff, in Aberdeenshire, was gifted by Alexander Comyn, Earl of Buchan, with the collegiate establish-ment known as "St. Congan's Hos-pital"; it consisted of a master and six chaplains. To this was attached an asylum for thirteen poor husbandmen. At Banff was a bede house for eight aged women.

To enumerate further would only weary the reader. Suffice it to say that the sixteenth century possessed nearly eighty of such institutions in Scotland for the benefit of the poor. It is needless to remark that they were carried on in a far different spirit from that which reigns in our nineteenth century poor houses.

We may have seemed to wander continually from the period which it was proposed to illustrate, but the demonstrate, but the Such was the digressions have always been made with a purpose in view. It would have been impossible to present to the reader any accurate picture of the Church of the sixteenth century, of the power with which she reigned in Scotland, and the benefits the nation owed to her, without frequent excursions into earlier ages. For it must be borne in mind that whatever the sixteenth century possessed -learning and science in all their branches, splendid build-ings, ornate ceremonial worship, institutions for the benefit of humanityall these were but the product of earlier centuries, during which the Catholic religion and churchmen held undis-

This portion of our subject may be fittingly concluded with a quotation from a Scottish historian, which sums up in a few words what has been set forth in some detail. "The church men of those remote times,"says Tytler, and he is speaking of the middle age, but the manufested for the poor and wild up to only monopolize all the suffering; for it is in this that her suffering; for it is in this that her suffering; for men. She has never "did up to only monopolize all the suffering is in the suffering of men. She has never "did up to only monopolize all the suffering is contraction of men. She has never and he is speaking of the middle age. considering. Some few others, whose hidden under the glory which seemed to make others happy. A names have not yet been mentioned, so imperishable. That this was so we lade gubo had been ill guith or if so, only in passing, must now be en wanting in any age in means brought forward to illustrate another article. whereby to succor those in need. All class of those who devoted themselves to their country's welfare. Ecclesias throughout the middle ages the monas teries had been the recognized support of the poor. The "Almonry Gate" at to their country's wentate. Location tics, since they were practically the only men who could be styled "learned," had always held a promin-Dunfermline, where food was daily dispensed, still remains. Seven chald-ers of meal were distributed to the ent place in the affairs of state from a very early period of history. The office of Lord Chancellor—the confiden-tial adviser, the "keeper of the king's conscience," as he was often styled needy every week at the Abbey of Paisley But a still more striking example is seen in the charity of Me Abbey. On one occasion, when famine was in Catholic ages always a prelate. had devastated the country, the stary From the end of the twelfth to the first ing people from far and near fied to quarter of the sixteenth century no less than ten of the primates held that office, while Aberdeen furnished three, Brechin three, and Dunkeld six. Other offices of state of less ecclesiastical character were also constantly filled by churchmen. Thus, as Lord Chamber-lain, we find Bishops of St. Andrews mentioned in 1238 and 1328. Bishops of Dunkeld in 1250 and 1376, and and others at various times. The office of Lord Privy Seal was filled from time to time by Bishops of Aberdeen, Brachin, Mercury and Aberdeen, time to time by bishops of Aberdeen. Brechin, Moray and other prelates. But the most striking proof of the superior efficiency of churchmen in offices of state is seen in the appoint. offices of state is seen in the appoint ments of Lord High Treasurer—an office which would seem to have little in common with their clerical profes sion. In the latter half of the fifteenth and early part of the sixteenth century we find enumerated as having filled this important post, the Bishops of Glasgow, Dunkeld, the Isles and Caith-ness, the Abbots of Paisley, Dunferm-line, Melrose, Arbroath, Holyrood, hospitals for the sick and poor. Such were those charitable institutions known by the beautiful title of Maison ified ecclesiastics. nified ecclesiastics. Among these great statesmen the property, and their own good example in the scientific management of their farms and estates was a practical lesson to their tenants. The historian quoted above tells us that in the fourteenth century, while the diet of the upper classes consisted of wheaten bread, beef, mutton, bacon, venison and game of all descriptions, and that in the greatest profusion, the lower orders,
Dieu at Elgin, Brechin, Old Roxburgh and other towns : such the Hospital of S. Nicholas at Glasgow, founded above tells us that in the fourteenth there were the "Lazar Houses" for the parable who lay at the rich man's the greatest profusion, the lower orders,
Among these great statesmen the name of William Elphinstone illumin-ates the commencement of the sixteenth century. "A name," says Innes, "to be reverenced above every other in the inter days of the ancient Scottish the parable who lay at the rich man's sixth year he became a priest, and afterwards studied at Paris andOrleans.

scatterel over the country, as at Aber-deen, Ligerswood in Lauderdale, Ler-University. In 1482 he became Bishop University. In 1482 he became Bishop of Ross, and in the following year was translated to Aberdeen. He declined the primacy, which he was offered to him in 1513, and died in the following Bishop Eiphinstone was em year. Bishop Elphinstone was em-ployed in embassies to France. Eng-In emoassies to France. Eng-land, Burgundy and Austria. He was Chancellor to James III. and Lord Privy Seal to James IV. His private life was irreproachable; he was assidu-ous in the study of the Help Content. ous in the study of the Holy Scriptures and of the Fathers and constant in his charity to the poor. He did much to beautify his cathedral at Aberdeen; to his bounty it owed the great central tower with its fourteen fine bells. He also benefited the town by building the great bridge over the Dee.

Another prominent figure during this period was Gavin Dunbar, who, after being Prior of Whitherne, became eventually Archbishop of Glasgow in 1523 He was tutor to James V., and afterwards Lord Chancellor. Another Gavin Dunbar was Bishop

of Aberdeen in 1519, after being Arch-deacon of St. Andrews. He was Clerk of the Council in 1503, and alterwards held the office of Master of the Rolls. He founded a hospital for twelve bedesmen at Aberdeen.

Bishop Hepburn, of Moray, who had previously been Abbot of Danfermline, held the office of Lord High Treasurer. He died in 1524.

A noted politician of this period was A noted pointerial of this period was Gavin Douglas, the poet, who became, in 1516, Bishop of Dankeld. At one time he seemed destined for the primacy at the death of Archbishop Stuart, in 1513; but it was eventually bestowed upon the Bishop of Moray, Andrem Forman, Though a learned Andrew Foreman. Though a learned churchman, it was said of Gavin Douglas that he had the ascendancy of the House of Douglas more at heart than either the good of his diocese or the welfare of his country. He died in 1522.

The prelate who was eventually ap-pointed to St. Andrews at this period was Andrew Foreman, Bishop of Moray. His energy and ability rank him high among the Scottish Bishops of his time. He had a short but vigorous episcopate, being the author of many measures calculated to improve the discipline of the Church. On his death, in 1521, he was succeeded as primate by James Beaton, Archbishop of Glasgow. It was during the rule of this prelate that an ecclesiastic came into prominence who was destined to play a foremost part in the occurrences of that stormy period of Scottish history. This wa the Archbishop's nephew, David Beaton, who, after some years of resid-ence abroad, returned to Scotland in 1525, and in 1528 was made Lord Privy Seal. His connection with the Refor mation period must be deferred to a

Such was the Scottish Church during the first quarter of the sixteenth cen tury as exhibited in her glorious buildings and consecrated traditions and in the illustrious prelates and statesmen she had produced. Her life and honor seemed bound up with the welfare of her children, and she was enshrined Times. in their hearts as a divine power in the land. Looking at the Church from without, it would seem impossible that she should ever be cast down from her The letter written to high estate. The letter written to Pope Clement VII. by James V., on January 21, 1526, shows that this was the feeling in Scotland. He assured the Pope that the interests of religion were safe in his hands, not only against Lutheranism, but against

#### BLOWING HOT AND COLD.

Oar instinct of justice easily prompts us to the expression of pleasure at the fairness which we sometimes behold in the columns of some non-Catholic cot temporary. But on referring again to the same paper we are compelled to "season our admiration," as Horatio says, for the hand that is found bestow says, for the hand that is found observ-ing the soothing salve is found else-where wielding the bludgeon that makes the plaster necessary. Let us take the latest issue of Christian Work for instance. Some of the soundest advice we have found regarding the projected missionary raids in Cuba and other places is administered gratis in this publication. Here, for instance, is an unexceptionable text :

instance, is an unexceptionable text: 'Oa entering upon active work in our new possessions, it will be well for our Pro-testant Churches not to wage an aggressive war against Roman Catholicism. Regard-ing it as we may as containing serious errors -the errors are not fundamental. That is to say, the Church holds to the doc true of the Trinity and salvation by Jesus Christ. But there are thousands who do not believe in Christ-whose lives are really godless : these the Church should attempt to reach. It will involve serious trouble it the Protestant Christ-whose lives shall begin an anti Cath-olic crusade. The better way is to seek out those lives which know no Bible, no duty to God, or if knowing, disregard both." Passing by the obvious reflection

Passing by the obvious reflection that as knowledge of the Bible mere y means now only speculative criticism, we could applaud the spirit which con

fesses that Catholicism possesses funda mental truth, were it not for the fact that in the next column of the same publication we find the report of a mis sion in a place called Borrello, in Italy, so full of Fultonism and Luddington ism that one might almost hang his hat upon the fetid smell. This mission, we are told, was gotten up in order to check the spread of Protestantism !!! The priests — order not stated preached three times a day :

preached three times a day : "Every sermon ended with the exhortation to come to confession. Protestants were to be avoided. The priest said : 'Have noth ing to do with them ; they are infernal drivel, a spiritual pestilence " \* " do not speak with them, do not look at them, do not read their books, trample on them and burn them.' Protestant marriages were declared invalid. Protestants were even described in the Church as 'devils let loose on the world.'"

This wild nonsense is copied from an English paper, but Christian Work accepts it as literal truth, and then beaccepts it as interat truth, and then be-gins to talk in a charmingly original way about the "fires of Smithfield" and the "Spanish Inquisition." Here is the crime which those so-called re ligious papers are constantly perpet-rating against the cause of truth. rating against the cause of truth. Co erced by incontrovertible facts to bear testimony to the divine char acter of Catholic faith, they fall back upon the days of politico-relig-ious turmoil, wherein Protestants plied the reak and the force terms the rack and the fagot even upon prother Protestants-as an excuse for parblind hate in the present. This is the sort of conduct which good old Father Æ 30p had in mind when he when he constructed the telling fable of the man who blew hot and cold.-Standard and

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An Easter Greeting. For those who have thought that catarrh is incurable and to whom the constant use of suuffs and ointments was almost unbearable, Catarrhozone comes as a sure and delightful cure. No need for feitid breath, broken voice, and dropping in the thrcat. Send for Ca-tarrhozone and be convinced. Outfit 81.00. Sample bottle and inhaler, 10 cents. N. C. Polson & Co., Kingston, Ont.

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y century, even ostles, Christians ve done so withor objection.

y say, according : Either confess onfessional or to r to the devil! on is painful for ere is a pain far t of burning for is no other way.

#### HE READING. il at Watertown,

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r. s Sarsaparilla expels es that have been de-son when there has tion and perhaps con-pure and vitiated air. thers, housekeepers, p spend their time m-

ichness and vitality, and strengthen the the great organs of spring humors and ing. e money can buy for impure or impover-d begin taking it to-

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the monks to crave food, and in a truly princely way was their confidence re warded No less than four thousand of It would be leaving the subject incomplete to omit all mention of the way in which the Church had benefited them, dwelling in rude huts which they had hastily erected on the hillsides and the nation at large in the early cenin the woods round about, were daily turies by cherishing and promoting the less ornamental, but no less valu fed by the loving charity of the monks for three months, and thus saved from able, arts of agriculture and garden starvation till the corn was ripe for the ing, mining, salt-making, and the like, together with the impetus she gave to commerce and navigation. At a period when laymen might at any mo ment be called to war, the clergy sickle. The same generous monastery had a hospital for the sick poor in the twelfth century. These are only in-stances taken at random from history, but they serve to show that the abund especially the monks-were practically the only tillers of the soil, since they ant riches of the monasteries were realone could count with any degree of certainty on escaping the harrying

ant riches of the monasteries were re-garded as—what they truly were—the patrimony of the poor. In what may be styled the monastic age of Scotland, the poor turned natur-ally to the monastery in all their needs. and wasting of lands by the invader, sheltered as they were under the Church's protection. The vast posses Like other branches of learning, that sions which had accrued to the monasof medicine also was monopolized by teries during centuries of benefactions the monks; they were the physicians of the time. At a later age the charity of prelates and nobles and of the faithwere administered in a way which ex cites the admiration of even Protest ant historians. They repaid the liber ality of their benefactors "by becom ful of less exalted rank, showed itself in the foundation and sustentation of ing," as Tytler says, "the great agri-cultural improvers of the country." In later ages they became landlords by

shall endeavor to show in a future

Dom. Michael Barrett, O.S.B. St. Benedict's Abbey, Fort Augustus, Scotland.

#### CONVERTS A-PLENTY.

The Paulist Fathers have just an nounced that their inquirers' class will meet twice a week all the year round. Oscasionally one hears a complaint that the tangible results of the missions to non Catholics are so small as to make it seem hardly worth the labor and expense of maintaining them. The missionaries themselves say they do not expect to see converts flocking into the Church the first week or month after the mission. First of all they hope to break down barriers of prejudice. They are sowers of good prejudice. and they are content to wait for it to take root However, the results are not so intangible after all, apparently, if the number of those seeking infor-mation is sufficient to justify two meetings a week every week in the year. The inquirers' class this year at the Paulists numbers eighty persons, who come twice a week for instructions. Twenty have been convinced of the truth of the Catholic teachings and will soon be received into the Church, Most of them are said to be persons of exceptional intellectual development, and many of them are prominent in public affairs. - N. Y. Letter Buffalo Catholic Union and Times.

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merit peculiar to itself. **Sick Headache**-"For a long time I was troubled with sick headaches. Differ-ent medicines failed to give me relief. I took Hood's Sarsaparilla, my busband hav-ing been cured of salt rheum by it, and soon it made me feel like a new woman." Mas. ROBERT MCAFFE, Deerhurst, Ont.

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6AN, Nasonworth, N. B. **No Strength**—" My whole system was run down. I was weak and could hardly get around to do my work. I began taking Hood's Sarsaparilla and after using five bottles I found that my strength had re-turned and appetite much improved." MES. KELLEY, 318 Dufferin Street, Toronto, Ont.



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Arrears must be peed. can be stopped. When subscribers change their residence it is important that the old as well as the new ad-

#### London, Saturday, April. 8, 1899.

A BEAUTIFUL CUSTOM.

A despatch from Vienna states that, according to the usual custom on Maun day Thursday, the Emperor Francis petition, he does not want to see any Joseph of Austria washed the feet of axity in the granting of divorces. During twenty years, he said, the Cantwelve octogenarians. The ceremony was witnessed by many noble men and adian Senate had granted one hundred women, and the members of the diploand ten divorce decrees, while during the same period 400,000 had been matic corps. After the ceremony the granted in the United States. Enperor strung around the neck of We certainly admit that Canada is to each of the old men a bag containing be congratulated that so few divorces. money. This act of humility is kept in comparison with those of our neigh up in imitation of our Lord's washing bors, have been granted, but even so the feet of His disciples. It is not an we have had 110 too many-both beempty ceremony, therefore, but is a reminder to the monarch that rich and cause they are contrary to the divine poor, Emperor and subject, are equal law, and because they destroy the sacredness of the marriage tie, and the before God, and that their souls are equally precious in the sight of Godpeace and permanency of families. We should be sorry to see Canada fall a lesson needed much by those who are into the laxity of the United States in high in authority.

#### THE PASSOVER

The great Jewish festival of the Passover, instituted in the time of tion of the wedge to the same end. Moses to commemorate the exodus of the Israelites from Egypt, and their delivery from bondage, occurred on Sunday, March 26, and continued during Holy Week. The 26th was the in both cases, and that this would be 14th day of the lunar month nearest effected, not by making it easier for to the Vernal Equinox, which is the the poor, as the present tendency is, day appointed in the Mosaic law for but by refusing to grant divorces in the celebration of the feast, which was any case. duly celebrated by the Jews in Toronto and elsewhere throughout Canada and the United States. As the resurrection the present instance passed its first reading, and will most probably pass of our Lord took place on the Sunday the second and third as well. It will after this Jewish festival, it is properly be opposed by the Catholic members celebrated on that Sunday, which of Parliament, and a few Protestants, occurred this year on April 2. The feast but not by enough of the latter to precf Easter, which has been celebrated ever since Christianity was established, vent its passage. and the date of celebration of which THE CHURCH IN EUROPE. was definitely fixed by the Council of Nice in 325, is a monumental and historical testimony to the truth of the Presbyterian Review of Toronto is fact of Christ's resurrection from the highly elated over an alleged dead, and of the consequent divinity of the Christian religion which is at-

His Apostles and disciples. THE LINDSAY POLICE MAGIS. TRACY.

tested by this and other miracles

wrought by our Saviour Himself and

We some weeks ago made reference

properly stated that he does not wish suspect that the statistics given are fictitious, for it is a certainty that the it to be understood that the Senate should make a distinction be-Catholics of Germany gained very tween the rich and the poor, but he nearly 2 per cent. in their ratio of population between the last two audid not wish to see the number of these thentic censuses. This proves that applications increased. In the past, even if it were true that in Prussia the fees had been sometimes remitted there is a small loss to the Church, in cases wherein the wife had applied for a divorce, but this was the first inthere is considerable gain in the whole stance where the fees were proposed to German Empire, and the theory of be remitted on the application of a our contemporary that the general tendency of Europe is toward Protesthusband. On behalf of the petitioner, Senators

antism is thus refuted. It is certain however by recent official statistics oughead and Mills said the fees ought which are within reach that the Catho be remitted. The wife of the petiolic Church in Prussia is really proioner had deserted her husband and gressing and not retrograding, for married another man, and both offend. ers had been imprisoned for bigamy. there are 4,719 parishes, of which 135 were recently erected, and the total The injured husband of this delinquent number of Catholics in the kingdom wife is an employe of the Toronto Gas Company and has a very small salary. is 11,000,000, being nearly double The Honorable David Mills declared what it was 50 years ago. that though he supported the present

## STILL DRIFTING.

A recent meeting of Methodist ministers held in the city of New York. at which four hundred ministers were present, and a Bishop, indicates that Methodism at least, if not all Protestantism, is rapidly diverging from the moorings of its traditional and very firm faith in the truth and infallibility of the Bible as the word of God.

One of the leading preachers of the city, the Rev. G. Parker Cadman pastor of the Metropolitan Temple, in an address on the Bible, gave utterance to views on this subject which would not astonish us if found in the writ ings of Tom Paine or Colonel Ingersoll, whose whole efforts are directed this matter, but it is one of the chartoward destroying Christian faith, but acteristics of Protestantism to tend to which, uttered amid an assemblage of laxity, and it is to be feared that this so-called Christian clergymen of a cheapening of divorce is the introducdenomination which has been in

existence only a little over a century, We are far from desiring to see it and which has always hitherto boasted made easier for the rich than for the of the fervor of its Christianity, is poor to obtain divorces, but we would truly astounding. rejoice if the obstacles were the same Mr. Cadman, in what has been called

a very learned and eloquent address. actually laid down the strange proposi tion that "the inherence and infallibil ity of the Bible are no longer possible of belief among reasoning men," and that "the true source of inspiration is neither a book, nor a church, nor a ministry, but the living Christ Himself.'

The latter part of this assertion i something which in some sense might be maintained, for it is a proposition most ambiguously constructed, but, in the sense in which the speaker intended it to be taken, it is evidently a

most dangerous error leading to utter infi ielity. As a matter of course, Christ, as one of three divine persons from whom inspiration must come, is the source or cause of inspiration, and the thing inspired is the result or effect. The Bible is the effect of inspiration but this is not what the Rev. Cadman means. He means to deny that the Bible is inspired at all, or that Christ

what resembling Æsop's fables? But a few years ago Methodists were very stalwart defenders of the truth of the Bible, but it is evident that they have wandered far from this in an incredibly brief period. They are evidently on the down grade, equally with poral standpoint. If they institute a other sects.

## "If in the green wood they do these things that shall be done in the dry ?"

#### THE RITUALISTIC WAR.

Lord Halifax presided at a mass meeting held in London, England, under the auspices of the Church of Eagland Union on Tuesday, Feb. 28, at which the question of the agitation against Ritualism in the Church was earnestly discussed. The meeting declared that " Parliament has no right to determine the doctrine, ceremonial or discipline of the Church of England, which from the beginning had no idea

of separation from theCatholic Church." It was contended that at the Reforma tion no new Church was established, and that the doctrines held by Ritual ists, being in agreement with those of the Catholic Church, are not heretical

and should not be condemned. The meeting passed a resolution to the effect that,

"We protest against the spoliation of the Church, but we are not prepared to barter its principles for the sake of establishment or endowment."

Little doubt can be entertained of the sincerity of Lord Halifax and of many of those who are in agreement with him, and on this account it is freely said in England that this avowed policy of the Ritualistic party will lead soon to a disruption of the Church and perhaps to disestablishment.

The laity are still clamoring for the suppression of Ritualistic doctrines and practices, and there is no doubt that the majority is still on the side of Low Churchism, though the clergy, to the extent of about one-half of their whole body, are more or less advanced in Ritualism, the good effects of which on their congregations they have observed. It

is sure that Ritualistic practices have excited a considerable amount of devotion in the Churches which have adopted them, and the results seen in much better attendance at the Church services where these practices are adopted. It is no wonder, therefore, that the clergy cling to them with pertina

city, and their resolutions passed at last week's meeting indicate that they are ready to set at defiance all who join in the battle against them. It appears very probable, however, that the Rit ualists will be forced to secede from the Church if they wish to continue their High Church services. Should this be the result of the agitation. it is believed that they will probably form's separate Church organization with services suitable to their advanced ideas of how Public Worship should be carried on. Lord Halifax, and the Church Union, which is a Ritualistic organization. have a lofty idea of the right of the Church to independence from State inestablished an infallible Church. Of erference or control, but they ignor must receive Episcopal consecration, if entirely the fact that the Church of he be only a briest; but if he be already England is essentially a creature of a Bishop, no such consecration will be the State. Its creed was determined needed. He needs only to be duly apby Pirliament, and so were its cerepointed and to take formal possession monies in worship and its disciplinary of his cathedral. laws. It is very true that the State A Prefect Apostolic has jurisdiction has no right to interfere with such similar to that of a Bishop or Vicar matters, if the Church were truly the Apostolic, but in order he is only a Church established by Christ. But the priest. This dignitary is appointed fact that the State did actually decide where the Catholic population is all these matters in the first place sparse. shows that the Church of England in "T. J. M.," of Graham, asks whether

but little hope of bringing the majority to their side in the face of the determined opposition now being organized against them.

Mere disestablishment will not better their condition from the spiritual point of view, any more than from the temsecession Church, they will still be a distinct body from the Church which they admit to be the most important branch of the Church of Christ. Surely they are the "other sheep" of which Christ speaks, as being not of

His fold. But He desires to bring them to His fold that "there may be one fold and one shepherd." The prayers of devout Catholic

should be offered to our merciful Saviour, that the sincere souls among these seekers after truth may be brought to a knowledge of the truth, and become members of the fold of Jesus Christ.

#### TO CORRESPONDENTS.

"Old Subscriber" of St. Albert, Alta. asks information regarding the difference between a Bishon and a Vicar

Apostolic. The Episcopate, or the office of a Bishop, is the highest of the sacred orders, and is the plenitude of the Christian priesthood whereby the powers of confirming the faithful, rul ing the Church of God, ordaining its

ministers, and consecrating objects per taining to divine worship, are conferred upon a priest. The Roman Pontifical enumerates the duties of a Bishop thus : "It behooves a Bishop to judge, to interpret, to consecrate, to ordain, to offer sacrifice, to baptize, and to confirm." This enumeration embraces his principal powers as a priest, and those which he possesses

over and beyond the priesthood. The powers of a Bishop are of two kinds, namely, of order and of jurisdiction. The powers of order of a Bishop are those whereby he can administer sacraments which are beyond the powers of a priest, and they pertain essentially to the Episcopal order. The powers of jurisdiction authorize a Bishop to rule a definite ecclesiastica territory which has been determined by the Pope, and his See is fixed to a certain Church which the Pope alone has power to erect into a Cathedral.

A Vicar Apostolic is usually, though not necessarily, a Bishop by order but while the titular Bishop by canon law governs the diocese to which he is appointed with complete jurisdiction. the Vicar Apostolic governs the territory assigned to him only in the name of the Pope, and he has the jurisdiction which the Pope specially confers upon him. Of course he cannot confer the sacraments which belong to the Episcopal office, unless he be a

Bishop by consecration. He may also fix his residence in whatever part of his diocese he deems most suitable.

From this explanation it will be understood that when a Vicar Apostolic while the interpretations of all the rest is promoted to be titular Bishop he

#### APRIL 8, 1000.

APRIL 8, 1869.

liable to fall.

umniate any man : and be content with the

di

your pay." Thus our Lord practically

asserts that their occupation is a lawful

one, inasmuchias He does not condemn

it, but condemns only the faults into

which men of that occupation are

An unjust war' is, of course, to be

condemned, but just as it is lawful to

repel, and, if necessary, to kill the un-

just aggressor who seeks to take away

our life, so civil society may lawfully

wage a just war, for instance, to repel

It is true that war is a very great

suffering upon humanity, but circum

stances may arise in which it becomes

necessary, and the military occupation

is, therefore, not merely lawful, but

meritorious, in proportion to the mag-

nitude of the sacrifices made by the

soldier for the sake of the general good

of the people of his country.

The Doukhobor peculiarity of

refusing to serve in the army and to

share in the common burdens of the

people is therefore not a commendable

one, though it may be endured for a

time until in the natural course of

events they become assimilated in

manners to the people among whom

REV. DR. BRIGGS AND THE RE-

UNION OF CHRISTENDOM.

formerly a Professor of the Presbyter

ian Union Theological Seminary of

New York, but who some months ago

renounced Presbyterianism and be

came a member of the Protestant Epis-

copal Church, is now before the public

in a new character, namely, as the ad-

vocate of a wider Christian Unity than

the majority of Protestant ministers

have dreamed of in all their talk about

Most other Protestant clergymen

speak of the re-union of Christendom

without even a thought of including

within it the Catholic Church, which of

itself comprises within its fold many

more members than all the sects to-

gether, even if we throw in with them

all the Schismatical Oriental sects,

which in doctrine and ritual closely re-

semble the Catholic Church. But Dr.

Briggs sees the incongruity of such a

union as would leave out the only

Christian Church which has always

existed since Christ established a

Church, and which is still the religion

of the world. Such a union would be

like Shakespeare's play of Hamlet with

Hamlet left out. But Dr. Briggs

hopes that Catholics and Protestants

alike will so modify or smooth down

their respective beliefs that they will

no longer clash with one another.

Thus he says :

the re-union of Christendom.

The Rev. Dr. Charles A. Briggs,

they have taken up their abode.

the rules of prosody which are to be found in all good grammars of the language. For the books to be used, we would recommend Bullion's Gram. mar, Arnold's Exercises, the Epitome of Sacred History and Quintus Curtiusto be followed by other books when the student has made considerable progress. Some of these other books are Cicero's Orations, Caesar's Commentaries, Virgil, Horace, etc.

## BENT ON EVANGELIZING THE

writes a letter which appears in the Globe of the 27th ult., on the movement which has been initiated among some Canadian sects to convert the Russian Doukhobors to their special forms of belief.

these Russians who have settled in our North West have this distinctive characteristic that they put literally into practice the injunction of our Lord not ' to defend themselves, to serve in the army, and to take the lives of their

"In their lives they rank easily as the chief of living Christians, or perhaps it might be more correct to say, as the only living Christians. Now what will these missionar-ies teach these disciples of Christ? They all interpret the sermon on the Mount in the Pickwickian sense. They recite like parrots that we are to turn the other cheek, but they neither practice it nor teach it. They say: 'Lowe your enemies,' and approve of show-ing that love with bombshells."

The Baptists are the first in the field to move toward sending missionaries to convert these industrious and peaceable immigrants, and the Presbyterians and Methodists appear to be considering seriously the advisability of competing with them in this field of missionary labor. Mr. Crosby's sarcasm is therefore evidently directed specially against the ministers of these three de nominations, and with considerable effect. All these denominations hold that each individual ought to interpret the Bible for himself without resting his belief on any Church authority, and if the Doukhobors understand the words, of our Lord to mean that it is

these sects interfere with, or endeavor to change their belief on this point? Mr. Crosby infers that these sects are more in need of being taught Christian truth by the Doukhobors, than are the latter of learning it from the missionaries of other Protestant denomina-

tions, who show so much anxiety to convert them. He says : " If there are to be any missionaries, let these Russian Christians send them forth. Surely we have need enough of them. Lot them go to the Soudan where the Church of Christ is preaching the forgiveness of enem-ies and sensitioning the forgiveness of enemies, and sanctioning the avenging of Gordon -to Manila, where she is blessing the slaughter of brave patriots, and telling men to turn the other cheek . . . . and finally, let us hope that the misguided men with beams in their eyes, who attempt to convert the Donkhobors, may have no suc-

It is one of the remarkable results of the Protestant principle of private judgment, that every sect imagines

that the results of its own interpretation of the Scriptures are alone true,

"I know three prominent Protestant theo-logians of different denominations, who have deliberately rejected the Protestant doctrine of justification by faith and adopted the of justification by faith and adopted the Roman doctrine as set forth in the decrees of the Council of Trent. This movement has only to go on, and you will have unity." Surely, if Protestants would adopt one by one the doctrines of the Catholic Church, as the Ritualists have done in the Church of England, they would soon be in close proximity to the Catholic Church, and unity might be the next step. But the Catholic Church cannot follow this course in order to become assimilated to Protestantism. The difference is that Protestants have a free path before them to choose what doctrines are suitable to their whims for the time being, and are not so solicitous about what has been revealed by God, whereas Catholics possess the truth and must adhere to it without compromise or modification. This has always been understood by Catholics, and the recent letter of Pope Leo XIII. on so-called Americanism sets forth this immutability of Catholic doctrine with the greatest clearness and emphasis possible. Dr. Briggs adds : "If the Roman Catholic will only recog-nize the authority of the Bible as he ought to, and Protestants will recognize the author-ity of the Church as they should, they will not have so much objection to one another. Whatever differences there may have been will eventually disappear." "The dotter is courte mistaken in The doctor is quite mistaken in supposing that Catholics do not recognize the Holy Scripture as God's word It is Protestantism which has belittled it, and which is every day more and more undermining its authority even to the denving of its truth and infallibitity. We had an instance of this in the doctor's own case ; for, was it not for his impugning the divine authority of Scripture that he was repudiated by the Presbyterian Genera Assembly of the United States, though he was upheld by his fellow professor of the Union Seminary? And were

DOUKHOBORS.

the unjust attacks of another nation, to Mr. Ernest A. Crosby of New York obtain reparation for a serious injury inflicted, when reparation can be obtained only by that means, or to restrain greedy nations from openly violating the rights of others. evil and misfortune, and entails much

He calls attention to the fact that fellow-men." He continues :

never lawful to bear arms, why should

to the action of the Lindsay Town Council in proposing the reduction of the Police Magistrate's salary from \$1,000 to \$500, and from information received we were led to believe that the motives of the majority in passing the resolution were dictated by anti-Catholic feeling, because the new Police Magistrate is a Catholic.

We have since been informed by those who ought to know the truth of the matter that the movement toward reducing the salary was dictated not by any such feeling as our first informa tion led us to believe, and we gladly inform our readers that we have been mistaken in attributing to the majority this unworthy motive, as they were influenced by a desire for economy. this tendency to economize having manifested itself before Mr. Steers was appointed to the Magistracy.

We willingly make this correction in regard to the majority in the Council, nevertheless it remains true that at all events one member of the Council boasted that as the present holder of the office is a Catholic, he would make it not worth having. Our charge of bigotry is therefore freely withdrawn as regards the council generally, but not as regards this particular individ ual.

DIVORCES IN CANADA.

The Divorce Committee of the Senate last week reported in favor of granting a bill of divorce to David Stock of Toronto, authorizing the annulment of his marriage to his wife Mary Stock.

The applicant prayed that the usual fees required in such cases be remitted, on the plea of poverty, and the Committee also recommended that his peti tion should be granted.

Senator McMillan opposed the grant-

with the great majority of their kin in the German Empire."

The bill for granting the divorce in

Our esteemed contemporary the

'general movement towards Protest-

antism " which it states to be in pro-

gress "in different parts of Europe."

It says that " a short time ago it was

announced that the German Catholics

of Austria proposed to go over to Pro-

testantism in a body with a view of

identifying themselves more closely

It is true that such a statement was made by the telegraphic correspondent of the press on this side of the Atlantic, but it is too absurd to be seriously considered.

There has for many years been a race jealousy in the Eastern and Southein provinces of the Austrian Empire between Germans and Czecks which has frequently broken out into actual disorders with the purpose of giving one party or the other the mastery, Recently some of the German party proposed that they should go over to Protestantism in a body, but there has been nothing to justify the statement that anything of the kind is about to happen. The London Times correspondent, indeed, stated that such a book. movement is contemplated, but this is merely his exaggerated representation of the case.

It has frequently happened, as may be seen by Church history, that schisms have occurred through political embroilments, and it would therefore not be very extraordinary if something of the same kind were now to occur in Austria : but at all events the present so-called movement has not attained any degree of importance as yet, and there is every reason to believe that it will be abortive : nevertheless it has been recently declared by the Austrian Evangelical bodies to be of no religious significance, as it is a political and not a religious movement.

Our contemporary likewise states that in Prussia there have been re- and plous reading if it be taken as a and of which they even claim to be cently numerous conversions to Pro- parable referring to the death and re- members, inasmuch as they assert that testantism, and but few from Protest. surrection of Christ. On this point, antism to the Catholic Church. We however, he at present suspends judg-

course we could not expect a Protes ant minister of any of the denominations (except a High Churchman) to express a belief in an infallible Church, as this would condemn Protestantism in its very founda-

tion; but we have been so accustomed to hear Protestants boast that their religion, is based upon "the Bible, the whole Bible, and nothing but the Bible," that we cannot but be shocked when we find a large gathering of ministers applauding vociferously such a direct attack upon the Bible as Mr. Cadman made, yet we are informed in the report of the proceedings that this was the case on the occasion referred to. We would like to know what claim Methodism or any

form of Protestantism has on public be lief if the Bible be not an infallible But Rev. Mr. Cadman and those who

applauded him appear not to be conscious of the absurdity of the position they have taken. They profess to place their trust in "the living Christ," but what can they know of Christ if the New Testament is a book not worthy of complete faith in its teachings? There is no other book from which a knowledge of Christ can be primarily derived, and if the New Testament is but of Christianity comes to the ground. The history of Jonas swallowed by a

believe in it as a history, yet he confesses that it may be a piece of useful nations to which they aspire to belong,

they are a branch of the universal or Catholic Church, and at the same time. cannot at the present moment positive- ment. How can he know anything they are at disagreement with the maly assert whether the figures it gives about the resurrection of Christ if the jority of the members of the Church to

all its forms of High, Low and Broad a good knowledge of the Latin lan-Church, is essentially a human, and not a divine organization. It can guage can be obtained without the aid of a teacher, and what books would be never become a divine institution by merely patching on to it a ceremonial or a creed borrowed more or less fully should be studied.

from the Catholic Church, which is admitted by the Ritualists at least to be truly divine.

The only satisfactory way in which the Ritualists can settle their trouble is by submitting to the authority of the Catholic Church. It is indeed probable that if the present agitation against

Ritualism be continued, the matter will end by a large percentage of the Ritu alistic party joining the Catholic Church unreservedly. They may not do this in a body, and it is still less likely, from present appearances, that a tissue of fables, then the whole fabric ) the Church of England will submit as a body to the authority of the Pone : but individual Ritualists will see in large numbers the absurdity of their whale comes in for a large share of Mr. Cadman's ridicule. He does not present position. They are out of accord with the Church of all ages and

and indeed of all sciences, the aid of a competent teacher is much to be desired, it is the same with Latin : nevertheless by diligent study the difficulties may be overcome even with. out a teacher. The pronunciation should, however, be ascertained from

a teacher, if possible. Two distinct modes of pronouncing

Latin are in vogue, the Anglicised and the Continental. The former is usually taught in the English High schools and universities, but the Continental pronunciation is used by the Church in all her services. A choice between these pronunciations should be made when the study is begun.

Compared with most other languages, the Latin language approaches the phonetic type, and therefore when the correct pronunciation of the letters is once ascertained, it will not be difficult to pronounce the words. The difference between the long and short

re nothing but anti Christian delu sions. In all solid reasoning absurd and contradictary consequences are acknowledged to refute the principle from which they flow, but when such consequences come from the religious principle of private judgment its upholders appear to cling to it with increased tenacity.

It is surely a strange result of the socalled Reformation, which has been proclaimed to be the means whereby the Christian religion was to be renewed and restored to its primitive purity, if after three and a half centuries of its active work it has need itself to be purified and reformed by

the best to start with : also how it missionaries from Russia, a country which never accepted the teachings of As in the study of all languages,

Luther and his Reformation. If this be the case, what meaning can we attach to the promises of Christ that He should remain with His Church all days, even to the end of time ? Yet if we are to believe Mr. Crosby, the Reformation has succeeded only in propagating a false theology !

The various contradictory systems of Protestantism are an irrefragable proof that they are all equally founded upon a false principle, and that the truth as taught by Christ is to be looked for only in the Catholic Church which teaches always and everywhere the same revealed truths, and which taught them before Luther and the Reformation were even dreamed of.

In regard to the peculiar doctrine of the Doukhobors that it is unlawful to serve in the army, we may here say a few words. In St. Luke iii, 14, we are informed that soldiers came to our Lord to ask Him what they should do. He answered them with special refervowels is, however, a difficulty without ence to three faults to which men of the direction of a teacher, but even this their calling are particularly prone : for the year 1895 are correct or not, as whole Bible is but a doubtful piece of which they actually belong, and had may be overcome by a careful study of "do violence to no man : neither cal-

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ch are to be mars of the s to be used, llion's Gram. he Epitome of us Curtiusoks when the iderable proher books are APRIL 8, 1869.

condemned, but just as it is lawful to

repel, and, if necessary, to kill the un-

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UNION OF CHRISTENDOM.

The Rev. Dr. Charles A. Briggs,

formerly a Professor of the Presbyter-

violating the rights of others.

liable to fall.

ZING THE S.

Commentar-

of New York ppears in the the movement among some t the Russian ecial forms of

the fact that settled in our tinctive charliterally into f our Lord not o serve in the lives of their ues :

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nissionaries to is and peace-Presbyterians o be considerbility of coms field of missby's sarcasm ected specially these three deconsiderable minations hold ht to interpret ithout resting rch authority, understand the nean that it is ns, why should h, or endeavor this point? these sects are taught Chrisobors, than are t from the mis-

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wn interpreta-Thus he says : are alone true. s of all the rest Christian delu soning absurd sequences are e the principle but when such n the religious igment its upto it with in-

#### your pay." Thus our Lord practically asserts that their occupation is a lawful to the Assembly's decree, if he had one, inasmuchias He does not condemn only held on to Presbyterianism, init, but condemns only the faults into stead of leaving his sect in disgust, as which men of that occupation are in the long run he made up his mind said that "not they who are well have to do? An unjust war' is, of course, to be

The Bible is the birthright of the Catholic Church, and it is the Church position of God that recourse should be hastily, and, rushing over to where he which preserved it through the eighteen centuries which have elapsed since the last of its books was written. The Catholic Church will continue to ary case which occurs only when the uphold the authority of the Bible even Almighty has some special design in when all the sects will reject it, and view, such as to reward extraordinary she will preserve unchanged the doc- faith, or to manifest his power and trines of the Holy Scripture to the end glory. The Christian Scientists thereof time. If Protestants seek the re- fore tempt Almighty God and break union of Christendom, they must effect His commandment by not making use it by accepting all the doctrines of the of the healing remedies which God de-Bible as they are interpreted and clares elsewhere in Holy Scripture that

evil and misfortune, and entails much suffering upon humanity, but circumunderstood by the Church, and not He has created for their purpose, and stances may arise in which it becomes merely such as they may think they necessary, and the military occupation find therein according to their changeis, therefore, not merely lawful, but able fancies. meritorious, in proportion to the mag-

#### CHRISTIAN SCIENCE.

soldier for the sake of the general good A lecture recently delivered in the of the people of his country. Auditorium here by Mr. Carol Norton on "Christian Science and Common refusing to serve in the army and to Sense " deserves some notice at our share in the common burdens of the hands, not because there is either people is therefore not a commendable Christianity, science, or common sense one, though it may be endured for a in the teachings of the lecturer, but time until in the natural course of because a large audience was in atevents they become assimilated in tendance, and manifested considerable manners to the people among whom sympathy therewith, some of whom may be deceived by the lecturer's soccious arguments.

REV. DR. BRIGGS AND THE RE-The speaker possesses a good deal of

fluency of speech, and with an audience easily susceptible to sophistical argu ment, is capable of making some imian Union Theological Seminary of pression. He was sent by the Boston New York, but who some months ago Christian Science Society to propagate renounced Presbyterianism and be their so-called religion in the West. came a member of the Protestant Epis-He made the assertion that this religcopal Church, is now before the public | ion has now one million believers, and in a new character, namely, as the adis growing in Canada at the rate of six vocate of a wider Christian Unity than new churches every year.

the majority of Protestant ministers We believe that this is a greatly exhave dreamed of in all their talk about aggerated statement, but, if it be cor-

rect, it proves only that there are Most other Protestant clergymen many people who are ready to accept speak of the re-union of Christendom every new fad, however unreasonable without even a thought of including it may be. We have had many inwithin it the Catholic Church, which of stances of this in the past, and as long itself comprises within its fold many as human nature is subject to be misled more members than all the sects to- by delusions, the same thing will occur gether, even if we throw in with them | again, and wherever there is a prosall the Schismatical Oriental sects, pect of making gain out of the delusions which in doctrine and ritual closely reof the people, there will be found persemble the Catholic Church. But Dr. sons ready to propagate the delusions. Briggs sees the incongruity of such a Mormonism, Spiritualism, Theosophy, and other absurd isms have all union as would leave out the only Christian Church which has always easily found adherents, and it is no existed since Christ established a matter of surprise that the so-called Church, and which is still the religion Christian Science should obtain followof the world. Such a union would be ers also. The natural desire of many like Shakespeare's play of Hamlet with people for novelty, and the persuasive-Hamlet left out. But Dr. Briggs ness of such lecturers as Mr. Norton. hopes that Catholics and Protestants suffice to do the work of convincing alike will so modify or smooth down those who are not accustomed to antheir respective beliefs that they will alvze sophistical reasoning, and to deno longer clash with one another. tect wherein its inconclusiveness lies. Mr. Norton said :

" If Christians follow Christ's example in spiritual things and in His metheds, for the reformation of the depraved, they should imitate His healing the sick without drugs."

umniate any man : and be content with there not hundreds of Presbyterian out in our columns several my children, just like the others, even prove this to be the case. We need not repeat these here. It will suffice to say that Jesus Himself has had passed on to the next group someneed of a physician, but they who are sick." It is therefore the ordinary dishad to a physician for the healing of sickness of all kinds, and God's interposition by a miracle is an extraordin-

> for man's use. Such statements as the following made by Mr. Norton are not based up on either reason and science or divine

revelation : If sickness is divinely sent as discipline, etors and drugs interfere with God's

It is true that sickness is often sent for ignorant and fallible men to dis-cover it. We say this not by way of a by God as a discipline, or as a penalty for sin. But it also frequently arises out of our own free acts.

If we carelessly expose ourselves to danger by standing under a tree dur. it. Then, even on the hypothesis that ing a thunderstorm we may be struck you and your brethren now possess by lightning and seriously injured. If we expose ourselves to intense cold, our limbs may be frozen, or we may contract a pneumonia which can be cured only with great difficulty. According to the Christian science theory, we must be cured of these troubles only by faith and prayer, rejecting all medicines, and not seeking aid from a really have got over what is to prevent physician, but reason and common sense teach us that we should employ all the means which God has left within our reach to recover health and strength ; and as it was by our own act or want of care that the misfortune occurred, so by our own act we may en-

deavor to obtain the cure of the illness we have brought upon ourselves. But even though the sickness he really intended by God as a discipline, how often during our lives has God

revealed to us as a certainty that it is but one person in the Godhead, and was sent merely for such a purpose? This very rarely occurs, even if it occurs at all.

Surely if God had revealed to us in any particular instance that it was His will that we should suffer from some special malady, in order to atone for our sins, it would be a presumption and a sin for us to refuse to endure it, or to endeavor to escape from it : but it is very rarely that such a revelation is given to man, and it is, therefore, lawful for us to seek a remedy among the many means which God has given us for the purpose of alleviating our sufferings.

By neglecting these means, the socalled Christian Science has already, or never know whether you have it or not. The Rev. S. P. Cadman, Methodist during the few years of its existence as a religion, or as a system of medical treatment, been responsible for many gent a man as you are, Parson. He deaths which might have been prevented if reasonable medical treatment had been adopted. As a religion, Christian Science is, therefore, a ous. He has followed the same method superstition which all Christians should of discovering revealed truth that you repudiate. But as a mode of medical follow, and what is the result? In a recent lecture before several hundred treatment, it should be suppressed by treatment, it should be suppressed by suitable legislation, for it is evidently injurious to the best interests of clared that "the absolute increancy society.

Then the and gave her his blessing. When he body translated to the rebellious young woman what the Pope had said. She knelt there for a minute or so, looking at the aged man's face : then she rose was standing, threw herself impulsively on her knees before him and said : "I am ashamcd. I am so sorry ! Please let me kiss your hand."

The Pope, of course, could not understand the words, but the girl's mean ing was clear from her manner, and the little, thin, trembling hand of the Pontiff was raised to bless her again, when the girl bent over and reverently kissed it. "Everything is well when the heart is right," said the Pope, tenderly, and there was a suspicion of a tear in his eyes as he moved on to the next kneeling figure.

TALK WITH A PARSON.

Parson : "How can ignorant and fallible men discover \* fallible truth ?" in-

As you and your brethren think you have discovered infallible truth, you must also think that there is some way deserved retort to your insinuation that the Catholic hierarchy is igaorant, but because every man is ignor-ant of revealed truth until he acquires ome knowledge of revealed truth, there was a time when you were ignorof it, and at all times you fallible. In asking how ignorant and faliible men can discover revealed truth you simply ask Father Nugent how you yourselves discovered it is as if after crossing a river, or think ing you crossed it, you should ask one how you got over. If you Father Nugent getting over in the same way, providing he has no better, surer and safer way. He claims to to have a better and safer way. But supposing for argument's sake, that he has no safer way ; he is at worst as

well off as you are at best. But Father Nugent denies that the means or way which you use to come to a knowledge of revealed truth is the proper way, because experience proves that it does not lead to that knowledge The way you follow-Bible alone and private judgment-is the way the Unitarian follows. It tells him that there at the same time teaches you that there are three. It tells the Seventh Day Baptist to keep Saturday holy, and tells you to keep Sunday holy ; it tells the Episcopal Methodists one thing and the Protestant Methodists some thing different, and the Presbyterian something different still; and thus on through all the hundreds of wrangling Protestant socts. They all have their private, fallible judgment, and their Bible, and each finds something different in it. Now, there can be should sneer at it. nothing more certain than that a way, means or rule that teaches so many contradictions cannot be the true way to find out anything, let alone revealed And Father Nugent is right in truth holding that, as long as you follow this contradiction breeding way to discover revealed truth, you can never acquire it pastor of Metropolitan Temple, New York City, is assumed to be as intellihas had the same advantages of a Methodist education that you have had. His standing in your Church is as good as yours, and more conspicua man. and infallibility of the Bible are no longer possible of belief among reason-ing men." And his audience of reverend Methodist preachers applauded his declaration. Now, Parson, do you think the method of discovering re vealed truth followed by your brother parson is a safe method for you to risk the salvation of your soul on? And is it not a piece of brassy egotism and self-worship on your part to set up your notions, resting on such a method as a theological yardstick to which Father Nugent or any other sensible man should conform his judgment? The true rule of faith, or means to acquire revealed truth, must necessarily lead to unity of belief, for it must lead all who follow it to believe the same thing. This same thing excludes diversity of belief from all who follow the rule. Diversity of belief in those who follow a rule is proof positive that the rule they follow is not the true rule. Now, let us come back to your ques-tion : How can ignorant, fallible men discover revealed truth Fallible men, learned or ignorant, can come to a knowledge of revealed truth only from God revealing it direct. ly or through some agency appointed by Him. There is no other conceivable way. Truths of the supernatural order are above the reach of man's unaided reason, and must be accepted if accepted at all, on faith based on the veracity of God. Revealed truths must be believed by man, not because he sees and understands their intrinsic nature, but simply and solely because they are revealed by God directly or indirectly through His appointed agent. Revealed truth is not something presented to man and submitted to his judgment

he sees and comprehends fully its trath | strange : or not. Oar belief, then, concerning things supernatural rests and must rest on authority, the authority of God in the first place, and, secondly, on the authority of the agency through which He has willed to speak to men. This agency in the New Dispensation is the Church founded by the Son of God while on earth. This agent and bearer of His word must be infallible, or men can have no guarantee that the word that comes to them is the word as it left the Divine mind. And as long as men are not certain of this unerring transmission of the Word, their faith is nothing more than unreasoning cre-dulity. God, who deemed it necessary to give men a revelation, also deemed it necessary that it should be protected from change or error in the transmis-sion. Nothing less than an infallible agent could thus protect it. That is why He said, "On this Rock I will build My Church, and the gates of hell shall not prevail against it," and " If he will not hear the Church, let him be to thee as the heathen and publican." It is the reason why St. Paul called it "The Church of the living God, the the pillar and ground of truth."

Then to the question, How can igno rant, fallible men discover revealed truth? we answer, by obeying the command of our Lord to hear the Church that He established to teach men revealed truth. They who seek revealed truth in any other way do not find it, and by divine injunction are to be looked upon as heathens and publicans.

Parson : "How can ignorant and fallible men authorize and proclaim infinite wisdom and infallible truth?"

They cannot authorize it or even know it except from the teaching of God's infallible agent, the Church of Christ. They cannot proclaim it, for the Church alone has authority from God to do that. It is this fact that bears heavily on you and your Protest ant brethren.

Parson : "What possible advantage can truth have or gain at the hands of directly for the everlasting punish an organization ?'

That depends on the character of the organization. If it be an infallible organization-such as the Church of Christ-it makes the truth known by promulgating it with infallible cer-tainity. That is an advantage. It separates truth from its counterfeit, error, as wheat from chaff. That is also an advantage. You seem to be laboring under the delusion that all truth is self evident. Get rid of that notion as soon as you can.

Parson : " It was but recently that the present Pope sought to proclaim some theological doctrine, and so he goes back into the Middle Ages and complacently quotes Thomas Aquinas! A truth that was a truth in the time of St. Thomas Aquinas, or even in the time of Pontius Pilate and Judas Iscariot, is a truth still is it not. It is a characteristic of truth that it changes not. The fact that a truth is old it no reason why the Pope should not quote it complacently, or why you

Parson : "Have men's conceptions of truth-especially Papal conceptions -made no advance in 600 years !"

For the sake of truth, we hope the Papal conceptions of it have made no advance, for if they had the true conception of it six hundred years ago, any change must have been in the direction of a false conception ; and as we believe the Popes had a true conception of truth, at that time, we pre-fer to believe they have the same con-

and unhesitating acceptance, whether said, among other things even more

strange : The Church must recognize that its mission is not to save souls, but to save people. We have earned the right, by long struggle, to preach the fatherhood of God. ... (01 be-liefs are passing away, and I think that every old theological dogma is doomed; as, for example, the story of the Greation, the personality of Adam and Eve, and of the devil, the story of the fall of man, and the doctrine of vicarious atonement. Religion and theology are two things, and they have long been confused. Brother Haynes didn't say this for publication. On the contrary, he told

publication. On the contrary, he told the reporter not to put it in his paper. He declared that he didn't want to get into trouble. But the reporter handed in his notes without a thought of the minister's prohibition. And now Mr. Haynes is suffering persecution for notoriety's sake. The conservative sheep of his Congregational flock are horrified, and say he is every bit as guilty as Prof. Gilbert, that he ought to be suspended from the ministry, etc.

We shall follow Chicago's heresy trial with lively interest. Good will result from it. The truth is sure to come out, and it will open the eyes of many pious Protestants to see that there are men posing as ministers of the Gospel who are simply-agnostics covered with the skins of dead Lutheran lions.-Ave Maria.

CARDINAL MORAN ON ETERNAL PUNISHMENT.

The following letter, addressed to the editor of the Age, of Melbourne, Australia, appeared in that journal :

"Sir: A friend has forwarded to me from Melbourne your issue of the 10:h inst., in which you devote a lead-ing article to examine what you conider to be the Catholic teaching regarding the eternal punishment of the wicked in the next life. You impute to me the conviction that 'estimable citizens as Australians may be in this life, there is nothing short of damnation before them in the next ;' and you give as a dictum of mine that ' the great bulk of us, as soon as this roubled existence is over, are bound ment

"I have no intention to intrude religious controversy into your columns, but you will permit me to repudiate these words and sentiments thus imputed to me, and to state that they are quite repugnant to the teaching of the Catholic Church.

" Divine mercy and divine love are the very warp and woof of the Catholic doctrine. You are at one with me when we teach that all those who through the mercy of God are faithful members of His Church here will be partakers of the heavenly inheritance hereafter. But you will say that I exclude from the eternal blessedness all Anglicans and all others who do not worship at our altars in the Catholic Church. I do nothing of the sort.

"There is but one true Church, and it is manifest that Anglicanism cannot represent that divine Church, for a house divided against itself cannot be the house of God. But there are in-numerable souls who, though outwardly separated from the communion of the true Church, are nevertheless united with her in spirit, and hereafter, associated with her children, may be with them partakers of eternal blessings of redemption. By baptism they become members of the Church of Christ. and so long as their conscience is not seared with sin they remain in spirit united to her. But if they deliberately reject the gifts of God by closing their eyes against the light of divine truth and by sealing their hearts against the approaches of the divine mercy, they cannot expect to be partakers of the heritage of Christ. They who persistently quench the fire of divine love in their hearts may justly be said to kindle the avenging fires of their own punishment hereafter. Even Judas would not have been lost had he opened his heart to the infinite mercy of God that awaited him. They who associate themselves with Judas in his guilt and follow him in the naths of impenitence cannot but expect to be sharers in his condemnation.

#### divines ready to sustain his opposition passages of Holy Scripture which if you do not like me." Then the to the Assembly's decree, if he had prove this to be the case. We gentleness and tenderness of his face increased as he looked down at the girl

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THE CATHOLIC RECORD

result of the sohich has been neans whereby was to be reo its primitive nd a half cenrk it has need nd reformed by sia, a country he teachings of tion.

at meaning can es of Christ that His Church all f time ? Yet if crosby, the Reed only in progy!

dictory systems in irrefragable equally founded , and that the st is to be looked Church which everywhere the s, and which uther and the dreamed of. liar doctrine of t is unlawful to may here say a uke iii, 14, we ers came to our they should do. h special referwhich men of icularly prone : an : neither cal"I know three prominent Protestant theo-logians of different denominations, who have deliberately rejected the Protestant doctrine of justification by faith and adopted the Roman doctrine as set forth in the decrees of the Council of Trent. This movement has only to go on, and you will have unity." This is most fallacious reasoning.

Christ's moral example must, indeed, Surely, if Protestants would adopt be imitated, but always with the humble consciousness on our part that one by one the doctrines of the Catholic Church, as the Ritualists have He is infinitely above us, and that we cannot attain His divine perfection. done in the Church of England, they would soon be in close proximity to the We properly endeavor to reform the Catholic Church, and unity might be depraved by urging them to follow His the next step. But the Catholic footsteps, and to practice and imitate Church cannot follow this course in the virtues of which He has given us order to become assimilated to Protestant- an example in His human life, but we ism. The difference is that Protestants know that we can only attain so much of perfection as is possible to human have a free path before them to choose weakness, and thus our actions will what doctrines are suitable to their whims for the time being, and are be acceptable to Almighty God through not so solicitous about what has been Christ's merit, though they fall far revealed by God, whereas Catholics short of our infinitely perfect model. possess the truth and must adhere to it Christ's miraculous powers of healing are of another order. He cerwithout compromise or modification. tainly never ordained that we should This has always been understood by Catholics, and the recent letter of Pope do as He has done in healing all man-Leo XIII. on so-called Americanism ner of diseases by His word only, or sets forth this immutability of Catholic by an act of His omnipotent will, bedoctrine with the greatest clearness cause this is beyond human power. and emphasis possible. Dr. Briggs He promised indeed that similar miracles should be performed by His

"If the Roman Catholic will only recog-nize the authority of the Bible as he ought to, and Protestants will recognize the author-ity of the Church as they should, they will not have so much objection to one another. Whatever differences there may have been will eventually disappear." disciples, and they are in fact frequently performed to benefit of those who have true faith. Thus there have been, undeniably, numerous miraculous cures through the divine bounty, at St.

adds :

The doctor is quite mistaken in Anne's shrine at Beaupré, at Lourdes supposing that Catholics do not recogand Loretto in France and Italy respectively, and at other sacred shrines, nize the Holy Scripture as God's word. It is Protestantism which has belittled but these are free acts of the mercy of it, and which is every day more and God, and we cannot by any means demore undermining its authority even to the denying of its truth and infal-libitity. We had an instance of this cording to our Blessed Lord's own say. libitity. We had an instance of this cording to our Blessed Lord's own sayin the doctor's own case ; for, was it ing when He rebuked Satan : "Thou not for his impugning the divine shalt not tempt the Lord thy God." authority of Scripture that he was repu-The ordinary means appointed by

diated by the Presbyterian General God for the healing of diseases is by Assembly of the United States, though the use of such remedies or drugs as he was upheld by his fellow professors have healing qualities, and we 

#### A TOUCHING INCIDENT.

The following incident is related by the Roman correspondent of the New York Herald, in a letter describing a visit to the Pope :

All persons are required to kneel when before the Pope. Catholics are expected to kiss the Papal ring, and it is left optional with them whether or not to kiss the Pope's foct.

Protestants are of course required to do neither. Many of them, however, voluntarily kiss the ring, for the gentle bearing and simple dignity of the old man impress every one with respect. The occasions were rare indeed when Americans showed themselves lacking in the amenities of the place, and even these rare exceptions vere of trivial importance.

One such episode occurred at a re-ception. When the Pope approached the American group several Catholic women prostrated themselves before him and kissed his slipper. When he had given his blessing he passed on to several others who were not Catholics and extended his hand. Two of the women kissed his ring, but a young girl who was with them, although kneeling, very plainly manifested her mand such from Him. To make such determination not to do as the others inclining her head as the aged man stood before her.

There was something very like a smothered murmur of consternation throughout the hall. The Pope could not have helped noticing the girl's at-titude. An amused smile passed over

ception still. Men know a greater number of truths now than they did six hundred years ago, but we do not think their conception of truth has changed. They may reject things that were believed then and believe things that would have been rejected then, but this does not imply a change in the conception of truth.

Parson : "You found the Church on

Catholics have nothing to do with founding the Church. They know that Oar Lord once and for all founded His Church on Peter, and said the gates of hell should not prevail against it. They are satisfied with the Church as He founded it. When it comes to founding churches, Catholics confess their utter inability. They leave that o your Protestant brethren, who seem to have a patent on it and a special genius for it. Yours, Parson, was founded about a hundred years ago by John Wesley. The last important per-formance in the way of Church founding was by Joe Smith. Mrs. Eddy has founded her Christian Science, faith cure sideshow, but it is only an experiment as yet. Both these had the same right to found a Church as John Wesley had.-N. Y. Freeman's Journal.

HERESY TRIAL IN CHICAGO.

Chicago has had many sensations, but the heresy trial which is promised will be something new. New York has had heresy trials, and the Windy City will not be outdone. It is not enough glory for Chicago that she can boast of the biggest pork-packing plant on the face of this earth. She yearns for a heresy trial, and Prof. George Holley Gilbert, of the Chicago Theological Seminary, is said to have strayed far from orthodox paths. It isn't easy to make out what article of the Congregational creed Dr. Gilbert has denied, but he has been saying things. The in-dustrious reporters have interviewed all the prominent parsons of that city to learn their views ; and, if one can believe the newspapers, there are others beside Brother Gilbert that

"Yours, etc , "+ Patrick F. Cardinal Moran,

"Archbishop of Sydney.

BROWNSON, THE GREAT CON-TROVERSIALIST.

Brownson's is one of the most unique figures in the history of the Catholic Church of the United States. As a master mind he rises above the most of his contemporaries, and in his grasp of Catholic truth as well as in his masterly way of defending the teachings of the Church he has had few equals and no superior. As may be supposed of one who treats of the highest theological questions without having a thorough grounding in scholastic theology, he wavered at times in his flights, but as soon as he recognized the magnet of authority he steadied himself and yielded to its influence. The Catholic World Magazine for April gives a very vivid account of his conversion and what it was that led him to the Catholie Church.

#### Conversion.

#### Washington, D C, March 27.-One

of the notable conversions of the year, is that of Hon. George P. Fisher, who was received into the Church and died in the full communion of the faith on the 10th of February, at his home in Washington. Judge Fisher was born in Milford,

Del., October 13, 1817, and descended from a branch of the family that gave as a martyr to the Church the saintly Bishop Fisher, who was a victim of Henry VIII.'s persecution. - Corresought to be hauled up for heresy. Henry VIII.'s persecution. - Corres-There is the Rev. Dr. A. J. Haynes, pondent Philadelphia Catholic Stand-

#### 6

Bacred Heart Review. PROTESTANT CONTROVERSY. BY A PROTESTANT MINISTER.

XXVIII.

The effect of the French Revolution was very decisive and immediate in promoting a kindlier feeling towards the Roman Catholics of England and tland. The way had already been well prepared. In 1778 the worst and the most irritating of the penal laws had been repealed. In 1791 Roman Catholic worship throughout Great Britain, with the exception of Public processions, was finally legalized, and the right given to build chapels and hold church property. At this latter date the French Revolution was in full course, but had not as yet taken such a form as to have any particular effect in England on public feeling to wards the Catholics. The old French despotism had failen, but the French monarchy still stood, although trem-bling on the verge of ruin, and although the Reign of Terror really began with the Saptember massacres of this year. The civil constitution of the clergy had already been passed into law, completely disintegrating the old Gallican Church.

It was this civil constitution of the clergy, of course, which was mainly the cause of the great emigration of French priests. Thousands of them fied into England. The Civil Constitution is defended in the popular manuals of French history, as having only con-cerned discipline, and having been wholly compatible with Catholic dogma. as that intemperate partisan, Bishop Ryle of Liverpool, not to see the abso lute transparency of the motives in Certainly it is wholly incompatible with Catholic dogma as now defined. And transformed Newman, and Manning and Keble, and Pusey, and Ward, and the rest, from old-fashioned Evangelit was wholly incompatible with the Roman Catholic religion as this had been practically settled by many centuries of history and of doctrinal teach-ing. How could that be called com-Catholics or Roman Catholics. Indeed, identically the same view of things which developed Anglo Catholicism, with Catholicism which de stroyed and recreated at the mere will of a legislature every diocese of France utterly revolutionizing boundaries, organization, and administration, wiping into a body, little known but which out ancient bishoprics and setting up new, completely rearranging the re-lations of the clergy to the bishops, of the Bishops to the metropolitans, and of the whole Church to the Pope'! As suredly there was not an instructed Catholic in the whole world who would have allowed the validity of such overwhelming changes without the active concurrence of the hierarchy. This tremendous overturn was effected by lay action, in the form of civil law, against the protest of priesthood, epis opacy and papacy alike. Where acquiescence was given it was like the acquiescence of the English priesthood in the changes of Henry VIII. simply compelled, and therefore without any moral validity. And assuredly there was not an instructed Catholic in France, or out of it, whether called Gallican or Ultramontane, who would not have denied the validity of changes which swept the Pope out of every administrative prerogative in the French Church, suffering him neither to hear appeals nor to institute Bishops. What Catholic would have acknowledged as a legitimate Bishop of the Latin Church a man in the appointment of whom the Apostolic See had not been allowed any Bossuet would have rejected voice? as emphatically as Fenelon or Bourdaloue. If I have spoken somewhat too absolutely, 1 am sure that I have expressed the substantially unanimous feeling of the Catholic world. It may be urged that at least the

Jansenists willingly accepted the Civil Constitution. This statement, howdeceptive. The later ever. very French Jansenists were merely a once great party putrified. There were nany secluded communities, doubtless, still faithful to the traditions of the school. I believe there are still a certain number, though not without . The Jansenists active in pub lic, however, at the time of the Revolution, would not be very greatly slan-dered if described in general as one of them described himself: "I am an atheist, but a Jansenist." The Protestants active in the Revolution might also, according to Doctor Henry M Baird's admirable Historyof the Hugue nots, be not very unjustly described in the same way, as " unbelievers indeed. but Protestant unbelievers." As to the Jansenists, the real Jansenists of the former century, the Arnaulds, the Pavillons, the Pascals, a Cardinal Le would have gone to the stake rather than accept the Civic Constitution. In the vastly less significant controversy of the Regale, between the Pope and the King, the Port Royalists all went with the Pope, thereby greatly intensifying the hatred of Lewis against them. No: every element o the Gallican Church, as she had existed in the time of her glory, led by Bossuet, however discordant among themselves, would have been unanimous in putting from them the Civil Constitution of the clergy. It is no wonder, therefore, that the great emigration of priests from France to England excited a lively interest and sympathy in English Protestants. This interest deepened with fuller ac-quaintance. The personal worth and piety which then, as now, distin-guished the French priesthood, set off the amiability and courtesy of the French character, and by the uncomplaining dignity and cheerfulness with which these excellent men bore exile and the loss of all things, fairly took England by storm. The English Protestants were little concerned in the controversy, but they saw among them thousands of worthy and religious men and ministers of God who had given up They everything for conscience' aske. opened to them their hearts and homes and purses. The Church of England, headed by her two Archbishops, set on foot a subscription for the relief of the

SO-CALLED FAITH CURISTS. necessitous priests, which soon ran up to forty thousand pounds, a worthy counterpart to the liberality shown just And Absurdities of their "Christian a century before to the expatriated Huguenots. If my memory serves me Almost daily one can note in the right (of this I am not quite sure), more than one Bishop, entertaining these sacerdotal guests, set aside rooms in his palace in which they might cele-

ng majority of Christians.

Episcopalians,

shall be well rid of him.'

I shall find other men as intolerable as

press dispatches reference to the inhu man and fanatic conduct of the so-called "Christian Scientists," who refuse the presence of a physician at the bedside of the dying. These followers of what has been well called "antibrate Mass. In this he would only have imitated the Irish insurgents of 1641, Christian nonsense " are abroad in every portion of our fair land and seem when they carefully guarded the cap tive Bishop Bedell against interruption perfectly defiant of all law and com-mon sense not to mention common deas he used to read the Anglican service to his fellow prisoners. At such a crisis of hospitality shown by Christians to cency. It is amazing how the novelty Christians the old war-cry, so long arti-ficially stimulated, of ''idolatry," fell flat. The Eucharistic service of two of this latest " religious lad " attracts and especially the female mind. The American people, as old P. T. Barnum once said, like to be humbugged and thirds of Christendom was once more regarded in Great Britain with the re seriously like every novelty, and the words of St. Paul are especially applicspectful reverence which, as a leading Baptist divine of England (Doctor able : "For there shall be a time, when they will not endure sound doc-Washington) has lately said, it deserves by the very fact that it com-mands the homage of the overwhelmtrine but according to their own de sires they will heap to themselves teachers having itching ears." "Christian Science ?" What is it ? It might not be very extravagant to

Science.

suggest that in these worthy emigrant priests, wholly innocent as they almost From the name one would suppose that it was some sort of knowledge founded universally were of any thought of in upon teachings of Christ. Alas ! No! novation upon the religion of their city t is neither scientific nor Christian. of refuge, are to be found the real A woman was the foundress of this sys tem or lack of system and her name is Mrs. Eddy. She claims it was re-vealed to her in 1866. She wrote a Jesuits " who are often so ridiculously paraded as being at the bottom of the Anglo Cathoilc movement. Direct influence of Catholic clergy, English book that, remarkable to say, has or French, on the rise of this movement, gone into more than sixty editions and there assuredly was none. Any man must be as blind as a bat, or as blind this work she called : SCIENCE AND HEALTH."

From it I take some startling propo sitions: "God is infinite. He is everything and there is nothing else every step of the development which but God because there is no place for anything else. God is good, therefore there is no such thing as evil." "Man has no separate mind from God.' cals or High Churchmen into Anglo-The notion that man has any other substance or mind than God is a delu-sion." "All error, misery and death is but an illusive phase of a mortal mind " "The mission of Christian led a number of the most highly culticlence is to do away with this decepvated and religious men and women of England to constitute themselves tion." "The recording of births of ages begets the idea of growing old prefers claims as high as those of and thus brings on old age, wrinkles and decrepitude " "The cause of all Rome, and therefore wholly contra-dictory of hers. It would have been a queer kind of Jesuits that had been sickness is fear arising either from ignorance or sin." "When a lobster oses a claw it grows again : if the working for this. Yet assuredly they had quite as much to do with it as with science of life were understood, the the rise of Anglo-Catholicism. In uman limb would be replaced as readother words, they had nothing what-" If a man' ly as the lobster's claw.' ever to do with the rise of either. ungs are disappearing, no damage is Strenuous and sincere, but narrow and ione and mortal man will be less intemperate Evangelicals, like the mortal when he learns that lungs present Bishop of Liverpool, might well be enough to drive a whole reginever sustained existence. Food is not necessary for human life but it ment of scholarly and devout clergywould be foolish to venture beyond our present understanding, foolish to stop men into Anglo Catholicism, or further They might say, as a clergyman of ating until we gain more goodness. my acquaintance said when about to What a hodge-podge of error, blas leave the Congregationalists for the phemy and Pantheism is contained in " Doubtless where I go this book as shown by these few ex-

tracts any sane person can see in a mo-

Henry M. Dexter ; but at all events I ment. Here is a proposition that will stun credulity: "There is nothing in spirit out of which matter could be Among the antecedent influences made," hence this lady draws the conhowever, which promoted the rise of Anglo-Catholicism, passing in many clusion that there is no such thing as to what Bishop Ryle doubtless would matter and hence that sickness, injury, regard as its legitimate issue, I think leath or any physical misfortune does we may confidently set down the presnot exist in reality, because all these ence in Great Britain, for a number of years, of so many priests whom the English, of all persuasions, had learned act. to admire and love. This, positively, and negatively the horror springing out of the infidel orgies into which the French Revolution past, first engen dered in the English mind a deep re lief when Catholicism was at last reestablished in France under the Conwill die." The Christian Scientist said: "Oh, he is not sick; he just thinks so." The following week they cordat of 1801. Even the illustrious Baptist orator Robert Hall met with bdued protests on the part of net again and when the boy was ag

of promised practice and financial re-ward, provided they lend their aid to the schemes of people whose conscience was long ago deadened to all morality. Still, here and there amid all this lamentable state of affairs is found a Christian doctor, who knows how to say No, and stick to it. People may meer at doctors now and then, but as Macbeth has it

THE CATHOLIC RECORD

Physicians mend or end us Secundum artum, but although we sneer In health, when sick we call them to attend us, Without the least propensity to jeer." -" R. C. Gleaner " in Catholic Columbian.

CHRISTIAN UNITY.

Dr. Briggs has been talking about the prospects of Church unity. Among other things he said that if the Roman Catholic would recognize the authority of the Bible as he ought to, and if Proestants would recognize the authority of the Church as they ought to, things would go more smoothly. This is a would go more smoothly. This is a good deal like saying that if the sky falls we shall catch larks. Protestants as such cannot admit the authority of the Church. The principle of private judgment, which is the very cornerstone of Protestantism, stands in the way. Every Protestant is his own in way. Every Protestant is his own in-fallible Pope. As to the Catholic atti-tude toward the Bible, we feel sure that what Dr. Briggs asks of us is to cease upholding Tradition as an infallible source of doctrine co-ordinate with the Scriptures. In his book, "The Bible, the Church and Reason" he admits that there is a certain amount of divine teaching of Jesus Christ and His apos tles which has been treasured in the memory of the Church and transmitted from age to age. But he holds that this teaching has become so modified in transmission that it can no longer claim such infallibility as belongs t

the Sacred Books. Now the Catholic Church can no more depart from Tradition than the Protestants can depart from their fundamental tenet of private judgment. The Catholic Church maintains, despite all the pernicious activ-ity of modern Rationalism, the special authority of Scripture. She stands up for the genuineness, the integrity, the veracity, and the Divine Inspiration of the Bible. She gives it the place of honor in her Councils. She, herself, commissioned by Jesus Christ, as the Biple shows, to teach all nations, and, guided by the spirit of truth which will abide with her all days, claims to be the infallible interpreter of Scripture. That she makes Tradition co ordinate with the Bible does not imply any want of reverence for the Book, in view of the fact that the deposit of faith was at first contained in Tradition alone (what Scripture was there from Adam to Moses and what part of the New Testament was written before the 20 h year after the Ascension ?) and that the Scriptures are not a new revelation but only a partial record of There are first the original one. principles, but, somehow, outsiders cannot be induced to grasp them. -Providence Visitor.

#### A ROMANCE -WILLIAM BARKER THE YOUNG PATRIOT.

things are necessarily associated with matter and matter has no existence in "No, William Barker, you cannot Perhaps a boy's answer will do have my daughter's hand in marriage for this startling piece of information until you are her equal in wealth and In Chicago a Christian Scientist met a social position." boy one day and asked how his father was. The boy replied : "He is very of some sixty years, and the person sick with rheumatism, and mother is whom he addressed was a fine-looking afraid it will reach his heart and he oung man of twenty-five. With a sad aspect the young man withdrew from the stately mansion.



APRIL 8 1899

At the regular weekly meeting of the Methodist ministers of New York last Monday the Rev. S. P. Cadman urged that the Bible could not be accepted as the sole rule of faith any onger. The New York Journal says that there were four hundred minis ters present, including Methodist Bishop Andrews, and that the pronouncements of Mr. Cadman were received with applause.

This verifies the statement made recently by the Protestant Episcopal rec-tor, Rev. Dr. Da Costa, that Protestantism is drifting away from orthodox Christianity.

Protestantism, since its beginning with Martin Luther, has been made to rest for the reason of its existence solely on the Bible and private judgment Now that the infallibility of the Fiple, according to Rev. Mr. Cadman, is no long r possible of belief, private judgment alone remains. Toat is to say, Protestantism has ar rived at its ultimate development, ratio lalism, and the admittedly erring mind of the individual is the sole criterion of all truth, natural and super

natural It remains to be seen what the Meth odist Church will do with Rev. Mr. Cadman. Will it permit him to continue to teach under its authority as an approved minister, or will it condemn him? He has placed his Church in an awkwark position. It it remains silent it repudiates one of its fundamental principles-the Bible as its rule of faith-for silence in this case is consent. If it takes action and

ondemus him it will repudiate an-The speaker was a haughty old man ther of its fundamental principles-- private judgment. There is a hot controversy ahead for

he Methodists, a controversy that can

Vogue may not be out of place.

of the great French artist, Puvis de

asses over them, eternal and maternal

only true democracy. How heart-piercing these liturgical chants, which

have witnessed the sufferings of the

Catholic centuries and come to us

weighted with their tears ! And what

peace in their accents when they pro-

bining such music man has grasped of

"I have found your Bronchial Troches most useful for hoarseness and colds." PROF. L. RICCI, Queens College, LONDON, ENG.

BROWN'S Bronchial Troches

OF BOSTON Sold in boxes only—Avoid imitations

claim the Christian's hope ! In c

the infinite as much as he could."

ignoring their differences and remem

In the meantime, and until sunder.

APRIL 8, 1893

call ele OUR BOYS AND GIRLS. Here are five words of advice for began

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here are not words of advice for boys and girls that deserve to be written in letters of gold : Do noth-ing you would not like God to see; say nothing you would not like God to see; paper hear; write nothing you would not like God to read; read nothing of which you would not like God to say, Show it to me;" go no place where you would not like God to find you.

The Song of the Skipping Rope. The song of the start start start winter time has had her gentle sway, spring has had her gentle sway, Summer surely must be near When the skipping ropes appear; With a skip, skip, And a trip, trip. As we rise and tall; In yard and street The little feet Are coming to the call !

so many trick to do tour mothers also knew ! On, so that out of the state of the set of t

Here the counting, sure and slow; To a hundred they must go. Not a hand or arm should swerve, While the rope describes its curve; Mile the skip, skip, And a trip. trip, Until the task is done; With checks so red, And ruffled head, Bravo, my little one !

Boys may leap and vault so high, But none was ever known to try To master this off, little spring Tnat is so intricate a thing : With a skip, skip, And a trip, trip, Oh, may I always hear That seems to fit This blossom time of year ! —Anna B. Patten in St. Nicholas.

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#### A Legend of Charlemagne

buye The Fatherland is the land of legendchan ary tradition. Among several legends self. f the Rhine compiled by A. A. Gueront ber is one of the Emperor Charlemagne done and his Empress Hildegarde. the

Ten long years had passed since the care Enperor had ridden out of his favorite in A city at the head of his army to go and Lit ight the heathen, and now instead of the welcome tidings of his return, dark tvin rumors of defeat and death spread noti throughout the whole country. Conin a vinced of the truth of these reports the flow lords of the empire assembled to discuss Miss what had better be done, and after an much deliberation sent an embassy to and the Enpress Hildegarde. They bade An her for her subjects' sake choose another husband to rule the nation inof th stead of Charlemagne, who would never be seen again. fitte

Hildegarde at first indignantly refused to consider this proposal, but with inally seeing the justice of their the wishes, she consented for the good of the country to marry any man they re-

ing commended — stipulating, however, that she should be allowed to spend tica three more days in strict solitude, mourning for the beloved husband whom she would never behold again.

Well pleased with this answer the flig lords withdrew and began making preparations for the coming marriage, while Hildegarde wept for Charlemagne, who, by the way, was not at for all dead, but very busy fighting the heathen, whom he had almost entirely subdued.

Daring the night, while poor Hilde garde wept, an angel of the Lord suddenly appeared to Charlemagne and bade him return in hot haste to Aix-la-Chapelle, if he would not lose both wife and sceptre at once. Thus warned, the Emperor sprang on the steed which

These Brands are exclusively used in the House of Commons. ANGLO-SAXON CIVILIZATION A DILEMMA. The Episcopalian Bisbop Doanewhose fondness for signing himself · William of Albany wicked man to regret that he had not been named to the see of Buffalo, so that he might sign himself "Buffalo Bill, "-says that it is " God's will" that Anglo Saxon civilization and Protestant faith should oust the Spaniards and the Catholic faith from the Pailippines. Mr. Andrew Carnegie, writing in the North American Review, seems in-clined to suspect that Bishop Doane has confounded the will of the Deity with

the will of William of Albany. As a layman, Mr. Carnegie can not, of course, pretend to know the intentions of Providence so infallibly as a bishop but he ventures to think that God "is keeping His loving, fatherly eye upon His children in the Philippines just as tenderly as upon the Bishop. shocking proposition he bases on the fat that, even if they wanted to, Americans could not make permanent homes in the Philippines on account of the climate, while the opposite is true

once led a

of the Spaniard. For our part, we believe that the Filipinos ought to be left to govern themselves just as soon as they develop the capacity to do so ; but Aguinaldo and the other individuals who precipitated the present troubles ought to be rigorously dealt with. Our Government could hardly be accused of undue severity even if it banished the rebel eaders to a desert island and then sent William of Albany among them as mis sionary. - Ave Maria.

Most of us do not need the discipline

of enemies ; our friends tell us enough unpleasant truths about ourselves.

Tell the Deaf.-Mr. J. F. Kellock, Drug end only in splitting their Church gist, Perth, writes: "A customer of mine having been cired of deafness by the use of Dr. THOMAS' ECLECTRIC OIL, wrote to Ire they settle the question, they should land, telling

his Paritan brethren when he summon ed his own country to rejoice in "the restoration of the Christian priesthood' across the Channel. How much more was it natural that the latent Catholic ism of the Church of England, compelled since the days of Elizabeth to grind in the prison house of an overbearing and virulent Protestantism, should avail itself of the change of feeling induced by mighty shocks and overturnings, to break its chains, and o say outright what it had felt, if not always distinctly thought, during the even or eight generations of its cap-The absolutistic outbreak tivity ! Laud had failed, and deserved to fail. The later insurgency may have better fortunes, if it has better ways.

I propose next to inquire, rather tentatively than as having a definite opinion, what influence the rise of Methodism may be supposed to have had or to be likely to have on the for-tunes of Roman Catholicism, within the lands of English speech, and in the world generally.

Charles C. Starbuck. Audover, Mass.

The Pope's Little Jest.

From the London Pall Mall Gazette. The installation of the electric light in the Vatican was inaugurated today. It is on a very extensive scale, comprising six thousand lamps of sixteen candle power. The Pope said recently, in referring to this noteworthy event in the history of the apostolic palace "People will no longer be able to reproach the Vatican with being the enemy of light."

Dr. Chase's Preparations Have Merit For Piles, Eczema, Sault Bheum, Pin Worms and all skin diseases Dr. Chase's Ointment is positive cure. It is recommend ed by Dr. C. M. Harlan, of the American Journal of Health. Dr. Chase's Catarrh Cure with blower in-cluded will cure insipient Catarrh in a few hours: Chronic Catarrh in one month's treatment. Dr. Chase's Preparations Have Merit

treatment. Dr. Chase's Kidney-Liver Pills are the only combined Kidney Liver Pill made and will positively cure allKidney Liver troubles.

It is better to preserve health than to cure disease. Therefore keep your blood pure with Hood's Sarsaparilla and be always well, tations placed before them in the way

asked he said : "Father is dead and buried ; but it is not so, we just think

The whole system, when one come to examine it is subversive of all moral and civil law and yet the amazing fact stands out that it is gathering hundreds into its meshes. It is neither scientific nor Christian, for Christ died for the sins of mankind and if there is no such thing as sin, then Christ was an impostor and His crucifixion a mockery and jest. The Christian scien tist does not believe in prayer and hence he (or rather she as most case are) want it to be distinctly understood that a Christian scientist differs entirey from those who flaunt the cry of Faith Cure." Neither system, how-

ever, has any use for doctors. A very numorous article is printed in last month's number of The Century anent the absurdities of those misguided people who are known as-

" FAITH HEALERS " and who, relying upon their inter pretation of the text of St. James 'Is any man sick among you," etc.

make a travesty out of the Catholic sacrament of Extreme Unction Much of this lamentable condition of the non Catholic mind is but a natural re sult of the rejection by Protestantism of the sacrament so plainly taught in the Epistle of St. James. Want of confidence, too, in modern modes of many doctors among whom conscience and honor and honesty are all de graded in the blind rush for the dollar is responsible for much of the woeful lack of right principles among the multitude, who read but hardly ver think. An experienced physic

ian tells me that it is amazing to what an extent a great portion of the public expect one of his profession to go - to elp in the crime of murder, to swear falsely, to lie, to use all kinds of dele terious drugs, etc., and when the honorably minded, and God fearing doctor declines, he will be answered

by, "But you are going to be well paid for this," or "We will go to some other doctor," and, in most cases, the willing doctor is easily found.

Six months later the young man discontinue sending Bibles to the heathen.--N. Y. Freeman's Journal. stood in the presence of the haughty old man. SONG FOR THE DEAD.

"What you here again?" angrily cried the old man.

II.

Aye, old man," proudly exclaimed I am here, your William Barker. daughter's equal and yours !" The old man's lips curled with scorn. A derisive smile lit up his cold features

when, casting violently upon the marble centre table an enormous roll of was recently called forth by the funeral greenbacks, William Barker cried : Chavannes, who had expressed the

"See! Look on this wealth. And I've tenfold more! Listen, old man! wish that no panegyric should be de livered over his remains. The You spurned me from your door. But Church's prayers and chants were I did not despair. I secured a contract for furnishing the Army of heard instead. the-with beef-

"Yes, yes !" eagerly exclaimed the them. old man. in this Latin tongue, death's dead lan-

"----And I bought up all the disabled cavalry horses I could find-I see !" cried the old man 'And good beef they make too.'

"They do ! they do ! and the profits are immense!"

"I should say so !" "And now, sir, I claim your daugh

ter's tair hand !" "Boy, she is yours. But hold Look me in the eye. Throughout all this have you been loyal?" "To the core!" cried William Bark

ering only that they are of the same er. "And," continued the old man, in a human family and connected with the most distant generations of men. It buries them like nothingness to raise voice husky with emotion, "are you in favor of a vigorous prosecution of the hem with like consolations. This is the democracy of the tomb, and the var

"Iam! Iam!"

"Then, boy, take her! Maria, child, come hither. Your William claims thee. Be happy, my children ! And whatever our lot in life may be, let us all support the Government -Artemus Ward, thirty five years Ago.

Fatal Result of Delay

Sickness generally follows in the path of neglect. Don't be reckless ! but prudently take a few doses of Scot's Emulsion immedi-ately following exposure to cold. It will save you many painful days and sleepless nights.

THINK about your health. Do not allow scrofula taints to develop in your blood. Take Hood's Sarsaparilla now and keep yourself WELL.

onsequence I received an half a dozen by express to Wexford, Ireland, this week."

this week." There are cases of consumption so far ad-vanced that Bickle's Anti Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to frail. It promotes a free and easy expec-toration, thereby removing the phlegm, and gives the diseased parts a chance to heal. At present, when it seems the fashion for the uninitiated to discuss the advisability of using other than the Latin tongue at certain of the Church's offices, the following apology by M. de It

his friends there of the cure

WEBSTER'S DICTIONARY THE CATHOLIC RECORD

FOR FOUR DOLLARS.

FOR FOUR DOLLARS. By special arrangement with the publishers we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers. The Dictionary is a necessity in every home, school and business house. It fills a vacancy and furnishes knowledge which no one hun-dred other volumes of the choicest books could surply. Young and old, educated and ignorant, if he and poor, should have it within reach, and refer to its contents every day in the year. As some have asked if this is really the Orig-tinal Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life weres well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correcu-gis the regular standard size, containing about 300,000 square inches of printed surface, and is not regular standard size, containing about 300,000 square inches of printed surface, and a bound in cloth. "These suffice," says M. de Vogue, for no language can ever equal What wisdom and what beauty guage, which bring from the depth of time to all races and to all ages the same lamentation ! Great as may have been the tragedy of his or her life, the Catholic ritual admits of no personal allusion, of no condescending of the universal to the individual. It has the same lament for all these atoms of humanity borne away by the common steam of time. The Church's voice

bondbale cloth. A who library in itself. The regular selling price of Webster's Dictionary has heretofore been §12. Dictionaries will be delivered free 0<sup>°</sup>. all charge for carriage. All orders must be accompanied with the cash. Address THE CATHOLO RECORD. LONDON. ONT.

PLAIN FACTS FOR FAIR MINDS.

THIS HAS A LARGER SALE THAN any book of the klud now in the market. It is not a controversial work, but simply & statement of Catholic Doctrine. The author is Rev. George M. Searle. The price is ex-ceedingly low, only 15c. Free by mail to any address. The book contains 360 pages. Ad-tress Thos. COFFEY, Catholic Record office, London, Ont.

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SACRED PICTURES. We have now in stock some really nice colored crayons of the Sacred Heart of Jesus and of the Sacred Heart of Mary-size, 12x 22. Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 cents each. Extra large size, (steel engrav-ing), 81.50 each. ST. ANTHONY OF PADUA Colored pictures of St. Anthony of Padua -size, 122x16j-at 25 cents each. Gash to accompany orders. Address 1 Thos. Coffrey, CATHOLIC RECORD Office, London, Ontario, Canada

the heavenly messenger had brought and sped over mountain and valley with marvelous rapidity, arriving at Aix la-Chapelle just as the third and last night of Hildegarde's respite was drawing to a close.

Instead of entering his palace, however, the Emperor dismounted and passed into the silent cathedral, where he seated himself in his great golden chair, with his sword across his knees, as was his wont when dispensing jus-

tice. There he waited until the sacristan came to prepare the church for the wedding, which was to take place soon after sunrise.

This man, startled by the sight of the imposing figure seated upon the imperial throne and thinking it an appari tion, staggered and would have fallen had he not steadied himself by the rope of the great bell, which, thus suddenly set in motion, sent peal after peal through the awakening city.

The speople of Aix-la-Chapelle, startled by the untimely and frantic ringing, rushed out of their houses to see what had occurred, and as they en tered the church they uttered loud cries of joy, for there sat Charlemagne in al his wonted state.

These cries soon reached the ears of the unhappy Hildegarde, who, still dissolved in tears and deeming they were intended to welcome her unknown bridegroom, shrank back in fear ; but her sorrow was changed to boundles joy when the saw her beloved husband once more and heard how Providence had miraculously interfered to save her from a hated second marriage.

Little Tommy Edison.

The various electrical appliances have become so familiar through common use that they have ceased to excite our wonder ; and we talk with a friend over the long distance tele-phone, are carried through the streets at breakneck speed by the electric car, or listen to music that has been shut up in the phonograph, as if these things were the simplest inventions ever heard of. But, like everything else which seems so easy after fulfilment, these marvels were the result of

years of thought and labor. To Thomas Edison, perhaps, more than to any living man, do we owe praise for making of the subtle fluid which, for want of a better name, we

APRIL 8, 1893

#### OUR BOYS AND GIRLS.

Here are five words of advice for boys and girls that deserve to be written in letters of gold : Do noth-ing you would not like God to see; nothing you would not like God to hear; write nothing you would not like God to read; read nothing of which you would not like God to say, Show it to me;" go no place where you would not like God to find you.

The Song of the Skipping Rope. The song of the song of the song of the song of the sway, spring has had her gentle sway, Summer surely must be near When the skipping ropes appear ; With s skip, skip, And a trip, trip, As we rise and fall; In yard and street The little feet Are coming to the call !

All country trick to do That our mothers also knew !-' In the Front Door,' Baking Bread.' Chase the Fox " and " Needle Thread.' And a trip. trip.-For so the leader saith-With a hop, jump, And a thump, thump, Until you are out of breath.

Here the counting, sure and slow; To a hundred they must go. Not a hand or arm should swerve, While the rope describes its curve; With a skip, skip, And a trip, trip, Until the task is done; With checks so red, And ruffled head, Bravo, my little one !

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The Fatherland is the land of legendary tradition. Among several legends of the Rhine compiled by A. A. Guerber is one of the Enperor Charlemagne and his Empress Hildegarde.

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Hildegarde at first indignantly refused to consider this proposal, but finally seeing the justice of their wishes, she consented for the good of the country to marry any man they re-commended — stipulating, however, that she should be allowed to spend three more days in strict solitude, mourning for the beloved husband whom she would never behold again. Well pleased with this answer the

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see what had occurred, and as they en-

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or listen to music that has been shut

from a hated second marriage.

after sunrise.

his wonted state.

When he was twelve years old he began his career as train-boy, selling papers on the cars. Being even then an ambitious boy, he soon started a paper of his own, calling it the Grand Trunk Herald, and filling it with items of interest to the rail-road people who bought it no doubt as much out of love for bright-eyed little Tommy as for the news it contained. Mr. Storey,

call electricity, a servant instead of a

an editor in Detroit, supplied him with type In due time came the turning point in his career. It was during the darkest days of the war; and Thomas heard, through a friend in the news paper office in Detroit, that a great battle had been fought at Pittsburg Landing, and that the morning paper was going to tell about it. Here was a chance to make a bold move. He went to the telegraph office and told the operator that if he would "wire" to the station agents along the line of the railroad to chalk on the bulletin boards that there had been a big battle, and that the Free Press would tell all about it, he would furnish him with several periodicals for six months. The operator said he would ; and Thomas then rushed to the newspaper office and asked for one thousand papers on credit - a request which was promptly refused. In nowise daunted, he went to the editor, Mr. Storey, making his demand larger-begging for one thou sand five hundred copies. The great eiitor looked at him for a moment, and then wrote the order.

Now came the result. People were frantic for news from the seat of war, and the operator had done his work At each station little Edison was vell. almost mobbed, so eager were the buyers. And so he, like a clever merchant, raised his price ; finding himself, however, in spite of that, quite out of papers before his journey was done. Taat is why he came to admire the telegraph, and soon began his career as an electrician .- Francesca in Ave Maria

Little Carmel's Inspiring Sentiment. Quite recently six little girls were tying up bouquets and discussing a notice in a morning paper, which said, in addition to the usual bunch of flowers, the directors of the Flower Mission requested each donor to write an inspiring sentiment upon a card and fasten it securely to the bouquet. An experiment was to be made was thought that the minds and hearts of the sick in the hospitals and the poor toilers in the factories could be benefitted at the same time that their æsthe tic sensibilities were cultivated. Along with the pleasure, it was the desire of the directors to do a little good. "What under the sun is an 'inspir-

ing sentiment' anyway ?" asked prac tical Jenny. "Why, one that awakens emotions,"

answered Ellen. "And as it is near vacation, I shall choose 'Backward, turn backward, O Time, in your flight!' If that isn't inspiring, I don't know what is." "Nonsense!" exclaimed Jenny

"People wish something that will do for any time. Now, 'Early to bed and early to rise,'-that's good sentiment and they couldn't help profiting by it.

"But it strikes me," said Bess, "that working folks get up early anyway, and many invalids can't get up at all. Now, I shall take, 'Be good, and you will be happy.' Who has any objec-

sounds like a copy book? Improve people's minds, I say. Culture is what they need. Now, there's Dante. A the heavenly messenger had brought and sped over mountain and valley with marvelous rapidity, arriving at Aix la-Chapelle just as the third and and plane, the house-wife whose soul is absorbed in her needlework ! We quotation from him ought to be inspiring ; but I can't think of one this mo last night of Hildegarde's respite was are made in God's likeness. Shall the eagle be tethered to a stake? Shall a ment except this: 'All hope abandon ye who enter here.'" drawing to a close. Instead of entering his palace, howlion be harnessed to a cart? Up with There was a general protest at this, ever, the Emperor dismounted and passed into the silent cathedral, where your heart, O son of the living God Make your secular business as honorthe girls thinking it entirely too dishe seated himself in his great golden couraging ; so Margaret took instead, able as you please ; yet your life will be a failure if it exhausts itself upon chair, with his sword across his knees, "Plain living and high thinking." as was his wont when dispensing jus-"I don't think that people who live

#### who never renounce their evil habits. CHATS WITH YOUNG MEN.

THE CATHOLIC RECORD

The Power of Transmitting Life. It is of great importance for man to this great function of propagating life — to pass on himself to future generations. This is a most wonderful thing God has given us.

Too Much Cannot be Done for Them The remark is often heard, "Too nuch is done for young men now; when I was a boy, we had no Young Men's Catholic Club, with evening classes, gymnasiums, and all these things." We wonder at a man who, looking backward on his own life and on the records made by his boyhood friends, can say, "Let the young man fight it out alone." It makes one shudder to think of the temptations and snares that one has met and been entangled in, and it seems strange, very strange, that a man cares little to save the young man who, in the rashness of his youth, dares to "rush in where angels fear to tread."

#### The Nursery of Character.

The home is the crystal of society, the nucleus of national character ; and from that source, be it pure or tainted, issue the habits, principles and maxims which govern public as well as private life ; the nation comes from the nur sery ; public opinion itself is, for the most part, the outgrowth of the home and the best philanthropy comes from the fireside.-Samuel Smiles.

For Worldly Ambition or Thankless Repining.

For a fit of vain ambition, go into the cemetery and read the inscriptions upon the gravestones. They will tell you the end of that sort of ambition. The grave will soon be your chamber bed, the earth your pillow, corruption your master, and a coffin and a shroud session our only po

For a fit of repining, look about you for the halt and the blind, and visit the bedridded and afflicted and daranged, and they will make you ashamed of your lighter afflictions.

#### "About This Time."

Suggestions of what may be done in young men's societies at about this time. To be well considered before

taken : Give special attention to the wheel-

ing members. Arrange a table for all the bicycle

papers, catalogues, etc., for wheelmen. Give double attention to the literary exercises.

Let nothing "peter out;" do a thing well or stop it.

Have flowers on the tables and speaker's desk.

Set the chairs in the meeting room farther apart. Prepare for outdoor sports and ath

leties Pray for the coming conventions.

Plan well for the summer services. Why not organize a boat club? A hare and hound ciub is timely. Handball will be as popular as ten

nis; provide for it. Keep after the amusement and re-

ception committees. Don't let the bills get behind.

that. -- David James Burrell, D. D.

The Folly of Being Fast.

I was turning over some old letters

not long ago, letters written to a rela-

tive of mine sixty or more years ago. I came across one missive detailing the

course of a young man who was rapid

ly drifting to ruin. He was going the

pace, as they say nowadays, and the writer of the letter was regretting that

young man of such fine abilities and

brilliant promise should wreck mind

and body in the haunts of dissipation. Well, he went to the bad, as the corres-

pondent suggested that he would, and he never came back, like the Prodigal

Son, to his father's home. He died on the Isthmus of Panama many years

before we had an overland railroad route to the Pacific Osean-a broken

training might have placed him in the

front rank of concert singers. Per-

haps his popularity contributed to his downfall. He was flattered and car-

essed, and was not strong-minded or re-

that came in his way. Sometimes it is a young fellow's curse to be an especi-

al favorite, especially if he is so in a fast

ligious enough to resist the temptations

In the Net of the World. All honest toil is honorable. But is the making of a livelihood, a competence or a fortune, the consummation of life's purpose? Alas for a man whose soul is imprisoned in secular

Their gradual degradation is well illus-trated in Hogarth's series of pictures entitled "The Rake's Progress." When the artist referred to, lived, the manners may have been a little different from what they are now, but the world, the flesh and the devil are just as busy to day as they were then in destroying the earthly and heavenly prospects of young men.

Of what avail the midnight orgie if you wake up in the morning with a headache which prevents you from doing properly the work you are called upon to do? The few hours of so called pleasure in which you have been in an unreal condition of mind do not compensate for the misery that you have to endure through this illicit indulgence. You are in a condition that will induce you to return to the stimulants of the night before, and this often leads to the prolonged spree by which you lose reputation, position, and everything else that respectable people esteem. And with regard to alcoholic stimulants it may be said that they are not needed by young people at all. Their spirits are high enough without being inflamed by intoxicat-ing liquor. They do not require any

spur to increase their enjoyment. It is thought that old, debilitated or sick people sometimes require brandy or or whisky or wine, as medicine, though some eminent authorities do not even agree with this, but assuredly no healthy young man is in want of anything of the kind.

I know that there are certain classes of young fellows who glory in being fast, and they look with disdain upon their more sober associates, but after a few years they see that they have made a sad mistake in the courses they have pursued, for the men they despised are prosperous, while they are miserable creatures, often full of foul diseases. Don't aspire to be a fast young man It is a pitiful ambition that leads only to misery. Be virtuous and you will be happy, and you will have a better time than the rake, notwithstanding the popular saying to the contrary Benedict Bell, in Sacred Heart Review

## FRIGHTFUL AGONY

ENDURED DY VICTIMS OF STONE IN THE BLADDER.

> Hope of Escape Except by Using Dodd's Kidney Pills-They Remove the Stone Quickly, Easily and Permanently.

Montreal, P. Q., March 27 .- No

agony that falls to the lot of suffering humanity is greater, more terrible, nor harder to bear than is that caused by the formation of a stone in the blad

The complaint is so common, and so frequently spoken of that the terrible significance of the name itself is lost. If we were to speak of a "stone in the brain," or "a stone in the heart," the terrible nature of the disease would be apparent at once, because we are not used to the expression, and its meaning forces itself upon us instantly. Now, "a stone in the brain" w

would not be more out of place than "a stone in the bladder." Nor would it cause in the bladder." near so much suffering, as the nerve centres would become paralyzed and feeling would die.

But stone in the bladder is alarm. ingly common. Thousands suffer the gets above his briefs, the physician most horrible tortures from it. Thou-who knows no more than "laudamy sands die from it.



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ment, these marvels were the result of years of thought and labor. To Thomas Edison, perhaps, more than to any living man, do we owe praise for making of the subtle fluid which, for want of a better name, we

plainly just because they can't help it, tice. There he waited until the sacrisfind it very inspiring," remarked tan came to prepare the church for the wedding, which was to take place soon Clara

But Margaret could think of nothing better, and would not change it.

This man, startled by the sight of the As for Clara, she took this, "Beyond the Alps lies Italy," simply because she imposing figure seated upon the imperial throne and thinking it an apparition, staggered and would have fallen had always thought it such a nice topic for a graduating essay; she knew seven girls who had used it. had he not steadied himself by the rope nad he not steadled himself by the rope of the great bell, which, thus suddenly set in motion, sent peal after peal through the awakening city. The ipeople of Aix-la-Chapelle, startled by the untimely and frantic

Little Carmel had been silent all this time, but now the rest begged her to tell what words she would put on the bunch of roses she was tying up. "I'm just going to write, 'Holy "I'm just going to write, 'Holy ary, pray for me,' "she said. "That Mary, pray for me, "she said. "That will mean everything." "Girls," spoke up Bess, "Carmel's is the only *inspiring* sentiment in the

whole lot. It makes mine seem very silly

down, prematurely-aged man. He had an excellent position, for which he "And mine !" " And mine !" cried the others.

Then a conference was held, that resulted in six bouquets instead of one carrying little Carmel's sweet petition. One went to a factory girl, who pinned the bit of paper where her eyes might fall upon it as she lifted them from the loom; one to a poor soul whose life ebbed away with those words on her pale lips. The others did their blessed errand quite as well; and the message which little Carmel's own hands had written found its way to a wretched prisoner, whose heart was turned to the God he had long forgotten by those words ad-dressed to His Blessed Mother.

#### A Publisher's Statement.

up in the phonograph, as if these things were the simplest inventions ever heard of. But, like everything A Publisher's Statement. "We have used Hood's Sarsaparilla in our family as a spring medicine, tonic and blood purifier, and Hood's Pills for biliousness, and have found both very effective remedies. We believe for impure blood Hood's Sarsa-parilla is a good medicine." R. S. Pelton, Publisher of the Bee, Atwood, Ontario. else which seems so easy after fulfil-

and calamy," the carpenter who is satisfied with the shoving of his saw

And yet it is very easily cured. There is a remedy -- Dodd's Kidney Pills-that cures it quickly, easily and painlessly. In proof of this statement, it is neces sary only to quote the following letter

written by Madame Campagne, of 167 St. Urbain street : "I have suffered with stone in the bladder, and though I underwent dif-

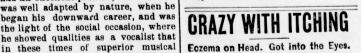
ferent treatments, and used various re-medies, I got no relief till I took Dodd's Kidney Pills. Five boxes removed the stone, built up my health, strength and flesh, and made a new woman of me." Dodd's Kidney Pills are a positive cure for stone in the bladder, and every other form of Kidney Disease.



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We Why go limping and whining about your corns, when a 25 cent bottle of Holloway's Corn Core will remove them? Give it a trial and you will not regret it.



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I had eczema on the top of my head over two years. It itched, something fierce. My doctor treated me for six months, with failure, so I tried more doctors, and a New York institute for six months, but could not reach any further than the rest. Thad it worse than at the start, as it commenced to get in my eyes, and nearly got me erazy with itching. I noticed your advertisement in the N. Y. World, and thought I would try CUTICURA remedies. In two months' time I did not know that I had any trouble at all, and I feel like a new man.

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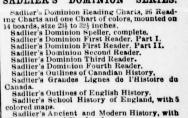
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downfall.

former butterfly existence. Eor one prodigal son who repents there are thousands of wayward youths

set. One should always remember that popularity of any kind is a very fleeting thing. The world admires to day the man that it condemns to morrow. While a young fellow has plenty of money in his pocket and spends it free-

ALFRED MEISEL, 625 W. 48th St., N. Y. City. 67 Warm baths with CUTHOUR SOAP, centle anoint-ings with CUTHOURA, the great skin cure, and purest of emolients, and milddoseeof CUTHOURA RESOLVENT, great-est of blood purfiers and humor cures, have cured thou-sands whose suffering from humor were almost beyond endurance, hair lifeless or all gone, disfigurement terrible. ly he will not lack for admirers. When it is gone and he is hard-up they will ignore him and forget his



#### THE CATHOLIC RECORD

ARCHDIOCESE OF KINGSTON.

Moved to Marvsville. On the occasion of the transfer of the Very Rev. Dean O'Connor, from Chesterville to Marysville the following complimentary and well deserved address was tendered him:

To the Very Rev. Dean O'Connor Pastor of St. Mary's church, Chesterville:

#### "WHY I AM A CATHOLIC."

## Bishop Shanley Gives Reasons for the Faith he Holds.

Bishop Shanley of Fargo, North Dakota, lectured in St. Paul, Minn., recently, on "Why I Am a Catholic. His dis ourse was graphic and concise

His discourse was granted as follows: "The question to be considered this evening is 'Why I Am a Catholic." Various reasons which need not be mentioned impel me to speak on this subject to-night. The question is a broad one, and to do justice to it in the brief time allotted to me is out of the question. I can at most allude to a y few but very substantial reasons. 'I am a Christian because I believe

firmly that the Babe who was born in the grotto of Bethlehem 1900 years ago, and who has left His influence upon the world from that period to our own day, was the One who had been foretold in unmistakable terms by long series of men, known as prophets, and awaited four thousand years with great anxiety by the world at large. I believe that that Babe who was born in Bethlehem was God, and I believe that He proved His divinity, not His

likeness to the Almighty, but His equality, with God the Father, both by fulfilling in His own prophecies that are contained in the records of the Old Testament and by the actions of His earthly career, which are set forth in those four books of the New Testament, known as the four gospels Never did man perform the prodigies that Jesus, the Son of Man, the Babe of Bethlehem, wrought. The prophecie fulfilled in Jesu- Christ and the miracles worked by Him before the eyes of the world stamped His mission as a divine mission and proved conclusive ly to every unprejudiced thinker the divinity of Him who claimed to be God. So I am a Christian, as I believe firmly in the divinity of Jesus Christ."

After referring to the divisions which exist in other religions he spoke of the unity in the Church of Rome. He then upon the distinguishing marks which showed that Church to be the one founded by Christ. He then continued :

'Now, brethren, why am I a Catholic? I am a Catholic, not because my father and mother were Catholics, not because I find nice language in the translation of the Bible, not because lots of rich people belong to the Cath-olic Church and it is nice to get into nice society ;

#### I AM A CATHOLIC

because in that Church which is known as the Catholic Church I find the unmistakable characteristics of theChurch of Jesus Christ. I find a unity of faith, sanctity of doctrine. I am a Catholic because in the Catholic Church I find the fourth great mark of religious truth, apostolicity. I can go back, back, back through the years of time until I come to Simon, to whom Jesus Christ said : 'Thou art Peter, and upon this rock I shall build my Church, and the gates of hell shall not prevail against it.

'The four marks, essential marks of genuine Christianity of the true Church of Jesus Christ, are found in the Catholic Church. No one dare question, no one can successfully contradict, the statement that she is one in her doctrine. All throughout the cen turies the Catholic Church, the Church presided over by the Bishop of Rome, has made it her proud boast to be al-ways the same in her doctrine; the

wrong-doing of the few. "Universality exists in the Catholic Church, and it is because of her uni-versal character that she is called and has been called throughout all the cen

turies the Church Catholic. CATHOLIC AND UNIVERSAL mean the self same thing. Go to any city in the world and ask where is the Catholic Church. You will be sent to the Church bearing the four plain marks which I have already men tioned. You will be sent to such a church as you and I are now in. The world recognizes the fact that the

Catholic Church is the Church that is presided over by the Roman Pontiff; the successor of Peter, whom Christ made the head of the Church. "We can trace the history of our Popes and our Bishops back throughout

the gloomy days of the middle ages to the recesses of the catacombs, back to the days of the apostles, and every Catholic priest who presents himself before his congregation comes armed with unmistakable and unimpeachable credentials. It is not enough to put on a clerical coat. In the Catholic Church ordination by an accredited success of the Apostles is a necessary condition in the Catholic ministry. "Let me add that I find those notes

in no other Church. Name the Church you will, and I will name for you the time it started. I will give you the name of its founder, and that name will not be Jesus Christ. I want the

Church of God's authority. In no Church will you find community of faith outside of the Catholic Church. They are founded upon false principles of disintegation, private judgment. UNITY IS IMPOSSIBLE outside of the Church that has the centre of unity. In none of the other Churches is there to be found a centre of unity. So, in none of the churches outside of the Catholic Church is there unity or is there sanctity, or is there universality, or is there apostolicity. None of the four marks which are

absolutely essential to the true Chris tian Church are found outside of the Catholic Church. In the Catholic Church all of the four marks are found. They are so clear that any unpreju diced mind must see them. necessary in the Church which Jesus Christ established, and therefore the Church of Rome, the Church of Leo XIII., the Church of Peter, is the true Church of Jesus Christ.'

#### THE PRIEST OF CHINATOWN.

The following tribute to the Rev. Thomas P. McLoughlin is from the New ork Herald :

In all New York there is not a man who occupies so anomalous a position as this godly man who dwells beneath the sign of the cross in the midst of Chinatown. He inveighs against the Chinaman's vices and commends him for his virtues. He is merciless in de nunciation and yet compassionate and gentle. At his approach the loungers before the saloons remove their and stand in line as he passes by. Vice looks down from the windows and withdraws abashed when "the sing-ing priest of Chinatown" goes about the street. The Chinamen get off the

'Father Glock." None of the women outcasts of Chinatown ever failed to find in the " singing priest " a friend, mercilessly as he scourges them for their lives. If one of them becomes ill she sends word it to him. Many an outcast has been

" Father," they responded, " we will | be glad to do it." "Tell them," continued the singing priest, "that Father McLoughlin sent the circular, with his compliments, and he wishes them to read it and to come

o the mission. The orders of the "singing priest of Chinatown" were obeyed. The ser-vices for women last week were thronged each day. Among the women were some of those who lived in the opium dens, listening with earnest attention to the words of the man who accounted the saving of a

single soul a great work. "Death will come like a thief in the night," said the priest; "at the hour you think not. To you comes the voice of your God, saying, 'I will not the death of the sinner, but rather that he be converted and live.' The heart of Jesus is full of mercy and compassion for you as when He said to the repent ant Magdalen, 'Many sins are forgiven thee.''

EASTER MORN.

In old Jerusaiem by the Temple door Long ere earth had drank the Saviour's tear A Jewish Rabbi stood, naif clad and roor And upward gazing at the twinking spheres Which now, like God's sweet promise thro' the years. Shone dimly from the purple mists of night. He pray'd that Christ might lift the veil of fears That clouded from his yearning spirit's sight The longed for dawning of redeeming Easter light.

longed light.

Afar his hope upon his Saviour lay. And even Death held nought for him in store For dying ushered in no endless day It brot but waiting on the other shore. Then blest are we where doomed no more Like that poor Rabbi, weeping there forlor To watch and wait beside the Temple door. And thro' the countless ages yet unborn. Sigh for the dawning of redeeming Easte morn.

-Timothy Bleakheart.

C. O F. Orilla, March 29, 1899

MR. M. J. BOLIN, FALL CREEK, WIS M. J. Bolin, adopted son of Mr, and Mrs. Bolin, Fall Creek, Wis., died Wednesd, vening, March 22nd, after an illness of thr nonths. He was twenty one years of age, a member of St. Patrick's Church, Eau Claip

MR THOMAS BONNER, TORONTO. Mr. THOMAS BONNER, TORONTO. Mr. Thomas Bonner—who was a resident of Toronto for nearly sixty years—died at his home, Anne street, on the 15th instant after a short illness. A few weeks ago our old friend was in the enjoyment of good health, for a man in the eighteith year of his age; but a sharp attack of la grippe, which developed into pneu-monia, cut short his long and active life. Born in Beieck, County Fermanagh, Ireland, he inherited that steadfast love of Faith and Fatherland so eminently characteristic of the men of the North, and the lessons of his youth were not forgotten in the land of his adoption. While faithfully discharging every duty in-umdrul of the land of his birth, which he had head and prayed might one day he blessed, as

MR. MICHAEL ENRIGHT, ADMASTON,

A TERRIBLE ACCIDENT.

NEW BOOK.

ERRATA.

C: M. B. A.-Branch No. 4, London,

Monday at 9 led. R. I. P.

Chindent of the land of his birth, which he had hoped and prayed might one day be blessed, as canada is, with all the rights and privileges and subsequent ease and independence. She survives him, as do also four sons aud one daughter—the latter being Mrs. Bateman of Borton. The functral took piace on Saturday to St. The functral took piace on Saturday to St. Michael's Cathedral. The pall-bearers were the four sons of the deceased—John Bonner of Coronto, and Patrick Bonner of Borton. Mr. C. J. Bateman, son-i-law of deceased mass us deacon and Rev. Father Healt as sub-deacon. The musical services were increased by Nrs. Tapsfield, Mr. A. J. Holbiter and Mr. M. D. Caron. After the Catholic Tr Bayswater Con munion in a la farge number who had known and respected Mr. Bonner as an upright and enterprising vitation raised May his soul rest in peace!—Toronto Cath

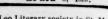
APRIL 8, 1899

Mary's church, Chesterville: Dear Rev. Dean.—Your many friends in this parish desire to take the opportunity of your bidding them farewell, to express their appre-ciation of your labors in their mids. and your many kind admonitions in their behalf. For about ten years you have faithfully per-formed your duties as priest of this parish. con-stantly endeavoring to build up the congrega-tion spiritually teaching us by precept as well as by the example of your own devout and piousifie.

stantly endeavoring to build up the congrega-tion spiritually teaching us by precept as well as by the example of your own devout and piouslife. While we congratulate you upon being re-moved to a parish which, owing to its beautiful location, and the many comforts connected with it, not to be enjoyed with us; we feel a regret that you cannot officiate longer in this church, the rebuilding of which entailed upon you much labor and anxiety. It will, however, remain a lasting monument of your energy and ability, and be a constant reminder to us of your self-ascrifticing labors in our behalf. Your hearty sympathy with the welfare of each one of us, and your efforts to promote the advancement of your parish, and it cultivate in it not only the Christian graces, but also good-citizenship and patriotism, has been felt and asprecisted by all with whom you have come in contact, and on the eve of your bid-ding us farewell, not only the membersof your owa congregation, but also the citizens of Chesterville and vicinity, regret exceedingly your departure hence and you may be assured that nothing but kind words will follow you to your new parish. In conclusion, we beg you to accept the ac-companying purse, with our best wishes and earnest prayers, that you may long continue "Christ's sacred sentry." and be permitted in your do un bay the other that you may long continue "Christ's sacred sentry." and be permitted any of March A. D. 1889. James Hughes, Patrick Kirby, John P. Hurns, Bernard Coyne, Hugh Masterson, Thos Flynn, John P. Jordan.

that the sun refused to shed his light or that the earth trembled and rocked so that the very dead came forth from their graves to terrify the living. We cease to wonder at a phene-monen of this kind sepecially when we consider that the swful suffering was all intended to atome for our sins, and our heartless ingratitude and forgetfulness therefor. The preacher asked his hearers to consider the disgrace to which Jesus was subjected. When a can stand up in the presence of a king-so with all the oher so-called evils, it matters not so long as he is free from the accusation of his own conscience. But when a man is in disgrace, and nor only his enemies but even his friends turn against him, then it is that the agon reaches his very soul. Disgrace-to be that mean position, and to feel that we are so bo our own fauit, this is the most actile of all auffer-ing Death is the infliction of the lay bosible suffering upon man. Have we are sick, even if it is not setting the lay so ever noticed, he asked, that when ye we are sick, even if it is not setting does not belong to us. God mad us perform and estimed us to be sharers in fliss inmortainty. We made death oursely way that for which we were created. May and disprace, is what Jesus act-unit were the down and estimated us to be sharers in this in order to obtain for us death and sup and disprace, is what Jesus act-unity down and its perfect on the first Good Friday, and He did this in order to obtain for us the and sin in the manner of flis own glor-ions resurrection. Here the speaker referred in the cars, hand-cuffed, by a policeman, to the jail, and said that it was hideous 'to hink that a rational being stamped with the image of the Creator, should be under the necessity of be-ing bould like an irrational or bruits hereature. Yet Jesus our Lord allowed Himself to be not only a prisoner but He submitted to every in-dignity and insult that His creatores bruitai ity could kike a starisf His Heavenly father for man's abuse of this gift. It is in the Passion of Chri

for man's abuse of this gift. It is in the Passion of Crist, as its and information we can see R Passion of District, as its provided in the propertime of the abuse of liberty soon intered or every shift of many these and of time. He suffered all this in restrict to any the puscies of this Elernai Eatner. In our triais and temptations let use ever keep before us the Passion of Jesus, and if we are faithful to correspond to his grace, when the proper time comes Jesus will raise of liberty, forgetting that in doing so a defile our bodies—those temples of the Holy ghost from whose divine hands they came forth. Faults are readily enough committed— iss of impurity and of drunkeness. etc. -yet for these our sins Jesus the God of modesty wasobliged to be stripped naked and to submit to the rude shouts and jeers of the vilest of men. He was bound to a triangle and lashed by the most wicked and crueilmen, until from of His Sect there was not a sound part on His body. And all this Jesus our Di-vine Master suffered for our sins of im-purity? This was the price He paid in order to obtain for us strength and grace to axied the congregation if they ever had a friend—one whom they sincerly loved-turn against them. When such a one, to whom we have apoken intimately with our libs. turned his back upon us and betrayed our dearest errous—oh his is one of the Kennest of all suf-ferings. Yet we see how our Blessed Lord was trouxed in this maner also, in addition to the intensect of physical suffering. All those whom He had benefited—shore of these above anothing to do with Him. Even Hied and fed from Him. One of the Kennest of all suf-ferings. Yet we see how our Blessed Lord was trouxed in this maner also, in addition to the intensect of physical suffering. All those whom He had benefited—those who en-inothing to do with Him. Even Hied and fed from Him. One of the Him. He we shan-doned by all those up of the keenest of all suf-ferings. Yet we see how our Blessed Lord was the had need the mands 'Where did ince who howed Me. W A recreated of three days for the risk parket noners of Hull, Que, was begun on Palm Sun-day. The Key. Father Howe, O. M. L, of Ottawa, was the preacher. A meeting of the Confrarnity of the Holy Family, at which were invited to attend all the females who had followed the exercises of the harder of the second second second second second bareface. females who has held in St. Patrick son taken Sunday. A preliminary meeting of the men who signed the pledge for a year or over at the late mission in St. Patrick's was held on Paim Sun-day evening. A further meeting will be held on Low Stunday, Rev. Dr. McNally is in charge of Low surment. 



	A CONTRACTOR DATE OF CONTRACTOR DATE	AFELL 8, 1899.
1	it to be more the the resited and	since by the Lee Literary sectors in Street
	cannot help being moved by the recital, and	given by the Leo Literary society in St. Mary's
	anything that tends in this direction is always	Hall on Monday evening last. The following programme was well carried out.
	welcome, There are various ways in which	PART I.
•	we can meditate upon the Passion of Jesus. His suffering in the body, His suffering in the	
	mind, His suffering in the senses-if we con-	Vocal solo-"Armourer Song "
	fine ourselves to any of these aspects it would	Mr. W. Green.
	be impossible to present an adequate picture	Vocal solo-selected.
	of it. Father Ferguson said that if he	Miss M. Lovering.
	had the power of an angel or archangel	Vocal solo-" Sweet Aileen "
	to give voice and expression to the feelings	Mr. J. Wilmot.
	that crowd upon his mind when kneeling be-	Recitation-" Asleep at the Switch"
2	fore the crucifix his sermon on Good Friday	Miss M. Mickeever.
	would produce an effect such as did the actual	Vocal solo - "Maggie O'Connor" Mr. F. A. Filgiano,
	occurrance that we read about-when the sun	Vocal solo-"Hills of Arcady,
	wasdarkened, the earth trembled and the very	Miss S. Stuart.
	graves gave up their dead. When we come to	
1	consider that God became man for our sakes	PART II.
1	and died in the accumulation of all possible	Vocal solo-"Amid the Green Fields of Vir-
ì	horror that suffering can bring, we conot won-	ginia"
î	that the sun refused to shed his light or that	Mr. J. Wilmot.
1	the earth trembled and rocked so that the very	Vocal solo-selected
	dead came forth from their graves to terrify	Miss M. Lovering.
1	the living. We cease to wonder at a phene-	Vocal solo-" Kathleen Mavourneen "
đ	monen of this kind especially when we consider	Mr F A Filgiano
ā	that His awful suffering was all intended to	Recitation "Grandma at the Masquerade."
8	atone for our sins, and our heartless	
n	ingratitude and forgetfulness therefor.	Vocal solo-"Asleep in the Deep"
٢.	The preacher asked his hearers to consider the	Mr. W. Green.
đ	disgrace to which Jesus was subjected. When a	Vocal solo-selected
f	man is in poverty, so long as he is honest he	Miss S. Stuart.
1	can stand up in the presence of a king-so with	
f	all the other so-called evils, it matters not so	entation of the farce entitled "Romeo and
e	long as he is free from the accusation of his own	Inligt " with the following cast of charged
	conscience. But when a man is in disgrace,	
0	and not only his enemies but even his friends	

PLUNKET GREENE'S RETURN.

PLUNKET GREENE'S RETURN. Through the energetic efforts of Messra, James McCormick and Roselle Pococke, the eminent singer, Mr. Plunket Greene, has been secured for a return date at popular prices. Every person who had the pleasure of hearing Mr. Greene here some three weeks ago were delighted with the evening's entertainment, their request being unanimous to have him ra-turn to London, previous to his leaving for the old Country, about the 15th April. This is the only city which will be favored by a return recognized, pre-eminent British Ballad singer of the day. An entire change of programme will be rendered, including a choice schedene of English, Irish and Societ melones. Thouse Thursday evening, April 13th, Popular and only prices, 25c, 30c and 75c. No extra change for reserve.

#### ATTEND REGIOPOLIS COLLEGE

Forty-eight gentlemen and fourteen ladies have taken advantage of the instruction given in the Business and Shorthand Department of Regiopolis College, Kingston, by A. Blanchard, Chartered Accountant of Ontario, since the opening in September. If you are thinking of attending, write us for particulars.

MARKET REPORTS.

TORONTO. Toronto, Ont., April 6 – Wheat steady: red. Toronto, at 68kc.; holders asking 70c for red. Mani-Toronto, Ont., April 6 – Wheat steady: red sold west at 68%c; holders asking 70c for red and white; goose, 67c, to 68c outside; Mani-toba, 85%c for No. 1 hard, grinding in transit, and 83c North Bay. Flour quiet; cars of straight roller, in bbls., \$3:55, Torontofreights; Milifed light; market firm at \$14 to 816 for shorts, and \$13:50 to \$14 for bran. Barley, nominal, at 45ct 046 for No.1 west. Buckwheat dull, at 88 to 30c, west. Rye, easier at 34casked west. Corn, steady, at 31c for Canada, yellow west; old American, 54c, west. Oats steady, white, sold at 30c, west. Oatmeal, quiet; cars quiet, at 65c, west.

Montreal April 6.-Flour-Receipts, 600 bbls-market quiet and unchanged. A DEPRESSING SEASON.

#### It is Just Now People Feel Most the

#### Effects of Long Months of Indoor Confinement.

Winter is the most trying season of the year

Winter is the most trying season of the year so far as health is concerned. Confinement in-doors and overheated and impure air, makes even usually strong people feel duil, languid and generally run down. A tonic is needed to assist nature in regain-ing lost energy. Arrii is the month of all months when a tonic is of the most service. Dr, Williams' Pink Pills for Pale People is the only true tonic medicine. They do not purge and thus further weaken the halready enfeebied constitution. These pills make rich, red, en-ergy-giving blood, and transform listless, tired and worn out men and women into smilling healthy, happy work-loving people. E. Sims, of the Salvation Army, Kingston, writes: "At the time I ordered some of your Dr. Williams' Pink Pills I was physically run down. I feit a lack of energy, and always had a tired feeling After using your pills for a time I felt as well as ever I did." Thousands-some of them your neighbors-have been made well by Dr. Williams' Pink Pills, but you must get the genuine, which are sold only in boxes the wrapper around which bears the full name, "Dr. Williams' Pink Pills for Pale People." Sold by all dealers or sentime trom the Dr. Williams Medicine Co., Brock-ville, Oat., at 50 cents a box or six boxes for §2.50.

#### SPECIAL ANNOUNCEMENT



## VOLUME XXI. The Catholic Record.

London, Saturday, April, 15, 1899. THE CORONATION OATH.

Dr. Fallon is lecturing through his pamphlet on the Coronation Oath to a very large audience. His earnest and spirited protest has awakened many an eloquent echo and has caused some good people to wonder that in our days, which to all seeming have cast aside every relic of barbarism, words as insulting as they are unjust should be placed on the lips of a sovereign who claims and receives the allegiance of countless Catholics.

We sincerely hope that Dr. Fallon' agitation may have the desired result The words of that oath may have fallen pleasantly on ears when the hangman and torture chamber were in honor but no one can hear them now without blushing for his fellows and feelin they proffer an unjustifiable insult t the memory of those who have contrib uted to the glory of the English and those who yield to none in loyalt "Who could suppose," says Charl Waterton in 1838, "that in these time of intense religious investigation v should ever see a British Queen force by an execrable Act of Parliament step forward and swear that the Ho Sacrifice of the Mass, at which Alfr the Great, St. Edward the Confesso and millions upon millions not only Englishmen but of all nations, bo before and since their time, ha kneeled, and do kneel, in fervent add ation, is superstitious and idolatrou Had I been near her sacred pers the sun should not have set before I h imparted to her royal ear a true a faithful account of the abomina oath. It is a disgrace to the Brit nation: it ought to be destroyed by

common hangman." The Catholic Truth Society can be too highly commended for publi ing the valuable and instruct phamphlet.

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#### HIGHER EDUCATION.

We have much pleasure in pres ing to our readers the honest and ma plea in favor of higher Educat by the Rector and Faculty of the U versity of Ottawa. Outlining scope and aim of true education, demonstrating its necessity in days, it calls upon Ontario Catholic give their loyal support and enc agement to an institution which been for some time past no unimp ant factor in the intellectual devi ment of Canada.

We have no wish to pose as the p

gyrist of Ottawa University. Its

cord speaks more eloquently than

words we might pen. Its profe

are efficient and painstaking-con

if the souls entrusted to their care

som and bring forth fruit, and rea

nothing for themselves save the

sciousness of duty well performed.

have come from its halls, and the

not air-castle builders or led astra

every flickering light of human

ion, but earnest, doing men's wor

prizing as their richest treasure

When Bishop Guiges threw

being the college at Bytown, he bu

better than he knew. He saw i

that education was necessary f

maintenance of sound principle

for the worthy bearing of the res

bilities that weigh upon Can

Catholics, but that the modest of

should be supplanted in after ye

the present magnificent building

that its students should hail, no

from the Dominion, but ever

Germany and France, never e

The hope may have cheered his work, but its realization mu

seemed twenty years ago to be

a far distant day. And yet,

all manner of obstacles, it has

its way to the front rank of the

tional institutions of Canada.

into his mind.

heritage of Catholic faith.

We know some of the students

EDITOR OF THE CATHOLIC RECORD: EDITOR OF THE CATHOLIC RECORD: Dear Sir-At a regular meeting of Angel Guardian Court No. 64 Catholic Order of For-resters, held March 13th, the toilowing resolu-tion was adopted: Whereas the Almighty God, in His influite wisdom, has called to eternal rest our highly esbremed Bro., James Henry Coulson and Whereas in the death of Bro. Coulson his parents, brothers, and sisters have suffered the loss of a devoted son and brother, and Angel GuardianCourt a faithful and zealous member; therefore, be it

s. He has a sister residing at 222 Ear set. Kingston, Ont. May his soul rest in

loss of a decoder i son max blocker, and Angel Guardian Court a faithful and zealous member; Heesolved that we, the members of Angel Guardian Court. No. 674. do hereby extend to the family of our deceased Bro, in the hour of their sad bereavement, our most sincere and heartfelt sympathy, and be it, further, Resolved that our charter be draped in mourning for a period of thirty days, and that these resolutions be spread upon the records of our Court. a copy forwarded to the family of our departed Brother, and that they be sent to the CArniotte Records, The Catholic Register and the local press for publication. Committee, Thomas Coffey, J. P. Regan, James White, John Smith, Frank Frawley.

OBITUARY.

MR THOMAS BONNER, TORONTO.

Song-..... Mr. J. P. Dunne Reading- ....

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ARCHDIOCESE OF OTTAWA.

(Special to the CATHOLIC RECORD.)

The old St. Joseph's Orphanage on Cathcart treet is to be transformed into a seminary or Soviciate in connection with the Order of Grey Nums.

A

retreat of three days for the Irish parish-

catechism that is taught to day in our Church is substantially in every Church in the world, in every language in the The Catholic, wherever he world. may go, receives the same sacraments, the same baptism, the same penance, the same sacrament of confirmation, the anointing of the dying, the sacrament of matrimony and the sacrament of holy orders. The Catholic world is held in unity of faith by central power. Rome speaks. The Pontiff of Rome speaks. No matter what his national speaks. ity may be, what his age may be, Rome speaks through her Pontiff, and the Catholic world says Rome has spoken. Where Peter is, there is the Church.

UNITY OF FAITH

and central authority, by which unity is preserved in the Church, is recognized as it exists in the Church Catho We defy the world to show one doctrine in the Catholic Church which is an unholy doctrine. It is upon the doctrines of the Church that the sanctity of the Church is to be determined. "The laity knows Catholic origin as

well as the clergy. We challenge the whole world to point to one single doctrine of the Catholic teaching that is opposed to sanctity, or that which in its remotest deductions can lead to im moral doings. That is a broad chal-lenge to make, but it is made deliber-

ately. "It is not an argument against the sanctity of the Catholic Church to say that in the long line of two hundred and fifty or more Roman Pontiffs, here and there, in an age of depravity, and even where the Roman Pontiff was made the tool of an age of wire-pulling, priest some few men were found exalted to that high position whose lives were not

all that could be desired. The Catholic Church is holy in her teachings. She is holy in the means of sanctifica tion which she possesses within her-Belf.

"What is the truth in regard to Catholic life? The majority of our Catholic families are what we would wish them to be, Gcd-fearing and God loving persons. We are proud to be able to bear this testimony to our earnest, sincere, Catholic people. They

wrong-doing becoming known to the one to every white woman in China-public, the Church suffers for the town.

ent away from Chinatown through the aid of the priest, who lives in the little rectory in Mott street, opposite the Joss House.

narrow sidewalks to make room for

Father McLoughlin is the "singing priest " of Chinatown because he has a voice of exceptional clearness and quality. He sings the ballads of Ire land with such feeling that they bring the tears to the eye. For years he has made the songs of the common people a study. He is recognized as an authority on the folk lore of Ireland, Scotland and Italy. He leaves the little rectory at times to deliver lectures on his favorite topic before large audiences in Boston, Philadelphia and

Chicago. At the entertainments which he gives for his Church his singing is one of the features of the pro ramme

Father McLoughlin was graduated from the American College at Rome He spent six years in Italy, and in vacation time he took long tramps throughout the country, acquaint. ing himself with the songs of the chil-

dren of sunny skies. He has good Italians in his parish. To them he is one of their own people. wen D Enright. May his soul rest in peace ! To the Chinaman he is a friend who may be invited to state dinners. He is familiar with the ways of Orientals, man not to be deceived by "ways

A TERRIBLE ACCIDENT. The hearts of all will go out to Rev. Father Minehan of St. Peters, Toronto, and to his prother, pastor of Orangeville, in the loss theh have sustained in the sudden and fearful deaty of their youngest brother, Joseph The poor boy while attempting to board a train at brangeville last Thursday evening, in some manner lost his hold and fell under the cruel wheels. In a moment one of his legs was crushed to a pulo. Although he got every at-tention which medical skill could give the poor lad, who was only fifteen, did not rally from the shock, but about noon of the next day, Good Friday, succumbed to his injuries. The body was brought to Toronto the next morn-ing, and the funeral look place from St. Peter's on Monday at 9 o'clock, and was largely at-tended. R. I. P. that are dark and tricks that are vain. To the Irish he is a descendant of one of the old families of the Emerald Isle. He has journeyed through every county of the land of Erin, and his attuned to its minstrelsy. To Irish, Italian and Chinaman the "singing priest" is the same. He is the foe of sin and the friend of the sick and

needy. It is when death stalks in Chinatown that knocks are heard at the door ot the plainly furnished rectory in Mott street.

"Introduction to a Devout Life," by St. rancis de Sales. Published by Benziger Bros., 6 Barclay street, New York City, Price 50 ents, Cloth binding. Handy pocket size. For five years he has been a voice in the wilderness, and that voice has never faltered.

Strangest of all missionaries are In last week's issue of the CATHOLIC RECORD some mistakes were made by the printer in the article written by Rev. Father Foley on "The Catechism." For "fanasmata," read "phan-tasmata," "For those who they may appoint," read "For those whom they may appoint," for "reproducation," read "reproduction." some of Father McLoughlin's assistants. He has enlisted in his service two young men whom he found standing in front of a saloon.

est, sincere, Catholic people. They make no boast of it at all. They make holy. Here and there we find a Catholic who disobeys the laws of God, and, his said, and they did. He gave them each a bunale of circulars announcing Meets on the 2nd and 4th Thursday o every month, at 8 o'clock, at their hall Albion Block, Richmond Street. James P Murray, President; P. F. Boyle, Secretary

Truth Society has issued Rev. Dr. Fallon's lecture on the Coronation Oath in pamphlet form. On Palm Sunday the monthly Calendar of St. Patrick's Church for April was issued With it was a tract on the matter of hearing Mass on week days, issued by the St. Patrick's Branch of the Catholic Truth Society. Bayswater Court, C. O. F. received Holy Communion in a body in St. Mary's church, on Easter Day. From Three Rivers, Que, comes the rumor that the successor of the late Bishop Lafleche will be the Rev. Thomas Rouleau, principal of the Normal School, Quebec. If this be so, Father Rouleau will be the first Principal of that institution raised to the purple. The St. Jerome Sewing Society brought their labors to a close last week. During the winter they have made up a large quantity of clothes for the poor of lower tows. On Tuesday of last week Rev. Canon McCarthy presented each of the members with a handsome sourcenir in the shape of a copy of the Episiles and Gospeis. On the 6th of April High Mass will be con-place on the same day. Their Excellencie's paid a formal visit to Waterstreet Hospital on the 29th ulto, and were received by the Stieters and the members of the Ladies' Auxiliary. The Laster Examis in the Rideau street con-vent chalves and the annual meeting will take place on the same day. Their Excellencie's paid a formal visit to Waterstreet Hospital on the 29th ulto, and were received by the Stieters and the members of the Ladies' Auxiliary. The Laster Examis in the Rideau street con-vent took place last week. Rev. Pather Conclete, O.P., cave a retreat last week for the young men of St. Jean Baptiste parish. Shade of John Weeley! Meeting for relig-201. May his sonl rest in peace!-Toronto Cath-olic Register. March 23. To Mrs. Bonner and her esteemed family the CATHOLIC RECORD extends condolence on the death of their beloved husband and father.

MR. MICHAEL ENRIGHT, ADMASTON, Another well-known person in this lumber-ing district has passed away to join the silent majority, viz., Mr. Michael Enright, brother of the late Patrick Enright. The deceased had been on the sick list for the lasy year, his sureng th gradually decreasing. He bore his illness with patience and resignation to the will of God. Rev. Father Marion faithfully attended him throughout his long illness. He passen peace-ful away on the 6th of March, at his sister's house, in Admaston. The funeral took place on Wednesday, the 5th March, to 5t. Michael's church, Douglas, where Requiem Mass was offered for the repose of his soul. The pull bearens were six nephwas of the de-ceased: viz., Joseph Enricht, Thos Enright, Owen D. Enright, Owen Enright, John Enright, Owen D. Enright.

Shade of John Wesley! Meeting for religious services " in preparation for Easter held every evening last week in the Do Methodist church.

#### DIOCESE OF LONDON.

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#### From St. Marys, Ont.

From St. Marys, Ont. On Paim Sunday Rev. Father Brennan blessed the Paims and distributed them to the people after which High Mass was sung, with sermon and the reading of the Passion. In the evening the Holy Way of the Cross wastrecited, followed by sermon and solemn Bendiction. During Holy Week the services consisted of Mass at 90 cilcok and in the evening de exitons and instruction. On Good Friday morning the solemn adoration of the Cross, reading of the Passion and a sermon on the Crucifixion took place. On Easter Sunday two Masses were celebrated - 8 and High Mass at 11 o'clock when the choir rendered "Concore's Mass in G." in an acceptable manner, with "Re sina Coeli" at the Otheriory. After the Com-munion the rev. pastor preached an elequent sermon on the Resurgation. In the evening Musical Vegness and Remediction of the Binesed Sacrupted were given. At this Musical Vespers and Benediction of the Blossed Sacrament were given. At this service Miss Handrahan, the soprano solo-ist of the choir, sang very sweetly Rosewig's "O Salutaris," Miss McKeough presided at the organ in her usual efficient manner. The altars were adorned with Easter lillies and cut flowers, which had a very pleasing effect.

#### DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON. On Holy Thursday Pontifical High Mass was celebrated at the cathedral by His Lordship Bishop Dowling, assisted by Chancellor Cra-ren, Archdeacon Laussie, Fathers Brady, Hinchey, Hanck and Walter. There were also present Fathers Rohieder of the cathedral, forento: Coscrove, Elora: Keboe, Drayton; Birke, Oakville: Doyle, Brantford; Lynch, Caledona; Kelly, Walkerton; Kavanagh, S. J., Gnelph; Crunon Duanville: O'Rielly of St. Patrick's Hamilton, and Holden of the cathedral, radia: After the Mass and the blessing of the holy oils, the Bishop, accompanied by the clergy and sanctuary Doys, carried the Biessed Starter Standary Pontifical High Mass was received by Bishop Dowling, with Mgr. McEvay as assistant priest, Fathers Holden and Walter as deacon and sub deacon and Father Walter as deacon and sub deacon and Father Walter as deacon and sub deacon and Stather Starbertor by Bishop Dowling, with Mgr. McEvay as master of ceremonies. The Hishop ayne the Papal Benediction and afterwards spoke for a short imo. He suid that a spirit-ual resurrection had taken place annonest the Catholic people of the city. Large numbers had gene to the sacraments during the two weeks mission at St. Lawrencechurch, and the forty hours devolutions at St. Patrick's and St. Mary's as well as the devolutions of holy weeks maters at the devolutions of the low faster. The Bishop was present at Vespers on Easter

DIOCESE OF LONDON. had brought great numbers to their Easter duy. The Bishop was present at Vespers on Easter Sunday evening at St. Patrick's church and preached on the feast of the day.

A concert and dramatic entertainment was

Return engagement of and assistant artists. Grand Opera House ... Thursday Evening, Apr. 13 Popular and only prices: 25c., 50c

No extra charge for reserve. Plan opens at Opera House box office Tues-day morning, April 11th, 9 o'clock sharp. Be sure and secure your seats early to hear this Magnetic Irish Singer, who stands pre-eminent in the hearts of the English public, as the Greatest British Ballad Singer of the day.



#### PRESIDENT FOR CANADA.

H. E. The Governor-General, The Rt. Hon. the Earl of Minto. Hon. General Representative for Canada. Lt.-Col. I. Bayne-Maclean, Montreal.

Hon. Local Representative for London, Ont, Sir John Carling, K. C. M.G. xaminations will be held as follows

Examinations will be held as follows: The Theory (paper work)— Early in June, TheoPractical—Between the loth and 30th Jun The exact dates will be duly announced Entries close on May 1st. All information, syllabus, forms of entry, etc and be obtained of the Hon. Local Reproduct tives in each centre, or from the Central Out-Room 505, Board of Trade Building, Montreel North State State State State State State State State March 30th, 1899.

N. B.-The music, specimen theory paper etc., can be obtained from the local musi-sellers, or direct from the Central Office Montreal. 10684.



#### INDIAN SUPPLIES.

SEALED TENDERS addressed to the under-S. ALED TENDER'S addressed to the func-signed, and indorsed "Ender for India Supplies." will be received at this office up to nom, on Friday, April 21, 1899, for the delivery of Indian Supplies, during the fiscal year end-ing June 30, 1900, at various points in Manitoba and the North west Territories. Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Indian Commissioner, Winnitzer. The lowest or any tender not necessa. In accepted. This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted. Department of Lodies. J. D. McLEAN, Sec.

Department of Indian Affairs. ] Ottawa, March 27, 1899. ] 1068-1068-2

Catholics have a right to be p it : and they have likewise a give it undivided support. I the fashioning and moulding children's souls-to give them knowledge of their duties to make them understand that i country they should not be s

henchmen, when they can, and take their share of the highest

of trust. There is not the sh