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London, Saturday, May 2, 1896.

A NEW EDUCATION BILL FOR ENGLAND

It is worthy of remark that at the very moment when Manitoba is refusing to allow Catholics to give a religious education to their children, and while a certain faction is maintaining in the Dominion House of Parliament that only a secular system of education should receive Government aid, the Imperial Government has introduced before the British House of Commons a measure the object of which is to make religious teaching a permanent feature of the English system of education, and to afford to schools wherein such teaching is part of the daily programme an adequate aid from the appropriation granted every year for educational purposes.

The agitation which has been going on for the purpose of securing such a measure did not originate with the Catholics of England, who are but a small fraction of the population, but with the Church of England, the members of which felt most keenly the injustice done to them by a school law which maintained a system of favored schools for the few, while those schools which were educating two-thirds of the children of the country received only a miserable pittance from the educational grant.

The schools at which the great majority of the children attend are known as voluntary schools. They are under the management of religious bodies, the majority being of the Church of England, many of them Catholic, and a smaller number Methodist.

In 1870 Board schools were established, which may be regarded as corresponding with the Public Schools of Ontario. It was not provided, however, that the Board schools should be totally godless, as it was ordered by law that the bible should be read in them and suitable religious instruction given, adapted to the capacity of children.

It was never intended that these Board schools should entirely wipe out the voluntary or denominational schools—or, at least, it was not proclaimed that such was the intention, and, therefore, a small sum was apportioned for their aid, but the Board schools were maintained entirely by the Government grant and local taxation.

The injustice of this arrangement whereby an advantage was given to the schools of a minority of the people was soon felt by those of the public who were maintaining the voluntary schools, for they found themselves obliged to pay rates for the erection of costly school houses to which they did not send their children, and, on the other hand, the voluntary schools were obliged by law to keep to a certain standard of efficiency, while the State aid given to them was altogether inadequate to enable them to do so. The Church of England felt this burden most, as they were the most numerous body, but it was also felt by Catholics, and both bodies have long agitated for a remedy to the injustice inflicted on them. To a certain stage, the Methodists also joined in this agitation, but the other Non-conformist bodies appear to be almost unanimously in favor of State aid being given only to the Board schools, and they would, if possible, deprive the voluntary schools of even the small sum which is now apportioned to them. They take this stand probably because they have themselves scarcely any voluntary schools.

It is not to be supposed, however, that the Board schools are entirely un-denominational, as, in many instances, where the Church of England or the Methodists predominate, schools which were formerly denominational came under the Board school system, remaining practically denominational, while operating under the Board school regulations. Still the majority of the denominational schools remained so even after the passing of the Board Schools Act in 1870; and though the cost of the education of a child in the voluntary schools has increased since 1870, in order to keep them to the

standard prescribed by law, the amount of government grant given to them has fallen five shillings per capita short of what was formerly appropriated toward their maintenance.

This placed the voluntary schools at a great disadvantage, and both Lord Salisbury and Mr. Arthur Balfour acknowledged the injustice several times when deputations waited upon them to ask that the injustice be remedied. To the last deputation, consisting of several Bishops and dignitaries of the Church of England, Lord Salisbury promised redress as soon as a school bill could be prepared, and this redress is offered now in the form of a new educational bill presented to the House of Commons by Sir John Gorst, whereby the school management is to be very much decentralized, new local educational committees being created to control the administration of the Parliamentary grant for education. It is at the same time expressly provided that efficient school organization shall not be suppressed under the new law, the purpose of which is not to supplant but to supplement them.

The Bill does not provide for any specific religious teaching, and the educational authorities are not supposed to concern themselves as to what religion is taught in the schools, or whether there is any religious teaching at all, but it requires a certain degree of efficiency in secular branches, and when this efficiency is attained a fixed sum will be paid by the school committees after an examination of the children in secular branches.

The object aimed at in this is to enable any religious body to have its own schools, which will furnish such religious teaching as will be satisfactory to the parents of the children in attendance. Thus also the greatest amount of local liberty will be granted in the management of the schools, and the education given by the local authorities of the schools thus established will be paid for by Government, on delivery.

To voluntary schools which comply with the regulations as to efficiency, an additional grant of four shillings per pupil, equal to \$1, is to be given for the payment of teachers, and the supporters of the schools are to be exempt from local taxation.

Provision is made that when a reasonable number of the parents of the children at any elementary school desire to have religious instruction, the school committees must allow it to be given.

This machinery for the supplying of religious education appears to be somewhat complicated, and as it is a novel experiment it is still to be found out whether or not it will form a satisfactory solution of the problem of providing religious education. To our mind the system of Separate schools is much more likely to prove satisfactory, but Separate schools are also provided for in Sir John Gorst's measure, as Government aid is to be given to the voluntary schools when they come up to the established standard.

With the large majority supporting the Government in the House there is no doubt the new Bill will become law, though the Liberals generally will oppose it. On this question, however, the Irish Nationalists will not be in accord with their Liberal allies.

THE SALVATIONISTS AND THE VOLUNTEERS.

In the first enthusiasm for American religious independence, Mr. Ballington Booth was promised large support for his independent Salvation Army movement under the name of the Volunteers, but second thoughts appear to have cooled the enthusiasm very much. It is now being pretty generally recognized that, if the Army is to be a success, unity is essential, though that unity means complete submission to the general's authority. The United States press now very generally say that the ex-commander had very insufficient reasons for inaugurating his schism, and with good reason do they assert this. The latest manifesto of Mr. Ballington Booth is in the form of a letter addressed to Mr. Bramwell Booth, wherein the former endeavors to make out a case of justification on purely personal grounds, which may be characterized as mere personal vanity.

He says in this letter that his father, while visiting the United States, "showed himself unkind and unappreciative to us personally, and was hard, ill-tempered, and impossible to please." He also states that salvationists generally were in fear of the general and

therefore kept their mouths shut when they had reason for complaint.

On the other hand, General Booth severely condemns his son's schism, yet has no stronger motive than family affection for insisting on unity. He says in a letter addressed to his son:

"You cannot be justified in the severance of the American wing of the Army from the parent body, and in separating yourself from your brothers and sisters, in going back on the dying counsel of your mother, and in stabbing your father's heart and leaving him to bleed before a scoffing world because you were not consulted about orders and regulations applying to other commands, or because you thought the social work was unduly exalted in other countries, or because I objected to any difference being made between our soldiers in America and those of other lands on the question of tobacco."

On the question of tobacco here referred to Mr. Ballington Booth wished to retain in the regulations one which prohibited the use of the weed, but though an order to this effect had been in force for a time in America, the general ordered that it should be cancelled and permission given to soldiers to use tobacco.

We are not surprised that the only plausible reasons given by the general are family reasons, for he could not insist upon any reasons implying that unity is necessary in Christianity, without condemning his own movement in establishing a new religion without sacraments or doctrines.

Our readers will remark the similarity between Mr. Ballington Booth's reasons for establishing his new Church, and Mr. Dalton McCarthy's reasons for starting a new political party in Canada. Mr. Booth "was not consulted" about the management of the Army in other lands, just as Mr. McCarthy was not consulted concerning certain changes in the Dominion cabinet, and in both cases a schism is inaugurated, one being political, the other religious.

DUELLING IN GERMANY.

The question of duelling has been brought prominently before the German Reichstag by Dr. Bachem, the leader of the Centre or Catholic party, and there is ground for the belief that the result will be to abolish the barbarous practice.

Duelling is still common in Germany, and only recently, that is to say in the early part of April, at the annual congress of the nobility, the question was discussed, and it was finally resolved that it is no brand of dishonor for a nobleman to refuse to fight if he has honorable grounds of refusal.

The dubiousness of this decision is not likely to prove effective in diminishing the evil, and the fact that there is established a regular court of honor which decides for noble and military officers whether or not a duel is necessary under any circumstances which arise provocative of a quarrel, is calculated to perpetuate duelling.

A few years ago the emperor was himself in favor of the practice, as he believed it maintained the military spirit in the army, but recently there has been a prohibitory order which has not been sufficient to prevent many duels from taking place, the number having increased recently to an alarming extent, and there have been several which proved fatal. Among those who were killed was Baron von Schrader, in an encounter with Count von Kortze. This fight was with pistols, and the death of the Baron has caused great excitement, which has been increased by the death of Herr Zenker, a prominent lawyer of Berlin, who was killed in a fight with sabres by Lieut. von Kottshodt, an officer of the emperor's yacht Hohenzollern.

Dr. Bachem called attention to these events in the Reichstag, and asked the Government if the emperor's clear judgment could not be brought to bear on the matter so as ultimately to drive the custom out of Germany, as it has been driven out of other civilized countries.

It is a good sign of a coming reform that the Secretary of State felt it incumbent upon him to state that the Government is doing its duty and has under consideration the measures which should be taken to stop the practice, though a final decision has not yet been arrived at.

The leader of the Catholic party ridiculed the notion that duelling satisfies honor, and said that an encounter of this kind certainly does not prove that the victorious party is in the right and the vanquished in the wrong. Duelling is a barbarous return to the ancient ordeals by fire and water, which religion has succeeded in rooting out.

Dr. Bachem was earnestly seconded by Herr Richter, the leader of the Radical Unionist party, and as the two parties thus represented constitute a powerful combination, it is to be expected that their attitude will oblige the Government to adopt effective measures to carry out their views.

THE QUEBEC PROTESTANT SCHOOLS.

Mr. Jas. Green complains in the Montreal Witness of injustice to the Protestants of Quebec in the school laws of that Province, inasmuch as he says "Protestants pay \$9 out of every \$10 of the taxes, and receive back \$3 out of \$10 for their schools." These figures are entirely fanciful. Where there are Protestant Separate schools established, the law of Quebec provides, just as in Ontario in regard to Catholic schools, that the whole tax of the Protestant dissentients shall be paid to the Protestant Separate schools; but there are clauses favorable to the Quebec Separate schools, the like of which are not in the Ontario School Act at all.

Thus in Quebec if a majority of the children is dissentient, the dissentients retain the school house, and in case the dissentients are a minority, they obtain "a due proportion of the building fund." This proportion is based on the fairest possible principle, namely, on the number of children attending school. There is also provision made in the Quebec School Acts for the establishment and support of Protestant Model, Normal and High schools, and Universities in proportion to the Catholic and Protestant populations in the Province.

Corporations generally are subject to be taxed only by the Public School Commissioners, but the commissioners must divide the amount thus received according to attendance at the schools. In the large cities, corporations may declare whether their taxes shall be placed upon the Catholic or Protestant panel, but if they neglect to do this, they are subject to the general rule.

In Ontario the taxes of corporations are practically monopolized by the Public schools, though there is a clause authorizing them to divide their tax between Public and Separate schools in proportion to the amount of stock held by Catholics and Protestants respectively. As a matter of fact they never pass such a vote.

A very good test of the treatment accorded to the Protestants of Quebec in educational matters is to be found in the number of Protestant schools in the province, and the number of children attending them.

According to the census of 1891, the total number of non-Catholics in Quebec, exclusive of 2,504 Jews, was 193,678.

The total number of Protestant schools, elementary, model, and superior, receiving aid from Government during 1893 was 939, with an attendance of 80,882 Protestant children. In Ontario, the Catholic population is almost double the Protestant population of Quebec, yet the number of Catholic schools under Government patronage amounts to only 313, exactly one-third of the number of Protestant Government-aided schools in Quebec. The total number of Catholic pupils at these schools was 39,762. These figures are a most complete answer to Mr. Green's complaints, for they prove that the Quebec school laws afford every facility to Protestants to keep their schools in a state of efficiency. There may be some minor details in which the school laws of Quebec would be more satisfactory to Protestants, and if such is the case there is a spirit of liberality among Quebec Catholics to amend the laws so as to make them perfectly equitable if real defects be properly pointed out, and a remedy asked for in the proper way; but this is evidently not what Mr. Green wants. He prefers to have a standing grievance, real or imaginary. This is evident from the fact that he complains that the Protestants of Quebec are taxed for the Public schools "where they have not enough children of their own to form a district." Such a complaint could emanate only from a chronic grumbler. It has been admitted over and over again by Protestant representatives of all political parties that there is a disposition, both in the Legislature and among the people of Quebec, to deal with perfect fairness by their Protestant fellow-citizens; and the privileges accorded to Protestants in regard to their schools fully bear out this testimony.

Mr. Green's letter was evidently written for the purpose of influencing Protestants in Quebec to range themselves on the side of the Protestant ma-

jority in Manitoba, in their refusal to grant justice to the Catholic minority, but the Protestants of Quebec are not to be so easily led to join in the crusade of fanaticism. They appreciate the liberality with which they have been treated, and they are almost unanimous on the side of justice in regard to the Manitoba question. They know also that by advocating the unjust treatment of Catholics in another Province, their own privileges might be put in peril, and thus both their interests and their love of fair play lead them almost to a man to range themselves on the side of justice in regard to the Manitoba question.

THE ELECTION.

The term of five years for which the House of Commons was elected, having expired on the 25th of April, Parliament was prorogued and dissolved on the evening of the 23rd, and it was announced that the elections for the new House will take place on the 23rd of June, the date of the nominations being the 16th of June. The campaign will be short and vigorous, the parties in the various constituencies having in many instances already selected their candidates. It is announced that McCarthyites will run candidates in forty-one constituencies in which they have already selected their standard-bearers. It is almost needless to add that the constituencies thus selected are those in which it is supposed that an anti-Catholic election cry is likely to prevail. The Government has been reconstructed with Sir Charles Tupper as its head. It is expected that there will be several changes in the personnel of the new Cabinet within a few days, but it is impossible to say yet what these changes will be, though rumors are numerous in regard to them.

THE A. P. A. TACTICS.

We already mentioned in our columns the game which the A. P. A. has been playing in regard to the nomination for the Republican candidacy to the presidency of the United States. Until a very late moment Governor McKinley, of Ohio, was the choice of that society, but it now appears to be a certainty that the governor will have nothing to do with any nomination as an A. P. A. candidate, and the breach between him and the proscriptive organization has grown so wide that the executive council of the order has openly declared its hostility to him.

Colonel E. H. Sellers, the President of the National Council of the United Patriotic Associations, which includes within it all the organizations hostile to Catholics which have been hatched during the last ten or twelve years, and which is claimed to comprise thirty societies of different designations, had an interview a few days ago with a representative of the Detroit Evening News, in which he openly declared hostility to Governor McKinley.

Colonel Sellers declares that the societies in whose name he speaks, comprise "at least 5,000,000 voters."

All this is the merest bluster and balderdash; and the colonel's proclaimed intention is the most satisfactory evidence of this which could be given. He admits that it is the intention of the so-called patriotic orders to endeavor to control the St. Louis Republican Convention, and for this purpose the name of Mr. Linton, a fifth-rate politician, the A. P. A. Congressman for Saginaw district, Mich., is to be presented as the candidate of the party for the presidency.

Colonel Sellers is evidently quite aware that Mr. Linton has not the ghost of a chance for even the party nomination, and so he blurts out the admission that the "patriots" will be satisfied to play second fiddle if they can secure the nomination of Governor Bradley, of Kentucky, as their second choice.

But to Governor McKinley he declares that the patriotic orders are now decidedly hostile, and they will oppose him in any case because "he has repudiated our organization, and declared that he would have nothing to do with it. He would not treat with us, and would not consider us at all." But the colonel adds what would be a great surprise to the public, if the least credit were to be given to the statement in the sense in which Mr. Sellers wishes it to be taken: "he has associated with men who are pronounced Roman Catholics."

It is greatly to Governor McKinley's credit that he has refused all parley with the A. P. A., and we do not believe that the organization is strong enough to resent the indignity, but whether or not this be the case, the governor will stand all the higher in the estimation of people of

honor for his having taken so decided a stand in reference to the despicable proscriptive associations. These associations have probably not one-tenth of the votes they claim under their control, and we do not believe they can move the St. Louis convention as they will; but if they do, they will probably only so muddle matters as to ensure the defeat of the party to which they have attached themselves, like Sinbad's Old Man of the Sea, of whom he could not rid himself when he had him perched on his shoulders, until he knocked out his brains.

It can scarcely be doubted that the A. P. A. will die a natural or a violent death during the coming presidential campaign. A general election killed the P. P. A. in Ontario, and we are quite of the belief that the November election in the United States will have a similar effect on the A. P. A. there.

EDITORIAL NOTES.

SIR JOHN CARLING, M. P. for London, has been created a Senator. As to the political career of Sir John we have nothing to say, as the CATHOLIC RECORD is not a party paper. We may state with all truth, however, that in all that constitutes good citizenship the new Senator has ever been a model. His public life in Ottawa covers a period of nearly forty years—a long span, truly—and during all that time his personal conduct has been above reproach—considerate, kind, obliging, and a gentleman always to every one, rich and poor alike. We wish Sir John Carling many years to enjoy the honor that has been so deservedly bestowed upon him. He will be an honor to the Upper Chamber.

THE Chicago Interior, the Western organ of Presbyterianism, expresses its dislike of Dr. Talmage's methods as a Presbyterian minister. It styles him "a startling and eruptive orator," and doubtfully admits that "in his own way" he has "done a great deal of good, but, it adds: "Nevertheless his career has not been one of glory to the Presbyterian Church, nor has it redounded to the replenishment of the treasuries of the missionary society." It was Dr. Talmage's conviction all along that there is an ample missionary field at home which ought to be worked up before sending contributions to "Borriboola Gha."

THE Pall Mall Gazette in a late issue reports Lord Halifax, the President of the Church Union Association, as having declared that:

"If I may express my own personal conviction, I should say that the course of history points to the chair of St. Peter as the centre of unity. The Church of Rome possesses in a high degree the qualifications of successful leadership. She combines a rigid hold on every principle once laid down, with a wonderful facility of applying principles to cases. When the determination of Christian men to seek peace and ensure it has reached its due development, they will find ready to their hands all the resources of the Apostolic See, whose venerable occupant is now calling them to a wider love, rousing them to a greater energy, inspiring them with new hopes, and the power of unflinching prayer."

These are remarkable words from one who still remains outside of the Church. It is worse than useless for Lord Halifax to wait till the Church of England is ready for corporate union before becoming himself a Catholic. Salvation is for individuals, not for corporations, and, on the other hand, the divisions which exist within the Church of England in regard to doctrine make it extremely unlikely that there will be any movement which will result in corporate union, during this generation at least.

J. H. D. DAVIDSON, President of the Executive Board of the A. P. A., in an interview at Washington, gave recently a new view of the reason on account of which that society opposes the statue of Father Marquette which has been placed in the Capitol. He says:

"We recognize the services rendered the country by Father Marquette as an explorer and as a citizen. We are willing that history shall give him the object to which he is entitled to, but what we do object to is the placing beside the statue of the immortal Lincoln, the statue of a man attired in the garb of a Jesuit with the beads and cross attached. If he had been attired in the garb of a citizen like Lincoln there would have been no objection."

This pretence is altogether too transparent. The desire to recognize Father Marquette's services is exemplified in the Nebraska A. P. A. petition to Congress which maintains that the celebrated Jesuit is a mere myth, and the pretence that the Jesuit's garb is objectionable because it elevates the wearer above Lincoln is too glaringly

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inconsistent to be argued on seriously. One would not suppose that the A. P. A. would regard the Jesuit's garb as doing any honor to the wearer; but if such is the case, why pretend to give the Jesuit explorer all the credit he is entitled to, whereas they desire to deprive him of the dress to which he was most undoubtedly entitled?

The Rev. Father Tolstoi, a priest of the Russian Church who became a Catholic in Rome early in 1895, has been arrested in Russia, and it is feared he will be sent to Siberia. Immediately on his return, the ecclesiastical tribunal sentenced him to degradation, but no further steps were taken for his punishment. If the czar really prevented his punishment at that time, as it has been asserted, it would appear that he has now assented to it, as the officials would not have dared to arrest him in opposition to the czar's wish. It is evident that the period of persecution of the Catholic Church has not yet come to an end in the czar's dominions, though on his accession to the throne a more liberal policy was expected from him.

CATHOLIC PRESS.

A late convert to imported Hindu mysticism gives the following account of the doctrine: "We teach the Vedantic philosophy, which differs from the Buddhist in that it is idealistic, theistic, while the Buddhist is materialistic, atheistic." Perhaps there is also a slight touch of lunaticism in this new mystic. — N. Y. Freeman's Journal.

We think we are right in answering an emphatic "No!" to the following despatch received at this office at 6 p. m. Thursday: "Can it be true that the lateness of the opening of spring this year is due to the A. P. A. having gained entire control of the Weather Bureau so as to keep nature from turning green?"—Catholic Standard.

"Free thought" is a senseless phrase: as well talk of free mathematics or free geometry. Liberty is the faculty of choice, an attribute of the will, not of the intellect. An act of volition is not an act of thinking or reasoning; it is the result of it. To will is to form a desire. Free thought, to the average advocate of it, is the liberty to buttonhole you and talk nonsense at you.—Freeman's Journal.

We hear now and then of a union of Protestant churches and creeds which is to be established as an offset to Catholic solidarity. How likely it is to come the following facts will indicate: In Rome, the center of Catholic unity, the place above all others where Protestantism would yearn to show a oneness in faith, there are 4,000 Protestants, who are divided into nineteen different denominations. — Michigan Catholic.

Thirty-six converts from various religious sects were confirmed at St. Augustine's church, Kalamazoo, Mich., by Rt. Rev. Bishop Foley last Sunday. This incident speaks volumes for the zealous and effective ministry of Dean O'Brien and his able assistants. It may be mentioned in passing that a real Catholic spirit is very strongly manifested by the faithful of Kalamazoo, and is constantly stimulated by the energetic public services and private spiritual offices of the local clergy.—Catholic Universe.

During the past sixteen months Father Smith has received eight persons into the Church who heretofore were professing Protestants. Among them were Mrs. Phil. Daly (Jennie Joyce), Frank Bang, son of the late Henry J. Bang; Mrs. E. P. Hogan, widow of Senator Hogan; Harold Depew, and a well-known Unitarian clergyman, whose name is withheld. The conversion of Jennie Joyce, the former actress, was not unexpected. It is said that she was never before a member of any church.—N. Y. Catholic Review.

H. H. Holmes, the murderer, has entreated to be received into the Catholic Church and has been baptized in the prison in Philadelphia. If divine mercy is extended to him, as is most reasonable to believe from the grace that he has had to seek admittance into the Church, he will be another proof that God's ways are wonderful, not like the ways of men, and past finding out. Men would have no ruth for such an apparently heartless homicide. But God sees the extenuating circumstances of his case, if there be any, and, besides, appreciates fully that the redemption of Christ was copious. If the sins of Holmes were as scarlet, yet the blood of the Saviour would make his repentant soul whiter than snow. — Catholic Columbian.

Those who know that the Catholic Church excommunicates not only all of her members who engage in duels, but even those who counsel or promote them, and deprives of Christian burial persons dying as a result of duelling, have no reason to wonder at the initiative taken last week by the Centrist or Catholic party in the German parliament asking that body to take steps curbing at least, if not prohibiting, duelling in the empire, the one country of Europe in which the barbarous practice is now prevalent. It was not necessary, then, nor even excusable, and much less just, to describe the Centrists' action of last Friday as

simply clever manoeuvring, as does Mr. Harold Frederic in his letter from London of last Saturday. And they have pressed their motion and had it considered on the early days of this week, with the result that the Reichstag has unanimously condemned the practice. But this is not enough. A law should be passed making it a criminal offence to give a challenge to fight a duel and punishing it with a heavy penalty.—Catholic Standard and Times.

The American Bar Association, at its next annual meeting, to be held Aug. 19, 20, and 21, at Saratoga, N. Y., will entertain a distinguished visitor from abroad, Lord Russell, of Killowen, Lord Chief Justice of England. Lord Russell is an Irishman and a Catholic—the first Catholic to hold the office of Lord Chief Justice since the religious separation of England from Rome in the sixteenth century. He is also a Home Ruler. It speaks volumes for his personal character and professional ability that racial, political and religious prejudices should have levelled themselves in his path to this high preferment. Like his predecessor, Lord Coleridge, who visited this country some years ago, Lord Russell has a brother, the Rev. Matthew Russell, a Jesuit. He has also several sisters in the Sisterhood of Mercy, two of whom are in convents on the Pacific Coast. Rosa Mulholland (Mrs. John Gilbert), the novelist—is a sister-in-law of Lord Russell's.—Boston Pilot.

There must be a large number of the Methodists of Massachusetts who are heartily ashamed of the disgraceful scenes which occurred last week at their quarterly conference in Springfield. The resolutions on Romanism which were passed at that meeting, and the methods that were taken to put them through, were surely not such as any religious body might look upon with pride. The defeated minority, which, in the interests of common sense and decency, withstood those resolutions, certainly deserve the pity as they merit the respect of moderate men. Scenes of this kind are occurring with such frequency at these Church conventions that one is no longer shocked at the display of malice, hatred and bigotry which these Christian ministers do not blush to parade. It is, however, a surprising thing that such a large and respectable body of American Christians—native American Christians, to be sure—are the Methodists, who by this time have risen any higher in the scale of civilization than to countenance and to relish and reward the noisy and irresponsible ringleaders in these religious riots. — Providence Visitor.

We have often observed that whenever Methodist ministers meet there is sure to be a howl against "Romanism." It is a sad comment on the enlightenment and fairness of these pious men. They live on, but will not learn anything. At a recent conference in Springfield, Mass., there was a "hot discussion" of the question of appointing a committee on "Romanism," and excited addresses were made in favor of the appointment. The Rev. Mr. Brady spoke calumniously of Catholics; and when one of his fellows, the Rev. C. F. Rice, ventured to say something in favor of the Church, there were loud cries of "No, no!" all over the church. There are many honest men among the Methodist clergy, however, who keep in mind the command not to bear false witness against one's neighbor. The Rev. C. J. Jackson, of the Wesley Chapel, Columbus, Ohio, is one of these. In a recent sermon he remarked that "any one who is not, by his unfortunateness or moral constitution, a bigot must recognize that the Roman Catholic Church is the oldest Christian Church, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone. None but fools who slight those sincerely and godly Catholics, who are naturally our best allies." John Wesley was so broad-minded that he prepared an edition of Thomas a Kempis for the use of Methodists. Many of his followers among the clergy in this country, it must be said, do not share his liberality, his breadth, or his charity.—Ave Maria.

Just as Christmas has won its way to general observance, so Lent is coming to be kept by our neighbors more and more. The Lutheran Observer says: "Many Christians of Protestant churches are accustomed to observe it as a season of fasting and devotion. The fact that this is a special custom of the Roman Catholic Church is not a good reason for discarding it, unless the custom itself is objectionable or unscriptural. It is a good practice for Christians to observe certain seasons for special self-examination to promote their spiritual culture and growth in grace, and the season of Lent was originally designed and observed for that purpose. The cares and labors, the anxieties and trials of this world are so absorbing that special seasons of prayer and devotion are necessary to quicken their power, and afford Christians an occasion and opportunity to cultivate their souls by considering the eternal realities of the life to come." When Lent is kept in the right spirit, it puts into practice the Christian principle of penance. "Unless you do penance," said the Lord, "ye shall all likewise perish." The cross should be borne the whole year round, but now it weighs down and galls the shoulders of all who pretend to be its bearers, to remind them of their duty to carry it daily and to make amends for their self-indulgence in the past. Our separated brethren do well to follow the Catholic custom.—Catholic Review.

WHY NOT ACCEPT THE CHURCH AS IT IS?

One of the strangest anomalies of the religious history of the times in which we live is the fact that our advanced ritualistic friends are prepared to accept the whole Catholic system, except the supremacy of the Pope. They call themselves Catholics, and they profess to do this on historical and doctrinal grounds. They go back of the so-called reformation, with which they have more sympathy than we have, and claim the continuity of the Anglican establishment. In other words, they insist that they are the same Church that existed from the beginning down to the reformation.

Now, the notorious fact is, that that Church was one great, universal, compact, divinely organized body, with a head in Rome, who was everywhere recognized as the successor of St. Peter, and whose power and authority extended to the uttermost bounds of the Church. That power was the great, convincing, directing force, both in deciding questions of faith and morals, and in exercising discipline in the Church universal. All the specious reasonings of our friends to prove the contrary are of no real value—they only serve to perpetuate the schism which was forced upon the English Church through the blind, ungenerous passion of a wicked and audacious monarch, and which has entailed untold evils on that Church from that day to this.

The claim that the English Church always protested against the authority of the Pope, is false. The very ambitious, wicked princes, who alone protested, not against the spiritual authority, but against the temporal administration of the Popes, trembled at the exercise of his spiritual authority, and stood in mortal fear of his excommunication.

Now, what seems so strange to us is the fact that our ritualistic friends in claiming to be Catholics, and legitimate heirs of the ancient Church, refuse to receive it whole and entire, as it was and as it is to this day, especially that they should refuse that which is its chief glory—its tower of strength, its indispensable power of attraction and adhesion—its principle of unity, of continuity and reproduction.

The fact is that a Church without a head is not and cannot be the true Church—it is no Church at all. Our friends in their contention would mutilate the Church, would destroy its power of cohesion and its principle of perpetuity. They would de throne that divine authority of government, discard that immunity from error in teaching and declaring the divine truth, that infallible tribunal and final court of appeal for settling disputes and ending controversy, without which all experience proves there is absolute no certainty of faith, no relief from doubt, no end to the disputes and the vagaries to which the ignorance, the pride and presumption of men constantly give rise.

We are glad to see that that eminent English churchman, Lord Halifax, seems to understand the issue better than his Protestant contemporaries. In a late issue of the Pall Mall Gazette, he does not hesitate boldly to declare: "We do not know what the providence of God may have in store for His Church—what things, new or old, He may bring forth from the treasures of His mystery. But if I may express my own personal conviction I should say that the course of history points to the chair of St. Peter as the centre of unity. The Church of Rome possesses in a high degree the qualifications of successful leadership. She combines a rigid hold on every principle once laid down, with a wonderful facility in applying principles to cases. When the determination of Christian men to seek peace and ensure it has reached its due development, they will find ready to their hands all the resources of the Apostolic See, whose venerable occupants are now calling them to a wider love, rousing them to a higher energy, inspiring them with new hopes and the power of unfailing prayer."

That is certainly an extraordinary declaration for a Church of England man to make, and we are naturally led to wonder whether he will ever have the grace to act upon his convictions, as thus expressed. We sincerely hope he will not prove to be another Leibnitz and die outside the Church whose principles he thus recognizes and for union with which he seems to have such a longing.

What hinders him and those who sympathize with him from taking the important step? It cannot be prejudice—their sympathies are all with us. Is it, then, pride of opinion? In many cases, no doubt, it is. But there are multitudes of good, sincere Christian men and women in their ranks, who long for reunion, and who seem to be held back partly from their environment, partly from the confidence and dogmatic persistency with which some of their party maintain the right of their position, but more than all, perhaps, from a natural repugnance to change, fear of ostracism from the society in which they have been accustomed to move and an unwillingness to cause pain to friends by taking a step so unpopular as that of joining the real, old Catholic Church. They wish to come in as a body instead of individually, in the way of God's appointment. The leaders, especially advocates of the "Branch" theory, seem determined to maintain their position in spite of the patent fact that there is not the slightest possibility of their ever accomplishing the end at which they are aiming.

To say nothing of the impossibility of the three great divisions, or

"branches," as they please to term them, ever being reconciled to each other, and the Greek and English Churches being recognized by the old, original Roman Catholic Church, it would seem that the very divisions in their own Church, the opposing Protestant element which claims to be the true exponent and heir of the English reformation, and which will never cease to protest against the Catholic tendencies of the ritualistic brethren—should teach them the utter folly of ever expecting to accomplish the end at which they are so zealously aiming. If they have discovered that the reformation was a great mistake—that the Catholic view is the true view—let them frankly abandon their false and untenable position, and accept the real, original Church, Catholic, Apostolic and Roman, as she is. This would be much more logical, more rational and vastly easier than the Sisyphean labor, in which they are now engaged. They already receive and practice principles which it is much more difficult to prove than that of the supremacy of the See of Peter. By accepting that principle practically, in accordance to the suggestion of Lord Halifax, they will obtain a consolation of logical consistency which will impart a confidence and a consequent peace of mind which they can never enjoy in their present position.—N. Y. Catholic Review.

SUNDAY SECULAR JOURNALISM.

The leading important dailies have recently vied with each other in making their Sunday issues huge sheets, cumbersome to handle, almost encyclopedic in the variety of their contents, but calculated to exert a very questionable influence on the minds and morals of their readers. To wade through a Sunday paper of modern date would occupy hours, and leave the mind in a dazed and wearied condition. It seems to us the modern editor, yielding to an unwholesome spirit of rivalry, has overlooked the true aims of journalism, and seeks to make his paper supersede the magazine.

A newspaper, as the term implies, should, above all, contain the news of the day, presented in a brief compass, and made terse and bright by the higher qualities of style. It should, moreover, instruct its readers by suitable commentaries on the salient events of the day in the shape of editorials. Beyond this, its province does not lie, and when it undertakes the discussion of every conceivable topic under the sun, from a spring bonnet to a battle, it conspicuously wanders away from the functions of journalism as understood by the famous editors of the past. Nowadays, the newspaper that does not contain a novelette, a pretentious disquisition on art, a critique of the drama, a sensational article on crime, a chapter of scandal, a slimy disclosure of the moral delinquencies of some noted individual, a would be funny cartoon and a page of sickly jokes, is reckoned not up to date.

And what is the effect of cramming such a heterogeneous mass of verbiage into the mind? It has analogously the same effect as the ingestion of a lot of half-cooked nutrient matter into the stomach. As the latter organ will inevitably fail to digest the mass of stuff, so will the mind fail to assimilate appropriate the unhealthy combination of trash that is presented to it. It loses tone, it becomes unnerved, and, as some sagacious writer once observed, it acquires the pernicious habit of loose and disjointed thinking. The inveterate reader of those huge blanket sheets has no mental staying powers, he cannot keep up an argument for any length of time, he can form no independent opinion, and when he does enter into a discussion, he is sure, in a few moments, to wander from the question. Nor need we wonder at this when we reflect on the mass of insanities and puerilities with which his mind has been regaled during the restful hours of the Sabbath.

The marks of hurry and lack of thought crop out in every line of the special articles that are found in the Sunday editions, and which, so far from enlightening and invigorating the mind, weaken and confuse it. And the worst symptom becomes blunted, its finer bloom worn off, by constant contact with the low and coarse ideas with which these sheets abound. If it is a crime or an escapade that is handled by the writer he proceeds to pad it out so as to make his column or half column, and it need scarcely be said that if there is anything particularly prurient connected with it, it loses nothing in the setting forth. So far as the pictorial qualities of the Sunday editions of the great dailies are concerned, it may be safely said that, with one or two exceptions, they are mere caricatures upon art, and a disgrace to legitimate journalism. Burlesque and buffoonery are what they aim at, and the more utterly absurd, extravagant and nonsensical are their efforts, the more assured they regard their success. Verily, Sunday secular journalism stands in need of reform.

Leo XIII. and the Catholic Press.

The exhortation to write articles for the press rather than preach sermons, given recently by the Holy Father to a priest, has awakened many echoes in various parts of the world. Many of them that have found their way into print in France have come to us, and are summed up in the Archbishop of Aix's interpretation of Christ's injunction to His apostles to go and teach all nations. Mgr. Gauthier-Soulard says: "If the Fathers of the Church who defended sound doctrine and morals in the early ages were to come among us, they would all be journalists, and in this they would consider the Divine precept to the letter." His statement in full was read at a conference given recently in Lyons, at which the chief speaker was a Monsieur de Mar-

gallon, who said: "The Catholic press is the great work of the moment, and one on which all other good works depend. The press itself is dependent on popular opinion, for to deny the power of the democracy would be folly. At the same time popular opinion is dependent on the press, since it has been created by it and is governed by it. Now nine-tenths of the Paris press is in the hands of Jews. Catholics will multiply in vain their good works if they have not a Catholic press." Among the side speakers was a priest, the Rev. Pere Ephrem, who has just been expending himself as Lenten preacher at Sainte-Croix. He exclaimed: "If St. Paul were here now he would be a journalist, and if I were not a Capuchin I should be one also." —Philadelphia Catholic Standard and Times.

BEFORE AND AFTER THE REFORMATION.

Augustine Birrell, M. P., in Nineteenth Century.

"The English Church, before the Reformation, celebrated the Mass after the same fashion, though not in the identical language, as it has today been celebrated in Notre Dame of Paris. Has the English Church, as a Church, after the Reformation, continued to celebrate the Mass after the same fashion, and with the same intention, as she did before? If yes, to the ordinary British layman, the quarrel with the Pope, even the ban of the Pope and his foreign Cardinals, will seem but one of those matters to which it is so easy to give the slip. Our quarrel with the Pope is of respectable antiquity—France, too, had hers. But if no! the same ordinary layman will be puzzled, and, if he has a leaning to sacraments and the sacramental theory of religion and nature, will grow distraught and, it may be, distracted. Nobody now-a-days, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the incarnation be, indeed, the one Divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man, who is apt to be discouraged if perpetually told that everything really important and interesting happened once for all, long ago, in a chill historic past. However much there may be that is repulsive to many minds in ecclesiastical millinery and matters—and it is only the merit of parsons that is often found mighty offensive—between Dublin and Edinburgh, between Havre and Cromer. Here, I believe, is one of the battlefields of the future.

"How long can any Church allow its fathers and its faithful laity to be at large on such a subject? Already the rift is so great as to present to the observer some of the ordinary indications of sectarianism. Some church folk of one way of thinking cannot bring themselves to attend the churches devoted to the other way. In the selection of Summer quarters it has long become important to ascertain beforehand the doctrines espoused, and, as a consequence of those doctrines, the ritual maintained by the local clergy. This is not a matter of mere preference, as a Roman Catholic may prefer the Oratorians to the Jesuits—it is, if traced to its source, traceable to the altar. In some churches of the English obedience there purports to be the visible sacrifice; in other churches of the same obedience no such sacrifice is made. It is impossible to believe that a mystery so tremendous, so profoundly attractive, so intimately associated with the keystone of the Christian faith, so vouched for by the testimony of saints, can be allowed to remain for another hundred years an open question in a Church which still asserts herself to be the Guardian of the Faith. If the inquiry what happened at the Reformation? were to establish the belief that the English Church did then, in mind and will, cut herself off from further participation in the Mass as a sacrifice, it will be difficult for most people to resist the conclusion that a change so great broke the continuity of English Church history, effected a transfer of church property from one body to another, and that from thenceforth the new Church of England has been exposed to influences, and has been required to submit to conditions of existence totally incompatible with any working definition of either Church authority or Church discipline."

The friends of Miss English in Newark, N. J., were on Thursday last received into the Catholic Church, having renounced the Protestant faith. Dr. English's fame as a poet, and incidentally as the author of "Ben Bolt," has made his name a familiar one all over the world. Miss English inherited the poetic instinct, and many poems and prose articles from her pen have appeared in the leading American magazines during the last ten years. She is a strikingly handsome woman, with unusually beautiful eyes.

Miss Alice English's Conversion.

Miss English was formerly a member of Christ's Protestant Episcopal Church, in Congress street, Newark, of which her cousin, the Rev. W. H. C. Lyburn, is the rector. Her sister, Florence, is married to an Episcopal clergyman named Arthur Noll, who is connected with a church in Louisiana. The friends of Miss English in Newark, many of whom remain loyal to her, say that she was very unkindly treated by her brother-in-law and by her cousin, as well as by some of the members of Christ Church, when she made known her decision to renounce Protestantism. Dr. English approved the course of his daughter, saying that she had reached the age of discretion. Her brother Arthur said yesterday that his sister had more brains than all the rest of the children put together, and that when she joined the Catholic Church she did so because she thought she was doing right. The Rev. Father Cody, pastor of the St. James Roman Catholic Church, in Madison street, Newark, received her into the Church after the usual examination. When seen at her home, 51 State street, Newark, Saturday by a reporter for the daily press, Miss English acknowledged that she had become a Catholic, but refused to reply to the criticisms of her former church friends.

The Drunkard's Braggit Wean.
BY JAMES PAUL CRAWFORD.
A wee bit raggit laddie ganes wairin' thro' th' street,
Wadhin' using the snaw wi' his wee backet
'shiverin' i' the cauld blast, greetin' wi' the path;
'Wha's the ony wee callan?' He's a drunkard's raggit wean.
He stam's at the door, an' he keeks wi' wistfu' ee
'To see the good avontie the fire a' lauchin' heart
But he daurna venture on, though his head be
'er a' sae fain.
For he mauna play wi' ither bairns, the
drunkard's raggit wean.
Oh, see the wee bit laddie, his heart is unco
fou!
The sleet is blawin' cauld, and he's drookit
through and through;
He's a' shiverin' wi' the snaw, an' he puns
whaur she's gane.
But, oh! his mither she forgets her puer wee
raggit wean.
He kens nae father's love, and he kens nae
mither's care,
To soothe his wee bit sorrows or kame his
sleeting hair.
To kiss him when he wakenes, or smooth his
bed a' morn,
An' oh! he fears his father's face, the drunkard's
raggit wean.

Protestant Ministers at Bishop Ryan's Funeral.

A notable circumstance attendant on the recent death and obsequies of the late Bishop Ryan, of Buffalo, was the sincere sympathy shown by the Protestant ministers of that city with their Catholic townsmen in the bereavement they sustained in the loss of their beloved chief pastor. Resolutions of condolence with the Catholic community were unanimously adopted at a Protestant revival meeting and forwarded to Vicar General Lamigan, who, in acknowledging their receipt, sent an invitation to the Protestant ministers of the city to attend the Bishop's funeral. Scarcely had added, would be reserved for them in the cathedral, and more than a score of ministers, representing different denominations, accepted the invitation thus extended. Death is always a great leveler of distinctions, be their nature what it may, and his summons seldom fails to awaken sympathy with those whom it sadden. In these days, when so many malicious efforts are being made to sow religious dissensions among the American people the presence of these Protestant ministers at a Catholic Bishop's obsequies is very gratifying, as indicating the true Christian spirit, and equally significant, as constituting a rebuke to religious prejudice and fanaticism.—Catholic Columbian.

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CHATS WITH YOUNG MEN.

Catholic Columbian. A blasted reputation is more to be dreaded than the loss of a limb. It is a dead weight no one can afford to carry...

Value of a Good Name. People do not always recognize that besides those who have a good or a bad name, respectively, there are a great many who have no name at all.

But he enjoys other advantages. He is respected and trusted, his word is accepted as truth. It is far different with the man of bad name. He has no credit.

The man who knows himself to be trustworthy, but has not yet established a reputation, sometimes chafes under the cold distrust of the world, which has not yet taken his measure; but it is useless to fret about it.

Apart from moral considerations, which would lead to such conduct as insures a good name, the young man who desires to attain success should guard his reputation jealously and seek to lift himself out of the class without a name to the one above it.

Aspiration. Ten thousand poets pipe their pearly lays; Empurpled panderers prostitute the press. While sudden dillards cant at "old dead days," And paint a fearful future of distress.

The race advances—Destiny impels; Through a dreary peace and war's baptismal fire. One lesson Time in glowing letters spells: "On! soars of God—to nobler heights aspire!"

It must be a strange atmosphere that breeds the kind of young men described by the editor of the San Francisco Monitor. He says: "It is a beautiful and edifying sight to behold the look of rapt unconsciousness with which the San Francisco young man contemplates the frescoes when the plate is passed around."

O'Connell's Rule of Life. The following transcript of Daniel O'Connell's rule of life was made by his daughter. The original was found among the papers of the great emancipator after his decease in 1847:

- 1st. To avoid any wilful occasion of temptation. 2d. To appeal to God, and to invoke the Blessed Virgin and the saints in all real temptations. 3d. To say the acts of faith, hope and charity every day. 4th. To repeat as often as may be a shorter form. 5th. To say daily at least, and as often as may be, a fervent act of contrition. 6th. To begin every day with an unlimited offering of myself to my crucified Redeemer, and to conjure Him, by all His infinite merits and divine charity, to take me under His direction and control in all things. 7th. To meditate for at least half an hour every day if possible—longer if God pleases. 8th. "We fly to Thy patronage," and St. Bernard's prayer to the Virgin, as often as may be convenient—daily. 9th. To pray daily to God, His

Blessed Mother, and the saints for a happy death.

10th. To avoid carefully small faults and venial sins—even the smallest. 11th. To aim at pleasing God in all my daily actions, and to be influenced by the love of God in all, rather than by hope or fear.

This is a good rule for every Christian. If O'Connell found time to practice it, surely our young men can also find time. Nor need they be ashamed to conform their lives to the example set them by the Emancipator. His greatness was not diminished by his piety, but on the contrary ennobled and made more brilliant.

They Know it All. We all know young men who cannot be taught anything, because they fancy there is very little they do not know. Who so loud in expressing their opinions, so confident that their own judgment is infallible, so impatient of control, so disdainful of authority, so certain that all thoughts except their own are narrow, old-fashioned, or stupid?

It is well for all of us to have some true understanding of ourselves. "The true humility," says Augustus Hare, "is not to underrate ourselves, but to form a proper estimate of ourselves," to know where we are strong and where we are not so strong.

Striking an Average. "It ain't so hard to be contented with the things we have," said the old woman dolefully. "It's bein' contented with the things we haven't that's so tryin'."

"I don't know about that; I don't know," said Uncle Silas. "When we begin to look at the things our neighbors have and we haven't, we always pick out just the things we want. They live in a nice house, we say, and we have only a little one. They have money, and we need to count every penny. They have an easy life and we have to work. We never say: They had the typhoid fever, but it did not come near us. They have a son in the insane asylum, but our brains our sound. Staggering feet go into their grand door, but nothing worse than tired ones come home to ours at night. You see when we begin to call Providence to account for the things that don't come to us it's only fair to take in all kinds of things."

Perverted "science" leads the weak from God. An individual greed promotes the thought that loyal love has perished from the sod. Whereon our fathers human freedom wrought.

The sleek, insidious sophistry of towns Would sacrifice our honor and our trade; But far upon the plain the freeman frowns, As from his scabbard springs his stubborn blade.

My country! Still God's mighty will inspires The patriot faith that hath no feeble fears, Still lights on humble hearths the holy fires That made and saved this land in other years.

Protestant young men recognize that they who profit by religion should contribute to the expenses of religion. If they spend all their money on themselves they do not try to obtain the benefits of the church by a system of out-door relief. Only Catholic young men allow other people to pay that their starving little souls may play the part of a parasite on Almighty God.

"The Sunday young man goes into the church—of course it never enters into his head to rent a seat—only millionaires and men of family can afford such luxuries as pew rent. If he has still some lingering sense of decency he plants himself where he can easily escape the appeal for a single nickel to support God's house and to succor God's poor. But if he is an old timer he carefully selects a good seat, unpaid for of course, and progresses thither and scornfully ignores the empty plate which the collector, with a wisdom born of experience, does not even motion towards him."

"Of course if one comes down to theology and the commandments of the

Church it is better for such a one to come to Mass than to stay away. But as grace supposes nature, and as even the Almighty cannot do anything with meanness, we have more hope of young men who stay away from Mass like a gentleman because he does not want to deny himself even five cents for God and God's poor.

"We are not dealing with an unfamiliar type. We wonder if the pew books of the pastors of the city were published how many of our San Francisco young men would be found registered as paying for a seat. The cost, even in the best localities, does not exceed a dollar a month, yet the young man, with his shine, and Sunday paper, is too poor to afford even this. If he belongs to a club he must pay its dues, if he belongs to a society he must contribute to its expenses; there is only one society on which he can afford to sponge, and that society is mainly supported by those who are far poorer than himself—the Catholic Church."

The San Francisco type of barnacle is not indigenous to California soil. The Pacific Coast has its representatives but there are others.

Sowing Wild Oats. We often hear men say: "Boys will be boys. They must sow their wild oats. They will settle down after a little."

There are three errors in connection with that old proverb. The first is, that it is a lie; the second is, that it is a mean lie; and the last is that it is a dangerous lie.

It is a lie to suppose that any man must sow his wild oats, and the devil never created a more dangerous, a more cowardly, or a meaner lie than one just uttered in that proverb. The proverb that boys will be boys is all right. They must be boys, but they should be true boys and embrace all that which a fine character embraces.

Our passions are so many wild horses, and the will is the rider. There is no safe course for us but to curb these passions. The carousal of a single night has often blasted a promising future and the wild oats however small quantities, bring wild harvests of disease, of insanity, of ruin to others, of misery to the next generation, of sin and death to the soul.

Don't say too Much. When the mind is heated and controversy waxes high, many words are spoken which will not bear repeating in colder blood. Happy is it for old friends who differ to say to themselves: "He did not mean half he said," and so let it drop. It is not always wise to apologize in detail for such hasty speeches. "I did apologize," said a man, with reference to such an interruption of friendship. "I smiled and held out my hand and spoke, which was as much as I could risk." How often we have seen people who were determined to come to a good understanding once more, begin little by little to beat over all the old ground until they ended further apart than they began.

No man had stronger convictions, or expressed them more vehemently, than Thurlow Weed. His opposition to the editor of an Albany paper was of the most determined character, and the parties never spoke when they met. But the failure of a bank nearly wrecked the fortune of the other, and Mr. Weed could not bear malice or resentment against a man in trouble. The same evening that he heard the bad news he walked out past the house of his opponent, and this he did more than once. But the man triumphed over the politician. He ran up the steps and rang the bell. When the surprised editor entered the room, Mr. Weed advanced to meet him, extending both hands and saying, "Mr. C., I hear that you are in trouble. Let us bury the past. I have come to you as a friend to offer you anything I have or anything I can do. Trust in me; let me help you."

It was not all empty talk with him. He went out among his own and the other's friends and raised the money and put him on his feet again. Which ever side we take in politics we cannot but admire such an example of Christian chivalry. And there is room for a great deal more of it in the land just now. A smile and a handshake, and a simple "Good morning," would tell a great deal between some parties, and both would be the better for it. Business would be the better for it, and the example to others would be beneficial. The plain duty of Christian men to day is, "First be reconciled to your brother." And when you go about the task don't say too much. It is the spirit in which you go rather than your much speaking that will make the desired impression.

Stray Chips of Thoughts. Blessed is the parish whose young men appreciate the heritage of the faith! One of the easiest things in this world is to get money. The task of lies in earning it. There is morally no difference between the thief who loots a bank and the man who charges \$1 for 50 cents worth of goods. No man's creed is complete which does not declare a belief in himself. He who minds his own business walks head and shoulders above 90 per cent. of his fellows. If you say what you like you will hear what you do not like.

Don't Smoke A Wheel. A practice with most wheelmen, that of smoking while riding the wheel, is one of the most dangerous pastimes

that riders adhere to. It not only injures the wind but is directly responsible for various kinds of lung disease. Physicians have argued that the wheel is injurious; physicians who do not ride. But let them examine other features of cycle riding, and they will come to the speedy conclusion that it is not the exertion dependent upon propelling a wheel but the dissipation of the riders in practicing cigarette and cigar smoking, when they should be mindful of the fact that they wheel chiefly for exercise and the health this recreation brings them.

CONTINUED FROM LAST WEEK. AN HOUR WITH A SINCERE TESTAMENT.

By Rev. J. P. M. S. The conviction that the holy Scriptures are inspired writings is not all that is required. There yet remain doubts regarding the true meaning of their contents. This is confirmed by daily experience. Nothing is more evident than that those who do not admit the infallible teaching authority of the Church, although they still admit the authenticity and inspiration of the holy Scriptures, are continually quarrelling among themselves about its meaning, and the most learned among them are just the very ones who disagree most. Catholics, on the contrary, having first convinced themselves of their Church being endowed with infallibility in teaching, are infallibly sure, not only of the inspiration of the holy Scriptures but also of their true meaning.

XVIII. THE BIBLE NOT THE SOLE RULE OF FAITH. That the Bible alone was not intended to be the sole rule of faith is sufficiently evident from history, which tells us that the Catholic Church existed already fully three centuries before it had become known which were inspired writings. History tells us, also, that the Bible was not the sole rule of faith, even after the Third Council of Carthage had declared which writings were inspired and which were not. This is apparent from the fact that, before the art of printing was invented, it was, at least, morally impossible for the great majority of people to have a bible for their use. Neither is the bible intended to be the only rule of faith at present. The rule of faith left by our Lord must be a rule that all can make use of. Such a rule cannot be the bible, since there will always be a great number of people who either cannot read or cannot get a copy of the Bible, in their own language, or cannot understand what they read. This is corroborated by every day's experience. In fact, the boastful watchword of the so-called Reformation, "The Bible, and nothing but the Bible," has never been carried out in practice. The real difference between Protestants and Catholics consists actually in this, that Protestants accept as interpreters of holy Scripture unauthorized individuals or small bodies of men, whilst Catholics have as their interpreters of Holy Writ the infallible Church of God.

XIX. THE FAITH OF CATHOLICS UNIFORM. Of those who do not listen to the Catholic Church the words of St. Paul become perfectly true, that they are "tossed to and fro, and carried about with every wind of doctrine" (Ephes. iv. 14); whilst Catholics believe and profess the same doctrine all over the world with a unanimity which cannot otherwise be accounted for than by admitting that it is the work of Almighty God. The faith of Catholics is not only uniform but it is also unchangeable, both regarding time and place—like its Divine Founder, the same yesterday, to-day, and forever.

XX. Part, at least of the Episcopalians, also claim to be in full possession of the powers left by our Lord to the Apostles and their successors. But this claim, including that of apostolic succession, they cannot prove.

XXI. THE BRANCH THEORY UNTELEASABLE. The so-called "branch theory," that the Episcopal is a branch of the Catholic Church, is untenable; for there can be no different and contradictory doctrines in the true Church, which, after all, would be the case, if the Episcopal Church and the Roman Catholic Church belonged as branches to the same Church of Christ.

XXII. A SUICIDAL PROFESSION. The true Church must necessarily claim infallibility, or freedom from error, in teaching. A Church not claiming infallibility in teaching cannot claim the right to oblige people to admit its teachings as true. From this it follows that since the Episcopal Church does not claim infallibility in teaching, confesses that it has neither authority to teach nor authority to require its teaching to be admitted as true, and, consequently, that it is not the Church which our Lord has founded, to teach all nations.

XXIII. ST. PETER'S PRIMACY. The Episcopalians are adopting more and more every year the doctrines and practices of the Roman Catholic Church—doctrines and practices which this same Episcopal Church at one time repudiated as useless, erroneous, and superstitious. But if this Episcopal Church should adopt all the doctrines and practices of the Roman Catholic Church, and be in their pro-

fession and observance even more faithful and zealous than the Roman Catholic Church herself, it would, after all, remain only a soulless body until having submitted to the authority of the Roman Catholic Church and to that of the Roman Pontiff, successor of St. Peter. Until then it resembles a statue, which, though you may vest it so as to make it appear like a living being, yet is and will always be but a lifeless thing.

XXIV. It is evident, both from Holy Scripture and from tradition, that Peter was appointed by our Lord the head of the Apostles; that to him our Lord gave a Primacy not only of honor, but also of jurisdiction, and that, consequently, this Primacy of St. Peter and of his successors is an essential part of the government of the Church founded by Christ.

XXV. The "keys" of the kingdom of heaven—that is to say, the supreme spiritual power—Christ gave to Peter alone. "I will give to thee the keys of the kingdom of heaven." (Matt. xvi. 19).

XXVI. THE SUCCESSOR OF ST. PETER. It is also evident from Holy Scripture that the superiority of authority which our Lord gave to St. Peter was acknowledged and admitted by the other apostles, and history tells us that the Bishop of Rome, as successor of St. Peter, was always regarded as the head of the whole Church and as endowed with special powers. As a last desperate effort to find an excuse for their not submitting to the authority of the Bishop of Rome the Anglicans have tried to disprove this historical fact. In this endeavor they have made a lamentable fiasco, and only succeeded in opening the eyes of many well-meaning and sincere members of their community to the untenableness of their position.

XXVII. St. Peter was, and, consequently, every Bishop of Rome, as successor of St. Peter, is for the Church of Christ what the foundation is for the house. Shake the foundation and the whole house will be moved. From this it follows that every Bishop of Rome in his capacity as successor of St. Peter must necessarily be endowed with infallibility in teaching the Church.

XXVIII. Our Lord appointed St. Peter as the shepherd of the whole flock—that is, of the whole Church; consequently every member of the Church is bound in conscience to follow the direction of St. Peter and of his successors. But, if we are obliged by our Lord to follow the supreme shepherd of the Church then we have also at the same time the assurance that our Lord will never allow us to be led by this supreme shepherd—i. e., by the successor of St. Peter—into pastures of error.

XXIX. THE LORD PRAYED FOR ST. PETER. Our Lord prayed for St. Peter that "his faith fail not." To deny St. Peter's and his successors' infallibility in teaching the whole Church is the same as to declare that the prayer of the Son of God was null and void, which is certainly pronouncing a blasphemy.

XXX. History, too, is proof of the infallibility of the successors of St. Peter. Many learned men have spent almost a life-time in order to discover one single instance of a Pope having taught a doctrine in contradiction with what was taught by another Pope. As yet they have labored in vain. Catholics most willingly admit that among the successors of St. Peter there have been men who were far from being saints; but this fact is only one more proof that the Papacy, as well as the Church, is a divine institution, preserved by the Almighty power of God Himself from falling into error. Our Lord has promised not to allow His Vicar on earth to become a teacher of error. This promise our Lord is both willing and able to keep. He has kept it and will continue to keep it unto the end of time, and even of the most unworthy men should happen to sit on the throne of Peter.

XXXI. THE GIFT OF FAITH. As soon as you shall become convinced that the Roman Catholic Church is that one and only Church which our Lord has founded, and which He has endowed with authority to teach all nations and with freedom from error in teaching, you will be also convinced of your strict duty to submit to this Church and to ask of her to be instructed in all you have to believe and to do in order to save your soul. What is yet wanting to you may be the gift of faith. To be intellectually convinced and to believe are two things infinitely different from one another. The former belongs to the natural, the latter to the supernatural order; the one you can obtain by the natural faculties of the intellect, the other only by a supernatural help coming directly from God. Without the light or gift of faith, one, however intellectually convinced, is unable to believe supernatural, revealed truths, just as one who has perfectly healthy eyes is unable to see without light. This fully explains why so many highly talented and highly educated persons do not believe, notwithstanding their being convinced that God gave a revelation to mankind, and confided this His revela-

tion to the custody of the Catholic Church. They do not believe because they cannot believe, and they cannot believe either because they have never received the gift of faith or they have lost it by their own fault. If talent and learning were sufficient to believe, then highly talented and learned persons would also be better off spiritually than persons less talented and less learned, whilst daily experience proves that poorly talented and poorly instructed, but truly humble persons, believe most firmly. They possess the gift or light of faith in a very great measure. In this light all that God has revealed and what Holy Church proposes to their belief, appears to them so clearly and so certainly revealed that to doubt it in the least becomes for them, as it were, a moral impossibility.

TO BE CONTINUED.



Thomas A. Jones. CURED BY TAKING

Ayer's Sarsaparilla. "I was afflicted for eight years with Salt Rheum. During that time, I tried a great many medicines which were highly recommended, but none gave me relief. I was at last advised to try Ayer's Sarsaparilla, and before I had finished the fourth bottle, my hands were as

Free from Eruptions as ever they were. My business, which is that of a cabinet-maker, requires me to be out in cold and wet weather, often without gloves, but the trouble has never returned."—THOMAS A. JONES, Stratford, Ont.

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REID'S HARDWARE. For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sincere, the latest Wingers, Manics Cutlery, etc.

118 DUNDAS STREET, North Side, LONDON, Ont.

FIVE-MINUTE Fourth Sunday

ST. PETER'S. Thou shalt not me. (Exod. xx. 2.)

There are some hidden in these to consider to-day and the obnoxious. These are and the consulting of the truth from the First, then, wamplets, and the unfortunately to present day, who way, and it may things which c power to accomp they can be deriv devil, whose aid invoked by the things. Let ev stand that the u amulets, though good object, as th life, is a great curse instead of who perseveres then, has any s been told success give him success or anything of it aside or burn Doubly so ful, o or use such obj working harm t evil passions i will in no case b character of the this way.

"But how," holy things, s Agnus Dei, gos like? Surely l superstitious o keep or wear s to think that t good, not only the temporal r right about th to ask for mirac like those, wh their nature or Church. And s sinful is very p is invoked by v any favors whi will be for His that this shoul used with pieu wear a scapula as a sort of ch or intention of Virgin by it, o escape from si useless but hig Divine Son. T this; few dare of this kind b who have realy to the devil selves in his se

Well now, t object, that of ing, as the Jew thing, this spli ping and tal rather a new fo It has been a among us, the ground some not think that time been muc pared with som regard to the faith to instru clined so muc spirit-rappers. But still many their meetings scruple in goin from curiosity nothing in it; is less clever pi in this they are likely Juggery and no doubt; but son to suspect spirits actual matter. Not, the departed and lying spi and wish to come from the our belief in It is, then, v very serious put one's self the influence and this is w spiritual sea may probably to have noth value your in

NATUR No wonder light the apper emerald Spri dreary winter, and muffled up throw off heav air. Winter is try, where the travel and so to. The cold than in the city clothing is on some are war some to move of the O's interlin found for all- wind or but and weather p enough to be i

Fate! Sickness negl. Don take a few d mediately fol save you ma nights. Money sav and household tric OIL—a sutices to cu brise or spru from neutral thamed Most. The Most have been a saporilla. I Diseases.

FIVE-MINUTE SERMONS. Fourth Sunday After Easter.

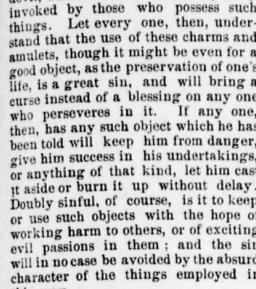
SUPERSTITION. "Thou shalt not have strange gods before thee." (Exod. xx. 2.) There are some sinful practices forbidden in these words...

OUR BOYS AND GIRLS. LILLIAN AUBREY.

By J. F. FITZGERALD. It was a lovely morning in May; the air was redolent with the perfume of roses, lilies, and violets...

in her lap, then burst into a flood of tears. The good Sister let her weep unstrainedly for a few moments...

Best for Wash Day. For quick and easy work. For cleanest, sweetest and whitest clothes. Surprise is best. Best for Every Day. For every use about the house. Surprise works best and cheapest. See for yourself.



CURED BY TAKING AYER'S Sarsaparilla. "I was afflicted for eight years with Salt Rheum. During that time I tried a great many medicines which were highly recommended, but none gave me relief..."

Free from Eruptions. As ever they were. My business, which is that of a call-driver, requires me to be out in cold and wet weather, often without gloves, but the trouble has never returned.

Mustard - THAT'S - Mustard. DUNN'S Mustard. MADE ABSOLUTELY PURE FROM RICH FLAVOURED ENGLISH SEED.

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As she sat there wrapped in her own thoughts she did not hear the footsteps of the gentle, pale-faced Sister who came slowly and noiselessly down the pebbly path...

"Alone, my child?" she said, as she reached the young lady. "And why so?" continuing, without giving her time to reply. "I am really ashamed to say that, though introduced to you upon the day of your arrival, I have forgotten your name."

"It is Lillian, Sister—Lillian Aubrey," she answered, rising and bowing gracefully, then timidly extending her hand. "Be seated, dear," said Sister Blandine, "and I will sit here with you for awhile. I fear that you are not well, my child, you are so pale and thin."

"I am well, dear Sister, quite well." Then, after a moment's hesitation, she added: "We have woe sometimes that we may not tell, heart woe, Sister; did you ever hear of such?" and she smiled faintly.

"My child," replied Sister Blandine with a world of pity in her soft, brown eyes, "your sweet, merciful Lord has said, 'Beware of one another's burdens,' and I think if we fulfilled better this divine precept the loads of all would be made lighter; so do not hesitate to pour all your sorrows into my heart, my dear child, for I can at least sympathize with you and pray with you for strength to bear whatever crosses your Lord has seen fit to lay upon your young shoulders."

"Yes, tell me all, Lillian, and be assured that your confidence will be a sacred thing to me." "Well, dear Sister, I am an orphan. I was educated in a convent far away from here. I left there but two brief years ago, a happy, cheerful girl, who had wealth, Sister, an elegant home, where I am surrounded with everything that is beautiful and luxurious; I have a good, kind uncle for a guardian, who gratifies, as far as he can, my every wish. I entered society the winter after I left school at the age of eighteen, and, of course, had suitors, as all young ladies in society have; but I was indifferent to them all until I met one."

"I shall never forget the agonized expression of his face as he answered, 'I would that it could be so, Lillian; but if this is necessary to our happiness, then I would that we had never met, unless I could bear all the pain of parting, for, Lillian, I would gladly give my life to spare you one moment's pain—believe me, I would—but I feel that in all honor I must tell you that I, alas! am an infidel.' I felt as if that instant I had become petrified. He sprang toward me. I motioned him away. 'Did you not know that a Catholic could never wed an infidel?' I asked.

"Lillian, I thought not of it; only lately I began to fear it, but thought if I promised solemnly never to tamper with your faith it would be sufficient." "Rising, I drew my ring from my finger and handed it to him, saying, 'It can never be, then, passed on to the drawing-room and went up to my room. When my maid came up to announce dinner that evening she said I was in a high fever, and assisted me in undressing. The doctor was sent for, and from that night I knew nothing for weeks. I had brain fever, the doctor said, and at one time he had little hope of my recovery. When I was at last fairly convalescent my letters were given me. There was one from him saying that his anguish and remorse were unendurable; that he could never forgive himself, but he could never forgive me, assuring me that he could never marry another—that he would never marry another."

"I wrote only a few lines in reply, assuring him of my entire forgiveness." Here her voice failed her, and rising, she threw herself on her knees beside the Sister and buried her face

in her lap, then burst into a flood of tears. The good Sister let her weep unstrainedly for a few moments, then put her arms around her and pressed her to her heart; lifting her head, she said, "Sister, these are the first tears I have shed since that sad day."

"Well, it will do you good to weep, my child; but now, dear, listen to me: you must not grieve as one without hope. You have proved to our Lord that you love Him above all things; you have sacrificed all most dear to you on earth for your faith, and now do you think our Lord will allow you to outdo Him in generosity? Believe me, my child, in His own good time He will lift this cross from your shoulders, will remove this weight of sorrow from your heart. All things are possible to Him, dear: He can soften the most obdurate hearts; can enlighten the darkest minds. Now, hear me; I, too, made a sacrifice once that I hope was pleasing to God, and now we will unite in prayer to His Sacred Heart for the conversion of the one you love, and pray with faith and confidence, dear child, for prayers, and tears never fail to move that merciful Heart."

As the kind Sister concluded, there was a faint smile on the tear-stained face as she said, "O, Sister, and do you think I may really hope?" "I bid you hope, Lillian, in the Sacred Heart."

"How good God has been to send me to you, Sister, I was so utterly desolate and hopeless. After my recovery my uncle wished me to travel with him, but I knew that I could not enjoy traveling, and hearing of your beautiful convent through a friend, I begged her to write and persuade your good Mother to receive me for a year as a parlor boarder, and what a happy thought it was, for you have comforted me already."

As the months rolled on, Lillian grew stronger and more cheerful, and profited much by the peaceful hours passed in the good Sister Blandine's company, but as Lillian improved in health, the gentle Sister visibly declined, which was a source of great sorrow to her. One day as she sat looking at her with brimming eyes she said: "O, Sister, if I could only do something for you it would make me so happy."

"Well, be happy, then, dear child, for you are doing very much for me; you are telling me every day how much I help and comfort you, and you do not know how much happiness it gives me. It is true I know that I shall not be with you much longer, but I know you will be willing for me to go to heaven, where I hope to go when our dear Lord calls me, and where I can even help you more than I can here."

"But, dear Sister, how can I ever do without you? I will be so utterly alone." "Our Lord will not leave you alone for long, my child. Be assured that when He takes me He will send you someone who will more than supply my place," said the Sister, smiling.

"And now, Lillian, my last prayer on earth will be for the conversion of your friend. You have never told me his name." "How ungrateful in me, dearest Sister, after all you have done for me and for me. His name is Guy Clitheroe," said Lillian with a blush. It was the first time she had ever breathed his name, except in prayer, since they parted.

"Well, my dear child, be assured that our dear Lord will not allow such a man to remain in darkness; but you must have patience, dear; you must be patient and humble, and I know you try to be both."

The winter passed. After Christmas Lillian saw but little of her friend, now grown so very dear to her; though she was allowed to spend a few moments with her every day, she was too weak to talk much. But though Lillian grieved at the thought of parting from her, Sister Blandine forbade her to be sad, saying that it would make her feel so badly, and that really she had no cause for sadness, so she tried to be brave and cheerful for her sake.

And now it was May again, and though the roses blushed and lilies and violets filled the air with their fragrance; though the birds sang sweetly and the sun shone brightly outside, in the dim convent chapel there was a solemn scene. Before the altar lay there was a lowly bier; the sombre draping of the altar, the glow of the waxen tapers, the profound quiet that reigned, all told of the presence of death. The sweet, gentle, humble, self-sacrificing Sister, who had been dying slowly for weeks, was at last at rest—at last in the happy possession of her eternal reward.

Near the bier, on the altar step, bowed low in prayer with tear-stained face, yet with her heart filled with a strange and almost undefinable hope and peace, knelt the gentle girl who had so loved the dead. Somehow, she felt nearer to her than ever and wondered if heaven could be very far away. As she knelt thus in prayer and silent communion with her friend in heaven, she heard a step that made her heart give a sudden bound, and as she raised her head with a half-surprised, half-eager, expectant expression in her beautiful eyes, a hand was laid tenderly on her head, and in answer to her questioning gaze Guy Clitheroe knelt down by her side and made the sign of the cross, then taking both her hands in his he bent his head low over them, and there they knelt for some moments in mute thanksgiving, and Lillian knew the Sacred Heart had heard her friend's last prayer. It all seemed at once so extraordinary and yet so natural that they should be

brought together so. How merciful and loving is not the Heart of Jesus! how abundantly does He not reward even our least sacrifices made for His love!

Hand in hand they walked through the grounds and sat down on the rustic bench where one short year ago the sweet, gentle Sister, now sleeping so peacefully in the chapel, had promised Lillian, in the name of the Sacred Heart, that He would give the loved one back to her in reward for her fidelity to Him.

As Lillian related all that had happened since they parted, they wept happy, grateful tears together, feeling that the dear friend now in heaven was sharing their happiness.

Mr. Clitheroe in traveling through Italy had met a holy and learned priest, with whom he engaged in conversation, and, being much interested, accepted an invitation to visit him. The rest is soon told. The good Father became so much interested in him that he offered sometimes the Holy Sacrifice for him, and frequent confessions and much reading finally, united to earnest prayer, resulted in his conversion.

After his reception into the Church he spent some days in Rome in fervent thanksgiving, and then traveled day and night until he reached Philadelphia, when, after making a hasty toilet, he called at once at the house of Lillian's uncle.

It was only then that he heard of her illness, when, securing her address, he lost not a moment in seeking her home.

How wonderful are God's ways, and how merciful He is in His dealings with those who love Him and trust in Him!—Church News.

DO YOU SAY YOUR MORNING PRAYERS? The nature and necessity of prayer point out that morning is the most suitable and proper time to pray. It is true that God is both willing and ready to hear our prayers at all times when offered with the proper dispositions.

"I will pray," says the prophet, "and He shall hear my voice." But in the morning is found that freedom from distraction which the after occupations and business of the day do not guarantee. And if prayer is to be offered with attention, if prayer must be free from all voluntary distractions in order to be what it really is—"an elevation of the soul to God"—morning is the most fit and proper time to pray. Hence, the saints and beloved of God have never neglected morning prayer.

Our mother the Church wishes to encourage her children in the practice of their morning prayers. To her priests and religious, who are obliged to recite the divine office, are invitations of this kind: "Now that the day has dawned, let us adore God and pray to Him." "Away with sleep, let us rise quickly and seek God in the night, as the prophet says: 'An elevation of the soul to God'—morning is the most fit and proper time to pray. Hence, the saints and beloved of God have never neglected morning prayer."

Prayer is a necessity for us in order to preserve and keep from sin. At what time, then, keep from sin? In the morning, at the beginning of the day? Have we not passions to overcome, temptations to resist, the occasion of sin to avoid, the allurements of the world to guard against every day of our lives? How, then, shall we resist sin and the occasions of sin that surround and beset us each and every day of our lives, if the morning light sees us not at prayer? What is the strength of man if the grace of God assist him not when tried by strong temptation or thrown among the occasions of sin? Does not the Sacred Word compare it to tow before the fire, which feeds rather than resist the flames. Those, then, who commence the day with morning prayer, devoutly and piously said, will have the advantage over every enemy of their soul. In the words of one of the Fathers of the Church: "They make God their friend, and what enemy need they fear during the day?"



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