Catholic Record.

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

# VOLUME XXII.

# LONDON, ONTARIO, SATURDAY, JUNE 9, 1900.

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# ANOTHER NOTORIETY-SEEKER.

The mantle of Leary, erstwhile potentate of Guam, has gallen on Major Bliss, the Collector of Customs at Havana. His ways and means for obtaining notoriety are a little different from these of his model, but they are just as original. The Major has not, according to all reports, the picturesque language of the illustrious Leary, but he atones for the deficiency by picturesqueness of action.

It appears that under the regulations of the War Department articles necessary for church equipment are free of duty. But the Major rules that Mass vestments are not necessary for religious purposes, and are consequently dutiable. We do not insinuate that he is, though everything seems to warrant it, a bigot or an idiot. He is a gentlemen we believe whose judicial faculty has been impaired by excessive application to his onerous duties and who needs a respite from the task of uplifting alien peoples.

# HICKORY CATHOLICS.

The Messenger of the Sacred Heart advises Catholic newspapers not to take things second hand, nor should they allow themselves to be overawed by secular newspapers and magazines which are manifestly hostile to the Church. The Church looks to its Bishops and not to editors to correct whatever is wrong. This advice may be taken to heart by those who are prone to be shocked at things ecclesiastical that do not accord with their peculiar views. They grumble about demands for money: they throw up their hands in horror when a militant organization is formed, and are forever making comparisons between their positions and that of those without the fold. Above all they are averse to new devotions and to enthusiastic piety, because, forsooth, such things tend to make us ridiculous in Protestant eyes. If they see an old woman in church going through her devotions in a manner they cannot appreciate they look around to see if anyone is looking. In many ways they give abundant proof of an anti-Catholic spirit. The new devotions or simple, even extravagant piety not furnish an impossible barrier to Protestants. Hundreds have been drawn to us by St. Anthony and St. Francis, and many with souls burned black and dry by the fires of the world have been shown the way to life and peace by simple and earnest Catholic lives. Why be C

forceful pictures of sin and oppression, rights and privileges attached to it. of the forms of misery with which men There were no sweat shops, nor thousand hell people the earth. The ands of human beings harnessed like author tells us of the vampire greed slaves to the car of labor. Manhood that fattens on the poor and help- was respected. The toiler had time to less, that buys and sells nations like improve his mind and to watch over cattle.

And he describes the action of zation of wealth that is a menace to national stability was unknown. Christ's love that shall break and And yet there can be no doubt as to banish oppression :

banish oppression :
"Let this vision ever cheer thee. Tell the nations, let them hear thee, Every soul to me is dear.
Tell to all mankind the story
Woeldst thou haste the coming glory, Bear good tidings far and near.
See the waiting hosts that need thee Come, beloved, I will lead thee Love is conquering the world : Give thyself, thyself unbeeding For thy brother, toiling, bleeding Where my banner is unfurled."

We have much pleasure in recommending the volume to the attention orators : but the man with the money of our readers, for it is a valuable contribution to the poetical literature of individual to be respected and if posthe country. Some of the poems are to sible to be imitated. Labor troubles our minds somewhat vague in mean- will continue so long as the spirit of ing ; but there can be no doubt as to Christianity does not prevail. Not the sincerity and literary gifts of the legislation but justice and charity writer. It is reireshing in an age of are needed.

venality to come upon a production that exhales thought and that exists not for the whim and caprice of the multitude but as a Crusader against Sermon Preached in the Cathedral of the phlan xes of evil.

# JUSTICE AND CHARITY NEEDED.

times must be convinced that the question of adjusting equitable relations to save our souls. Is not this, we may tion of adjusting equitable relations to save out south and the Almighty, between labor and capital must be and His ministers in His name, should solved, and conclusively, at an early condescend to ask us, to entreat us, to date.

No pettifogging legislation can subdue the ominious murmurs or diminish the number of strikes. If capitalists will persist in locking upon the toilers why does He not compel us to be as spokes on their business wheels, and righteous? Is it not, we may ask, beneath His dignity and grandeur to in ignoring the fact that it is shameful and inhuman to treat men to make money by and to look upon them merely as so much muscle or physical power, and to disregard their rights a most practical, power, and to disregard their rights it is a mystery that God has made us as men and Christians, the industrial system must rest on a very unstable if we choose, set at defiance His own basis. If capitalists, again, would give law, subvert His own counsels in our more justice and charity and fewer free libraries there would be less discontent.

Reading the chronicles of pre Reformation days one is struck by the spirit of concord that prevailed between employer and employee-be-of God as to leave, so to speak, no tween the poor and the rich. There room to man himself in the decision was, of course, poverty-but not of the for his own salvation. sordid, contemned species that is a God in creating us does of His own stench in the nostrils of the wealthy choice, independently of anything denizons of our generation. The rich that we would have to say or do, elect of those days believed it was their duty so many of us to eternal glory and to provide for their indigent brethren. The golden chain of brotherly love dignity brought the two classes together, for some or the reprobation of others. they knew that, whether robed in fine linen or clad in poverty's livery, they were members of one body and bound supreme love of God for men, and the is often put before us, what is to hapone to the other by the duties of a com. supreme respect which God has for His mon brotherhood. The selfishness of individualism that seeks and hoards and uses money for its own interests was alien to the spirit of those ages. The workman was protected and was not, as now, regarded as a thing of flesh and blood, exuding gold for the benefit apostle says, 'to every man according or corporations and syndicates. Under to his works.' This the dignity of the case the fostering care of the Church the guilds sprang into being and became no unimportant factor in maintaining is mine.' It has passed over the battle a good feeling between employer and ground ; it is victorious : a crown be employee. Each trade had its own organization directed by rules that were written by these who believed that "God has not confronted. perfection, but it is not marred by created us for the perishable and transitory things of earth but for things Heavenly and everlasting : and that Christ. What it holds within its covers is of a in regard to money and the other Without grace we do not save our things which men call good and de sirable, the only thing that is importwith it. ant is to use them aright." Where these rules were in honor, rapacity or oppression could not exist. And whilst restraining the cupidity of the masters they were no less useful in promoting piety and honesty among the workmen. piety and honesty among the workmen. Own mysterious purposes, distributes The employer was bound to provide His graces here and there as He wills, for employees when they were in dis-for employees when they were in dis-giving, however, to all a sufficiency. tress. According to Digby : If sick tress. According to Digby: If sick that at the last day every soul will say they were to be taken care of, if dead if I am lost it is through my own fault. to be buried, if they left widows and orphans these were to be supported and educated, and portioned and en graces, so much does God respect the abled to marry. There were guard-

the fact that the commercial autocrat of to-day wields a tremendous influence. He holds sway virtually as unlimitated and despotic as that which is exercised by the Czar over his subjects. He can make himself

his spiritual interests. The centrali-

felt in Legislatures and prevent enactment of statutes inimical to his interests. He may be denounced by is talked of at myriad firesides as an



St. Paul

"In the epistle of the third Sun-day after Easter, the apostle beseeches us to refrain from sin and to do good. And so throughout the Anyone observing the trend of the entire Scripture we are requested, entrested, to practice righteousness,

> do what is right? What are we but frail creatures of a day, and what is He but the infinite, the omnipotent ! Why does He not use His power, if He wishes us to practice righteousness ; be requesting us, begging us to do our duty toward Him, toward our fellow beings, toward ourselves? fellow There is here a mystery ; there is here significant lesson.

regard, be unrighteous when He com-mands us to be righteous, and lead our souls to perdition when it is His supreme will that all men be saved. "No wonder, we might say, that some, not guided by the teachings of the Holy Church, have been led to so exaggerate the power and the dignity

There are sends so many others into perdition, asserting His own power and His own whether in the election of

GOD'S LOVE SUPREME.

-- this freedom of the soul in presence of God's beseechings and God's own But this much is evident, the graces. randeur of the soul, the dignity of the human being, the sweetness of the reward when it does come. Great as is the reward of the high heavens, the soul crossing the threshold of paradise can say, it is my own individual work; I have earned it; God's grace aiding me, God's grace worked with me and I worked with God's grace.

This truth of the human freedom of the will and of the personal responsioility of the soul established, we understand how contrary to God's love and to God's justice are the statements of certain creeds, to which I have already alluded, that God elects of His own simple volition certain souls to glory and drives others back into perdition. There would be there no jus-tice. Why should a soul be punished and punished during eternity unless the cause of punishment came from itself, unless the fault was the soul's own? And what would mean a reward which had been decreed before any thought of what the soul would be or would do in the use of its liberty ? And where in such conditions would be where in such conditions would be that divine goodness, that sweetness of mercy of which the Scriptures so frequently assures us, in virtue of which God searches for the erring soul and tenderly invites it back to em-braces of His eternal bosom? There were no goodness, no greatness if we were to imagine an infinite God above us distributing rewards and punish-ishments as it might satisfy His own

without any consideration of glory, without any consideration of the individual merit of each and every soul. No wonder is it that some who take such creeds as the creeds of the Christian Church, as the teachings of Christ, would be repelled from Christ's gospel. THE INDIVIDUAL RESPONSIBLE.

"No, such creeds are not creeds of God's Holy Church, and they are not the teachings of Christ's holy gospel. The teachings of the gospel and the creed of Christ's Church are this : that man is a free agent, and that while God gives him in profusion graces, the soul decides for itself what shall be the destiny-one of glory or one of punish-ment and darkness. There is always ment and darkness. There is always the mystery that God from eternity knows what happens until the end of time, but in His provision the acts of the soul precede the decree of justice. In this mystery of God's omnicience, as the divine glance passes down ages, it sees the action of each soul, its co operation with divine grace or its repulsion of that grace, and then as a consequence os man's merits or demerits it sees the decree of predestination marking out

the final destiny of each and every soul. Whatever the mystery of the divine prescience may be this truth remains, that God's sentence follows man's prrsonal actions, and whatever the mysteriousness of divine grace this truth remains that the ultimate respons ibility of correspondence or of refusal of correspondence rests with the individual soul.

"This moral freedom of man understood, we see how evident is this other teaching of Christ's Church, that no one, whatever his sphere of work on earth, whatever his ignorance or the grievousness of his temptations, no one is lost except through his own lost except through his own fault, except through his disobedience Che problen to his own pen to such a man or to such another, to such a class of human beings or to such another class. It is not necessary that God reveal to us His detailed deal ings with each and every soul. It is enough that He proclaim His justice and His love towards all men. The soul will see on the last day the portals of Heaven closed to it without being able to say 'it is my own fault.' You and I know that salvation comes to us through Christ, and if in disobedince to that heavenly light which God has spread over our souls we refuse to adore Christ as our God and Saviour, ve should be guilty of rebellion against God.

souls innocent from the stains of actual built it-this cathedral is the most sin die without baptism while they are venerable, historic and storied edifice refused entrance into that supernal region of special supernatural happiness which is given by Christ to His own heirs, we need not believe that they are condemned to positive punishment. The Church does not teach such doc-A natural happiness is their trine. lot. Always and everywhere God is just and all-merciful, and all-loving to His creatures.

"Salvation is a personal matter for each one of us. Two beings are concerned when our salvation is mentioned-God and the individual soul. God created each soul to be the arbiter of its own destiny. It will be judged on its own individual record. Let us not then say, if there are others outside of God's Church, if others practice such manner of life, why cannot I be as they? We need not condemn others; we know not their conscience. There is but the Almighty God who can peer into the conscience of any one and say whether he is guilty or not. For us, let us look into our own conscience. and ask what obligation does this conscience impose upon us. Others I leave to God. I busy myself with myself. I am not to sit one day in judgment upon all men, only the omniscient can e judge of all consciences ; only God will judge all men.

GOING TO PERDITION WITH THE CROWD. " Even if others were to close their eyes and go against their conscience, would there be much consolation for me to glide down to perdition with the crowd? They will say, I will go with the multitude. Thou wast not created to go with the multitude. Thou was created to do what thy conscience impels thee to do. This is the misfortune, I may say, of innumerable men, to do what others are doing. The soul forgets its caneu beautiful right or wrong. The soul forgets its John only. own dignity. It forgets that it was John only. At least three thousand Mexicians At least three thousand Mexicians placed by Almighty God upon earth to do its duty to Him because it is duty, and not to do merely what others do.

"Let each of us look into his own conscience, and in the stillness of God's presence reflect upon the solemn meaning of his personal responsibility. Oh, the responsibility of my soul ! Just as I decide so shall I be for eternity. Not my relatives, not my friends, not my neighbors, not the whole nation, not all humanity will be questioned on the last day as to whether I am to be with God in Heaven or with His enemies in hell. Only one will speak-I myself. Oh, my God, Thou hast made me great when Thou didst put into my hands my own destiny for eternity. But, my own destiny my God, what fearful responsibility Thou didst lay upon me? I pray Thee, help me by Thy grace to understand this responsibility.

# MOST HISTORIC CHURCH. A Protestant's Views on the Great

Cathedral of Mexico City.

Stanley E. Bowdle, a Protestant, in letter from the City of Mexico, says : "Religion is the most important fact about a man or a nation of men." This was Carlyle's notion, and as strikingly true as its expression is sinner." characteristically awkward.

If it was spoken concerning the with sins, which only the hyssop of Mexicans its truth is demonstrable, for God's grace could cleanse, the service the religious spirit among them is as omnipresent as the Omnipotent. the pillar of fire by night to the Israel-

of this hemisphere. In the aristocracy of churches it is without a peer. Every stone invites reflection and every chapel within its walls solemnity. From the moment of entrance a hush is upon you, and you find your-From the moment of entrance a self unconsciously tiptoeing. A cen-tury and more before the American revolution its bells chimed the Vesper hour ; its walls saw the investment of Spain's avaricious viceroys ; the crowning of the valiant, misguided Iturbide, Mexico's first Emperor ; and heard the welcoming Te Deum to Miximilian. Its peaceful, majestic towers looked down upon the bloodiest revolutionary events that have occurred in this or any other world, and saw Mexico's last convulsion and humiliation, when 10,000 victorious Americans under General Scott were drawn up in the " Zocalo, which the cathedral fronts, terminating an unjust war criminally levied against an almost defenceless people. In all the pemp and circumstance of historic ecclesiastical greatness this church is first among the churches of the two Americas. Centuries have the two Americas. added to its dignity ; age has brought power and not debility ; and its solemn, prayer-inspiring spires seem to point with almost youthful vigor to the house not made with hands eternal in the heavens. I attended Mass there Easter morn-

ing, 1899. As I approached the cathedral court the rays of the always welcome Mexican sun were stealing between the snowy tops of the two great volcanoes, whose old time-fires are as dead as the Aztec's gods. The conspicuous places of the court were already filled with a great number of pitiable. chilly, alms-praying invalids. It was others are doing, whether others are a duplicate of the court of the Tempie right or wrong. The soul forgets its called Beautiful, lacking Peter and

were kneeling within the cathedral-an impressive sight anywhere, but in this setting of majesty, solemnity and historic association a picture of touching eloquence. And they knelt throughout the service, for Mexican churches are without seats. Their somoreros were carefully placed in an angle made by their kneeling limbs and their serapes folded tover their shoulders.

I stood in the shadow of a pillar to render my Protestantism less conspicuous, yet I fancy I could not have been seen had I stood beside the main altar, for there was a stolid fixity about these people, a singleness of religious purpose that makes intrud-ing Protestants irrevelant and that made this temple possible.

There was no rustle of skirts, no vain, studied stride, no looking about to see the milliner's creation worn by neighbors. There were no unctuous ushers to escort thoughtfully belated pharisees to high seats. It was the one tremendous democracy of Mexican sinners-the rich, the poor kneeling side by side, each class oblivious to the other's presence and each face showing an intensity of purpose that seemed to "Lord be merciful to me, a say :

To these kneeling worshippers dyed Every city and villa has its impressive ites. The thousand Masses that they churches, which show the lamp of sachad attended had brought no callons-

quick to re echo the jeers of anti-Catholic writers who at heart despise our dogmas of faith : the dogma of the Real Presence for instance, and above all what we consider most sacred in our devotions, devotion to the Sacred Heart and to the Virgin Mother of God, quite as heartily as they despise the confidence of true Catholics in St. Joseph, St. Anthony of, Padua and St. Expeditus. \_\_\_\_\_

# " CHRISTUS\_VICTOR."

"Christus Victor," by Henry N. Dodge, is a dainty little book that will bring joy to the heart of the book lover. It is not so artistic as the Roycroft books which aim at Venetian the sloveliness in make-up and of letter press of the average publication. nature far different from that which is usually doled out to us by the bookmaker. It will not be heralded as a popular book, nor have, perchance, the honor of two impressions, but it will find its way to those who can distinguish between the production of a workman and that of an artist and be appreciated by all who believe in the ultimate triumph of justice over injustice and who are convinced that love will calm the passion crested waves of human life. Above all, it is a tribute of a loving, reverent heart to Christ.

World Saviour see me at Thy feet One stricken : in my hands, for Thine un-

meet My heart's best treasure, dearly bought With tears and travail and with trembling brought.

Here and there the blank verse is

past or too early or too late. Workenlivened by brilliant lyrics. All men convicted of crime were to be exenlivened by brilliant lyrics. All men convicted of crime were to be ex-through the book there are vivid, pelled the guild, losing all the sue its own course? This is a mystery

"The makers of such creeds forget the lispensation, if you will, but as a fact. God created us free, and has made us the arbiters of our eternal destiny. We shall be judged one day by Him and some will be called to heaven, others will be rejected, but in either God will be rendering, as the human soul that it is free. And so when by its own choice it enters heaven it can say 'this great reward longs to it as a reward to its triumph. "No doubt the soul left so itself

could not, morally speaking, have overcome all the perils with which it was It could not without God's elevating grace have reached up into the supernatural regions to which we are called through the merits of Divine grace is needed. souls ; but when grace is given we are allowed to reject it or to correspond

"There are two element's in Paul's moral triumph, God's grace and him self ; and so it is with each and every one of us. On the last day it will be seen that two beings are at work, God and the individual soul. God, for His THE SOUL IS FREE.

"But, whatever the measure of thos individual will, the freedom of men, that the soul may still say of it I will ians to watch that the workmen took not serve. God having made the soul their rest, and did not labor on days free, if the soul enters a positive proof festival or during the hours of re-test what can God do, unless He destroy His own work and enslave what He had declared to be free : but to retire,

DESTINY OF UNBAPTIZED

"But there have been millions, to whom through one reason or another knowledge of Christ was refused. What of them? St. Paul says : 'Those not having the law are a law to them selves, their consciences bearing wit-ness to them.' In other words, man is not responsible for his surroundings over which he had no control. just and good. No soul is there with out some light, no heart is there which does not throb to some measure of goodness, no human being is there without a conscience. Now the human being obeying conscience obeys God so far as he can obey God, and God is just

and merciful. "You and I know that Christ established His own Church that the Church coming forth from Christ, going down through the ages is the Holy Catholic Church, and if we cicse our eyes to the truth of the divinity of that Church we are in rebellion against God, and against the knowledge which we have received from Him. But if there are those to whom the knowledge of Christ's

Holy Church is impossible, they have their conscience, and if they are faith-ful to the light so far as given to them God judges them according to their light and according to their correspondence with it. You and I

rifice undimmed by the lapse of centuries

" I will not give unto the Lord of that which cost mel nothing," seems to have been the sentiment of these Mexicans as truly as it was David's. Every temple scems to say : "Our builders gave the best they had of thought, of toil, material and of wealth.

When Cortez reached the capital of Anahuac, the building that first arrested his attention was the Temple to the Sun-and well it might. There, at the city's centre, was an architectural enigma, that seemed to belong to the veird age of pyramid and hieroglyph, devoted to religious diabolism. Its top was the scene of Druidical rites, the

bloodiest that wretched paganism could More than 5,000 men were annually sacrificed there to appears the gods who sent the Montezumas maize and victory.

In this Rome of the Aztec's world and in the court of this very temple the good Father Olmado celebrated the first Mass witnessed in Guatmoizn's capital. The God who delights not in burnt offerings and sacrifices, but in a contrite heart, stord in paganism's most holy place that November morning of 1518 while the last victims were being offered to the Aztec's non resident gods.

The contrast stirred Cortez, and he vowed a vow that of that temple not one stone should remain upon another which should not be pulled down, and he would rear upon its foundations a temple worthy the God who, for a little time, deigns to dwell in temples made with hands. Cortez obliterated the Aztec's temple to the sun and commenced to build the cathedral, to be finished by his successors, and of which

we now speak briefly. The catheiral of Mexico City is unquestionably the most historic ecclesiastical structure of the western world. In age, in momentousness of events happening in and about it, in the terrible temple that it supplanted, know that baptism is the gate to the in the sacrifice of wealth it represents neaven of supernatural life. But if -stupendous for the generation that

ness. Time had intensified the august mystery of the Mass. To them it was a veritable mount of transfiguration. for they seemed to see no one save Jesus only. I left the church with this pente-

costal crowd, over whose faces a happy change had come because of the deposit of their sins with the sleepless The morning chill had gone, saints. and the capital of the Montezumas was again bathed in dazzling sunlight.

The power of the cross impressed us as we turned for a last look-the grandest cathedral of the western hemisphere standing on the foundations of the greatest and most terrible temple of paganism.

# A COMPARISON.

Archbishop Kain, the energetic Metropolitan of St. Louis, knows how to tell a good story. In introducing Archbishop Keane to a St. Louis audience recently he related how he and the former rector of the Catholic Uni-versity, while in college together, had been named the two canes, and how their fellow-students had resolved this title into " the two sticks." Carrying this simile further he remarked that he had heard himself compared to a hickory cane, while His Grace of Damascus had at the same time been likened to a sugar cane.

TWO . FOR - A - CENT CATHOLICS

From the Catholic Columbian.

There is general complaint of a growing indifference among young men to financial needs of their par-ishes, observes the "Ave Maria." ishes, Many of them do not rent a pew, or contribute in any way to the support of the church. The penny collection is the only one which seems to appeal to It is probably for their benefit them. that the Treasury Department contem-plates the coinage of half cents.

# THE CATHOLIC RECORD

cilius by Tongilianus was situated, --with the determination not to return home un-til he should have ascertained what had

udden interest. It was the voice of Cecilius, and the

words, accompanied by many curses

sued him, and brought him down wit tremendous blow across the legs.

re stand

the man who has

JUNE 9. 1970

He withdrew, followed by Gurges, who shook his fist at Parmenon, and swore that he would save Cecilia. "Centurion," cried the impudent slave-dealer, when the two young men were at some distance; " and you, amiable ves-pillo, you can come both! You, Primi-pilar, with your cohort; and you, vespillo, with your corpse-eaters! I await you, and am prepared to receive you!" When Olinthus returned among his brethren and told them,-TO BE CONTINUED. would not come to those Jews so odious and despised." and despised." Cecilins, crushed by remorse, over-whelmed by the shame of his act, and his heart torn by the thought of his daughter, bowed his head under the weight of those simple words, and could not find words

TO BE CONTINUED

NOSTICISM.

nal, all-wise and all powerful Creator

ulate the opinions, the speculations

Now, we hold, and hold firmly and

necessity of the Catholic Church. It

is clear that the design, the intention,

the will of the Creator is determined by His handiwork. The Psalmist de-clares, "The firmament showeth His

His handiwork," and we may add that

man declares His handiworn in still

more wonderful and emphatic manner. It is manifest that we have been endowed with a moral nature. By this

we mean that God has implanted in us

all, and made it a constituent part of

our being, a consciousness of right and

wrong in our actions. The faculty

which we call conscience is just as

much a part of our constitution as in-

ness, commends us when we do right

and reproves us when do wrong. That

shows conclusively that it is the will of

things and avoid others.

do and what avoid.

a revelation of

tion,

ity teach ?'

our Creator that we should do some

But how shall we know what is right

and what is wrong? In other words, how shall we know what the will of our Creator is? Men, left to them-

selves, disagree. Conscience alone does not tell us what is right and what

wrong ; it needs to be enlightened and instructed in the great principles of

morality. The degradation of heathen

nation shows the sad condition of man

without an enlightened conscience.

It is important to bear in mind that,

shows conclusively that we must have

seems absurd, on the very face of it, to suppose that Almighty God would im-

plant in our nature so powerful an ex-

pression of His will that we should do

ome things and avoid others, without,

at the same time, giving us the means

of knowing what that will is-what He

would have us do and what avoid.

We need not stop to prove that as-

namely, "What does cannot be and the suppose

ertion now, but a much more impor-

In other words, it

the divine will. It

numerous.

simple words, and could not ind words either to complain or to accuse. Gurges, a silent witness to this scene of woe, seemed much embarrassed. The unfortunate vespillo, first, but involunt-ary cause of the young girl's misfortune, felt that all was over with him. His un-lucky passion had brought him disdan-ful refusals, bitter disappointments, and, at last, a severe beating from which his braised limba were still smarting. More-THE CATHOLIC CHURCH OR AGbruised limbs were still smarting. More-over, he felt that Cecilius and Olinthus over, he There are not a few people in the

the besonation have accertained what had become of Cecilia. Upon reaching the crossing of the Tri-umphal Way, he saw a great crowd of people, and though little curious or in-clined to tarry, he was compelled to stop, for the street was so completely obstruct-ed that a consul's lictors could not have succeeded in clearing the way. Olinthus inquired what was the cause of this gathering, and was told that two men were quarrelling and fighting. It was annoying to be detained by an in-cident of so little importance, and Olin-thus would have turned away, when cer-tain words spoken by a familiar voice made him start and awakened in him a sudden interest. despised him. Bat Gurges was a good-natured fellow. He still felt a great tenderness for this young girl whom he had hoped to make his wife, and he swore, in his heart, to world, of greater or less intelligence, who try to satisfy the cravings of their nature for some kind of religion, by professing their belief in a God. They have, very naturally, become con-vinced that the world did not make tself; that man did not come by

words, accompanied by many curses, "You wretched vespillo! Infamous servant of Libintina! Purveyor of Car-on! May the Styx ingulf you! It is through you I have lost my daughter! Take this ! and this!" The dull sound of blows were heard, followed by croans. Evidently the veshis wife, and he swore, in his heart, to devote himself to rescuing her from her sad fate, if it could still be done. So, when the centurion exclaimed,— "This is not the time to shed tears, Cecilia must be rescued from the hands of that villain! I shall do it!" Gurges approached timidly, and taking Olinthus by the hand,— "Allow me," he said, "to assist you in this task. All L prosees is yours to re-

chance, and they are, as it were, com-pelled to admit this one, grand truth which lies at the foundation of all re-The dull sound of nows were nearly followed by groans. Evidently the ves-pillo was getting the worst of the fight. Olinthus upon hearing these words had pushed forward, elbowing his way through the dense crowd. He succeeded ligion-that there is an infinite, eter this task. All possess is yours to re-deem this young girl and to restore her to her father." of the universe. But beyond this posthrough the dense crown. Its successful in reaching the front rank of spectators, and saw that he had not mistaken the voice. Cecilius was belaboring a man who, although a stranger to Olinthus, was no other than our old acquaintance

"Thank you," replied the centurion and theories are as numerous as the individuals who make them, and as absurd and contradictory as they are moved by so much devotion. "You are a worthy young man, and I accept young esistance. Let us go together to se Parmenon. He will have to give us back undoubtingly, that the admission of an all wise-Creator logically involves the

When Cecilius fell senseless on his Cecilia " The two young men departed, leaving Cecilius, who his hands raised to heaven, was making yows for their success. Olinthus and Gurges thought that a single visit to the slave-dealers tavern in the Ville publics would suffer for a satisdoorstep, after seeing his daughter carried off by her master, he was picked up and carried in by some neighbors who had witnessed the lamentable scene, the news

while be a numerical state of the second state of which soon spread about. Gurges, when he learned that Cacilia had been sold, became very indignant; and, no dreaming that he had been the principal the Villa publica would suffice for a satis factory settlement of this matter. Par-menon could not refore to give up Cecilia, when tendered his ten thousand sesteril cause of this hateful transaction, hastened to the tax gatherer's house, to crush that unnatural father under the most veheand a suitable additional amount. This transaction was the most natural thing in the world; there could arise no difficulty. The two young men walked on, chatt-

ment reproaches. But at the first word spoken by the ves ing hopefully about Cecilia; what joy and gratitude she would feel when she would see herseff delivered by them! "It is to me she will owe her salvapillo, Cecilius, recognizing him, had sprung up from the bed on which he was reclining, overwhelmed with grief, and seizing a stick, had struck the poor fellow three or four times with such vigor that Gurges had sought safety in a precipitate

tion!" Garges was saying. "It will doubtless be for your benefit, but, at least, I shall have some title to her friendship, and this is a good deal for me!" Cecilius, animated by revenge, had pur-'Olinthus would re

tellect, memory or imagination. That faculty, or intellectual conscious-"My dear Gurges," Olinthus would re-ply, "when Cecilia will be my wife, we shall ever remember together your genertrowd had immediately gathered around the fallen vespillo and his infuriated per-secutor. The old man, incapable of apous assistance.'

ous assistance." Gurges was not without feeling a cer-tain sadness when Olinthus spoke of his approaching marriage with Cecilia; but when he compared his own mournfu when he compared his own mournfu peasing his anger, was continuing to strike the helpless Garges, when his arm was suddenly sized by an iron grip. It was Olinthus, who had bounded near him, and stayed his hand. garb to the brilliant uniform of the young centurion, he could not blame the "Has your daughter ceased to live ?" he girl's choice. "By Venus Libitina!" he would say to

"By Venus Libitina?" he would say to himself, with rare modesty and touching candor, "I think I would have done as she did, had I been in her place." When the two young men reached Par-menon's tavern, they found that worthy walking up and down in front of his vacant platform. It had been agreed between Cecilia's fortion liberators that Gurges would be

as conscience points to its Maker for approval, or disapproval, so it must It had been agreed between could be future liberators, that Gurgee would be the spokesman. This arrangement flat-tered the vespillo's vainty. It was natural and proper that he should be the negotiator, since he was the original hold-er of the claim of which Parmenon had made such treacherous use, and since he was to advance the ten thousand sestertil momined for Could's liberation. look to its Maker for an expression of His will as to what He would have us

We say "advanced," for Olinthus had accepted the offer only as a temporary loan "Fool !" cried the vespillo. "You strike

loan. Gurges, giving his features the most amiable expression, approached the slave-dealer with a graceful bow, and said,— "My dear Parmenon, I came to repay

And he pointed at Olinthus. "This man the cause of my daughter's loss?" said the unhappy father, with stupor. "How can that be?" you your ten thousand sestertii." "What does this vespillo want with me?" said Parmenon, disdainfully; and No. He has not left us thus in ignorance and darkness. He has given us a revelation of His will in Christianity. "How can that be?" "Don't you see that it is Olinthus! Yes, Olinthus the Jew, the Christian, he who was to have married Cecilia !"

tine's gaid raimenon, instantanty, inter-be resumed his walk. "This vespillo is Gurges," replied Libi-tina's agent, with a certain pride; "Gur-ges, who comes with this centurion, to claim a young girl named Cecilia." tant question presents itself for solu-tion, namely, "What does Christian-That man Olinthus very well!" said Parmenon, and

a singular smile hovered on his lips. Only the pretension seems to me rather that our Creator would leave us with-out a revelation of His will, so it is cutched the centurion's arm with such desperate violence that the sleeve of the latter's fine white sagum wasstained with bold.

What difficulty can there be ?" asked

JUNE 9, 1900.

# SPARED!

A Mother's " Deo Gratias."

I remember the first time I we the convent. It was one of the c ing days in June ; the air was fr sunshine and the perfume of mown hay. In the distance could hear the shrill sweet voices children as they played on the i terraces and in the cut meadow All down Rosary walk the roses in wild profusion, crimeon and soft creamy and clusters of brushing their petals against green-trellised pailing taking golden sunshine into their perf velvet hearts.

A year and three months a year and three months I sent my little daughter there. our first parting. She was a petuous, lovable child, very stro har likes and dislikes, and I petuous, lovable child, very str her likes and dislikes, and I won how she would get on with her iors in her new life. Would sh them all kind ? or would some o not understand the thoughtless, hearted child? I called again convent six weeks later, on m back from abroad, and when I her the question ever upperm my mind, she replied without all good to me." I wond her answer then ; I no longer

now. Christmas came quickly, a came, too, looking the pic health and happiness, with a new tenderness for her baby and sisters; very full of her very full of ambition, having spent those four past months we parted again I had no long doubts as to the choice I had sending her to the convent. It was a bright spring i

when a letter arrived, telling dear little daughter had measles. I cannot say I m much. Of course, I felt so child should be so ill, but still be as well if she got it over when she was young, especial attack going was of a mild ty of course, 1 eagerly watched post next morning, tearing envelope rapidly to read the, was no longer the mild case cribed ; my little darling w very sick, and even as the maid entered with a " Erna seriously ill." How seemed to stand out on the p as it trembled in my hand moment I could see nothing remember crying out alou agony, "Oh my God, leave leave her to me !" I could leave her to me only that wild appeal for me my lips. My heart was fu bellion. I could not live w

child ! Then came the hurried pr the long, weary hours in t carriage, flying through country. Would I never journey's end? And all words of a Protestant frien kept ringing in my ears, self the child is well lool Mrs. L. ----as I don't believ Looking back on it now, these groundless fears; fo I knew that in her own could not have got more l more watchful nursing. I arrived at the conver

o'clock in the evening. T Mother told me that the chi anointed some hours befor breathing se airea Bi and she was sleeping. of hope gave me no comfor the child was going to die. of all others? Surely plenty of other children earth, plenty already in Heaven, without His tak child that was all the w And so I grieved and gri the comfort of prayer a passed with their laden h sweet frail life still hun Soon after my arrival of the "Quarant Ore" church, and for hours I w resting, not praying-w loosely clasped before m the flight of time till a nu "Come out to the gard minutes, you can re-would bring back my thoughts, and I would turn in half an hour. back now, in the mids life, to the hours I spe how I got to love that c gleaming marble altar, flowers, its carved oak s quiet nuns knelt so of and the young novice long, white veils and glided in hour by hou Blessed Sacrament ; and the peace, the perfe dwelt over it all. I was not allowed to

"Oh! father, father!" cried the young girl, "this again? you then have not understood me." THE JEWS OF CAPENA GATE.

AURELIA :

OR,

him by the hand to the door, where

him by the hand to the door, where a slave took charge of him. This short episode had deeply moved Cecilius. He now saw Regulus under another light; his confidence was strengthened. He could not think that

the man who had shown himself a loving father, and had sworn an oath on his child's head, could think of betraying an

child a head, conta third of bendying an unfortunate client. When Regulus returned he found Cecli-ine sobbing bitterly. "All is lost!" muttered the poor man, amidst his tears; "save me! my Lord Regulus, save my daughter! In the name of the gods protect us!"

more, I think." Cecilius, absorbed in his despair, made

"Come." said the lawyer, wishing to

strike the last blow, "this consultation has lasted already too long; it must come

to an end. I shall recapitulate; listen at-tentively and you can decide afterwards. By Hercules! I did not get you into this

tears. "This Parmenon," resumed the lawyer,

light. Listen!" Cecilia's father looked up through his

permeated it. And now Parmenon can be brought forward. Will the wretch act

at the precise moment, or spoil the play by his awkwardness?"

HOW IN ROME A FATHER COULD SELL HI

DAUGHTER.

When Cecilius returned home, it was night. The unfortunate man could not have said where he had been since morn-

ing. He had wandered about, with sink-ing heart and absent mind, trying vainly to think how he could save himself from the terrible dilemma in which he was

placed. Cecilia sat working by the light of a

lamp. Her features reflected the sadnes and anxiety of her thoughts. The fear

the town-prefect and the pontiffs, all these strange events filled her heart with gloomy

CHAPTER VI.

name of the gods, protect us !"

I think.

your interests!

strengthened.

"On the head of this child," said he, addressing Cecilins, "I swear that what I have said has not been to deceive you, but was dictated by my desire to serve por interests !"

whom And putting down his little son, he led

for me, if God wishes it, I am ready to soffer everything," "So you refuse. You have no pity for me; you concent to your own ruin!" "Father, do not ask me that which cannot be. Oh! I love you, and my heart is breaking. May the God I adore listen to my prayer, and shield you from all harm! At that price I shall bear the concreterils as a light burden."

all harm 1 At that price 1 bink over the greatest evils as a light burden." "My child," said Cecilins in a caressing voice, approaching his daughter, "can you think that you are not dear to me, and that your misfortune would not be mine? Oh! my daughter, I have suffered, and I suffer much! I only ask one word of you, one single word. Say it: in the name of the mode I heseech you!"

name of the gods, protect us !" "But," said Regulus, "your salvation is in your own hands. It will not be my fault if your daughter persists in accom-plishing her ruin and your own. I hold out my hand to he who can take it. I let him drown who is too far from the shore, or who will not avail himself of my aid. The great Jupiter himself could not do more. I think." should resist when you beseech her for

"My fittle Cechia, said the wholes father, classing his daughter's hands in his, "do you wish me to die? How could I live if you were not there? what joy would be left in my life? in this humble home? Dear hope of my old age,

where will you be?" The poor child felt her courage giving way before these loving entreaties and

ageous woman. She would understand me, and she would not ask me to break the solemn vow I have made in my eart

heart" "My daughter!...Believe in your heart if you wish; but for the Pontiffs, for those who seek me, and who will come, ah! say that you are not a Christian!" "Neyer! father, never! The God I ederal diarnas the secret devotion of the new again the master the complaint made against the father. As to your place, I don't see, if the matter is settled in this way, why they should discharge you. By this act of courage you will have way, why they should discharge your By this act of courage you will have shown that you are not friendly to the Jews of Capena gate. This is all I can say to you, my dear client. Think over it I must go to the Forum." Regulus rose and snapped his fingers— the Roman way to summon a slave in these days.

"Never! lather, never! The dot 1 adore claims the secret devotion of the soul, but He wants also that the lips should proclaim Him even before those who know Him not." "Great gods!" cried Cecilius, "I be-seech this child for her life, and she hears me not! I set her to gave her father.

The nomenclator who had admitted

and her voice is mute !" "Father ! father ! do not say that, for ]

It is that slavery which awaits you. But I know it. When you were born, your father had passed forty years in the power of a master. May the gods save you from belonging to that man whose will is law,—a master ! O my child! my life I my own flesh and blood ! You do not know that my poor body had become hardened by continual tortures, and that Nominatus Capella, to whom I had been sold, could find but one means of inflict-ing pain : by loading me with irons brought to an almost red head !" " Horror !" cried Cecilia. " See, child, see here!" and the wretch laying bare his arms and legs, showed his daughter the deep scars left by this cruel

laying bare his arms and legs, showed his daughter the deep scars left by this cruel punishment. "Well! I could live be-cause I had hope! because, by selling, day after day, half of my ration, I could accumulate a capital. I added thus hunger to my other sufferings, but in the distant forum. I saw freedom! and it ful access of her traught, the pro-longed absence of her father, who had never failed coming home for the evening meal, those complaints before the pretor, istant future I saw freedom ! and

came at last ! "Yes, it came," continued the old man, growing more excited under the influence of these reminiscences. "I paid for it to

the heir of Nominatus Capella, eigh thousand sesterili, accumulated pair folly during forty years' privations! But I have not sufficient life laft month

"Oh !" he said with fearful bitterness, "I am nothing for that child ! She wishes my ruin ! Parmenon can come now. I have where with to pay him !" " Uher !! de wied a wolde "Here I am," said a voice. Cecilius looked round and saw Par-menon. The infamous agent of Regulus had waited all day in the neighborhood. When Cecilius returned home, Parmenon

When Cecilius returned home, rarmenon followed him, unperceived, into the house, where, concealed behind the heavy curtain, he had seen and heard all that passed between the father and his daughter. Cecilius showed no surprise, although he had not been aware of this man's pres-ence in his house. Overwhelmed by his condicions the wretched tay-cathere fail

emotions, the wretched tax-gatherer felt nothing but terror and anger. When Parmenon approached him, he merely re When Parmenon approached him, he merely re-marked, with fearful calmness,— "Very well! You come in good time. But wait a minute." And going to his daughter, he said to

And going to the carnetness,-"Cecilia, do you understand that I am going to sell you to this man, if you refuse to do, this very instant, what I have asked of you?" asked of you ?" "Father," replied the young girl, "I understand that I am alone concerned now, and that I save you. Do what you

wish." But in her heart she added: "O my God! if my father were to kill me, it seems to me he would be less guilty !" "You hear her," said Cecilius to Par-

"You hear her," said Cechnus to Par-menon, "she is a Christian, and refuses to return to our gods. I give her to you. Will you take her?" "One moment !" said Parmenon, who had received his instructions. "Is it a sale you propose to make, or a payment? Do you transfer to me all your rights as a Color which would be irrouveable or do father, which would be irrevocable, or d you merely offer me a pledge as my debt-or, which would be of weak and uncertain

value?" "I tell you," cried Cecilius, completely beside himself, "that this girl has be-trayed her father and her gods! I dragged myself at her feet, and she would not listen to my tearful prayer. I tell you she is no longer my child, and you can take her away. Do you hear me,

'Come in, men !" cried the latter. Seven men, the necessary witnesses to give validity to the act of mancipation,

me in at this summons. There was an antestat, to certify to the agreement; a libripens, whose duties we have already

"You must repeat before these persons that you mancipate your daughter to me, 

word only, and it will not be you, but me, whom I will deliver to Parmenon." "Father, I cannot. Be free! it is my

duty to suffer for you."

asked, tremulously. "She lives, but it were better she were A solemn pause followed, during which nothing was heard but the groans of the father and the smothered sobs of the dead . . . and all owing to this wretch!'' replied Cecilius, still furious, although the sight of the insignia of Olinlather and the sinches when he had bar At last, Cecilius extended his hand towards the child whom he had but re-cently called "his life's hope," "his own flesh and blood," and in a husky and "What do you mean?" resumed him to pause. "What do you mean?" resumed the lat-ter, pale and trembling with emotion. "Cecilia is a slave?" "Cecilia a slave?" repeated Olinthus,

fiesh and blood," and in a first show a scarcely and blood, " and in a first show a scarcely and blood, and the scarcely and the scarce sca with a cry of horror. "Yes, I sold her!" said Cecilius, gloom-ily. "I sold her to pay this wretch What is that to you, centurion?"

girl, who is mine !" "And I," said Parmenon quickly, as he grasped Cecilia's hand, "I say that this young girl is mine by the law of the Quirites, and that I have bought her with this copper coin and these scales." And he went through the formalities which we have seen performed by the And as Olinthus, sinking under this terrible revelation, made no answer, Ce-cilius raised his stick to strike his victim once more. But Gurges, who had risen, avoided the blow, and the stick striking

which we have seen performed by the divine Aurelia. In Rome a daughter was but a thing, a he pavement was broken by the shock.

me, and the chattel, relatively to her father, and he caused your daughter's loss. chaitel, relatively to her father, and her mancipation required no more formalities than that of a slave or a tract of land. "Here," said Parmenon, throwing his torn register to Cecilius, "you owe me

ing, now." nothing, now." Cecilius was crouching in a corner of the room. He heard not; he saw noth-

"And now let us go," added Par-"Olinthus! Cecilius was unarmed; but his finger menon. Cecilia rushed to her father, to class

him in a last embrace; but the old man tore himself away violently, with horrible precations.

understood me." "That's it, you cannot. And I shall be sold into slavery! and they will sell you also! We shall both be the prey of the pontiffs and of Parmenon !" "Who has said that, father ?" "A great inrisconsult a men of her "A great jurisconsult, a man of law shom I consulted this morning. It is

"It is impossible, for you at least. As for me, if God wishes it, I am ready to

one single word. Say it. In the main of the gods, I beseech you !" "I cannot, father! Do not invoke the gods, they are nothing. If what you ask of me were possible, I would do it, be-lieve me. Strong must be your daugh-ter's conviction in her faith, that she hard tergist when you beseech her for

"My little Cecilia," said the wretched

"O my God !" she prayed inwardly, "help me! I did not think this trial would be so painful !" "Do you remember your mother?" Ce-

"This Parmenon," resumed the lawyer, purposely giving his words a certain obscarity, "far from injuring you, becomes a supreme resource; for you have the means of satisfying him. This being done, the prosecution of the pontifis directed to you, falls upon him; the law is positive. It is, then, Parmenon who must pay this money—admitting that it should be claimed—for the pontifis, learn-ing that you have punished, will not re-new again the master the complaint made would be so painful !" "Do you remember your mother?" Ce-cilius resumed, "your mother, who left you to my care, a mere babe? If she

were here, joining her prayers to mine, would you refuse her ?" "My mother was a worthy and cour-

Cecilius, answered the summons. "Show this citizen the way," said Regu-

lus. When the door of the exedra closed, "The soil was very hard," said he "but I have done like the rain, I have

me not! I ask her to save her father,

" Failler 1 which root is an and the un-can give my life for you !" " Listen to me, child," said the un-happy man, raising his hands imploring-ly. "Listen. . You know not what is that slavery which awaits you.

Then, respecting her father's orders even when they were unjustly rigorous, she had abstained herself, since several days, from seeing the beings dearest to hays, from seeing the beings dearest observations her heart: Petronilla, Flavia Domitilla, Entychia, and Olinthus, Olinthus whose betrothed she was, whose ring she wore on her finger,—the p'edge of a happiness she still hoped for, her only comfort when prayer failed to soothe her troubled soul! She expected with anxiety the coming

She expected with anxiety the coming of her father, and yet at every noise that of her father, and yet at every noise that seemed to indicate his return, she trembled, like the leaf before the ap-proaching storm. When Cecilins ap-peared, his haggard looks and the dis-order of his gaments were enough to re-veal to her that something serious had occurred. She felt that she would want strength to bear the new trials which she

strength to bear the new trials which she foresaw, and she raised her eyes to heaven in muts supplication. "Father," she said after a pause, see-ing that Cecilius remained silent, "will you not take some food? I have pre-pared the dishes you like, and have kept them only werm by the fire."

them quite warm by the fire." Cecning drew a seat without vouchsaf-ing an answer, and helping himself to the food placed before him by his daughter,

commenced eating with avidity. Hunger and sorrow combined to over-whelm the wretched man. Thought was annihilated.

Gradually, as the warm food caused his system to revive, a healthier glow spread on his pale features, and his eyes brightened. Pushing from him the empty plate, he looked at his daughter; the old tenderness overflowed his heart, and lean-ing his head on the table, he wept silently. There was something painful to behold

in this great sorrow, those silent tears of a father in presence of his only child. Cecilia threw herself at his feet, calling him by the most endearing names; but he arose and pushed her back with a sort of terror. This struggle was thrice renewed; the

daughter endeavoring to soothe, by her caresses, the growing excitement of the father who repulsed her. A strange fire burned in the tax-

atherar's cyes, and his features wore a dark and shuster expression. "Cecilia," he said at last, "what I have to tell you is grave! You have betrayed

your father and you have ruined him! Child, have you reflected upon the fate you have p epared for me?" And without waiting for her answer, he

And without waiting to hot mixely, he added, looking at her sternly, — "My daughter, you must declare to me that you abhor those miserable Jews! that you despise their creed, and that you are ready to return to our gods!"

But I have not summerent like left has to purchase freedom a second time if I lose it!" he cried with wild despair. "Oh ! to die a slave !to die a slave !---" The unhappy man ceased speaking, un-til his oppressed chest was relieved by purchase about the solution of the second seco

convulsive sobs. "Child," he resumed dejectedly, " yo

"Child," he residue to be been a solution of the solution of t

ings ?" "Father," said Cecilia, firmly, "I re-peat it, with the help of God, I am ready to suffer everything for Him!---and for you, also,"she added, with a look of un-speakable tenderness. "What more can you ask of me ?"

"But it is not you alone! Do you not understand me?" criel Cecilias, with sudden exasperation; "it is you and I! They have told me so, and I know it to be true! Well!I will not, no, I do not want to be a slave again! And I will not be! By all the gods, they shall not sell me!" The old man's anyer softened for a more The old man's anger, softened for a mo-ment by paternal affection, was breaking

ment by paternal affection, was breaking out more terrible. His excitement was fearful to behold ! One would have thought that he saw a phantom advanc-ing to load him with chains, and that he

repulsed it with terror. "No, father, you will not be a slave! "No, father, you will not be a slave 1 no, you will not be sold," repeated the terrified young girl. "I cannot under-stand your fears. Who can have put such ideas into your mind?" "Hush !" cried Cecilius, and fixing his

burning gaze on his daughter, he asked in a husky voice : "Tell me, do you want us both to perish ?"

Cecilia understood him. It was a last supreme appeal, and she must weigh the filial love which filled her heart and the piety which had so recently entered her

soul : she must choose between her God

and her father ! "No, father," she replied solemnly ; "no, I do not wish us both to perish. I love life and liberty, if God wills that I should preserve these blessings. I want you also to live, and to live free." "Then remounce those Jews and their

Then renounce those Jews and their God

"I cannot do it, however fearlul the consequences of my refusal!" said the young girl, with the same force and calm-ness, although she felt so faint that she leaned against the wall for support. The old man looked at her with stupid gering like a drunken man. commission of the colonists. The old man looked at her with stupid gering like a drunken man. commission of the maximum circus in the neigh-borhood of which the house rented to Ce-"I cannot do it, however fearful the

imprecations. Parmenon and his escort withdrew, taking along Cecilia. When they had proceeded a few steps in the street, the young girl heard a fearful cry. She looked back, and, in the gloom of the night, she saw two hands extended to-wards her; then the noise of a body fall-ing heavily on the navement, struck her versary than Gurges. With one jerk he shook off Cecilius; with one look he

ing heavily on the pavement, struck he ears. She would have rushed back, but Par-

sne would nave rushed back, but far-menon seized her roughly by the arm. "Holloa!' he exclaimed. "Do we wish to escape already? That would be charming. Come, walk along quietly." They soon arrived at the slave-dealer's in the sur "Make way there!" he said, contempt uously. The words and the act awed all this nultitude; their ranks opened before the

They soon arrived at the sixve-dealer s tavern, and the young girl, her tender limbs bruised by heavy chains, was thrown into the narrow ergastulum, where thirty slaves slept, confusedly used to the tender "Come," said the latter, addressing Cepacked together.

CHAPTER VII.

THE SLAVE DEALER AS A LAWYER.

The events we have just described were the sequence of the conversation be-tween Garges and Eatrapeles They had occurred within a very small number of

davs. Meanwhile, Flavia-Domitilla, Petro illa, Eutychia, and Olinthus, and all the poor Jews of Capena gate who loved Ce cilia, and who were accustomed to see he every day, were very uneasy at her ab

sence. Olinthus, particularly, wondered at it, and suffered the most cruel anguish ; for

he could not help thinking that, perhaps, Cecilia had abandoned the faith so re-Cecilia had abandoned the latin so re-cently embraced, and it was this which kept her away from the society of the faithful. She would then be forever lost to him, for how could he ever take for his companion in life one who would have deserted her God, and trampled under foot

serted her God, and trampied under toot vows so recently made? Another circumstance served to aggra-vate these fears, or, at least, to announce that something serious had happened. (Cecilius had not been seen near the Ca-pena gate during the week, and although his absence could not be deplored as a misfortune, since it gave the poor Jews some respite, it certainly tended to in-crease the anxiety and the sad forefod-ings of the colonists.

But Olinthus was another sort of ad-Gurges. "Only this, that I do not wish to sell

her to you," replied the trader. "But," said Olinthus, seized with a vague anxiety, "there is no question of sale here. This young girl was transferred

he shock off Cechius, with one rook he stopped all further aggression. "Touch not the shield of the emperor!" he exclaimed in a commanding voice. And perceiving some hostile demon-strations in the crowd to whom he had been designated as a Jew, he drew from the scabbard his short, broad, Spanish sword, the bright blade of which flashed is there with the state of the short of the state of the state of the short of the state of the to you in guarantee of a claim which Gurges is ready to satisfy at this very mo-ment. It seems to me that the debt being cancelled, the girl given in pledge

"Centurion, do ycu know the proverb?" "Centurion, do ycu know the proverb?" replied the slave-trader with insolence: "Ne sutor ultra crepidam., 'Let not the shoemaker go beyond his last.' Which means, that you may be a very gallant soldier, but you understand little about

"None of your impertinence!" ex-claimed Olinthus in a threatening tone. "Come, is it a profit you want? Name the sum!

"I am an honest man," replied Parme-"I am an nonest man," replied Parme-non, "and I need no pay to do what I should and what I will." "Then why refuse to return this young girl to her father, who sent us to claim

"Come," said the latter, addressing Ce-cilius, "take me to your house," Cecilius did like the crowd; he obeyed. Gurges saw fit to follow them. "Tell me, now," said. Olinthus, when they had reached the tax gatherer's house, "what has happened? what have you done? where is your daughter?" "I sold Cecilia because I owed this fman ten thousand sestertii, which I could not pay," replied Cacilius, desig-nating Gurges. "But he added, looking firmly at the centurion, "I would have given myself up if my daughter had con-sented to renounce those accursed Jews to whom you belong. . . ." "O my God, I thank you!" thought Olinthus. "Cecilia has remained strong in Thy faith and Thy name, which she giri to her interest, whe scause her?" "I will not return her, because her father sold her to me; and being, there-fore, her master, I have the right to keep her, if I see proper. Is this clear, centur-ion?" "Moreover," he added, "to guard against any difficulty that may arise, I have had the act drawn up by the antes-tat. Here it is, you can satisfy yourself that it is regular." Olinthus. "Cecilia has remained strong in Thy faith and Thy name, which she

that it is regular." Olinihus and Gurges remained dumb-founded before this irrefragable proof. This act formed an unconquerable ob-stacle. The distress of the two young men could easily be detected in the pale-"Wretched father !" he resumed, turn ing to Cecilius, "did not the thought strike you that those accursed Jews would have saved your daughter by paywould have seven your data in a pro-ing this man?" "And the pontiff's who claimed twenty thousand secterii for the sacrilege against Jugatinus? And my place?" Cecilius asked. ness which spread over their features, and the involuntary trembling of their Cecilius

"I double the amount !" cried, at last,

Olinthus not understanding this, made Gurges. "No, amiable vespillo, it cannot be done.

one." "I treble it!" said Olinthus. "No, centurion." "One hundred thousand sestertii!

Upon my sword I swear you shall have them

Olinthus not understanding this, made him relate all the circumstances with which we have acquainted the reader. "I am much deceived," said the cen-turion, "if you are not the victim of some villanous plot. But, at all events, the twenty thousand sestertii would have been paid to the pontiffs. As for your employment, do you think that Flavia Domitilla would have left the father of Caeilia, whom she loves dearly, in want? "No, no, a thousand times no!" replied Nothing remained but to kneel at this man's feet and beg him to releant from his inexorable resolve; but Oilathus under-stood that it would be abasing himself

equally absurd to suppose that He would give us a revelation without at the same time giving us the means of ascertaining the meaning of that re-velation. That he would not leave it to the indiscriminate private judgment of individuals would seem to need no proof; for it is manifest that that would defeat the very object of the revelation. Experience proves that men will differ in their interpretation of the most important documents. In fact, it is impossible to embody human thought or even divine thought in human language so that it will not ad mit of different interpretations by different minds. In confirmation of this position it is only necessary to appeal to the condition of the so called Chris-

tian world since the great Reformation. Protestantism, which claims to think for itself instead of submitting to the traditional, authoritative teaching of the Catholic Church is divided into a thousand different sects, and the work of disintegration and confusion still goes on, so that that portion of the world in sympathy with Protestantism is fast coming to the conclusion that there is no such thing as a real, super-natural revelation, and is falling back on natural religion and agnosticism. Nothing could be more unreasonable and absurd. Fortunately, the more candid, thoughtful and conservative portion of the community are very properly turning their attention to-wards the real old Catholic Churchever ancient, ever new-as the only reasonable and satisfactory solution of

the problem. The real, logical alter-native is agnosticism, or the Catholic Church.-Sacred Heart Review. If all who profess Christianity were

to practise the virtues it inculcates for a single day, it would be hard to find an infidel the day after. - Philip Freelance.

It is a sublime and beautiful doctrine of the early Fathers that there are guardian angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy.-

Knowing her intense l doctors feared the exci might cause her. No worse, but they were ious, for pneumonia when the child was r when the child we we the first malady. Cou self not to see her fo longer? "Yes, su words came with diffic the kindly reverend suggestion to ease my If I could not see the not at least hear the cl And so every ever generally about 6 o' sweet-toned Angelus would mount the bros together, go down n corridor, till the las would lead us to the

then down to the There I would stand almost always the

# SPARED!

# A Mother's " Deo Gratias."

I remember the first time I went to It was one of the open the convent. ing days in June ; the air was full of sunshine and the perfume of new mown hay. In the distance you could hear the shrill sweet voices of the children as they played on the green terraces and in the cut meadow grass. All down Rosary walk the roses grew in wild profusion, crimeon and pink, in wild profusion, crimeon and pink, and clusters of soft creamy white, brushing their petals against the green-trellised pailing taking the golden sunshine into their perfumed velvet hearts.

A year and three months later I sent my little daughter there. It was our first parting. She was an im-petuous, lovable child, very strong in her likes and dislikes, and I wondered how she would get on with her Superiors in her new life. Would she find them all kind ? or would some of them not understand the thoughtless, warmhearted child ? I called again at the convent six weeks later, on my way back from abroad, and when I asked her the question ever uppermost in my mind, she replied without hesitation, "I love them all, mother; they are all good to me." I wondered at her answer then ; I no longer wonder

now. Christmas came quickly, and she looking the picture of came, too, looking the picture of health and happiness, with a curious new tenderness for her baby brother and sisters ; very full of her studies, very full of ambition, having wef spent those four past months; when we parted again I had no longer any doubts as to the choice I had made in sending her to the convent.

It was a bright spring morning when a letter arrived, telling me my dear little daughter had got the I cannot say I minded it Of course, I felt sorry the measles. much. child should be so ill, but still it would be as well if she got it over her now, when she was young, especially as the attack going was of a mild type. But. of course, 1 eagerly watched for the post next morning, tearing open the post next morning, tearing open the little children who were kneeling envelope rapidly to read the news. It there, such tiny little ones! As I was no longer the mild case first described ; my little darling was sick, sick, and even as I read very the maid entered with a telegram. " Erna seriously ill." How the words seemed to stand out on the pink paper as it trembled in my hands ! For a moment I could see nothing else. I remember crying out aloud in my Oh my God, leave her to me to me !" I could not pray agony, ' leave her to me only that wild appeal for mercy passed my lips. My heart was full of re-bellion. I could not live without the child !

Then came the hurried preparation, the long, weary hours in the railway carriage, flying through the green Would I never reach my country. journey's end? And all along the words of a Protestant friend of mine kept ringing in my ears, "See yourself the child is well looked after, Mrs. L. ----as I don't believe in nuns. Looking back on it now, I smile at these groundless fears ; for very soon I knew that in her own home she could not have got more loving care, more watchful nursing. I arrived at the convent about 6

o'clock in the evening. The reverend Mother told me that the child had been anointed some hours before, and that already her breathing seemed easier and she was sleeping. But her words of hope gave me no comfort. I thought the child was going to die. Why mine of all others? Surely there were of all others? plenty of other children on God's fair earth, plenty already in His fairer Heaven, without His taking the one child that was all the world to me? And so I grieved and grieved without the comfort of prayer and the days ed with their laden hours, and the pass sweet frail life still hung in the balance Soon after my arrival the devotion of the "Quarant Ore" began in the church, and for hours I would sit there resting, not praying—with my hands loosely clasped before me, forgetting the flight of time till a nun's soft voice, "Come out to the garden for a few "Come out to the garden for a few minutes, you can return again," would bring back my wandering thoughts, and I would go, but to re-turn in half an hour. I often look back now, in the midst of my busy life, to the hours I spent there, and life, to the hours I spent there, and how I got to love that church, with its gleaming marble altar, its lights and flowers, its carved oak stalls where the quiet nuns knelt so often in prayer, and the young novices, with their long, white veils and tender faces glided in hour by hour to adore the Blessed Sacrament ; and I think yet of the perfect peace, that the peace, dwelt over it all. I was not allowed to see the child. Knowing her intense love for me the doctors feared the excitement my visit might cause her. No, she was not worse, but they were still very anx-ious, for pneumonia had supervened when the child was recovering from the first malady. Could I resign my self not to see her for a little while longer? "Yes, surely;" but the words came with difficulty. And then longer? the kindly reverend Mother made a suggestion to ease my heart's sickness: If I could not see the dear face, why not at least hear the child's voice ?

"Give my love to mother when you are writing." But, oh ! how hard it was to stand at the threshold and go no further, how hard to exercise that daily act of self-control! My only

daily act of self-control ! My only comfort was to say over and over, " It is for the child's good." And even when saying the words, my heart would beat with a passionate longing to get one glimpse of the dear bonnie face, to hold the soft warm hand in mine, to look into the blue eyes, and kiss the round red mouth ! What joy this would have been to me, only God this would have been to me, only who created that mother-heart within me knew.

Once, as I was sitting in my accustomed place in the church, a little girl entered clinging to her mother. Evidently the mother had come to visit the one. The child had her arm little round the mother's waist, and as they stood there admiring the beautiful sculptured angels on either side of the altar, I looked at them with jealous Why should that child be well, eyes. and mine lie in the clutches of that cruel pneumonia? It never occurred to me that God might say to me, as I said of my sick child when I could not see her, " It is for your good."

Everywhere I met marks of quiet sym pathy. What struck me most was how every nun in that convent, from the sweet Mother Superior, with her air of gentle dignity and face of quiet strength, down to the youngest novice, all seemed to feel for the child and me If she had a good night, I would not need to get the news early. I would see it in the smiling faces of the nuns as they met me with the glad news on their lips: "You had goods news of Erna this morning." Even the little children hurrying along the waxen corridors, carrying their tiny violets, would stop a moment and lifting their shy eyes would ask me how their little companion was. It was loving sym-

pathy everywhere. I remember one evening entering the church at the twilight hour. There was no light in the nave except from the lamp of the sanctuary, which hung before the altar. Its crimson rays fell on the bowed heads of five crept softly into my place, I wondered idly what they were praying for. One little girl I noticed especially: she seemed about seven years of age, and as I looked at the rapt flower like face, I could see the baby lips moving in the intensity of her fervor. That same evening, some hours later, I found out that these little ones had gone together to the church to pray for Erna's re-

Another day I went into town to get ome violets for the little inmates of the infirmary. When I entered the florist's, I asked for eight little bouquets (there were eight little children lown in the measles) and as the assist ant looked around to see if she had the number, "Must they be all the same size?" she asked. "Yes," I replied, "they must be all the same size ; I require them for eight little children who are sick, but perhaps you would put a tiny piece of white hyacinth in the h for my little girl, just to make it slightly different from the rest." As with deft fingers she made up the purple bouquets, she asked me was my little girl very ill? "Yes, very, very She heard the weary voice and 111. " looked up. I suppose the dumb agony in my face must have touched her, when I looked again, tears of sympathy overflowed her eyes. I remember her following me out to the door and saying in her quiet voice, which yet had a sob in it, "May God spare you your little daughter !' Next day there was a procession end ing in Benediction of the Blessed Sac peeler rament. The church is cruciform and " Why ?" opens out on a corridor hung with Stations of the Cross. The doors were all wide open as the procession slowly passed along. 1 could see them all from the bench where I was kneeling praised !' first, the children with their bright faces and sunny hair, then the white veiled novices, and lastly the nuns, all with their tapers lighting. The air was full of music and the fragrance of the tall white lilies that covered the But my thoughts were with the altar. sick child. On ! if she could but know I was so near her ! Could she think I was so near ner ? Could is ever doubt like that ? And as I thought, like a lightning flash, the memory of the last few days answered back. Yes, I, too, few days answered back. had doubted. The perfume of the incense came nearer and nearer. I could hear the deep voices of the priests chanting as time. l left my place and came down the church, down to the open door, and there knelt humbly waiting for Him to pass. Jesus of Nezareth, the same today as nineteen hundred years ago ; the same always ! He was coming, the same Jesus Who once walked the streets of Jerusalem and preached with mild face and sad eyes ( ' eyes sad with our sinning !") by the shining sea of Gallilee. He came, and with the unbidden tears falling soft as a summer shower, I asked Him if it were His will to leave me the child I loved better than my life. I felt He would understand my grief. He Himself had wept Divine tears over the tomb of Lazarus, and had known what human sorrow was. Yes, He would know and understand He had heard the prayer of the Rabbi so long ago, nearly nineteen hundred years ago, and given him back his little maid. He would leave me my child now. And He gave me my heart's desire ! My little girl grew rapidly well-so well that in four days I was able to return home with my mind at rest. But, before I left, kneeling in the hush corridor, till the last hight of steps return nome with my mind at rest. would lead us to the last passage, and then down to the infirmary door. There I would stand and liston, it was almost always the same message: spring sumbine resting on its walls I

my little daughters as he spoke once

before in those far away golden years to Mary of Bethania. My last visit was to the cemetery. As I followed the nun under the nar-row gray arch that leads into "God's and looked at the carefully Acre tended graves of the nuns and children (for six little ones are buried here my heart was full of a great thankful-ness. The same sunshine that streamed into the church fell also on the green graves in the quiet ceme

tery, and lingered lovingly on the ivy that covered its brown walls. There had been a slight shower a few hour previously, and the rain-drops which still clung to the grass shone now in the sun's rays like drops of crystal. A bird was singing to its mate from an old tree close by, filling the air with melody. The place was ablaze with sweet spring flowers-crocuses with their golden chalices, tender violets and trembling snowdrops. The brigh faced nun by my side told me these The bright had suddenly sprung into blossom sunshine. As I turned with the late away 1 felt that something else had blossomed in my heart, in the love and sympathy of the last few days-something that I would never quite lose again.-A. L' in the Irish Monthly.

THE MISSION BELL.

English Missionary's Unique Method of Bringing Neglectful Catholics to Their Duty.

Something of a sensation, according to English exchanges, has been caused by the unique method adopted by Very Rev. Martin Byrne, a well-known English Passionist, to bring some neglectful Catholics in the town of Carmarthen to a sense of their duty. Father Martin was giving a mission in the church at Carmarthen, and was meeting with great success, the partici-pants being wrought to a high pitch of religious fervor. But, unfortunately, there are in Carmarthen a few nom inal Catholics who are not members of the congregation, who never enter the who did not attend the mis church, sion, and who never comply with the precept of the Council of Lateranwhich is to the effect that those who do not so comply should be debarred entrance into the church during life and deprived of Christian burial after death-and who therefore expose themselves to the incurring of this penalty by excommunication. Father Martin determined to make an effort to bring them in.

The missionary's first move was to ask those who were attending the mission to tell the neglectful ones the law of the Church, and to invite them to come and hear the Word of God. When they declined Father Martin seat them other messengers to say that if they would not come they would hear in their homes, or in the haunts of their sin, the bell tolling for the death of their souls as it tolls for the death of the body, while the congrega-tion would pray for their conversion. They still declined to come. Then most impressive scene was witnessed The great bell in the steeple was solemnly tolled and as its first deep note floated out on the night air the congregation, at the word of the mis sionary, knelt and prayed fervently for the conversion of the sinners.

IRISH HUMOR DURING THE QUEEN'S VISIT. "Drive me to a good hotel, jarvey."

asked God to speak some day to one of NAPOLEON ON THE DIVINITY OF

The Ave Maria presents in its issue of May 5 an admirable article in response to a request for arguments for the Divinity of Christ for one who rejects the Bible.

Oar esteemed contemporary takes Our Lord as a character of history, to be judged by His life, His words, His with men. And how was it that, by a works and the love which He still inspires in His followers.

Finally it presents Napoleon's re-markable words. Says the Ave Maria: is most difficult in the world to obtain - and immediately succeeded? From this I conclude His divinity. Alexan-der, Cæsar, Hannibal-all failed. This striking testimony was first cited, we believe, by Pere Lacordaire in one of his famous conferences at Notre Dame, and is referred to by Cardinal Newman in his "Grammar of Assent," and by innumerable other Christian apologists. After quoting from Rousseau a sent-

we love our children ; but how many children are ungrateful ! D) your children love you, general ? You love ence in which that infidel philosopher wrote, for once, as a theologian-" If them, but you are not sure of a return the life and death of Socrates were those of a sage, the life and death of Jesus Christ are those of a God,"-the eloquent Dominican went on to tell of the conversations on religious subjects than any other could be. All those who sincerely believe in Him feel that which Napoleon sometimes held with one of his Generals during his exile at St. Helena, recorded by the Chevalier de Beauterne. On one occasion the conversation turned on the essential difference between Christianity and

other religious systems, and on the divinity of Its Founder. Napoleon spoke with deep impressiveness, his it proves to me absolutely the divinity emotion rendering him eloquent in the his highest degree. These were words :

asm of my soldiers and Christian " I know men, General, and I can charity ; they are as different as their causes. Then, my presence was retell you that Jesus Christ is not a man. Superficial minds see a resemblance quired ; the electricity of my look, my between Christ and the founders of empires, the conquerors and the gods of hre was kindled in all hearts. I cer-The resemblance does other religions. not exist ; the distance between Chris tianity and any other religion is infinpower Any one who has a true knowledge municate it to others. Not one of my generals ever received it from me or ite. of things and experience of men will cut short the question as I do. Who among us, General, looking at the worship of different nations, is not able to say to the different authors of those religions, ' No, you are noither gods nor the agents of the Daity. You have no mission from Heaven. You are formed mission from Heaven. ed of the same slime as other mortals Your own lives are entirely one with all the passions and all the vices which are inseparable from humanity. Your temples and your priests them selves proclaim your origin '? Abominations, fables, and rotten wood ! Are these religions and gods which can at all be compared with Christianity? say no ! "In Lycurgus, Numa, Confucius, and

irony and deep sadness.) "Yes, our existence has shone with all the bril-Mahomet I see lawgivers, but nothing which reveals the Daity. They them which reveals the Daity. selves did not raise their pretensions so They surpassed others in their high. times, as I have done in mine. There is nothing about them which announces divine beings; on the contrary, I see much likeness between them and myself. I can testify to common resem blances, weaknesses and errors, which bring them near to me and to human nature.

"It is not so with Christ. thing in Him amazes me. His mind is beyond me and His will confounds There is no possible term of com-parison between Him and anything of this world He is a being apart. His birth, His life, His death, the profundity of His doctrine, which reaches the height of difficulty, and which is yet its most admirable solution; the singular-ity of this mysterious Being, His empire, His course across ages and kingdoms-all is a prodigy,

archy, I die prematurely, and my body title of God in the absolute sense will be returned to the earth How, then, should a Jew to whose excome pasture for worms. This is the destiny, now very near, of 'the great Napoleon.' What a gulf between my istence there is more testimony than to that of any of His contemporaries-He alone, the Son of a carpenter-give Himself out as God Himself, for the misery and the eternal reign of Christ preached, praised, loved, adored, living in the whole universe! Is this self-existent Being, for the Creator of all beings? He claims every kind of to die? Is it not rather to live? Such is the death of Christ-such the death adoration ; He builds His worship with His own hands-not with stones, but of God." prodigy surpassing all prodigies He willed the love of men--that which it

L

Yes.

We are

all af

They conquered the world, but they

am perhaps the only person of the pre

sent time who has any love for Hanni-

bal, Casar or Alexander. It is true

" Christ speaks, and from that time

generations are His by ties more strict,

more intimate than those of blood ; by

a union more sacred, more imperative

superior love, of which Time, the great

destroyer, can neither exhaust the strength nor limit the duration.

Napoleon, admire this the more that I

have so very often thought of it ; and

"I have inspired multitudes to die

for me. God forbid that I should form

any comparison between the enthusi-

voice, a word from me, and the sacred

tainly possess the secret of that magic

people's minds, yet I could never com-

guessed at it ; neither have I the power

to eternalize my name and my love in

that I am alone, na led to this rock-

who fights and conquers empires for me? What courtiers have I in my

misfortune? Does any one think of

me ? Does any one in Europe move

for me? Who has remained faithful?

liancy of the disdem and of sover

eignty ; and yours, General, reflected

this splendor, as the dome of the In-

valides reflects the rays of the sun.

But reverses have come. By degrees

the golden hues are effaced ; the floods

of misfortune and the outrages to

which I am subjected carry away the

last tints. Only the lead remains, General, and soon I shall be dust.

forgotten, and the name of a con-

queror, like that of an emperor, is but

the subject of a college theme. Our exploits come under the ferule of a

pedant, who either praises or insults us. A few months and this will be my

fate. What will happen to myself? Assassinated by the English olig-

Nothing Hunts out Corns

of Casar and of Alexander.

"Such is the destiny of great men-

Where now are my friends?

"Now that I am at St. Helena

which carries away other

of Christ.

the heart.

me?

were not able to obtain a friend.

# "Every Man is the Architect of His Fortune."

3

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# you two or three, whose fidelity im-mortalizes you, share my exile." (Here, it is said, Napoleon's voice as-(Here, it is said, Napolou a melancholy, sumed a peculiar tone of melancholy, ''Yes, our

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NTEAL BUSINESS COLLEGE, Toronto,

# THE CATHOLIC RECORD

And so every evening after that, generally about 6 o'clock, when the sweet-toned Angelus bell rang out, we would mount the broad oak stair case

"Well, sir, which d'ye want?" "Any will do so long as I can get

"Then, axin' yer leave, sir, ye'd betther go across an' throw stones at a

plain.

"Ye'd get locked up thin, sir, an' 'tis the only way to get a room in Dublin this night, sir, heav'n be

One of the Dublin evening papers came out on Thursday evening with out any reference to the Queen's visit save some brief extracts from the leadsave some orier extracts from the lead-ers in the London papers. This was noticed by a Saxon journalist, who had purchased a copy from an elderly dame in Grafton street. He stood under a lamp post, glancing over the paper with a keen journalistic eye, and then he came back to the news wendor. "Look here," he said, "this paper has nothing in it about the Queen's visit; it is a fraud." "Lor" save ye, sur," she replied in a second's time. "Lor' bless ye, there's the shootin' of the Prince o' Wales in it. How much does yer honor want for a

hapenny ?" Near Northumberland road, which may be regarded as the entrance to Dublin proper, an old woman busied terself selling oranges. For an hour she had a gratifying sale, but as the crowd grew denser she could not move about to entice her patrons, and she lamented the fact openly. As the pro cession drew near she contrived to a little nearer the barrier. push "Stand back, you wid the basket," shouted the policeman. "Arrah" re-plied the old body at once, "mebbe her reverince 'd like an orange-chape enough, too, an' by the token I'll give her one all for nothin'." "Stand back will ye? Her Majesty doesn't want ver oranges. Everybody knows"-ation-" everybody knows she hates oranges. "Then glory be to God, 'tis oranges. the color of thim she hates; she's a tidy sowl, afther all. I wish I had some-green oranges."

mystery too deep, too sacred, and which plunges me into reveries from which I can find no escape ; a mystery which is here, under my eyes, which I cannot deny and neither can I ex-

"Here I see nothing of man. You speak of Casar and of Alexander; of their conquests, and of the enthusiasm which they were able to awaken in the hearts of their soldiers, and thus draw them with them on adventurous expeditions. But this only shows us the price of the soldier's affection, the ascendency of the genius of victory, the natural effect of military discipline, and the result of able commander ship. But how many years did the empire of Cæsar endure? How long was the enthusiasm of the soldiers of Their pres Alexander maintained? tigeilasted but a day-the time of their command, -- and followed the chances If victory had deserted them, of war. do you doubt whether the enthusiasm would not immediately have ceased? I ask you, yes or no? Did the military influence of Cæsar and Alexander end with their life? Was it prolonged

beyond the tomb? "Imagine one making conquests with a faithful army, devoted to his memory, after his death ! Imagine a phantom, who has soldiers without pay, without hopes for this world, and who inspires them to submit to all kinds of privations. Tarenne was still warm when his army broke up before Montecuculi. And as to myself, my armies forget me while I still live, as the Carthagenian army forgot Hannibal. Such is the power of us great men A battle lost casts us down and carries away our friends. How many a Judas have I seen around me ! "In short-and this is my last argu-

ment-there is not a God in Heaven if any man could conceive and execute with full success the gigantic design of seizing upon the supreme worship by usurping the name of God. Jesus is the only One Who dared to do this. He is the only One Who has said, affirmed imperturbably, Himself of Himself, 'I am God !'-which is quite

Nothing Hunts out Corns Like tight boots. Corns are very small af-fairs, but apply to them a pair of tight boots and all other concerns of life sink into in-significance. Tight boots and Putnam's Corn Extractor (the great and only sure cure for corns) may go together, and comfort will be their partner; but don't fail to use Put-nam's Corn Extractor. Frauds, cheap, poisonous and dangerous substitutes are in the market. Beware of them. Putnam's Painless Corn Extractor. Polson & Co., proprietors, Kingston.

Street Incident.

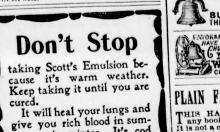
Street Incident. "My Dear Sir," exclaimed Lawyer Bar-tholomew Livingstone, meeting the Rev. Dr. Archibald Windham on the village street, "What does this mean? I thought you were laid up with all sorts of bad diseases!" "And so I was," replied the reverend gentleman, "I had an attack of indigrestion and from that time on my whole system has been in a disordered condition until I began taking Hood's Sarsaparilla which has put me on my feet and cured all my stomach troubles." "I don't donbt it," said the lawyer. "This same medicine cured my wife of rheumatism and my little girl of scrofula. When they say it's the best medicine money can buy, they only tell the truth." "Yes, yes, so they do," replied the min-ister, and the two passed on.

THEY ARE NOT VIOLENT IN ACTION.— Some persons, when they wish to cleanse the stomach, resort to Epsom and other pur-gative salts. These are speedy in their ac-tion, but serve no permanent good. Their use produces incipient chills, and if per-sisted in they injure the stomach. Nor do they act upon the intestines in a beneficial way. Parmelee's Verstable Pills answer all purposes in this respect, and have no super-ior.

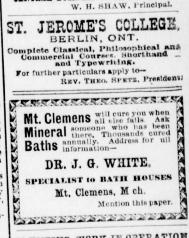
"Safe bind, safe find." Fortify yourself by taking Hood's Sarsaparilla now and be sure of good health for months to come.

Mother Graves' Worm Exterminator does not require the help of any purgative med-icine to complete the cure. Give it a trial and be convinced.

INDIGESTION, resulting from weakness of the stomach, is relieved by Hood's Sarsapar-ila, the greatest stomach tonic and cure for DYSPEPSIA.



mer as in winter. It's cod liver oil made easy. 50c. and \$ 1. All druggists. -

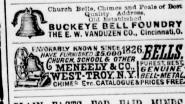


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Arrears must be paid in full before the paper an be stopped. When subscribers change their residence it is important that the old as well as the new ad-dreas be sent us.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada, March 7th, 1900. The Editor of THE CTHOLIC RECORD,

London, Ont: Dear Sir : For some time past I have read your estimable paper, THE CATHOLIC RE

your estimable paper, THE CATHOLIC RE CORD, and congratulate you upon the man-ner in which it is published. Therefore, with pleasure, I can recommend it to the faithful. Blessing you, and wishing you success, Believe me, to remain. Yours faithfully in Jesus Christ, † D. FALCONIO, Arch. of Larissa, Apost. Deleg.

# London, Saturday, June 9. 1900. WARNED AGAINST TRAFFICK.

ERS IN THINGS SACRED.

At St. Peter's cathedral, London, on last Sunday an announcement was made at all the Masses warnin ~ the people against peddlers and agents purporting to have authority to sell articles of devotion such as beads, books, papers, sick-call outfits, medals, etc., and which they claim to be in dulgenced. This is never the case. Such articles of devotion the members of the congregation were instructed to procure from reliable and trustworthy persons, after which they should be brought to the parish priests who are endowed with the necessary faculties for blessing and indulgencing them.

The parishioners were likewise strongly cautioned against subscribing for papers or magazines holding out as inducements a share in the Holy Sacrifice of the Mass or the gaining of stated indulgences. Such practice is altogether out of harmony with the spirit of the Church, and should never, even remotely, be encouraged by the faithful.

## THE KENSITES.

Among the vagaries of the Kensitites which took place during Holy Week two occurred which are especially worthy of remark. At St. Ethelburga's Church, Bishopsgate, John Kansit went with his wife to the altarrail to receive Communion on Easter Sanday, and it was offered to him in the thin round form similar to that which is used in the Catholic Church. He refused to communicate and demanded bread, but the vicar would not

by such suggestiveness as is commonly found in so-called light reading. Of this class of literature, the Sem-

# aine Religieuse says :

aine Religieuse says: "Priests, fathers and mothers of families, schoolmatters and schoolmistresses must or-ganize a crusade against bad books, and against books which are light-light. An infamous word created by hell to paliate the word impure. We must stigmatize the holders and the sellers of obscene literature. Without political or denominational discrim-ination, the clamor of purity and common sense must be raised to a very high key. "The thing to do is to denounce those re-erconsidue to law charges hefore the proper Church.

sense must be raised to a very new those re-"The thing to do is to denounce those re-sponsible, to lay charges before the proper authorities, to strike those who break the law. In attacking the souls of our sons and daughters, the men of the gutter attack their happiness. We must not allow this."

There is too much of this kind of literature circulated among the people of this country, and we cannot too strongly warn our readers against it. There are Eugene Sue's and Damas' novels, and those of the Dichess, and even some of Lord Balwer Lytton's, though of Lord Lytton's works we do

not thus condemn the whole series, but only such as represent vice as virtue, and make heroes of criminals. The Semaine Religiouse thus encourages the inauguration of a crusade

against such books :

against such books: "The task is difficult! granted; but so much the better. The intensity of the evil will excite our courage and double our zeal. The beginning by a few will awaken the latent energies of others. The Catholic soul still vibrates in Canada; but with our hand-upon our sorrowing heart, and after having carefally probed the sore, we must say that a crists is impending if the reading of the young people be not watched. "Courage and confidence ! Let us unite our efforts to drive back the plague. We have on our side an immense force in the love of parents who know they must answer for the evil coning to their children. We have with us the grace of Christ and the bounty of God."

A SELF. APPOINTED POPE.

For some years it was a much mooted question to appoint the Archbishop of Canterbury a kind of general Primate or Pope of all the independent churches which derive their origin from the Church of England and acknowledge it as their Mother Church.

The idea was not favorably received. as both the Colonial and the American Protestant Episcopal Churches would not give up their independence in this way-an independence which the Colonial churches had obtained not

very many years previously. As a consequence, the last Pan Anglican Council was held without any action being taken on the proposed reunion under one head.

But it now appears that the Canadian Anglican Church is willy-nilly to be supplied with a supreme head or Pope, though not by any action of the Church itself, but by the self assumption of no less a person than W. M. Lockhart of Alliston, "Sir Grand Secretary of the Orange Association of North America." The title of knighthood, however, it must be remarked, is not granted by her Majesty for ser vices] to the country, but is conferred by the Orange order to encourage its possessor in denouncing "the Pope of Rome "and the Catholic Church which has propagated the Christian faith for

sacrifice ; there would be no sacra- that if he had the children of the ments and no public liturgy or form of empire to train while they were beborrowed from that of the Catholic

Pseudo-Knight W. M. Lockhart of Alliston, therefore, shows an utter ignorance of Christianity in basing his objection to High Churchism on its

assumed nearness to the Catholic religion. Such gross ignorance is surely not becoming in one who sets himself up as a judge in the faith.

But Mr. Lockhart's ignorance does not end here. He praises the Church of England of the past, evidently believing that the doctrines he condemns are something new in that Church. whereas they are all contained in the Book of Common Prayer, and it is not at all unlikely that the book in which he has "recently been shown " the doctrines of "confession, penance,

and absolution" is precisely this stand ard ritual and confession of faith of his own Church, assuming, as we believe

to be the case, that he is a member of the Church of England. Bat if he is not a member, he is meddling in matters which are none of his concern.

The following quotations will show in what parts of the prayer book these teachings are found:

Confession. 1. On the Sunday or Holy Day preceding the celebration of the Communion service, the minister is directed to give warning as follows :

directed to give warning as follows: "And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to ME or to some other discret and learned Minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, etc." (The Com-munion Service.)

on Service.) "Here shall the sick person be moved

2. There shall the sick person be moved to make a special confession if he feel his conscience troubled with any weighty mat-ter. After which confession, the priest shall absolve him (if he humbly and heartily de-sire it) after this sort. (Visitation of the Absolution : 3. Beside the above

two passages enjoining absolution, we have the form of absolution referred to above, in the very words used by Cath. olic priests, which will be found in the Book of Common Prever in the order

of Visitation of the Sick. 4. In the ordaining of "Priests the Bishop must say : "Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained.

5. Penance, Confession, Absolution. Contrition, and Satisfaction for sin constitute the Catholic sacrament of Perance. We have shown already that Confession and Absolution are prescribed in the Prayer book, and it will not be denied that contrition or sorrow for sin is implied therein also. We find, however, contrition inculcated positively in the communion service : 'whereinsoever ye shall perceive mreelves to have offended

worship of the Almighty worthy of the tween the ages of three and ten years name, as the liturgy now in use in the he would not care who had them voluntary poverty, chastity and obedi-Church of England is for the most part afterwards, adding that, in his opinion, the hope of the Presbyterian not enforce these counsels as if they Church, from a human standpoint, rested in the children, and the future

of Christian activity also largely depends upon them. Again, in an address delivered

before the Royal Society of Canada, of which he is President, and which was in session in Ottawa last week. the Rev. Professor Clarke. Principal tal sins to order." of Trinity University, used the follow-

ing words after stating that the ordinary subjects of education do not produce the ideal : " We must bring it about if it is to be brought about by religion. . . . . . It will be said this is adequately done in the Separate Schools. Yes, all honor to the Roman Catholics of the Dominion. They have not been contented with mere secular education anywhere. But are they alone to be taught relig-

Aye, there's the rub ! Who that re members the bitter fight of fifty years ago for Separate schools in Upper Canada-now Catario-or the later one in New Brunswick, can fail to be

time.

struck with the change that is grad uilly coming about amongst non-Catholics ? The Church is ever right. and this is invariably proved by

RIGORISM IN MORALS.

The Methodist General Conference which sat last week in Chicago considered the question of repealing the rule of discipline which totally forbids card-playing, dancing, theatre-going, and other forms of amusement which since 1872 have been under the ban of that Church. The Committee to which the matter had been referred reported in favor of so amending the law as to permit these amusements, while the minority report favored the rule as it stands. The minority report was adopted after the bitterest discussion which took place in the Conference The news despatches state that very sharp and angry discussion was indulged in and the Conference was in a state of wild disorder to the time when the vote was taken, the recommendation of the minority being acted upon by a very close vote.

The Philadelphia Press of May 2nd gives a lucid explanation of the state of the question. It says :

"The subject is treated in two separate places in the Book of Discipline. The gen-eral rules in specifying things from which members are to refrain include the taking of such diversions as cannot be used in the Name of the Lord Jesus."

In another part of the same Book o Discipline a number of acts are particularized as imprudent and un-Christian, and among them are :

"Dancing, playing at games of chance attending theatres, horse races, circuses, dancing parties or patronizing dancing schools, or taking such other amusements as schools, or taking such other amusements as are obviously of misleading or questionable moral tendency. The latter was inserted in 1872, and has caused much dissatisfaction since. Its repeal has been asked for by the New Jarsey, New York, New York East, and New England Southern Conferences, but the prospect of success is not bright. The sent-iment against any change is strong in the West and is likely to defeat the petition." The Chicago Tribune asserts that it is not disputed that notwithstanding the prohibition, many members of the Church actually play cards and dance, and yet there is no record of any trial or punishment decreed against those who have trangressed, and it quotes the Christian Advocate as saying virtually that it would be better not to JUNE 9, 1900.

The Methodists have constantly they may be one fold and one shepabused the Catholic Church for recomherd.

mending the Evangelical Counsels of In the Acts of the Apostles are found ence. But the Catholic Church does were laws imposing a strict obligation. She points them out as practices suitable for those who desire to attain per-

Methodist Conference to "make mor-

not positively condemning the present rules of life by which disciples are to regulation, nevertheless recommends be guided. It is this Church which St. that the matter should be left to the Paul describes in 1 Tim. iii, 15, to be individual conscience. The address the Church of the living God, the pil-

says : says: "It would be profitable to place among the special advices of the Discipline a brief but cogent statement of the perils which at-tach to many anusements, of the evils in-separable from others, and of the principles by which a Christian should regulate his choice among and his use of them." The opinion of the Bishops was, how

ever, over ridden by the strong vote of Western Democratic Methodism.

## THE ANGLICAN CONTINUITY THEORY.

The London Daily Chronicle of May gives a one column review of a new book entitled "a Popular History of | the saints." (Jude, 3) the Church of England from the Earliest Times to the present day," by the Right Rev. William Boyd Carpenter, Anglican) Bishop of Ripon.

This is described by the Chronicle as "an admirable volume" which "ought to have a wide circulation." from which, though we have not seen the volume itself, we infer that it meets well the purpose for which it was written, which was to create among the people of England the notion that the modern Church of England is what most of its divines who write polemically nowadays claim it to be, one and the same Church, substantially at least,

with the National Church which existed in England in pre-Reformation times. The Chronicle, itself a maintainer of the Church of England, declares that the Bishop "has succeeded in describing in approximately just proportion those influences under which the National Church has grown up. The Bishop recognizes that the Church of each age is largely the child of that age, and in this way he is able to maintain a view of continuity throughout the Reformation period athat is practically unassailable, because it is based on the continuity of theiEnglish race." The book begins with a chapter

on "The Making of the Race ;" and this strikes the key-note that isjmaintained throughout ; though, to be sure, if this view of the Church of England is to be unassailable now, it should include within its fold the vast major. of the pre Reformation Church, it had ity of those who speak the English no connection with it, and its name

recorded the earliest events in the history of the Church of God, and throughout this Apostolic book we find one Church only to which the Lord adds daily such as shall be saved. (ii, 47.) This entire book speaks of fection, in accordance with the cound the progress of the Church, not sel of Christ to the young man who Churches, in its earliest stage. In the asked of Him the way of salvation. 15th chapter of the Acts we see the (St. Matt. xix, 21). It is left to the authority of this Church exercised in Council, but the Church as a body altogether distinct from the civil author-It is worthy of remark that the Meth- ity, and it alone independently of the odist Bishops in the Episcopal address civil authority lays down articles of read at the Conference on May 3, while | faith which are to be believed, and the

> lar and ground of truth. This is enough to show that the modern Anglican theory, as the Bishop

of Ripon sets it forth, is totally inconsistent with the theory of the Church as laid down in Holy Scripture by Christ and His Apostles. The Church spread throughout all nations is one and undivided, as there is one Lord, one Faith, one Baptism. (Eph. iv, 5.) Where is there room for the successive ages to construct or reconstruct the Church ? In all ages it must adhere

to the one "faith once delivered to Before the Reformation, the Church of England was simply that part of the Universal Church which was in England. It was governed by the Pope as Supreme Visible Head of the whole Church, assisted by the Bishops of every nation, and there was no thought that the Church of Christ could be anything else than this universal body, thus governed from the centre of unity. But the Reformation brought forward new conditions. The Church of England was by English law a new

creation. It claimed the name Church of England only by virtue of the might of the English Kings or Queens, and of Acts of Parliament. It introduced new doctrines, a new Church Government, a new form of worship differing essentially from that which had been previously recognized, it had a new head and a new hierarchy altogether distinct from that which had been before recognized as the hierarchy of successors to the Apostles. It refused to submit to the established authority of the universal or Catholic Church, and it could not in any sense be regarded as identical with the Church which had existed since the time of St. Augustine, and among the Britons from a still earlier period, the close of the second

century. This new Church of England was simply a rebellious member which had to be cut off from the universal Church. and so far from being a continuation

# JUNE 9, 1900.

tion, was recommended to "m choice of what may seem to him m acceptable to Almighty God, she he find anything of the kind eithe the Roman or the Gallican, or other Church."

The Bishop surely does not sup that the Roman, Gallican and o Churches, were so many distinct tional independent Churches teac what they pleased, and having 1 gies inculcating different faithe Anglicanism differs from Presbyte ism, or as even the parishes of A canism differ one from another though they are side by side.

The Roman and French and ( Churches were one in Falth, and equally subject to the head of Church.

There were slight differences of urgy, but the faith was the same i As regards variations in liturg must be remarked that they were mitted by the head of the Chu some extent so long as the fait not obscured or changed. It is a ter on which the Church or th preme authority in the Church legislate. There are at the p moment several liturgies in the olic Church, though the Roman li predominates.

The liturgy is that form of ] prayer which is approved by Church, and, as it is not divinel down, the Church has author select such forms of public worsh prayer as it deems proper, pr the essence of the sacrifice which stituted by God be not vitiated.

It is a matter of prudence wh urgy may be used in any local C but it is the supreme authority Church which decides this matter ently, and, accordingly, St. G could lay down rules for St. Augu procedure.

But it is a different matter w liturgy of the modern Church o land. That was compiled as an rebellion against the supreme a ity of the universal Church, changed the essential faith whi handed down from the Apostle Gregory's directions to St. Au cannot be an excuse for the con the compilers of the Church of land Prayer Book.

Bishop Carpenter also ma that the first Anglican Bishop thew Parker and his colleagu served the continuity of the Chi being consecrated to their of four Bishops, viz., Barlow, Co Scory and Hodgkins.

We have already drawn this to such length that it is desi conclude. We shall therefore that there is no solid founds this statement. The Chronic SRYS :

"This way of putting it implies a ity in the Anglican Episcopate facts do not warrant. Barlow, Parker's consecrator, had ind Bishop of Bath and Wells in the re-ward VL, but he resigned the S occasion of Mary; and Bourne, then spronted was recordized ward v1., but he resigned the S occasion of Mary; and Bourne, then appointed, was recognized Bishop by Elizabeth in the comr which she directed him and others crate Parker, he being deprived his refuesal. His deprivation, how not reinstate Barlow, who was Bishop of Chichester three d. Parker's consecration : his being n Bishop at that date being thus edged." edged In fact Barlow was no Bish He was never consecrated to t even under the illegal and form appointed under Edv and besides the whole record Parker's consecration is des known to be fraudalent, hay concocted forty or fifty years event. It was for this reason the Elizabeth's Parliament passed washing law in 1565 whereb larities in the consecration and his colleagues were w Thus the first Anglican Bis Bishops by Act of Parliam and not by virtue of Apostol sion. It will require stronger p have yet been advanced modern Church of England i with the Church of Sts. Becket, Anselm, Augustine tius. Oar readers will further re Bishop Carpenter fully adm Augustine undertook his England under the authority namely, Gregory the Great. this face accord with the An tention that the modern H Anglican Church was ide that established by that gre ary?

accede to his demand, whereupon Kensit and his wife left the Church in high dudgeon, and complained to the Bishop of London that "he was debarred from receiving Holy Communion, at the caprice of Dr. Cobb."

Another agitator of the Kensit faction, named Ressy, snatched a crucifix from a clerk who was carrying it in procession which was going to St. Columba's Church on Good Friday. The Church services were impressive and a large number of clergy were taking part in them, when R-ssy broke in upon the ranks and broke the cruci-fix over his knee. He was arrested, and his defence was that he broke the crucifix as a protest against Romaniz-ing practices in the Church services. He was fined and now poses as a mar-tyr. The Church services were impressive tyr.

# EVIL LITERATURE.

The Semaine Religieuse in a recent article makes reference to a judicial decision whereby the proprietors of a review published in Montreal were heavily fined for giving insertion to articles vilifying the Christian religion, and also to a recent judgment of a court in New York condemning a book of Daudet which is subversive of morality. The judges declared that it is their desire to suppress all immoral literature, and the Montreal Court took similar ground in regard to magazines which attack or ridicule Caristianity. It is, indeed, very proper that such literature should be suppressed, but the remark is made that "a judicial condemnation is not always sufficient to stop the rising tide of a social evil."

an end to this evil and to check the corruption which arises from the circulation of bad literature, whether in and magezines which attack the Chris-

nineteen centuries. Mr. Lockhart, however, is not Pope by divine appointment, nor by favor of the Church to which he presumes to dictate, but by virtue of his own brazen assumption of the office, as may be seen by the following utterance delivered on Wednesday, the 30th ult., at the meeting of the Grand Orange loige held in this city. The M dl and Empire thus reports his

pronouncement: I have recently been shown a book, said

This Grand Secretary of Ocangeism assumes to himself the right of pro nouncing definitely what Auglican divines should teach and what repudiate, basing his pronouncement upon the fact that the "Church of Rome" teaches the same doctrines, and that High Church Anglicanism has borrowed them from Rome. But the same objection might be brought against every Christian doctrine. Was it not from the Catholic Church that Protestantism got its knowledge of God and of the Trinity, the Divinity of Christ, and our Redemption through the Sacrifice He offered on the Cross?

Protestantism in fact has no Christian doctrine which it found out for itself. It has been a purely destructive and not a constructive religion, and if we except perhaps the two special doctrines of certain What, then, should be done to put Protestants which destroy the infinitely holy and just character of God, there would be nothing left in Protestautism if what has been learned from the the form of bad books or newspapers Catholic Church were taken away from it. There would be no Trinity, no ance of early training, he quoted of its members from man-made laws so tian religion or inculcate immorality Atonement, as there is even now no Cardinal Newman's famous remark far as religion is concerned ?

bewail your own sinfulness." Satisfaction, which by itself constitutes an act of penance, is also prescribed, especially in the following words: Being ready to make restitution and satisfaction, according to the uttermost of your powers."

It will probably be news to the aspiring Anglican Pope that these things are found in his Confession of Faith;

but if we can contribute to fit him for his newly assumed office, he is welcome to the information we give him here toward this end.

RELIGION IN THE SCHOOLS.

Under the heading "Religion in the schools," the Ottawa Evening Journal reports the following as part of a sermon preached by Rev. Thomas Garrett of St. Luke's Church (Anglican) in that city on Sunday, 27th ult : "The example of the Roman Catholics of Canada in fighting for the right to bring up their school children in the fear and knowl-edge of God, was urged on the attention of the congregation of St. Luke's church by Rev. Thomas Garrett yesterday morning. Mr. Garrett referred to the remissness of Protestant Christians in this respect. There was no reason why the right to Christian education in our schools, he said, should be monopolized by fellow citizens of the Roman Catholic Church and withheld from the Protestant. If the Protestants go on allow ing their children to grow up without relig-ious instruction being made as much a part of their education as instruction in worldly matters, the nation must inevrtably lapse in time into the condition of those degenerate countries which have fallen from the under-standing of the Master. If the empire is to preserve its blessings, it must jaalously exercence the working of the Mast Hith, and can) in that city on Sunday, 27th ult :

standing of the basist. A table basist, it must jadously preserve its blessings, it must jadously safeguard the worship of the Most high, and rear its school children, the future men and women of the English-speaking peoples, in the fear and love of the Almighty, the All-wise, the All-present."

A Presbyterian minister, Rev. N. A. McLecd, of the New Edinburgh (O:tawa) Church, on the same day complained of the non increase of attendance that should be at the Sunday school in connection with his lay down a line of conduct for the church. In the course of his re- guidance of its members, and which marks, in order to show the import- loudly proclaims the absolute freedom

have a law on the subject than to have a law which may be transgressed with impunity.

While it is undoubtedly within the province of the Church of Christ to legislate on such matters, and to restrain its members from them so far as they may be dangerous to morality, or occasions of sin, their absolute prohibition under all circumstances, and under penalty of exclusion from the Church, is a rigorism which is not ustified by the laws of God. It was a Methodist minister, the late Rev. Dr. Egerton Ryerson, who invented the phrase " mortal sins made to order," applying the expression to the Catholic Church for insisting on the religious education of children, which is commanded in Holy Scripture, but it is surely a "making of mortal sins to order " to put out of a Christian Church those who engage in innocent amusements which neither Scripture, nor the laws of the Church, which derives its authority from the Apostles, condemn. Is this consistent in a

Church which is founded upon a denial of the right of the Catholic Church to

tongue. It does not do this, and therewas only got by theft, for previously fore the theory is worthless. However, the Church of England meant a part of we may consider the matter under the Universal Church. Hence the another aspect. meaning of the designation has

According to this theory, the Eagchanged. It means now a local Church. lish people have and have alwayshad dist.nct from the Universal Church, whereas before it signified a branch of the inherent right to construct their own Caurch in accordance with the the Church to which all Christian nations belonged, the Catholic Church views they may entertain lat any particular period, and notwithstanding the of Christ.

changes which may be made in course It is incomprehensible how any man of learning like the Bishop of Ripon of time in Church doctrine and government, the Church remains the same, can attempt to maintain the identity of and may be called continuous. Henry Vill.'s mock Church with the If this were correct it should be Church which has come down from the said that the people of jevery nation days of the Apostles. This theory so have the same right, for surely it will persistently maintained by Anglican not be contended that to England or to divines during the past quarter of a the majority of Englishmen any century is nothing more nor less than special right was conceded by Ala deliberate attempt to deceive the mighty God to construct a National public. They know from Holy Scripreligion for itself. We would thus ture that the Church of Christ is a conhave in every nation and in every age tinuous organization which can never different religions both as regards cease to teach Christ's doctrine, and dogma and Church Government, all which will continue to the end of time, being in every respect the one true and as they have joined their fortunes religion which Christ established on with the Anglican Church, they desire earth. The absurdity of this is so to make it appear that Anglicanism is evident that it would be an insult to the Church to which Christ's promises the intelligence of our readers to were made. Bat Anglicanism is 1500 years too young ito be the one Church refute it seriously.

The whole history of Christ as given | which Christ established. His Church in the gospels shows that Christ in- has remained intact in spite of all asstituted but one Church, under the saults, and it exists to day in undimgovernment of His Apostles. He inished vigor. It is the Caurch Catholic, under the rule of St. Peter's sucbuilds His Church, not Churches, upon cessor, who is to day Pope Leo XIII.

a rock, and promises that the gates of hell, that is, the whole power of the Dr. Carpenter asserts in the next devil, shall not prevail against it : place that Pope Gregory gave direcusing the singular number, and not tions to S:. Augustine to make choice them in the plural. (St. Matt. xvi, 18.) of such liturgy or service as he deemed There is but one Church which has most suitable for the people of Engauthority to decide on all offences land, whether that liturgy were that against religion, and he who will not of the Roman or the Gallican Church. hear that Church is to be regarded as The object of this assertion is to justify a heathen and a publican. (xvili, 17) the Church of England in adopting a Elsewhere, in St. John x, 16, Christ new liturgy and creed. It is certainly declares that those sheep who are not a bold assertion, as St. Gregory, even of His fold must be, brought to it that according to Bishop Carpenter's quota-

The older I grow-and I upon the brink of eternity nes back to me the sent catechism, which I learn child at my mother's kne fuller and deeper its meani "What is the great end of "To glorify God and to en -Carlyle.

THE CATHOLIC RECORD

## tion, was recommended to "make choice of what may seem to him more acceptable to Almighty God, should he find anything of the kind either in the Roman or the Gallican, or any

other Church." The Bishop surely does not suppose that the Roman, Gallican and other Churches, were so many distinct national independent Churches teaching what they pleased, and having liturgies inculcating different faiths, as Anglicanism differs from Presbyterian ism, or as even the parishes of Anglicanism differ one from another even though they are side by side.

The Roman and French and other Churches were one in Falth, and were equally subject to the head of the Church.

There were slight differences of lit urgy, but the faith was the same in all. As regards variations in liturgy, it must be remarked that they were permitted by the head of the Church to some extent so long as the faith was not obscured or changed. It is a mat ter on which the Church or the su preme authority in the Church may legislate. There are at the present moment several liturgies in the Catholic Church, though the Roman liturgy predominates.

The liturgy is that form of public prayer which is approved by the Church, and, as it is not divinely laid down, the Church has authority to select such forms of public worship and prayer as it deems proper, provided the essence of the sacrifice which is instituted by God be not vitiated.

It is a matter of prudence what lit. urgy may be used in any local Church, but it is the supreme authority in the Church which decides this matter prudently, and, accordingly, St. Gregory could lay down rules for St. Augustine's procedure.

But it is a different matter with the liturgy of the modern Church of England. That was compiled as an act of rebellion against the supreme authority of the universal Church, and it changed the essential faith which was handed down from the Apostles. St. Gregory's directions to St. Augustine cannot be an excuse for the conduct of the compilers of the Church of England Prayer Book.

Bishop Carpenter also maintains that the first Anglican Bishops, Matthew Parker and his colleagues, preserved the continuity of the Church by being consecrated to their office by four Bishops, viz., Barlow, Coverdale, Scory and Hodgkins.

We have already drawn this article to such length that it is desirable to conclude. We shall therefore only say that there is no solid foundation for this statement. The Chronicle itself SRYS :

"This way of putting it implies a continu-ity in the Anglican Episcopate which the facts do not warrant. Barlow, who was Parker's consecrator, had indeed been Bishop of Bath and Wells in the reign of Ed-word VL but he resigned the See on the

# THE RIGHT REV. MGR. CONATY Addresses Congregationsl Club, Boston

Boston Pilot. The Right Rev. Monsignor Conaty at the Young Men's Congregational Club banquet held at the Brunswick

Hotel. Boston, on Wednesday evening, May 23, spoke on "Religion, a Naces sity to Ideal Manhood." Among other things he cald : All men form for themselves an ideal, a something to be realized. The build-ers of States, the emancipators of

peoples, the makers of a nation's law, direct their energies toward an ideal. Manhood has its ideals, and they have varied according to the national life The Greek found an and aspirations. ideal in the physical, and his axiom of a sound mind in a sound body was but a way of expressing the later thought of the survival of the fittest. The Hebrew ideal was spiritual and its thought was absorbed in the law of God. Both these ideals were incomplete, the one ignored the spirit nal and the other overlooked the physical. Christianity united the two and gave the true ideal of manhood, in the whole man, body and soul the physical and the spiritual, reaching out for a harmonious development of all the faculties of man in accordance with the will of God, who gave Christ to the world to be the ideal of manhood and its model. He taught the truth about humanity and made known the meaning of brotherhood, equality, and

liberty, and love. The Christian ideal of manhood is our ideal, and to develop it accordingly in us is our Many factors present them duty. selves as agents in that development, and high sounding claims are made for them as the great means to be used.

Monsignor Conaty discussed ethical culture, moral training and knowledge as factors in manhood, and said the tendency in all these schemes is to ignore religion, without which no one, nor all of them combined, can train manhood. Socrates taught ethics, but his ethics did not change the morals of his disciples and could not convert a Morality, to affect the heart nation. and change a life to virtue and main tain it in virtue, must spring from positive religious principles revealed by God and nurtured in us by the grace of God through the Sacramental by Christ. Resystem established ligion that moulds character and en nobles life is not the result of man's opinions but a positive law, existing independently of man and accepted by him as necessary to his life. It alone can inform conscience, teach duty and responsibility, enforce law, develop virtue and give life and strength to manhood. Knowledge which instructs intellect and ignores the heart and soul is the ruin of manhood, which must be developed according to the aims and purposes of life. The questions of life can be fully answered by religion alone.

Mgr. Conaty dwelt at some length on the prevalence of crime which in our present age staggers thinking There is a reign of crime which men. comes from intellectual development and not from ignorance and illiteracy. It is the crime of so called educated people, making one fear for the foun dations of society. Home life is in danger, the family blighted, confidence shattered, dishonesty increasing, immorality becoming general. Men ask where is it to end? Why not ask the cause and labor for a remedy? Relig-ion is losing its hold, the future holds no terrors, the soul has no present value, immortality has lost its meaning, for men are forgetting the supernatural. The cause is in our system of public instruction which has been divorced from religion, which is made to appear as a sentiment or an elective Our education has been shaped study to suit everyone, except the conscientious Christian, who believes that relig-ion is the woof and warp of all education, and who is no: willing to trust it to chance, or to make it a Sunday garment, but who insists that it shall be an essential factor in every grade of knowledge and instruction. This ex-plains to you why the Catholic is not satisfied with an education which has not his religion in it. He makes sacrifices that his school, college and university may be built, in order that Christ may be the education of his children, in order that true manhood may be developed. Men call this class separation, an expression of Church rule, bigotry and other pet names. The Catholic maintains that it is conscience, and he exercises his right to have it respected. To know Christianity in all its beauty, to have religion taught as Catholics believe it, to have religiour practices a duty of life, to establish the Kingdom of God in the minds and hearts of men can never make men hostile to true liberty or the What enemies of free government. our nation needs is what all society needs, good citizens, who can only be such by being good men, who know conscience and obey its laws. In the such breaking up of society, in the anarchy of irreligion, immorality of the age, thank God that there are men who insist upon the education of their children in the principles of true religion ; who value Christ, His Gospel and His Church as worth more to true manhood than scientific inves tigation which seeks to dispossess God r knowledge which, training mind and ignoring soul, develops intellect ual villiany, and not morality. Our ideal manhood has its model in Christ, Who is our Teacher as well as Our Saviour, and Who stands alone as the Way, the Truth and the Life. His religion is the factor which realizes in us the Christian manhood, which is our ideal.

THOUGHTS ON THE SACRED HEART.

The Heart of Jesus embraces all the faithful; it is there we are all invited to be "made perfect in one" (St. John, 17.22.—Bossuet.

Who is more worthy than thou, O Mary, to speak for us to the Heart of Jesus Christ? Thou will speak to Him, O Sovereign, because all that thou askest of Him thou wilt obtain, for is He not thy Son ?-St. Bernard Let us draw near to the Heart of

Jesus, that loving fountain of which He gives us gratuitously the saving waters, inviting us thereto Himself : "Let him who thirsts come to Me."-St. Augustine.

In allowing His Sacred Side to be opened after His death, our Divine Lord wished to show us the ardent de sire He had to give us His Sacred Heart with all the graces and treasures which it contains. - St. Francis de Sales.

Water flowed from the rock in be half of the Jews; for you it is the Blood of Jesus Christ which flows from His Heart. This water quenched the thirst of the Jaws for a time ; the blood of Jesus Christ satisfies the faithful soul for eternity. The Jew drank from the rock and he was thirsty again ; we have a divine drink which slakes our

thirst forever.-St. Ambrose. " When the Church, in the days immediately succeeding her institution, was oppressed beneath the yoke of the Cæsars, a young emperor saw in the heavens a cross, which became at once the happy omen and the cause of the victory that soon followed. And now to-day behold another blessed and heavenly token is offered to our sight -the Most Sacred of Jesus, with a cross rising from it and shining forth

with dazzling splendor amidst flames of love. In that Sacred Heart all our should be placed, and from it hopes the salvation of men is confidently to be sought."- L30 X(II., May 25, 1899 THE TRANSVAAL WAR.

The news from the seat of war during the ast week indicates the probable early termic-tion of the war through the complete collapse The news from the seat of war during the past week indicates the probable early termini-ation of the war through the complete collapse of the Roer resistance. We already mentioned that General Roberts had succeeded in crossing in force the Vaai river, the Southern boundary of the Transvaai Republic. The passage was effected in good time to save the coal mines on both sides of the eortimed British advance. An advanced force crossed the river on the Queen's birthday mear Parys, but the passage by the main army was not effected till Sunday, May 27th The Boers retired, and three was but slight opposi-tion offered. On May 30th Johannesberg was reached, but

was not effected till Sunday, May 27th The Boers retired, and there was but slight opposi-tion offered. On May 30th Johannesborg was reached, but the commundant came to the headquarters of General Roberts to ask him to defer his entry into the city till next day, to give time for the withdrawal of Boer burghers who were still in the city. This request was agreed to, and on Thursday, the 31st of May, the British fores occupied the city and the British flag was housed over the Government builtings. The London Daily Mall of Thursday, and the British due to the city and the British flag was housed over the Government builtings. The London Daily Mall of Thursday, the Artish occupied that Pretofa day appears to have been prematic, and espatches from Lord Roberts matter the transvaal capital, that fracts exampt certain that the army has not yet reached the Transvaal capital, that fracts eavalry is reported to be within eight miles of the city. Nevrtheless the re-port of the capture of Pretoria was generally businasm was exhibited all over Canada owing to the general belief that the much looked for event has already taken place. De-spatches from the gress correspondents state that the threatened destruction of the Johan-nesburg gold mines, and the ccal mines of Vereenging was prevented by the determined opposition of Commander-in Chief Botha to the adoption of these extreme measures, as at the last resort the capital has been transferred to Middleburg, owing to the near approach of the British to Pretoria, and it is expected that as last resort the capital will be removed to the British to Pretoria, and the second the Boers. President Kruger has fled from Pretoria, have been made for a last stand by the Boers.

oers. President Kruger has fled from Pretoria, and

first Court established in the city of Chicago. He was glad to know that their members were loyal sons of the Church, and urged them to be faithful and true to her as she was their best friend.

was their boas of true to her as she was their best find. a thiful and true to her as she was their best find. a the set operation of the set of the set of the and set her for St. Helens, parish, after the able sermon by Father Ryan, on the necessity of being commercied with good Catholic societies, and as the Foresters hold out as good, (if not better) inducements, as any of the other non-sectarian fraternal organization, there is no reason whatever for a good Catholic being led into outside orders when they have others within their own partials. Such organizations as the Catholic Order of Foresters, C. M. B. A. and Knight of St. John commend themselves to the Catholic Public. For information, as to the means of obtain-ing the literature, application, e'c., etc., into the Catholic Foresters, address C. J. McCatoe, B. A., Chief Ranger, St. Josevin Court, 972 Adelaide street, east; Dr. Brechin, Chief Ranger of St. Leo Court; James Molloy, Chief Ranger, sacred Heart Court, or the under-signed, who will be glad to furnish all details in connection therewith. 25 Sackville street. Toronto, May 29, 1900.

Toronto, May 29, 1900. HIGH SCHOOL ENTRANCE LITER.

## ATURE. The Journey to Bethlehem.

The Journey to Bethlehem. (ALL RIGHTS RESERVED) (ALL RIGHTS RESERVED) PURPOSE.—Not simply to give a description (the journey itself as to show us the wonder-ich and the great importance of this pilgrimage. Ead carefully SL Luke, H. 1 20. PLAN.—The display we might expect not only om the King of heaven and earth but even com the ordinary man of wealth. The very humble appearance of the little roup and the neglect shown by the world. "The interest to heaven and promise to arth," of that lowly company. PRELIMINARY STUDY.—Describe the mode of ravel usual among the wealthy classes at the long Family differ from that model. How were next treated of his journey of the store way the words "distinguishes its rouccess anticipate the wants, administer to he gratification, indispensable." Chass stropy.— Warketh. A small town in

orress, anticipate the wants, administer to egratification, indispensable." CLASS STCDY.—" Nazareth." A small town in dillee, about seventy miles south from Beth-hem, and six miles south of Jerusalem. "Bethlehem." This town was the birthplace f King David, whose family records it con-dined,-hence "rogal city." The name mean house of bread," so called from the fertility of he surrounding country. " None ... journey." This negative fescription of the journey of the Holy Family rings into more striking contrast the reality

s into more striking contrast the reality ibed in the next paragraph. The wealthy e of the East were noted for the richness plendor of their dress and surrcundings, the gain in force from the use of the pre-tense.

ense. celling . . . dependants," Grand conficent train of servants and followers. Distinguish "Menials from dependants." "Well-appointed," Fully furnished and equipped with everything needful. "Descriptions". The route

Provisions . . . journes." The route in part through a rough hilly country with barge town in the way bul Jerusalem. Artisan." One skilled in the practice of any the common arts: what was the trade that Joseph followed?

Joseph followed? Affectionate solicitude." Loving anxiety. at does this reveal of the character of St.

'Humble beast," An ass, used by the poor,

Tender. Theoposite to robust, rugged. Long . plgrinage. This journey seventy miles through a rough country uld probably occupy several days and entail the hardship.

hardship. o greeting..., gazes on them.''Under circumstances would these things hap-Why then is this told here? uriosity..., them." Say this in your pen ? own words, "Renew their toil." Resume their journey

"Curiosity. . . them." Say this in your own words. "Renew their toil." Resume their journey in the morning. "By the crowds." Many others are making the journey at the same time. "Boasting. . . stock." It was a distinc-tion to be descended from the kingly House of David. as were Mary and Joseph: but as they were poor, others of this line did not deign to acknowledge them. "Secure. . . accommodation." Express this in your own way. "No rof. . . manger." This did not hap-pen by accident, but it was a part of God's great plan. By choice He began to dwell among men in a state of humility, of poverty and suffer-ing and so continued throughout His life here on earth, to show us how we should live. "At . . . Coremant." An oblong chest of the most precious wood, overlaid will gold and surmounted by two cherubin; the was made by Mosses to hold the trabine as the most precious symode. Strength of the Hebrew precise symode of the Israelites as the most precise symode of the Hebrew precise symode of Coremant." An oblong chest of the most precise symode the strength of the Hebrew precise symode of the religin, the glory of Law and the strength of the Hebrew precise carried of their religion, the most precise symode "Coremant." Many precises a to the fail of Jerico. This with strong walls. For is xecessive days the Israelites went round about it. Oa the seventh the prives of Jubice and the people should with a great cry, as God had commandad. At the sound of the trumpets and the should of the poppie the walls fell flat and the Israelites en-tered the city. "Escorted. . . Levites." The Levites."

tered the city. Levites." The Levites

from a Protestant point of view he is liberal. "I ween," I think-a poetical expression. "Not unforgiven." What is the difference in force from forgiven I. "Supplant knee." Asking intercession or

"Suppliant knee." Asking "..." "A visible power." A power of the earth, as a queen or other ruler. "Reconciled in thee." Such opposites as virgin and mother, heavenly and earthly are here harmonized, seem consistent. "Terrene," Earthly; obsolete, used because other house. "Terrene."

## AFTER TWO HUNDRED YEARS AT THE URSULINE MONAS TERY, QUEBEC

The Feast of the Sacred Heart was ca-tablished in the U-suline Monastery at Qaebee on the first. Friday after the octave of Corpus Christi in the year 1700. His Grace the Arch-bishop of Quebee has taken advantage of the two hundredth anniversary of this establish-lishment to write a letter - redolent of learning and piety - to the venerable U-suline Nuns to offer them his congratulations and to ioin with them in the celebration that takes piace in their monastery during the present month. This letter of the venerable Archebishop is a document of great historical value. The Mes-senger will give copions extracts from it in as furge issue.

a ure issue. It was Mar, de St. Valier, the second bishop of Quebec, who authorized the Ursulines to relebrate the feast of the Sacred Heart of Jesus for the first time. The authorization read as follows: "We permit by these presents our daughters the Ursulines of Quebec to cele-brate during these days the Mass belonging to

Shad as follows: "We permit by these presents our daughters the Ursalines of Qaebec to celebrate during these days the Mass belonging to this feast and to sing the Vespers as well . We wish that they give to this feast all the solemnity they can, desiring even that the Biessed Sacrament be exposed in his chapel, that the praises of the Sacred Heart may be sung in the manner received in the Church . We exhort the faithful of our diocese to be present and fervently take part in this Grace Archbishop Begin appoints for our Lord Jeaus Christ." His Grace Archbishop Begin appoints the 20th 21st and 22nd of this month for the Solemnit and indicate his predecessors between a substrated and the Ursubstrate of the sole of t

# THE SCHOOL QUESTION.

Catholics Decide to Apply for Relief. Winnipeg Telegram, May 28. A large number of the Roman Catholic citi-zens of Winnipeg met yesterday afternoon in St. Mary's school house to receive the report of the committee which was appointed to meet the proposition made to the schools of the city. The proposition made to Catholic school children in the city, and these were being supported by the Roman Catholics who at the seme time were paying the Public school that the seme time were paying the Public school that the form the Roman Catholics who at the seme time were paying the Public school tax and receiv-ing no benefit therefrom, they requested that the Public school Board was and maintain the schools, retain the teachers and maintain the schools under their supervision and in spection.

The chair was occupied by J. G. Carroll, who requested the Secretary, P. Marrin, to read the orrespondence already published, which had assed between the Committee and the School Acard

oard. The chairman explained that two meetings ad been held and although the discussions had

Board. The chairman explained that two meetings had been held and although the discussions had been of the most amicable nature the School Board had decided that it was unable to com-ply with the requests of the committee on ac-count of clause 7 of the School Act of 1890, which read : " There shall be no separation of pupils dur-ing secular achool hours." The Chairman considered that the so-called settlement of the school question did not amount to anything and was really no settlement. The members of the School Board were prevented by law from making the required concessions, and he considered that the time had come when it was necessary to make a stand, as it was impossible to continue as at present. T. Rochon, late inspector of French schools, pointed out several cases where the difficulty presenting itself in clause 7 had been bridged over by applying clause 6, which gave the ad, visory board power to act. This however, was debated and considered useless, the secretary stating that the clause had been discussed with the late Attorney-General, Hon. J. D. Cameron, and the School Question was a political humbug, and was simply arranged for the humiliation of the Roman Catholies. They had been now laboring under the humiliation for several years, and in his opinion all that we left was tog o into politics and get a "The chairman remarked that the committee wished above all things to keep it out of poli-ties. The Catholics simply wanted their rights and they did not care from which party they got them (Applause). A motion for the adoption of the committee hear itses the dimentice simply wanted their rights and they did not care from which party they got them (Applause). A motion for the adoption of the committee bar sections in the by did secare. T. D. Deegan

ney got them (Applause.) A motion for the adoption of the committee's more made by Massra, T. D. Deegan

Mr. N. Bawilf then moved the following: solution: "Whereas, the Catholics of Winnipez have for ten long years suffered under the odious burdens imposed upon them by the school langer of 1899, and whereas the recent negotiations with the public school board of the city, inde-ity of the school board of the city, inde-tical Catholics of Winnipez have the board the city, inde-tion the methy have a strick was stricken with par-alysis. The stroke beinz light, he was faculties, particularly his memory, were slight-from the weight of years. He was forlifted by the densities had went to come to our re-lied on the hestaid down in the Privy Council's The work and numerons farm. Inst. He heaven widow and numerons farm. the public. He was esteemed and respected by mail who knew him, for he possessed all the manly virtues which religion inspires. As a practical Catholic he led an exemplary life and walked in the way of wisdom. About six years ago he was stricken with par-alysis. The stroke being light, he was not deprived of the use of his limbs, but his faculties, particularly his memory, wore slight jy impaired. Recently his strengthe began to fail from the weight of years. He was for lifed by the consolitions that religion can allord, bey a happy death on the yanni y to mourn his loss. The ideal for, and respectably connected. On Some and nucl his family are grown up, well-sentratay, the 25th, inst. his remains were observe followed by an immense concourse, to SL Columban's church, where Required Mass was celebrated by Rev. Father Fogarty, after which the remains were interred in Lishtown cemetory. *Requisecat in Pace*.

OF MAY.

SACRED HEART SEPARATE SCHOOL.

Form III.

Form II.

Seniors.-Mary Fitzgerald. Juniors.-Ist Laura Gray, 2nd Norman

Form I.

NEW BOOK

ors.-1st Irene McNeill, 2nd James

Form IV. Seniors.-1st Ella McGowan. 2nd Jennie

gathered my own people around me and there in the light of Heaven's moon we held our Good Friday services. Oh! how strange and how different from past years! Here in the monnight on the hill side in a foreign land, here on a fierce expedition, we celebrated the death of Him who cause to save souls and whose mission was peace! He taught us the value of a soul, and the solder, how ittle he thinks of the value of a sou! 'War, oh crue war! When I see the poor solders lifed out sitch, weary and faint, how I should like to she those responsible for wars matching around the around faint, how I should like to she those responsible for wars matching a to soul, and simming the factor of the source of the source those from the sold real state of the source those from the source of the source of the troper matches, endering the host part is and the sold real state to be source those the source of the source of the troper matches, the source of the source the source of the source of the source of the troper matches, the source of the troper source of the the source of the the source of the source of the source of the outside of De Aar, in order that we might en-joy a good rest and look well upon entering the town on the morrow. But he had not counted on the elements. That evening about 10 o'clock it began to reals and raised all night and Saturday morning. Now every man slept on the ground-not to the source when the light has and thunder came, with rain in torrents. Tancy the poor solder with the number of a source of the source o'clock it began torain and rained all night and Saturday morning. Now every man slept on the ground-no tents-and when the lighting and thonder came, with rain in torrents, fancy the poor soldier walking in mud and water all night and in the morning eating his hard-tack in rain. That is making Canadian history if you will, but is also making splendid prepar-ation for broken down-constitutions, consump-tion etc. Yet, let me write the words in golden letters, our Canadian officer have done and do all in their power to render their hardships as of such are the necessary adjuncts of war.

5

inch as possible. These arc, sir, the fortunes of war. They are the necessary adjuncts of war. Sunday-Gloricus Easter Sunday, we cele-brated it as earnest soldiers only can celebrate in. It was a grand sight to see the men from the four quarters of the globe assemble to cele-brate Easter in South Africa and to offer up their thanksgiving to God for safety up to the present and to prepare for the trying struggle soon to come. We are used to real to set out for Bleemfon-tein when each grand death and devastation on all calls is gathering around him 100 000 men to calls and all hope and look for victory. In must not be forgoiten that the Boers are good soldiers and the more i see of the hospitals the more I hear of the fighting qualities of the enemy. The thought comes home, there will be some awful struggles before the Boers are boaten. They will resist to the death, and if they are killed, they too, will kill. To visit the numerous hospitals of this and other places—they tell tales of we and of suf-ferings that cannot be described. To visit them makes one wish and pray that this cruel war may shorty be called off and setted in

thermas that cannot be described. To visit them makes one wish and pray that this cruel war may shortly be called off and settled in some way.

War may shorely so cance some way. This afternoon we shall be moving towards the Free States Capital where, like St. Paul of old, we do not know what awails us. I do hope our Canadians, now that they have given com-plete testimony to the world that they know how to do and die, may come out safe and rew and die, may come ou eir friends in Canada who are now with good reason anxious about them. Personally, I am well, and thank God for it?

with good reason analysis of thank God for tra-Personally, I an well, and thank God for tra-l often think of my old friends and see in spirit Ridgetown. Regards to all. Yours faithfully J. C. SINNET, Chap, 2nd C. C.

## MARRIAGE.

### DOYLE-BYRNE.

DOYLE-BYENE.. A very pleasing event took place Tuesday morning at St. John's Church. Arthur, when Miss Lizzie Hyrne, of Peel Township, was united in marriage to Ed. J. Doyle, of Puslinch, Rev. Father O'Leary performing the ceremony. The bridal party entered the church to the strains of the wedding march, played by Miss Macgillicuddy. The bride looked charming attired in white batiste with slik trimmings and hat to match. She was attended by her sister, who was also becomingly gowned in blue. The groom was attended by his brother, T. J. Doyle. After the ceremony the wedding break. fast was served. The groom's present to the bride and bridesmaid were two handsome watches. The happy couple left on the after-moon train for Detroit and other points in Michican, accompanied by the best wishes of a host of friends.

MR. JOHN KENNY, LOGAN, Tp.

MR. JOHN KENNY, LOGAN, Tp. Dublin, May 23, 1900, The sad duty of recording the demise of the lateJohn Kenny devolves on me. The decensed was born of Irish parents in Guysboro. Nova Scotla, "downby the sea," in the year 1821. He establishing a home for themselve, one quar-ter of a mile east of the village of the the stablishing a home for themselve, one quar-ter of a mile east of the village of the the up and settle in the the search of the search of the up and settle in the the search of the search of the establishing in the the the search of the search of the up and settle in the the search of the search of the with search of the search of the search of the energy and that indomitable energy and that indomitable indow home, swhere he resided till the day of his death and which he bequeathed to those who bear his name. Werly he was a man of rare merits, of strict temperance, cultivating a high sense of honor, truthint, honestand sincere. In his enry many

# OBITUARY.

# Dublin, May 28, 1900.

Catholics Decide to Apply for Relief.

The facts do not warrant. Barlow, who was Parker's consecrator, had indeed been Bishop of Bath and Wells in the reign of Ed-ward VI., but he resigned the See on the occasion of Mary; and Bourne, who was then appointed, was recognized as the Bishop by Elizabeth in the commission in which she directed him and others to conse-crate Parker, he being deprived by her on his refusal. His deprivation, however, did not reinstate Barlow, who was confirmed Bishop of Chichester three days after Parker's consecration : his being no dincesan Bishop at that date being thus acknowl-edged." edged

In fact Barlow was no Bishop at all. He was never consecrated to the office, even under the illegal and invalid form appointed under Edward VI. and besides the whole record in which Parker's consecration is described is known to be fraudalent, having been concocted forty or fifty years after the event.

It was for this reason that Queen Elizabeth's Parliament passed a whitewashing law in 1565 whereby irregularities in the consecration of Parker and his colleagues were wiped out. Thus the first Anglican Bishops were Bishops by Act of Parliament only, and not by virtue of Apostolic succes sion.

It will require stronger proofs than have yet been advanced that the modern Church of England is identical with the Church of Sts. Thomas a' Becket, Anselm, Augustine and Fuga tius.

Our readers will further remark that Bishop Carpenter fully admits that St. Augustine undertook his mission to England under the authority of a Pope, namely, Gregory the Great. How does this face accord with the Anglican contention that the modern Pope hating Anglican Church was identical with that established by that great mission.

ary?

The older I grow-and I now stand upon the brink of eternity-the more comes back to me the sentence in the catechism, which I learned when a child at my mother's knee, and the fuller and deeper its meaning becomes "What is the great end of man?"-"To glorify God and to enjoy Him forever."-Carlyle.

tions have been made for a last stand by the Boers. President Kruger has fled from Pretoria, and he is now said to be at Waterval-boven, whene-there is a direct road to Lydenburg, where it is expected the capital will be established as soon as another removal is made a necessity. There have been several rumors in regard to Kruger which are involved in uncertainty. Among these is one to the effect that he is seriously ill, another that he has been captured and another yet that ne is dead. General Hunter and Baden Powell are ad vancing from the West toward Pretoria, fbut hey have been oploged at several points and have been obliged to fight their way from Vry-burg and Mafeking respectively. General Rundle on his way from Senekal to Bothlehem was obliged to fight a severe battle for three days, in which he lost 54 killed and have been that Republic and Nstal has been bothered by General Buller, who is also now engaged in invading the Transvaal territory. The particulars are not yet known of the suc-cess of his movements. It is almost certain in a few days, if he has notalready captured it. It is rumored, but not on certain authority, that his communications with Durban have been cut by the Boers. This report is not credited. The Boer reports admit that despondency reigns at Pretoria, but claim that at Elands-fontein the British forces received a serious check. This is not confirmed by re-ports from British sources. Lord Roberts tile graphs to the war office that at Johanneburg three Boer guas were captured, being Adam source tay the lower and another was captured by the Queenklanders, together with leiven wagons of stores and ammunition. In the fighting at Johanneburg one hundred prison-ers were taken. As we ot o press official notice has been re-ceived of the entry of the British into Pretoria,

ers were taken. As we go to press official notice has been re-ceived of the entry of the British into Pretoria.

C. O. F.

The annual Easter Communion Parade of Sacred Heart and St. Leo Courts took place to St. Patrick's church on Sunday morning last, and a splendid representation of the Order was

st. Patrick's church on Sunday morning last, and a spinelid representation of the Order was present. Fully two hundred members met in St. Leo Court Hall, and headed by the two. Chief Rangers marched to the church, where seals a doen reserved for them. After the service the Rev. Chaplain of St. Leo Court de livered a brief, but very stirring sermon, eulogizing the Catholic Foresters for the good twere not already members of some Catholic in surance society to make some preparation to their sudden calling off.
The two reserved for their families, in case of the service the reserved for their families, in case of the service the reserved for their families, in case of the service society to make some Catholic in surance society to make some catholic in this city. St. Joseph, Sacred Heart, and St. Leo attended Divine Vespers in St. Helen's church, thul the foresters intended being present, and as consequence, the church was crowded to its utmost capacity. At the conclusion of the Vespers, (which the leadership of Which Fest was beind iffy rendered by the choir, under the leadership of Which Fest was beind hey the heing a Catholic society. For, "said the day congratulated the Foresters, not only of their associety on the fase of the earth to-day is the Church of Christ, the society on the fase of the earth to-day is the Church of Christ, the society on the fase of the earth to-day is the Church of Christ, the society on the fase of the earth to-day is the Church of Christ, the society on the fase of the earth to-day is the Church of Christ, the society on the fase of the earth to-day is the Church of Christ, the society on the fase of the earth to-day is the Church of Christ, the society on the fase of the earth to-day is the church of Christ, the society on the fase of the earth to-day is the church of Christ, the society on the fase of the earth to-day is the church of Christ, the society on the fase of the earth to-day is the church of Christ, the society on the fase of the earth to-day is the church of

"Escorted". Levites." The Levites were the tribe of Israel entrusted with guard-ing the tabernacle. Give this phrase in your own words. "Greeted...nation." See account of the taking of Jerico. Josue VI. I kings IV-VI.

"Greeted..., nation." See account of the taking of Jerico. Josue VI. I Kings IV. VI.
"Promise to earth " In giving the commandments to Mosee God commanded him to remind the people of the great wonders He had wrough in their behalf and to declare that He had denote the forever, upon condition that they have the forever, upon condition that they sould keep His commandments."
"Instead of the great wonders He had wrough in their behalf and to declare that He have the sould keep His commandments."
"The increase and neglect." In distinction to semble and neglect from men, yet the angels attended. "Though there was stlence and neglect from men, yet the angels." The sould keep His commandments."
"The angels attended." Though there was stlence and neglect from men, yet the angels were there to worship and guard.
"The Angels attended." Though there was stlence and neglect from men, yet the angels was the their hands they shall be at the standard. "The stone." For He hath given hal thy ways. In their hands they shall be at stone." (Paslins xc). prophecy." See Isais with 41 Zacharias they shall be at its completion in perfection; the Old Law was in figure, the "Consummation of the law." Its completion at the load the work in guard. "Who mender." Augustus Caser, Empror of Kome, had ordered a censum the world. The Roman Empropher of the world." The Roman Empropher of the world. The Roman Empropher of the world. The Roman Empropher of the world. The Roman Empropher of the chenk nown world.
"The is noght ... Judea." The order was given their remote the height of its power, ruling one he enrolled in the family indicate the the Height of the shall come the Zuler of Israel."
"The Wind ... prophecy." From Bethle hem, and thou, Bethlehem, art the least of Judea, but out of the eshall come the Ruler of Israel."
"The VirgIn.

The Virgin. PURPOSE.—To present his ideal of the per-dection of womanhood. PLAN.—The sonnet should present but one great idea; the application is given in the last

freeding of womanhood.
Pian, - The sonnet should present but one grat idea; the application is given in the last station.
Chass Strup-The first line shows the two-fold aspect of Mary-Mother and Virgin.
"Whose ... alifed." Sin is compared to sin or imperfection.
"Move ... glorified." By being example.
"Above ... Silorified." By being example.
"Our ... boast." Since she was the only one of all mankind never tainted by sin. This is the same as our doctrine of the Immaculate Conception.
"Purer ... tost." The construction is, "The former of the lamma culate Conception.
"Purer ... tost." The construction is, "This refers to her virtues; the next two compared for the rising sun reflected on the clouds along the rising sin reflected on the clouds along the rising sin reflected on the clouds along the Eastern horizon.
"Thy c... earth." Compared to a start in beeven, whose image reaches us heree, Note that his comparisons are slid frawn from nature coean, roses, the full mark formation where the astern horizon.
"The striphter ... const." The interface on the clouds along the Eastern horizon.
"The striphter searth." Compared to a start in heaven, whose image reaches us heree, Note that his comparisons are slid frawn from nature coean, roses, the full mom.
The last six lines express the thought that it is comparisons are slid frawn from nature coean, roses, the full mom.
The last six lines express the thought that it is not wong for some at least to ask the interformer and size of a structure structure is the sellessed Virgin. He does not accept the Catholic and logical view of this; but

The fine lines laid down in the Privy Council's lection." It can be a seen to be a seen of the second second second anolice had keet outeil long enough and it was now necessary to do something. The time and the second second second second second and the second second second second second second calculate when they must make a determined clot to get assistance for their schools, for Catholics were getting hearting tired of the present injustice of having to pay for the sup-port of public schools they could not use and then put up more money for their own schools. They must have their rights under the con-stitution, and as it was plain that they could not get them under the conditions of the so-called settlement they must take the means outlined in the reading. (Applause.) T. D. Degan second ed and the motion was carried unanimously and with great enthus: International second the meating said the

carried unanimously and write great charac-fasm. The chairm an in closing the meeting said the committee, upheld by the Catholics of the city, would now go on and make a strong effort lo get the long sought for relief and to maintain their schools, to which they were all so much attached. (Applause.) The meeting was in every respect a most en-thusiastic one, and the determination was ex-pressed on all sides of maintaining the strucgdle for their rights until success shall be assured.

## FROM SOUTH AFRICA.

Chaplain Sinnett of the Second Canadian Contingent Writes Another Interesting Letter.

## To the Editor of the Dominion : De Aar, Cape Colony, S. A., April 19, 1900.

To the Editor of the Dominion : De Aar, Cape Coiony, S. A., April 19, 1900. Here in now famous De Aar undor the face fun of South Africa I sit writing you a few fur you and the source of the source of the source in the source of the source of the source of the source in the source of the source of the source of the source in the source of the source The 'Little Maid of Israel,' by Emma How-ard Wight, has lately been published by B. Herder, 17 South Broadway, St. Louis, Mo. Price 30 cents. JOHN FERGUSON & SONS.

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HONOR ROLL FOR THE MONTH

# Sacred Heart Review. **PROTESTANT CONTROVERSY.**

# BY A PROTESTANT MINISTER.

LXXXVIII.

It is commonly assumed that Cath-erine de'Medici had formed the purpose of cutting off the Huguenot leaders and as many of their followers as possible at the very time when she invited the Protestant magnates to Paris to celebrate the wedding of their young chief, Henry of Navarre, with her daughter, Margaret of Valois. Ranke shows that there is good reason to regard this opinion as both true and false. Catherine, when she was on the point of making the young Bourprince her son in law, and when bon she bade his followers to the wedding, ms to have really had in mind to Sain the Protestants over to her side as a support against the imperious control of the Guises, under which she had chafed during the brief reign of her eldest son, the young Francis, whose wife, Mary Stuart, was their niece, and who still were too powerfu in France for Catherine's comfort. If she could gain over the Huguenots to her support, she would be independent on both sides. She seems to have meant to give the Protestants so much liberty as to keep them from rebellion, restricting them so sharply as to hold the Guises quiet. It was a ticklish policy, but it suited her Ital-ian and Medicean astutenes. Had been trusted by any one, something might have come out of it. But a woman who had no French feeling, who believed in nothing, and who valued her own power above the good of her son and of France, was not likely long to hold the balance be two French parties, each profoundly convinced of the soundness of

its cause Still, she seems really to have meant to try this policy, which afterwards Henry Bourbon himself, a person who could be trusted, carried out with such brilliant success. Yet, as Ranke remarks, tortuous and subtle natures like hers have commonly in the background of consciousness some purpose at variance with that which is at the moment prevalent with them. This is likely at any time to push to the front and take the place of control. So it seems to have been with Catherine. If, instead of trying for the un certain adherence of the Calvinistic leaders, she should find it to her account to avail herself of their concours in intensely Catholic Paris to entrap them and cut them off, she stood quit ready to do so. Accordingly she may id to have meditated the massacr at the very time when she was, for the moment, planning something exactly opposite to the massacre. ke of the one thing which For the control she valued in life, supreme she was ready to make or break pro mises to the Admiral, the League, the King of Spain, the Pope or anybody

I need not say that my cousin Coffin, in describing St. Bartholomew's revels in blunders, for that he does everywhere. He absolutely wallows in them, although, to be sure, he does that in so many pages of his books, that I am not sure but that I am laying false emphasis here. Of course he could not intro luce the great massacre without a preliminary poisoning or two. Not long before the royal wedding, Jane d'Albret, reigning Queen Navarre, Henry's mother, fell sick ad died. Of course she was poisoned. and died. Mr. Coffin knows all the facts so precisely, that if some difficulties of logy did not stand in the way, chrone I should be tempted to believe that he had enjoyed the queen mother's confidence in the matter. Mr. Lansing knows how to bring a man out of his grave one hundred and fifty - two years late to poison a Pope, but I think that even he would shrink from bringing a man into the world three hundred years early, to polson a queen. Therefore, I prefer the dry remark of Guizot, that there is no pro bability whatever of any poisoning in the case Oae would think that the Coffins and Lansings and such people, held, with the African negroes, that the only way to be sure that anybody has died a natural death is to hang him. Then we may be satisfied that he has gone off with that ancient and unimpreachable dis-ease, want of breath. Otherwise, we must always assume that he has been either bewitched or poisoned. There is no surer sign of a vulgar nature, or else of one that partisans malignity has degraded into vulgarity, than the disposition to assume that persons noted in history have died of poison. The Ave Maria wittily says that poison seems to have been as convenient a medical verdict in old days as heart failure is in ours Or, if the doctors hesitated, the public was always certain. However, to do these people justice, they do not think, like the negroes. that everybody in the old days was either poisoner or poisoned or both. It was only Catholics that poisoned Protestants, or elseJesuits that poisoned inconvenient Popes or Cardinals or Kings. When Elizabeth and her min. isters tried to persuade Sir Amyas Paulet to poison the Queen of Scots, of course that was merely an innocent pleasantry. To be sure, Sir Amyas gives a very serious refusal, but that, I suppose, was because, being a Puritan, he did not understand how to take a joke of his jolly sovereign. I wonder if this message of Elizabeth to the knight is one of those admirable points of "bravery in maintaining the principles of the Reformation" over which the English Methodist Doctor William Rule becomes enthusiastic.

There is one case of poisoning in the sixteenth century, and that a for-mally authenticated case, of which I do not observe that Coffin, Lansing, scurity Edgar, or any other of these valiant champions of the pure gospel, make any certainly has mention. And yet it interest enough. It is the case of a very brilliant, though very erration king, dethroned, imprisoned, and finally poisoned by his brother, according to the solemn advice of a council of state, confirmed by the hand and seal of two successive Archbishops. Of course this took place in Spain or Italy, or some other of those depraved Popish countries! Unhappily, it came ropisn countries: Unnappliy, it came to pass in evangelical and godly Sweden. The poisoned king, Eric XIV., was a Calvinist, or suspected of leaning that way. The fratricidal murderer, King John III., was a Lutheran, who held that the dethrone-ment impriment and for the the

ment, imprisonment, and finally the poisoning, of his elder brother and overeign was necessary for the good of the state, and still more for the good of the Lutheran Church. If any one wishes to see the whole revolting proeeding, he may consult Bernhard ceeding, ne may consult bernard Duhr's Jesuitenfabeln, Vierte Liefe-rung, pp. 360,362. This design of the King and Council is supported by the first two Lutheran archbishops of Upsala, and by their suffragan bishops f Linkoeping, Skara, Strengnaes, Ves eraas, besides two pastors and one The documents are in the Swedlean. ish archives, and on the spot of the murder stands a slab incribed : For deeds unworthy of a king, unworthily taken Propter facinora rege indigna ndiane sublatus.

Dahr very pertinently asks, What would have been said, if a Catholic king had dethroned, imprisoned and poisoned his Calvinistic brother and sovereign, on the advice of a Catholic council, of two Catholic Archbishops, of four Catholic Bishops, of two Catholic divines and of a Catholic dean? Above all, what would have been said, If this case of conscience had been set tled in favor of the poisoning by two successive Jesuit generals, four Jesuit provincials, and three other Jesuit It would no longer have been needful to surmise Jesuit poison-ings and regicides, on any evidence or divines? One such authentic and on none. accredited case would have sufficed for all the centuries. If it had been urged that Eric was tyrannical, heretical and dangerous, what an outcry there would have been. " Only see these Jesuits! would have been the exclamation They first sanction rebellion, and then advise fratricidal regicide, and that in the most treacherous form, and then they offer an apology which is orse than the original offence !

How exasperating, that all this holy indignation of ours must lie idle of our hands ! We can't use it against Ix pious Lutheran Bishops, and three Lutheran theologians. How things will go at cross purposes in this naughty world ! CHARLES C. STABBUCK.

12 Meacham street, North Cambridge, Mass.

# IMITATION OF CHRIST.

Of the Doctrine of Truth. Happy is he whom truth teaches by

itself, not by figures and words that pass, but as it is in itself. Our opinion and our sense often de-

ceive us, and discover but little.

All perfections in this life are at-tended with some imperfections, and all our speculations with a certain ob-The humble knowledge of thyself is a surer way to God than the deepest earch after science. Learning is not to be blamed, nor the mere knowledge of anything which is good in itself and ordained by God ; but a good conscience and a virtuous

THE CATHOLIC RECORD

life are always to be preferred before But because many make it more their study to know than to live well therefore are they often deceived, and bring forth no or very little fruit.

Oh, if men would use as much diligence in rooting out vices and plant ing virtues as they do in proposing questions, there would not be such great evils and scandals among the people, nor so much relaxation in com-munities ! Verily, when the Day of Judgment omes, we shall not be asked what we

have read, but what we have done how learnedly we have spoken but how religiously we have lived. Tell me, where are now all those great doctors, with whom thou wast well acquainted whilst they were alive and flourished in learning ? Now other possess their livings, and I know not whether they ever think of

In their lifetime they seemed to be omething, and now they are not spok-

en of. Oh, how quickly doth the glory of the world pass away ! Would to God their lives had been answerable to their earning! then would they have studied and read well.

How many perish in the world through vain learning, who take little care of the service of God ! And because they choose rather to

e great than humble, therefore they are lost in their own imaginations. He is truly great, who is great in charity.

He is truly great, who is little in his own eyes and maketh no account of the height of honor.

may gain Christ. And he is very learned indeed, who

doth the will of God and renounceth his own will.

# FIVE . MINUTES' SERMON.

First Sunday after Pentecost. THE BLESSED TRINITY.

"Teach ye all nations . . . teaching tem to observe all things whatsoever I have ummanded you." (Matt. 28, 20.)

Of all the mysteries of our holy faith there is none so unfathomable as that of the Blessed Trinity. When speak-ing to you of any other feast of the Church, I can, as far as my poor abilities permit, generally explain the nature of the feast to be commemorated and depict the truth in such a manner that it becomes plain and in-telligible to you. To-day, however, we are celebrating a mystery which is beyond the intellectual reach of any created being, which is incomprehentible to either men or angels. cerning this mystery there can be no conjecturing or theorizing, nothing will avail us but an humble faith. Thou hast revealed it, O I ord, in the sublime commandment of baptism, that there is one God in three divine

behold a plant or a tree springs forth, bearing a hundredfold; can you understand the process, you know that the sap ascends from the ground into the tree, and that the same sap changes into wood, into leaves, into fruit. Can you or any scientiest comprehend the secret of nature ? Naturalists may explain the fact, more minutely, but the ultimate reason why and how the same sap is changed into so many different forms remains a mystery.

Without citing numerous examples these instances suffice to remind us that although we daily con the lessons of nature, yet they will remain for us a closed book, sealed with seven seals.

Now, my dear brethren, if we canno understand nature, although we daily study it and make experiments therein, how can we expect to comprehend the Creator of nature ? We, who with our limited intelligence caunot understand the finite, wish to comprehend the infinite ! We wish to understand the essence and nature of God ! If these were possible, God might des-cend from His throne of omnipotence and say to His creatures : "Come, ye children of men, I shall divide My kingdom, for what I can do, you are also able to perform." Hence, my dear brethren, there is nothing wiser and more rational, than that we bow down our limited intellect in all humility be

fore the infailite wisdom of God, and accept the infailible words of His divine revelation in total submission, confessing : O Lord, I firmly believe, though I cannot understand. I adore, though I cannot comprehend, for Thou canst neither deceive, nor be deceived, whereas I am a creature capable of being deceived and led into error.

This is the language of a true disciple of Christ, these are the sentiments of a true Christian, when his holy re-ligion propounds God's infallible truths which are beyond the range of his intelligence. These ought to be our sentiments, particularly to day, when the Church reminds us of the most in comprehensible of all mysteries and asks us to adore the Blessed Trinity Let us profess, believe and adore in all He is truly prudent, who looketh up-on all earthly things as dung that he Christian heart the one and the only humility, with all the fervor of a true true God in three divine persons, the Father, the Son and the Holy Ghost, co eternal and co-equal in all things. We profess and believe that the Father is true God, possessing the divine nature and all perfections, that the Son and the Holy Ghost possess the same as the Father ; that these three per sons are not three Gods, but one God. We profess and believe that these three divine Persons are from eternity all three having equal power and majesty: that the Father exists of

Himself from all eternity, that the Son is begotten of the Father from all eternity, and that the Holy Ghost proceeds from the Father and the Son

from all eternity. Penetrated with this divine faith, we shall never forget the great bless ings we have received from the ador able Trinity, having been created by the Father according to His own image and likeness, redeemed ; by the precious Blood and death of the Son, sanc tified and enriched with graces by the Holy Ghost. Let us resolve to thank the triune God daily for these inestim-Con able benefits, and show our gratitude by the sincerity of our love, by the purity of our adoration, and by the conscientious observance of the commandments, in order that we shall be worthy to see face to face, and to possess forever the Father, the Son, persons, God the Father, Gcd the Son, and God the Holy Ghost ; and and the Holy Ghost. Amen. BIGOTRY ON THE WANE. and substance. Thy word is more Catholics are glad of every evidenc certain than the testimony of my sense of a better temper towards the Cathor the reasoning of my intellect. These olic Church among non Catholic Chris faculties are subject to error, but Thou art the eternal and infallible truth. tians ; and these signs are multiply ing. At the recent Protestant Ecu-menical Conference in New York, Hiero, king of Syracuse, once asked the heathen philosopher Simonides : What is God ? Simonides, having rescarcely anything was more striking than its participants' weariness of delected some time, said he could not imnominational differences ; unless, inmediately answer the question, but begged for time, to reflect. At first he deed, the fact testified to by an Anglican visitor, that he heard scarcely a asked for one day, then for two, and word of prejudice against the Catholic being pressed for an answer replied : Church, either in public or in private. The longer I meditate on the nature of Zion's Herald (Methodist) asks in its God the more mysterious and incomlatest issue : How is it that the birthday of the Chris-tian Church is so little observed ? In these itmes of Church depression, what annivers-ary would be more important than that of Pentecost ? How profitably many Churches could spend those ten days in waiting on God ! What should prevent another out-pouring of the Holy Ghost if pastor and people were all of one accord and in one place on Pentecost morning ? We know of only one Church that specially celebrates this festival. prehensible the Divinity appears This saying of the heathen philosopher, my dear Christians, is applicable to our state of mind. By divine revelation our knowledge concerning God, His perfections, and attributes, immeasurably transcends that of the heathen, yet there are many truths of religion, viz.: the Blessed Trinity, the Incarnation, the Blessed Sacrament, which remain unfathomable mysteries It is speaking, of course, for Protest to our finite intellect. Are these mysteries obstacles to faith? Ab, no ants. It may be interested to know that the Catholic Courch prelodes the a thousand times no ! To consider feast of Pentecost with a public Novena them obstacles would be to act as a or Nine Days' Prayer for the restora person without reason-to act as intion of the Unity of Christendom .tidel. To refuse to accept divine re Boston Pilet, velations as true would be the sam

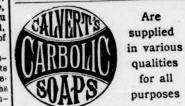


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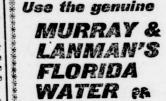
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# OUR BOYS AND GIRLS.

JUNE 9, 1900.

The Home of Evangeline. In the Acadian land, on the shores of the Basin of Minas, Distant, secluded, still, the little village of Lay in the fruitful valley.

The poet has preserved to us for-ever the memory of the simple French-Canadian villagers whom the brutal British soldiers drove out off beautiful Acadia in long ago. Acadia owes a mighty debt to Longfellow, so writes a contributor to the Canadian Magazine. If that song of the poet's, strong, sor-rowful, tender, had not made the meadows of Grand Pre, the old willows planted by the Acadians in the days of peace and prosperity, Minas Basin, Blomidon, the pasture lands over which the mist and sea fog hover, familiar things, the place would no

hold us so. To-day the meadows are stretching out in the sunshine; what is left of the forest primeval has its autumn glory on ; Minas Basin, full to the brim, is flashing back the light thrown on it from the sky; the ships go by with all their white sails spread; old Blomidon, frowning always in sun or shadow, is blue as blue can be. are the apple trees which used to blossom in some peasant's garden, bent and lifeless now. Straightway our imagination is at work.

We see old Benedict Belfontaine's house with its thatched roof, its gables and its dormer windows, and we see the big hale Benedict in the doorway. He has a pride in his harvest ripening for the sickle, in his flocks and bis herds, but ah, so much more in the maiden beside him! How well you know her, the maiden of seventeen You can see her at he summers. wheel, singing to herself and turning her dark eyes often toward the village for may not Basil's son be coming for the long talk in the soft gray twilight You see her going from one thirsty harvester to another with her foaming pitcher. You see her in the early morning, the pails in her hands, wait ing for the cows to come up from the pasture land-such a pretty, bustling usewife, this weekday Evangeline.

The Sabbath Evangeline is sweeter, though. There she goes in her blue kirtle as the church bells ring. Is she or is she not a trifle conscious that she is fair to look upon in her Norman cap, ear-rings in her ears, kerchief over her bosom, as she walks onward with God's benediction upon her?

Yonder is Basil's forge, and Basil at it with his leather apron on. You see the wives of the village spinning a the door steps, the children at play, the laborers coming home at sunset and you hear the clack, clack of the gossiping looms. All this you see and hear because one of God's singers ha sung to you of them. Before you knew the meaning of love and sorrow you were familiar with the story filled with both-the story of Evangelin and her lover Gabriel.

Every one does not see so much The man from Michigan comes u with a perplexed air to ask "where i Grand Pre, anyway? This is Grand Pre," we assure

him. "Never! Where is that Mine Basin I've heard so much about glancing suspiciously around though under the belief that some o has hidden Minas under a bushel

purpose to defraud him of his rights an American citizen. An affable stranger points out Mi

as, and the man gives a snort of co tempt. "Umph ! you could drop it one corner of Lake Michigan a never know it was there. Where your big, beautiful Blomindon? Sh him to me. And he shades his eyes with and and stares at Blomindon so paragingly that Blomindon must i properly ashamed of itself. "Look, papa, cries his daught "look at the low green mead stretching out in the sun, just as the did centuries ago, "Giving the village its name, and pastur flocks without number." "I've got meadows to home that knock the spots of any I see here." He grumbles and is not his g natured self till we are in the fam apple orchards of the Annapolis ley. On the day we have the pi with the apple pickers he looks hap

A LIBERAL OFFER.

What signifies making a great dis-pute about abstruse and obscure matthese three divine persons are not three gods, but one God, having but ters, for the being ignorant of which we shall not be questioned on the Day one and the same indivisible nature of Judgment.

It is a great folly for us to neglec things profitable and necessary, and willingly to busy ourselves about those which are curious and hurtful. We have eyes, and we see not.

And what need have we to concern ourselves about questions of philosophy

He, to whom the Eternal Word speak eth, is set at liberty from a multitud of opinions.

From one Word are all things, and this one all things speak ; and this is the Beginning, which also speaketh to us.-John, vii, 23

Without this Word no one understandeth or judgeth rightly.

He to whom all things are one, and who draweth all things to one, and who seeth all things in one, may be steady heart and peaceably repose in in God.

O Trath, my God, make me one with thee in everlasting love. I am often wearied with reading and

hearing many things : in thee is all that I will or desire. Let all teachers hold their peace, let all creatures be silent in thy sight

speak thou alone to me. The more a man is united within himself and interiorly simple, the more and higher things doth he understand without labor ; because he receiveth the light of understanding from above.

A pure, simple and steady spirit is not dissipated by a multitude of affairs; because he performeth them all for the honor of Gc1, and endeavoreth to be at rest within himself and free from all elf-seeking.

Who is a greater hinderance and trouble to thee, than thine own unnortified affection of heart?

A good and devout man first disposto punish all impiety? They certainly eth his works inwardly, which he is to would, for God will not be mocked.

a stress of an inordinate inclination; but he bendeth them to the rule of right reason.
 b Who had a stronger conflict than he, who striveth to overcome himself?
 And this must be our business; to strive to overcome ourselves, and fiaily to gain strength against ourselves, and fiaily to grow better and better.
 a grow better and better.

as to declare to the Infinite Wisdom. It is a comfortable thought that the You either know no better and canno smallest and most turbid mud-puddle teach me the truth, or you withhold it can contain its own picture of h eaven intentionally. You are either an ignoramus or a liar. These are the Let us remember this when we feel in clined to deny all spiritual life to some sentiments of one refusing to believe a people, in whom, nevertheless, our mystery revealed by God, because man denies credence only to an ignor-ant person or a liar. Now, my dear Father may perhaps see the image of His face. - Hawthorne.

You can not prevent the birds of brethren, would such sentiments not sadness from flying over your head, but you may prevent them from stopbe the greatest blasphemy; would not such wickedness be deserving of the eternal hell, with which God threatens ping to build their nests in your hair. -Chinese Proverb.

ALWAYS KEEP ON HAND Rin-Killer THERE IS NO KIND OF PAIN OR ACHE, I THAT PALIEVE. ACHE, INTERNAL OR EXTERNAL, STAT PAIN-KILLER WILL NOT RE-LOOK OUT FOR IMITATIONS AND SUB-STITUTES. THE GENUINE BOTTLE BEARS THE NAME, PERRY DAVIS & SON. assessment LITTLE FOLKS' ANNUAL 1900 LITTLE FOLKS' ANNUAL 1900 Price Five Cents. This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charming than the prev-lous numbers. The frontispicce is "Bethle hem"-Jesem and His Biessed Mother in the stable Arconnded by adoring choirs of angels. "The Got (alimetrated): a delightful story from the God '(alimetrated): a delightful story from the pen of saret at the Sainte of the Saints of God '(alimetrated): a delightful story from the up this gifted authoress before her deatt in May late-entitled 'Old Jack's Eldest Boy' (illustrated): "Jesus Subject to His Parents" (poend: "The Rose of the Yatican" (illus trates) argraphs for the 4 fute folk, as well ay a large number of illustrated games, tricks and puzzles ontribute to make this little book the best and cheapest we have ever read. Address Thos, Coffey, London, Ont.

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of Failure," etc. For sale by Thos. Coffey, CATHOLIC RECORD, office, London, Ont. By mail free on receipt of price, §1. 50. After a thorough analysis, and proof of its purity, the leading physicians of Canada are

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than he has for a long time. "I know a good thing when I it," he says, "and I like this pa

the country first rate." Better than the meadows of G

Pre?" some one asks. "I wouldn't care to farm in

part of the country," he ret "When a man is busy at his ha it's bother enough to look out fo water that comes down without ha to keep an eye on the water that c up. I laugh every time I thin each haycock sitting up on a fi work of its own to keep out of rea

the tide. O the breath of the apple lan Acadia ; it goes sultry among hills, down the river to the w tsles, out and away through Digb

to that salt water thing of moods, the Bay of Fundy, whe men busy with their nets draw in breaths of it, and crossing them devoutly give thanks for the sui

of St. Eulalie, which " Filled their orchards with apple

Bluebird's Mistake. In the sunny Southland an hung on a branch of the mothe It swung back and forth, lookin

a tiny ball among the green lea A bluebird, who had just a from the North Country, flew d see if the hard little ball were thing which Mother Nature hi ited for bluebird's food. vided for bluebird's food.

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We see old Benedict Belfontaine's house with its thatched roof, its gables and its dormer windows, and we see the big hale Benedict in the doorway. the oig nate benefict in the coorway. He has a pride in his harvest ripening for the sickle, in his flocks and his herds, but ah, so much more in the maiden beside him! How well you know her, the maiden of seventeen You can see her at her summers. wheel, singing to herself and turning her dark eyes often toward the village, for may not Basil's son be coming for the long talk in the soft gray twilight? You see her going from one thirsty harvester to another with her foaming pitcher. You see her in the early morning, the pails in her hands, wait ing for the cows to come up from the pasture land-such a pretty, bustling housewife, this weekday Evangeline.

The Sabbath Evangeline is sweeter, though. There she goes in her blue kirtle as the church bells ring. Is she or is she not a trifle conscious that she is fair to look upon in her Norman cap, ear-rings in her ears, kerchief over her bosom, as she walks onward with God's benediction upon her?

Yonder is Basil's forge, and Basil at it with his leather apron on. You see the wives of the village spinning at the door steps, the children at play, the laborers coming home at sunset, and you hear the clack, clack of the guessiping looms. All this you see and hear because one of God's singers has sung to you of them. Before you knew the meaning of love and sorrow you were familiar with the story filled with both-the story of Evangeline and her lover Gabriel.

Every one does not see so much. The man from Michigan comes up with a perplexed air to ask "where is Grand Pre, anyway?" "This is Grand Pre," we assure

him. "Never! Where is that Minas Basin I've heard so much about?" glancing suspiciously around as though under the belief that some one has hidden Minas under a bushel on purpose to defraud him of his rights as an American citizen.

An affable stranger points out Minas, and the man gives a snort of con-tempt. "Umph! you could drop it in one corner of Lake Michigan and never know it was there. Where is your big, besutiful Blomindon ? him to me." Show

And he shades his eyes with his and and stares at Blomindon ro disparagingly that Blomindon must feel properly ashamed of itself. "Look, papa, cries his daughter " look at the low green meadow stretching out in the sun, just as they did centuries ago,

"Nothing to est," he chirped. "Too green and hard ! What are you good green and hard ! for ?"

"I can't guess unless it's to bob up and down and swing back and forth on this branch," said the orange merrily. "Where did you come from, friend bluebird ?" "All the song birds have left the

North; and I came with them, of course. Snow and cold weather I can-not stand. Still, I waited as long as I could for Bettie's sake, -Bettie, the dearest little girl in this beautiful, And he ended with beautiful world !" a trill of song which nearly split his little throat.

"My mate and I rent the bird house just outside her window," he contin-ued. "We pay the rent in songs-a matin song and a lullaby every dayand how Bettle ever manages to awakand now bette ever manages to awak en without us during the winter I cannot tell." Here Mc. Bluebird shook his head disapprovingly. "She is such a sleepy child! Ab, you should hear our lullabys! Let me sing you a

strain \*In : Sleep, sleep, Bettie, sleep. Twilight gathers soft and gray. Nestings, wrapped in slumber deep, In their cradles swing and sway. Deeper shad.ows near us creep : Tiny stars their watch will keep, Twinkling bright till dawns the day. Sleep, Bettie, sleep ! Sleep, Bettie, sleep !

There were more verses, but this vas all the orange heard, for the bluebird crooned them so tenderly, so drowsily that every orange on the tree was sound asleep long before he finished, and they were only awakened by the farewell twitter of the bluebird, by the farewell twitter of the bluebird, as he flew off, greatly pleased with the effect of his lullaby. Back he came next day, to perch on a branch and sing—sing of the sunshine, the flowers, the sweet, perfumed air of the Southland, ending with a song about the bright eyed little girl in the North, her love for the birds and kindly ways her love for the birds and kindly ways with them.

"Shall you ever see her again ?" asked the orange. "Surely !" he cried. "When the

spring comes, -

"Swift we will fly, My mate and I, To the little brown house in the apple tree, Where Bettie is waiting to welcome me!"

" If you could only see the interest she takes in our nest !" he chirped. " All sorts of bits of bright wool and other materials for nest building she will have ready for us. Of course you never can see her," with a regretful little twitter. The North is so far away, and you have no wings."

and you have no wings." "True, I have no wings," said the orange, hopefully. "But I feel quite sure, if I could let go my hold on this branch, I could roll-oh ! ever so fast, branch, I could foll-on : ever so last, over and over - until I should finally reach the far North. "Dear, dear, no !" chirped the blue-bird. "Why it is flights and flights

away! You could never get there unless you had strong wings like myself. Could he, my dear?" appealing to Lady Bluebird, who had perched near him, and was listening to the discussion. 'No, no, poor dear !" she cried.

"No, no, poor dear : Bhe theat "How any one can be happy without wings !" And off she flew, uttering uttering wings! soft little notes of compassion. The time came when the orange

missed the friendly bluebirds. "Gone to the North, I suppose," he

"Well, if I could fly, I snould sighed. "Well, if I could fly, I should follow. There is nothing for me to do but grow and grow round and yellow. What will come next I do not know. The orange did this work so well that one day he was sent to the North

-the largest, roundest orange in the large box of fruit. "Who would have guessed that I

should take a journey?" he thought. "It is almost as good as having wings." How round and yellow he looked in the window of the fruit store, he found himself a few days

It is as natural for a workman to sing THE VOICE OF HEAVEN. O'er the weary, untilled meadows, O'er the fields of uncut grain, Through the dells and mossy shadows Comes a tone of love and pain ; Like a breath from out the blue Hear it calling, calling you.

INTER GANNELOIDIG REPORTAD

Yea, Incarnate Love is sighing : Soul, be swift and meek to hear ! In its tenderness undying, Like an angel's pitying tear : Flute-like, stealing from the blue, Hear it calling, calling you !

Few the reapers, worn and weary, Singing in the twilight dim : "In the Christ light naught is dreary ; Sweet is labor-done for Him !" Through the quivering, crystal blue Hear him calling, calling you !

You He needs and you He seeketh ; Yours the heart-warmth He would win ; Yours to hasten when He speaketh, Yours to feel His peace within. Nearer bends the tender blue ; He is calling, calling you.

Sweet among the dewy grasses Morning canticles begin; Leave the wearisome morasses, Leave the sunken swamps of sin ! Seek His grace, who, through the blue, Still is calling, calling you !

Still is canner, incessant drifting Light of Heaven, incessant drifting Down upon the golden grain, Down upon the golden grain, Brings a solemn, sweet uplifting Whose the labor, His the gain Christ repayeth ! Seek the blue Answer Him who calleth you ! -Caroline D. Swan.

CHATS WITH YOUNG MEN.

The knack of making good use of mc lerate abilities secures the esteem of men, and often raises to higher fame

than real merit. A Successful Life. I assume no life can be deemed successful unless it be a happy one. Happiness is the object of universal endeavor, and happiness alone is success. Of course when we speak of a happy life, we do not mean a condition of un interrupted bliss. Sickness, death and other disasters lie in wait for every man-even the most successful-mak ing difficult the progress which overcomes them, wounding and blistering the feet which they cannot arrest. The cup of success cannot be quaffed without tasting some bitter dregs of disappointment. Perfect happiness is no of this earth. By a successful life we By a successful life we mean not one that escaped all sorrow

but one which, by comparison with others, has achieved a large degree of happiness. To discuss intelligently it is then necessary to agree upon what it is. Having ascertained in what it consists, we can consider how it must be achieved and how it may be main-

tained. What is happiness? Is it fame? Some wise men hold that fame is posthumous and notoriety contemporane ous, but without pausing to consider the grounds of that belief, it is certain that the only fruit which fame or notoriety brings to its living possessor is the sense that his fellow men are curious about him. To be gazed at in the street or in a public conveyance soon palls upon the mind; from being a source of satisfaction, it becomes a seurce of embarrassment. The prominence which has cost a lifetime of industry and self-denial to acquire can be forfeited in a moment by an illconsidered act or a maladroit expression. This sense of insecurity in its possession robs it of all enjoyment, and peedily convinces any man with sufficient wit to become conspicuous that no one can be considered famous until he is dead. A reward which can be enjoyed only beyond the grave is not A reward which can be a temporal success, and therefore is not within the purview of the discus-

sion. Is power bappiness? Ask the pos sessor of it, and he will tell you that it is an obstacle to all contentment. Power is a good deal like commercial credit: a man can possess it only while he refrains from using it for his own benefit. An attempt to utilize it for Sebastin were ordinary mortals like of his religion as many of the apologpersonal gratification destroys it. Whatever power exists, it must he ex-ercised chiefly for its own preservation; and this is true whether the potentate be the czar of all the Russian or the boss of an American city. The imper ial autocrat cannot appoint an incompetent favorite to the command of his armies without exposing his throne to destruction by foreign invasion of domestic revolt. He cannot gratify his own caprice in the appointment of a spy; for his very life depends upon the detective vigilence of his police. The American boss must use all his power to enlist the aid of those best qualified to maintain his boss ship. to maintain his boss ship. The utmost that a life devoted to study can hope to accomplish is to

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variety of ways, who forsook dissent and even became Catholic priests and

prelates, could not, with all of their zeal, prayers and masses, convert their families, while some poor, humble creatures, making their living by the sweat of their brows, performed prodigies in this direction.

Well, we must keep on trying by word and deed, remembering that good example is one of the best methods, and that more flies are caught with engar than with vinegar.

# THE COMPELLING POWER OF CATHOLICISM.

The inability of even sincere non-Catholics to recognize where they are grossly inconsistent with themselves on the subject of Catholic practices and Whitman, a brilliant but extremely Whitman, a brilliant but extremely bigoted writer. The book is saturated with that curious tendency toward dif-ferentiation between the Catholics of one country and another as though the people constituted the system or made the universal faith. To the Catholic reader such fatuity, when it does not appear artificial or mere literary finessing, must seem an insuperable perversity of intellect, an inexplicable freak of nature. Speaking of Catholicism in Austria this writer says, for instance, that "it is very different from Catholicism in Italy ; in fact, it is nothing unusual for devout Austrians who visit Italy to become thorougly who visit Italy to become thorougly disgusted with the transparent and unreal priest mummery of the Eternal City, and, to come back confirmed

setting down such stuff as this as serieus observation, what are we to think of him when we find separated by only five lines of linking matter from it this calm acceptance of a statement on the subject of " mummery " made by a noble Austrian lady who had become a nun, to a Countess friend visiting her and wondering why she had taken the vell : "Yes, I admit I am no longer your friend, Mizi ; I am only Sister Barbara now. It was a struggle at first to give up the world, but now it is all over-peace and quiet happinsss. I know you think it out now it is all all fancy and superstition ; but what you take to be superstitions are only symbols to us. The reality is in the heart.

writer is coerced at last into telling the truth, like an evil spirit compelled to testify by the power of the Divine ex

"There are many who feel with us that the mind-paralyzing influence of priestcraft handicaps a people in fight ing the battle of existence as we must all nowadays fight it. Are these conplace it?

despairingly : "There is only one re-ligion--the Mass, the Mass !"" No writer in all the world had done

the fervor as well as the faith of the great musician. "No, dear Father," wrote Gounod, as quoted by the Paris correspondent of the Tablet, "I will not allow you to start on your journey into that cold and distant country without sending you a little of the warmth of a heart which is ever so close to yours. We can not get away from those we love ; for we retain them as long as they keep us in that unity which is the sole principle of union here below, until we are reunited forever on high ..... At any rate, you must not allow me to leave for the other world before you return ; for it is your duty to sign my way bill and the effect of the Catholic system on the human character is strikingly illus-trated in several chapters of "The have too long a journey. Besides, you have too long a journey. Besides, you really must be here for our fete, which I have every hope of celebrating at your anointed hands."-Ave Maria.

GOUNOD.

A letter written by Gounod shortly be-

fore his death to his confessor, who was about to go on a long journey, shows



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order. Address: Thos, Coffey, CATHOLIC RECORD Office, London, Ont.

while the object of his labor assumes a a form in which it will be at once the monument of his industry and the source of his wages, as it is for a mother

to sing over the cradle of the child she But who ever heard of a has borne. millionaire singing a comic song or whistling a merry tune as he clips cou pous in a subterranean cell ? If wealth, fame, power and knowl edge be not happiness, in what does it consist? Is it unattainable ? it is not unattainable ; it is not even difficult to reach. It is at our feet, and

as often happens, we stumble over the substance which is close to us while straining after its shadow in the distance. Happiness consists not in our possessions, but in ourselves; not in what we have, but in what we are.

No

I think happiness may be defined as absorption in some form of effective labor. You may say some men are unhappy though they work every day-nay, some men declare their occupations are sources of discontent because they are arduous. Do not be deceived. A man's hands may be busy, yet he may be unhappy, but it is because his mind is not occupied by Where all the faculties, his task. mental and physical, are absorbed in any form of industry, there is no time

to feel discontent, and still less time to express it. Believe me, happiness is effective labor. Our possessions are often sources of disappointment, but the labor spent in acquiring them is

source of satisfaction. Povalways a erty, which spurs man to labor and usefulness, is often a fountain of hopefulness-wealth, which leads to idleness, is always a source of despair and misery.-Bourke Cochran in the Angelus Magazine.

Young Men and Philanthropy.

help.

One difficulty we have with our Catholic young men is the lack of personal interest and initiative in works When there is a of philanthropy. When there is a question of charity the laymen should be peculiarly at home. And yet there are so many who are most willing, but seem to be at a loss what to do, where to work, how to begin, whom to Such persons must sing in chorus or not at all ; they are not fitted for solo work. Others are too indolent or indifferent, too much taken up with their own pleasures and the enoyment of life to undertake anything difficult or disagreeable. Such persons think they have done all that is re-

quired of them when they have given a contribution ; they must not be asked to come into actual contact with poverty and filth ; it offends their esthetic sense. Others take up relief work like a fad ; just as they would china painting or golf. There is question whether such would not be petter to abandon philanthropy. There is no need of going afar off for suitable objects of benevolence. Laza rus is lying at your door. He comes to you in every form, childhood, old age, abandoned womanhoc 1, disease, want, despair. Take him to your hearts, Catholic laymen, if you would do the work awaiting you ! What is to prevent you from helping to banish immoral literature, protecting children from brutality, banishing proselytism from public institutions, encouraging industrial schools, securing the religious rights guaranteed by the Constitu tion to the inmates of reformatories and work houses, exposing social tyranny

and the persecution of the weak and the defenceless, or remonstrating against lawless acts of uniformed ruffians. Do not say that you are incompetent for such a ministry. The well in-structed Catholic of to-day is as wellinformed and as capable of the defense

skeptics. If an author is really in earnest in

And the perverse bigotry of this orcist :

vinced, however, that the mejority of us have something with which to re-Thomas Carlyle, at all events, would seem to have despaired of it, for in his old age he jerked out

ork. Ont Window!

Ity

We

"Giving the village its name, and pasture to flocks without number."

"I've got meadows to home that can knock the spots of any I see here." He grumbles and is not his good-

natured self till we are in the famous apple orchards of the Annapolis Valley. On the day we have the picnic with the apple pickers he looks happier than he has for a long time.

"I know a good thing when I see it," he says, "and I like this part of the country first rate."

Better than the meadows of Grand Pre ?" some one asks.

I wouldn't care to farm in that of the country," he returns. part When a man is busy at his haying it's bother enough to look out for water that comes down without having to keep an eye on the water that come I laugh every time I think of up. each haycock sitting up on a frame work of its own to keep out of reach of the tide.

O the breath of the apple lands of Acadia ; it goes sultry among the hills, down the river to the wooded isles, out and away through Digby Gut to that sait water thing of many moods, the Bay of Fundy, where the men busy with their nets draw in long breaths of it, and crossing themselve devoutly give thanks for the sunshine of St. Eulalie, which

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# " Filled their orchards with apples."

## Bluebird's Mistake.

In the sunny Southland an orange hung on a branch of the mother tree It swung back and forth, looking like

a tiny ball among the green leaves. A bluebird, who had just arrived from the North Country, flew down to see if the hard little ball were some-thing which Mother Nature had prcvided for bluebird's food.

later "O mother, may I buy that orange?"

a merry voice cried; and a bright-eyed little girl pressed her face against the pane. "Yes, do," whispered the orange,

but too softly to be heard. However, Bettie ran home with her orange clasped tightly in her little brown

'Now, don't roll off ! she admonished him, as she placed him on the broad window sill.

Outside a pair of bluebirds were hop-ping on the boughs of a tree, watching with eager eyes for crumbs from Bettie. "See that orange !" chirped Mr. Bluebird. "How it reminds me of the South and of the poor little orange who

so wanted to see our Bettie ! "So sad !" twittered Lady Bluebird.

"It was very painful, my dear," nodding his head. "But I had to tell him, poor fellow ! I told him that without wings he could never hope to see Bettie, never reach the North. Now listen, my dear, I am going to sing you a song about him. It is called 'The Dirappointed Orange.'"

This seemed to the orange so very funny that, in trying not to laugh hard enough to split his yellow sides, he rolled on the floor. There Bettie found him. I wonder if he told her all about it-Christian Register.

## A BELATED APPRECIATION.

From the Presbyterian.

Latin in the Romish (sic) Church, is a medium of worship and also of inter-course among all its officials through out the world. By it also the govern-ment officials of all nations are able to understand each other. Rome never changes, and as it speaks officially only in Latin, its decrees and out givings. State and ecclesiastical, possess one and the same meaning to all who study them in their original form. This gives her a great advantage, and will long ensure the perpetuity of this ancient language.

discover the fountain of knowledge not one of us can ever hope to slake his thirst at it. If knowledge be happiness, then, indeed, is happiness un attainable.

Is wealth happiness ? Look at those who possess it, and tell me if you think they are a happy race. Who that has observed in these catacombs of modern cities called safe deposits, the owners of millions, gloomy as the passaged through which they move silentlyalmost furtively-to compartments ap propriately named vaults, where, in an solation absolute as the grave, they count their securities, or change them, will say that, judged by appearances the very rich lead lives of unclouded The millionaire always appears joy?

to be melancholy, but nowhere is he so sad as in the midst of his treasures. He is the only human being who, by the common observation of all men, has never shown gayety, and who is universally considered incapable of it. I have heard of jolly beggars, but no one has ever heard of jolly millionaires.

The cripple sometimes smiles on the bed to which he is chained. The blind are cheerful in the occupation to which their affliction restricts them.

you. To quote with some modification the words of a distinguished author : It was the narrow minded slave, the untaught boy, the gentle maid, the bond woman, the lisping child, as well as the priest and the bishop, who took up the cross in the early days of the Christian era, and smiled at the accumulated tortures as they entered on the bloody way. It was the soldier in the ranks, the jailer or hang-man suddenly converted, the actor who came to scoff but staved to pray, the unbaptized Pagan who rose up amidst the throne and washed his robe in the blood of the Lamb. They showed no They showed no extraordinary notes of sanctity before the day of triumph came. And so please God, will it be in every age the weak will confound the strong, the foolish will overcome the wise in behalf of downtrodden truth. It may, perhaps, be difficult for you to believe it, but you have it in you, the

grace of God, to do as they did if the test ever comes.-Rev. M. P. Dowling, S. J to Young Men's Sodality, the Gesu church, Milwaukee.

TO MAKE CONVERTS.

James R. Randall, writes to the Columbian : " Conversions to the true faith are brought about in curious ways -that is, we are apt to so regard them, in numerous instances. It is not always the learned and theological that win these souls from error and

truth. "A friend of mine who is himself a convert and makes no pretence of erudition told me recently that he was about to bring into the Church his ninth stray sheep. How many of us, born in the faith, and who have had greater advantages than this zealous brother, can positively declare that we

vert others is in the same category. Some very holy men, eminent in a

more to decry and heap scorn on the Mass than Carlyle. And he was compelled in his despair to eat his own words.-Catholic Standard and Times.

"Carry Sunshine With You." "Carry Sunshine With You." A bright, fresh, sunny face is always in-spiring, and it always denotes good health as well as a happy heart. Many faces that were once overcast with gloom have been made bright and sunny by flood's Sarsapar-illa which cures all dyspeptic symptoms, strengthens the nerves and tones up and in-vigorates the whole system.

Constipation is cured by Hood's Pills, the non-irritating cathartic. Sold by all drugrists

gists. Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon sub-dued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medi-cinal herbs, and can be depended upon for all pulmonary complaints. NERVOUS troubles are cured by Hood's

In putmonary comparines. NERVOUS troubles are cured by Hood's Sarsaparilla, which enriches and purifies the blood. It is the best medicine for nervous

PEOPLE. FOR THE OVERWORKED.—What are the causes of despondency and melancholy? A disordered liver is one cause and a prime one. A disordered liver means a disordered stomach, and a disordered stomach means disturbance of the nervous system. This brings the whole body into subjection and the victim feels sick all over. Parmelee's Vegetable Pills are a recognized remedy in this state and relief will follow their use. Try it.—It would be a gross injustice to

Try it.—It would be a gross injustice to onfound that standard healing agent — DR. confound that standard bealing agent – DR. THOMAS' ECLECTRIC OIL with the ordinary unguents, lotions and salves. They are oftentimes inflammatory and astringent. This oil is, on the contrary, eminently cool-ing and soothing when applied externally to relieve pain and powerfully remedial when swallowed.

swanowed. PAIN - KILLER cures all sorts of cuts, bruises, burns and strains. Taken internally it cures diarrhoea and dysentery. Avoid substitutes, there is but one Pain-Killer, Perry Davis', 25c, and 50c.

brother, can positively declare that we ever converted one person? Just as faith is a gift of God, the power to con-vert others is in the same category. Vert others is in the same category. Corn Cure, removes all kinds of corns, warts, etc.; even the most difficult oremove cannot withstand this wonderful remody.



Korre bill with the second secon

Cobbett's "Reformation."

Just issued, a new edition of the Protestand Reformation, by Wm. Cobbett. Revised, with Notes and Preizee by Very Rev. Francis Aldas Gasquet, D. O. S. P. The book is printed in large, clear type. As it is published at a nei price of 25 cents per copy in the United States, 30 cents will have to be charged in Canada. Is will be sent to any address on receipt of the sum, in stamps. Thos. Coffey. CATHOLIC RECORD Office. London. Ontarie

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# ARCHDIOCESE OF KINGSTON.

<text><text><text><text><text>

while over the beautiful arch at the entrance to the church was the simple word "Welcome."
On Sunday morning the Archbishop celepter of the second structure of the second structure

ment as will strength us. and charity amongst us. We have pleasant recollections of You Grace's first official visit to Smith's Falls, who and charly amongs us. We have piezasat recollections of Youu Grace's first official visit to Smith's Falls, wher you came amongst us to confer the sacree order of priesthood on Fahrer Market in Decem ber, 1898, we have experiented wisit in Decem ber, 1898, we have experiented some of the changes, lucidental to the has been given to us in succession to Fahrer Stanton, whom You Grace promote to the pastoral charge of you own people of Sree that, under Father Kelly our new pastors are good will, and with th old line succession to the standard of the stanton when you charges, the stanton of the stanton of the succession of the stanton, when you inform Your Grace that, under Father Kelly our new pastors and good will, and with the old line succession in the stant of the stanton whether the standard Life Co spany. The difference that it makes to us is simply that w meretofere party borne by the parishes to whice we in turn had lent this money. At the sam time, we have the benefit of the expenditur We have new pews infine church. We have commodious Sacristy, suitably adapted for th Sunday Catechism classes and other necessat purposes; and will be used as a winter chap when it shall have been blessed by Your Graze when its sont be whole edifiee configuration the winter season. In this community good will and harmogr

niso a satisfactory heating system by steam, which makes the whole edifice comfortable in the winter season.
In this community good will and harmony ambist among all classes and all creeds. We will prove agreeable to Your Grace, whose public official carere is instinct with a characteristic spirit of peace and christian Charity.
Praying that the Giver of all good gifts may rouchasfe to bestow abundantly upon Your Grace every grace and help to enable you to full prosperously your high and holy office, and enrestly beseching Your Grace's Epistropal blessing upon us and upon our children, we have the honor to subscribe ourselves Your Grace's Epistropal to the state.
Bigned on behalf of the congregation of St. Francis de Sales.
Mis propie of Smith's Falls most heartly for their ruly loyal and affectionate address.
He adverted to the labors of the new priest he donor to the sob of the ensy like the different and complimented him very highly for his zeal and fidelity to his stantial improvements they had made in the church, and wished them success in their future labors.

abord. The Archbishop spoke very emphatically shon touching upon the paragraph of the ad-

those noble institutions. The sick and suffer-ing the poor and needy, here find tendsr care and nursing, shelter. food and sympathy at the hands of the good Sisters, God's earthy angels of Mercy, who, in accordance with the injunc-tion of their Divine Spouse. "Insamuch as ye have done it, to do the least of these my breth-ren ye have done it unto Me." daily and hourly minister to the wants of the sick, suffering and needy, and soothe, tend and care for the depart ing soul...

é	ing soul	
1	HOTEL DIEU HOSPITAL, KINGSTON	16.27
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h	Died. Under treatment 30 Sept. 1899	70
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8	PLACES RECEIVED FROM.	
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b	" " County of Frontenac	
f	" other counties	
f	" United States	18
e	" other countries	8
-		1384
o I	SEX.	
8	Male	
-	Female	678
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		138
5	NATIONALITIES.	
•	Canadian	
e	Canadian English	131
8 e	Irish	
t	Scotch	25
e	United States	19
e	Other countries	16

	01	ther countries	16
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		RELIGIOUS DENOMINATIONS.	
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	0	ther religions	10
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B	L	PLACES ADMITTED FROM	6
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ne 'h	e	" " County of Frontenac	. 50
w	e	From other municipanties	. 941
V8	h	Payment from inmates	1500
m	e	Subscriptions and donations	2110
r	е.	Sisters' earnings, etc	. 2438
	a le	Other sourcestructures	
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ıp	el	Government grant for 1899	\$3373
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KINGSTON.		
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# THE CATHODIG RECORD

# DIOCESE OF LONDON.

CONFIRMATION IN LA SALETTE PARISH CONFIRMATION IN LA SALETTE PARISH. Pentecost Sunday was a gala day in the parish of La Salette, Norfolk Co. It was the neccasion of the first visit of his Lordship the Right Rev. F. P. McEvay Bishop of London to administer the sacrament of Confirmation. His Lordship was met at the Grand Trunk station by the Rev. F. P. Corcoran, Pasior of the parish, and the Rev. G.R. Northgraves, editor of the Caritolic Records, and conducted to the new parochial residence, which was completed last summer.

1384 848 339 171 18

on the CATHOLIC TELEVICE, and conducted to the last summer. On Sunday morning early Mass was cele-brated by Rev. G. R. Northgraves. Mass was next celebrated at 8 o'clock by the Bisnop, and at this Mass the candidates for Confirmation received Holy Communica. At 10 o'clock the members of the C. M. B. A. marched in procession with the candidates for Confirmation from the Separate school house to the church and formed a guard of honor for his Lordship and the clergy, from the presbytery to the church. At the door of the church His Lordship was met by Rev. P. Corcoran, pastor, and was pre-sented with the holy water sprinkler, and in occession of his official visit to a parish berief or the reception of the Bishop on the occasion of his official visit to a parish The Rev. P. Corcoran sign deacon of honor and master of ceremonies. After Mass the Rev. P. Corcoran addressed the Bishop as follows on behalf of himself and the coargengation: My Lord-On this occasion of your first

The risknop as follows on behalf of himself and the congregation:
My Lord-On this occasion of your first yrist to the parish of La Salette, I deem it a great pleasure in my own behalf and in behalf of the congregation; to extend to you a hearsy welcome. We welcome you as a successor of the Apostles and as first pastor and shepherd of the diocese on whom the solicitude of all the church. Leo XIII, for appointing to the charge of the diocese of the charge of the diocese or whom the solicitude of all the church. Leo XIII, for appointing to the charge of the diocese of the charge of the diocese of progress of the apost of the diocese, you have everywhere baser between the diocese, you have everywhere observed the great progress of rogress which are eminently satisfactory, even if you have found them somewhat greater in some other localities. We have in this parish a handsome church and a commodious presbytery, which, owing to the generosity of the parishiloners, are almost free from debt. For in response to my appeared, the people public off a large standing debt which overhung the parish a handsome church and a commodious presbytery, which, is provided for. It has done excellent work in the past and is capable of cually good results in the future. We cannot indeed boast that our church is provided for. It has done excellent work in the past and is capable of cually good results in the future. We know you will be the rot and beautiful accessaries to Divine Worship which are to be found where the people and effect and that is perhaps still better, the poople and efficient will drow have the own you will grow up taithful and excessing and the clergy. We hope religion will not any and respectively to religion, and the clergy. We hope religion will not the whom you will end the diore whom you will end the diore whom you will be applied in all your the dimension. They are explained to the general term the the ding the progress of the pr

AIG RECORD
AND Riory of God and in which she might become instrumental in perhaps saving the provide of others with whom she may come in contact, which here in the church, sirele, large particular stress upon person in the social gatherings, or in the home provide and in spreading kood therature. In conclusion this Lordship asked to research to remember in their pray-tierature. In conclusion this Lordship asked to research the Act of Consecration to the beaction of the Blessed Sustainable in the bound of the social gatherings, and provide the member beaction of the Blessed Sustainable in the bound of the social statement in their pray-tierature. Father Again this being con-clude free, Father Again the therature is the beaction of the Blessed Sustainable in the basis of the social gathering and proving the beact and the wished to publicly thank them to the church and released them for the mation the previous evening to wardt in the seal and the Blessed Virgin which was and the seal and the Blessed Virgin which was and the seal and the search which here the search and the Blessed Virgin which was and the search and self sacrifice of the members down. "The search which here the search the the search which the search and self sacrifice of the members down. "The search which here the search which was and the search and the released them for the search of the search which here the search which was and the search which here the search the search which the search which here the search which here the search which the search which here the search which here the search which the search which here the search the the search which the search which here the search the the search which the search which here the search the the search which the search which here the search the the search which the search the search which here the search the the the search the search the the Dowling, Dean Harris, St. Catharines, Rev. Faiber Cummings, Brantford, and all the Ho-man Catholio clergy of the city were present. The following young ledy graduates were pro-anted with medials by His Lordship: Missi Nora MacSioy, 8t. Catharines; Miss Florence O Neil, Reck Island, III, Miss Annie Mahony, Hamitton; Miss Catharine Cummings, Hamil-ton; Miss Annie Cruicksiank, Hamilton. The programme was of considerable length and included the following: Chorus, "Praise Ye the Father," grand march, "Tannoauser," jianos and orchestra, Misses Florence O'Neil, Annle Kavanagh, Agnes Cherrier, K. O'Meara vocal solo, "Mission of a Ross," Miss Nora MacSioy: chorus, "Merry Wood Nymphs"; "The Recall," arranged for mandolins, guitars and banjos, Mandolin Club; cantata, "Fairy-and," Miss M. J. Hunt, and assisted by Delsarte class; jiano duet. "Polonaise" Miss Annie Kavanagh, and Agnes Cherrier, K. Jones from Schiller's "Mary Stuart"; irio, three planos, "Les Socret," Misse Shorie O'Neil, pantomine, "Angres of Buena Vista," Freited by Miss M. J. Hunt, and assisted by Delsarte from Schiller's "Mary Stuart"; irio, three planos, "Les Socret," Misse Cherrier, two scenes from Schiller's Mary Stuart", irio, three planos, "Les Socret," Misse Chernie O'Neil, pantomic, "Angres of Buena, Nista, "Reser, Monies McKeever, Millie Waish, Reser, Hunter, Kaite O'Maera, F. Houmson, "Miss Kong, wook-Solo," A Hos in diabiven, "Miss Kong, wook-Solo," A Hos in diabiven, "How work wook of a Misse Mars Moura, "How work wook of a Misse Massion, "How Solor, "Bereuse," Miss Nora MacSioy, ichorus, "seguidilis," minitary march, "Restor, Heure, due Hero," three pinnos, Misses Nora MacSioy, it Waish K. O'Meara, K. Lamb, E. Tierney, u. Waish ; K. O'Meara, K. Lamb, E. Tierney, u. Waish ; K. O'Meara, K. Lamb, E. Tierney, u. Waish ; K. O'Meara, K. Lamb, E. Tierney, u. Waish ; K. O'Meara, K. Lamb, E. Tierney, u. Waish ; K. O'Meara, K. Lamb, E. Tierney, u. Waish ; K. O'Meara, K. Jamb, K. Jang, Markana, Jang, Marakana, Jang, Waish, K. Jang, K. Jang, Markana,

Heroes, "three pianos, Misses Nora, MacSloy, L. Walsh ; K. O'Meara, K. Lamb, E. Tierney, G. Kirwan. The elocutionary work was of a pretentious character, and the instructress, Miss M. J. Hunt, is entitled to the highest praise for the excellent showing of her pupils. The case of characters for Mary Stuart, was as follows: Mary Stuart, Miss Nora Mac-Siloy; Queen Elizabeth, Miss Florence O'Neill; Hannah Kennedy, Miss May Mills; Earl of Leicester, Miss May Luttrel; Paulet, Miss Lillie Walsh; Earl of Shrewsbury, Miss Annie Wahony; Lord Burleigh, Miss Annie Cruick-anak; Meiville, Miss May Morin. It was prettily costumed, and the performers acquit-ied themselves creditably, Miss MacSloy is deserving of special mention. She combines a handsome stage presence with real histrionic talent and infused a dramatic strength into her impersonation worthy of a Modjeska in embryo. At the conclusion of the last number the pupils assembled on the platform and sang "God Save the Queen" right leyally, after which Bishop Doviing spoke a few words of commendation and announced that to-day would be a holiday for them. Rev. Dean Har-ris also said a few kind things about the pupils and their entertainment.—Hamilton Times, May 31st. Loretto's greeting to His Lordshir, Bishop Rev. Father Guay, parish priest of Fallow-field, has gone on a visit to his native land, la belle France, which he left forty-three years ago. His parishioners presented him a hand-somely filled purse, and a public demonstration attended his departure.

Its and their entertainment.—Hamilton Times, May 3ist.
LORETTO'S GREETING TO HIS LORDSHIP EISHOP DOWING.
Loretto's greeting to His LORDSHIP EISHOP Dowins, on Monday evening was a brilliant event. Though the invitations were limited, the large basement of the Church of Our Lady, at Guelph, was almost filled by an audience at once intelligent and appreciative — The thorough the invitations of the Ludies of the convent straight of the church of Our Lady, at Guelph, was almost filled by an audience at once intelligent and appreciative — The thorough the direction of the Ludies of Loretto makes it always a readity accepted privilege for the music-loving people of the convent given an entertainment so consistent is uniformative to the invitations. Monday evening's programme was an admirable one. Probably not in years have the pupils of the convent given an entertainment so consistent is unofformed in the scellent training afforded by that institution.
His Lordship Bishop Dowling was escorted to the basement by Rev. G. B. Kenny, S. J., and Rev. Father Donovan, S. J., of Gueiph.
The programme opened with a chorus, "The Dance," rendered with fine spirit by the choral class. Then come an address of welcome to His Lordship—a very fine piece of composition. The averito's Enviro for pianos of Misses A. Becker, N. Barrow, A. Beeckie, I. MCQuillan, N. McKenzle, G. McAteer, F. Carroll, A. Me Kenzle, H. was a creditable performance for such small children, the whole selection being played as if on one instrument. Miss Champel's weak with the fine musical perception which are the fillerent work, where readered as an favorite with a Guelph audience. A Ballaof War was the title of a reetaion by Miss Marie Schmuck, a young Ledy who has on more than occasion delighted the guests at toretto's festivals by her fine elevention. The shows and the information provide the advertive with a Guelph audience. A Ballao of War was the title of a reetaion by miss are accession delighted the guests at some of the sc o'clock and about 6:30 last evening Ottawa was reached. The special fund which was collected in St. Patrick's church in 1898-1890 amounted to \$6, 657 66, and was made up of \$3,278 from the parishioners, \$2,400 66 from the pastors and \$1,400 from a friend, The money was ex-pended as follows: Organ, rebuilding and en larging, \$210; heating \$1,638 St. lighting, gas and electric, \$333 28; windows, \$833.54; altar of the Blessed Virgin Mary, 512. At a meeting of the Sodailty of Churce of Mary of 51. Brigd's parish, heid last week in their own chapel in the bresement of the church, Rev. Father Newman, the Director, delivered an allocution, and twenty four new members were added.

as a reader is showing natural artistic develop-ment Cantata, the "Fairies of the Seasons," was one of the features of the entertainment. The stage was filled with gaily decked sprites singing their songs of Fairyland, and going through their movements with wonderful pre-cision and grace. They sang the songs of the Seasona, saluted their Queen and with an affect Those who took the principal parts in the Canata were: Maids of honor. Misses M. Schmuck, F. Slee-man, F. Carrol, E. Murphy, L. Hamilton, F. Crossman, N. McKenzie, M. Pigott, U. Cham-bertain, G. Patton, Trumpeters, J. McElderry, G. Downey, C. Folze. an allocution, and twenty four new memoers were added. Rev. Sister Domers of the Grey Nuns is re-covering from a severe illness. Both the St. Patrick's and St. Joseph's Branches of the Catholic Truth Society have ome to a close for the season.

SERVICES AT ST. MARY'S CHURCH, BERLIN, SUN DAY, MAY 27, 1900.

VOLUME XXII.

black, or red leather.

broad, heroic lines.

simple !

The Catholix Record

London, Saturday. June 16, 1900

THREE GOOD THINGS.

We once heard a man say that th three best things in the world were the flowers, the laughter of children and the lives of the poor. But he wa

the echo of angel voices : the life the poor is a tragedy worked out

A NEW CREED MAKER.

A certain reverend gentleman Manchester, England, named Da McLure, has entered the cree making competition. His form

of belief is at once simple a comprehensive, and will meet, dou less, with considerable favor. H it is: "I am a downright g

High, Low, Broad, Evangelical, Ca

olic Churchman." This will co mend itself to the exponents of the ferent shades of Anglicanism and go far to allay discontent and disord When the irrepressible Kensit ma his appearance the Dean can disp himself as a Low Churchman, when the adherents of Ritualism, wh has been described as a club wit spring-opening attachment, honor l with a visit, he may make merry w the toggery and phraseology of High Churchmen. It is delightf

Silver induct for instrumental music, bre-sented by Mr. Franks, awarded to Miss Rose Pation. Silver medal for instrumental music in forth class, awarded to Miss Maggie Long. Silver Jyre for instrumental music in fourth class, presented by Rev. Father Brady, Mon-treal, awarded to Miss May Howard. Silver medal for fidelity in St. Cecelia's choir, awarded to Miss Kose Patton. Silver medal for art, presented by Rev. Father Healy, awarded to Miss Blanche Mo-Ouillan.

JUNE 9, 1900.

Martin - Murphy, awarded to Miss Dalsy

hurtle. Silver medal for instrumental music, pre-ented by Mr. Franks, awarded to Miss Rose

Quillan. Silver medal for painting, awarded to Miss Carrie Switzer. Silver medal for oil painting, awarded to Miss Lynch.

# MARKET REPORTS.

# LONDON.

London, June 7.-Grain, per ental-Wheaù \$1.00 to \$1.05; oats. 90c. to 93c; peas, \$1.00 to \$1.15; beans, per bushel, \$1.25 to \$1.40; barley, \$5c to \$1.00; corn, 75 to 80c; ryc, 85c to \$1.10; buckwheat, \$1.00 to \$1.20. Farm Produce - Hay, \$7.00 to \$8.00; straw, per load, \$3.00 to \$4.00; straw, per Lon, \$6.00 to \$5.50. The book, "Christus Victor," b Henry N. Dodge, to which we calle attention in our review of the 9th in stant, is published by G. P. Putnam Sons, 25 West 23rd street, New Yor City, U. S. Price, \$1.25-in white

per load, \$3.00 to \$4 00; straw, per ton, \$6.00 to \$5.00.
Live Stock-Live hogs, \$5.90 to \$6: pigs, pair \$3.50 to \$5.00; export cattle, \$4.50 to \$5: liambs, each, \$4 to \$4 50.
Dairy Produce-Eggs, fresh laid, per dozen, 12 to 13c; eggs, basket lots, 11 to 114c; butter, best troits, 15 to 16c; butter, best crock, 13 to 11c; butter, store lots, 12 to 13c; butter, cater lots, 12 to 13c; butter, store lots, 12 to 13c; butter, best crock, 13 to 11c; butter, store lots, 12 to 13c; butter, lot 10 to 11c; butter, best crock, 13 to 11c; break, per pound, wholesale, 9 to 11c; cheese, pound, retail, 31 to 14c; botter, best crock, 13 to 11c; break, per pound, 10 to 16c; butter, for 10 to 10c. Poultry-Ducks, dressed per pair, 15c to \$15 fowls, per pair (dressed) 50 to 8c; botter, cot \$15 to 15c; turkeys, per 1b, 11 to 13c.
Mest-Pork, per cwt., \$7.00 to \$7.25; beef, cot, \$10 to \$6.50; veal, by carcass, \$6.00 to \$5.50; bask, bot to \$6.50; lamb, by the carcass, 8 to 9c; lamb, by the quarter, 10 to 1c.
TORONTO.

a visionary-and a poor man which a greater crime ! Still there was tru in his words. Flowers, sunwashe are pure : the laughter of children

# by the carcass, 8 to 9c,; lamb, by the quarter, 10 to lic. TORONTO. Toronto, June 7. - Wheat steady: Ontario, red and white, 68; to 65c, north and west; 65;6 66c, east; goose wheat, 71c, east and 70c, west; spring, east, 66c; Manitoba No. 1 hard, 76;c. Toronio and west, 78c grinding in transit, lake and rail; and 73 to 73;c. Owen Sound. Flour quiet; straight roller in buyers' bags, middle treights, 92:50 per obl. bid, and 82:60 asked ; special brand, in wood, 82:90 to \$3. Millfeed dull; bran, \$13 to \$13:50, and snorts, \$14 to \$14,50 west. Corn quiet; No. 1 American yel-low at 44;c. on track here, and fixed to 58c. east Barley, crop about all out; No. 2, 390 west, and 40c, east, and No. 1, 41 to 42c. Ryo quiet; car lots west, 51c. and 52; 60 asked 2; easy; white oats, north and west, 26;c. and east, 27;c. Buckwheat quoted at 5/c. west and 51c cast. Montreal June 2. -The grain market is

Berger, white oats, north and west, 26jc. and acast, 27jc. Buckwheat quoted at 5/c. west morthead at 5/c. west morthead at 5/c. Buckwheat quoted at 5/c. west morthead values are easy; Manitoba wheat will and values are easy; Manitoba wheat will an Peas and oats are the only active of the order order of the order of the order of the order of the order order of the order of the order of the order order of the order o

# Latest Live Stock Markets.

TORONTO. Toronto, June 7. — The following is the range of quotations at Western cattle market

Toronto, June 7. Western cattle market this morning : Cattle – Shippers, per cwt., \$1.25 to \$5.00; butcher choice, do., \$3.75 to \$1.50; butcher, medium to good, \$3.25 to \$3.75; butcher, inferior, \$3.00 to \$3.25; stockers, per cwt., \$3.00 to Some English editors waxed ceedingly wrathy over the recep accorded to the Boer delegates by T many Hall. Mr. Croker and the tlemen who guide the destinies of

mentuli 00 good, s.k.2 of 5, or evet., \$3.00 to \$3.00 to \$3.25; stockers, per evet., \$3.00 to \$3.56; and lamba-Sheep, per evet., \$3.75 to \$1.50; youtings, per evet., \$4.50; bot \$5.25; spring lambs, \$2.50; bot \$4.50; bucks, per evet., \$3.50; spering, \$5.25; bot \$5.75; heavy hers, per evet., \$5.50; bot \$5.75; heavy hers, per evet., \$5.50; bot \$5.75; heavy hers, per evet., \$5.50; bot \$5.00; sows, \$3.00 to \$3.12; stags, \$2.25; bot \$5.50; EAST BUFFALO.
 East Buffalo, N. Y. June, 7.-Cattle steady. Calves steady; choice to extra, \$6.25; to \$6.50; good to choice, \$6 to \$6.25; here and lambs stronger; choice to extra lambs, \$5.40; to \$6.50; extra, probably a shade better; good to choice, \$6 25; to \$5.40; common to fair, \$4.50; to \$4.55; theep steady; mixed, \$4.00; st.50; to \$4.55; theay and mixed, \$5.55; or \$65; to \$5.50; per extra, produbably a \$4.00; to \$4.50; stags, \$3.30; to \$5.75; chose dual.

# **BAD COMPLEXIONS RED ROUGH HANDS**

We wonder why ! Accepting opinion that an Englishman's science is in his stomach, we can as the lapse from his imperturbable st ity to a fit of indigestion. They d surely imagine they have the mor of the entertainment of interes strangers, and again the Boers could rely upon being dined and wine London. Why be unduly jealou Tammany? They who have Garibaldi and Mazzini and taken

to their liberty-living arms sl

not characterize the giving of official refreshments to three Bo

men at least of a species that c and grumbles and criticizes all pe and all things. It may be you old, and it is always in evidence. piously inclined and exercises a

fulness over the pastor and his a

ants. It expects an "epic p

every Sunday and grumbles at a

exposition of the Gospel. It is a on the move, buzzing here and

giving information and detaili It may be very good, but it is an nuisance. Sometimes it is worse

it circulates reports that besmire

What a blessed world it would

all these pestering little-minde

reputation.

THE PARISH CRITIC. In every parish there is one

an infamous crime.

BOERS AT TAMMANY.

celebrated organization were held to the scorn of a righteous public

way that would do credit to screamiest republican sheet.

somely filled purse, and a public demonstration attended his departure. Referring to the new "fire area" promul-gated by the City Council with regard to lum-ber yards, the St. Patrick's Church Calendar for June says: "The lumber yard question is referred to in the June number of the Calendar of St. Patrick's church, which was issued yesterday. The item relative to the matter is headed "Cinders,' and reads as follows: 'It was bad enough to get em in the eyo on the 25th April, but some folk must have got 'em on the brain. From 5 o'clock p. m. until 4, on that dreadful day, the city west of Kent street was en dangered by flying brands, carried across stream, from burning lumber piles along the north shore. Multiamen and others fought them to a finish, preventing a second disastrons conflagration. And now people with cinders in the head say it was only a dream, and are rying for more lumber yards. "The annual pilgrimage from Ottawa and sur-rounding, to the Shrine of Our Lady at Rigaud. Que, took place on Sunday, 27th May, when director of Mgr. Routhier, V. G. The newly formed Champlain Guarris attended in unit form and were about ninety in strength. A special Canadian Pacific Railway train of

nve number of Mgr. Routhier, V. G. The newly formed Champlain Guards attended in uni-form and were about ninety in strength. A special Canadian Pacific Railway train of thirteen cars pulled out from the Central De-poot and the second statistic results of the ine many more passengers got on. The arrival was made at Riguad shortly after 10 o'clock and then all proceeded to the shrine of Notre Dame de Lourdes. The Champlain Guards accompanied by both brass band and bugle and drum band, marched to the scene which is adjacent to Rigaud College. Mass was celebrated at the shrine and a sermon was prached by Rev. Father Belanger of Rigaud. The shrine of Notre Dame de Lourdes is located on a hill and during the service the people performed their devotions on the grassy ground below. Yocal nusic was ren-dered by the Champlain Guards, and at the elevation the bugle band blew a salute. Must of the people present, afterwards had dinner on the grounds, In the afternoon, bendiction of the Blessed Sacrament was given. The Champlain Guards next visited Rigaud Col-lege. The start for Ottawa was made at o'clock and about 650 last evening Ottawa was reached. The special fund which was collected in St.

Charlen and wisness them success in ther future liabora.
 The Archbishop spoke very emphatically when touching upon the paragraph of the address which intimared the good relations existing in Smith's Falls smongst all classes.
 "I have no patience," said His Grace, "with any contentions spirit." "Have we not," he continued, "the universal precept unequivocally iterated and "reiterated by the Founder of Christianity: "Love one another.' Does not this law bind us to love our neighbor irrespective of any distinction whatever? Why should man limit, the word so of God to suit his own selisteneds." The Archbishop trusted and "confidently hoped that this spirit, the very essence of the Christian law, would abide always in Smith's Falls. His Grace, gave his blessing to the people, inviking God to shower all good gifts abundantly upon his hearers.
 "The Archbishop bed a reception in the Presbytery in the Affernoon, when a great number of his old friends remewed acquaintance with him Mayor Farrell, Wr. Farrelly, Y. G., Belle vile, and Falls Missishop Gauthier's officially in the singing was much admired. This spirit to the people, inviking God to the canbolic and Protestant paid their respecta.
 The Archbishop War, Farrelly, Y. G., Belle vile, and Father Novile, Father Kelly officiation and Father Novile. Father Kelly officiation of the obstructure of his old archos by Mar, Farrelly, Y. G., Belle and Father Novile. Father Kelly officiation of the disting officiation of the people, invising the moon train on Monday.

isil visit to the parish and the distinguished visitor left for Marmora by the noon train on Monday.
 The following clergymen assisted: Right Rev. Monsignor Farrelly, V. G., Belleville; Rev. T. Davis. Perth; M. O'Rourke, Carleton Place; P. O'Connor, Kemplville; C. J. Killeen, Toledo; Alex. Carson, Metrickville, and J. V. Neville, acting Scoretary.
 A grand pionic is to be held by the congregation of Dominion Day and we have no doubt that it will be a grand success.
 The tex. James Fallon, som of Mr. Dominic Fallon, of Kingston and brother of Rev. Father Fallon, of S. Joseph at Churching, 20th ult, in the chapt of Otta Was, was ordained deacon on Sund Curkersity. The cremony was performed by His Excellency Mgr. Falconio, A hostolic Delegate. The rev. Barnes fullow, som the fallon of Kingston, by His Grace Archibishop Gaution, by His Grace The Congregation of the Church of the Gord Thief, PartStario Park on Dominion Day.
 The Roy reverse state. The good work done is not for the flore of the sound the church and grounds. During a domination of part of the congregation of statistic parts by Rev. Father Davis pastor, of St. John's. They are ver ready to assist their series haves in a most flourishing condition is sustained and carried on by Father Davis, brastor of St. John's. They are ver ready to assist their pastor in every good work and the well known reparts and are taught by the Sisters of Charity, Kingston, St. John's Conservent and the good Sisters in Acting and the good Sisters haves in a father during the pastoria of Rev. Father Duffus, and the good Sisters haves revidenced by the condition of the schools to the subscinet of Pablic Charities, unon Hospither Pavise.

as evidenced by the condition of the schools to-day. The following reports by Dr. Chamberlain, the inspector of Public Charties. upon Hospit-nis and Charties regarding the Hotel Dien Hospital and House of Providence, Kingston, and the Hospital of Saint Vincent de Paul, Brockville, published in the Government blue book, will be read with interest by our numer-ous readers and many friends and benefactor-jus of these excellent institutions. The good work done by the Sisters of the Hotel Dieu and the Sisters of Charity are known to all, and the Archdiocese may well feel proud of

Canadian. English Irish .... United States Government grant for 1899 ...... \$609.90 ST. VINCENT DE PAUL HOSPITAL, BROCKVILLE, 

	PLACES ADMITTED FROM	
From	the Town of Brockville " Counties of Leeds	
	and Grenville	
	other counties	
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Other countrie	a .																				

RELIGIOUS DENOMINATIONS.

#### REVENUE

- .. \$8158.10

The total revenue up to 31st December, 1899, as per Sisters' annual report

From the above reports all may see the good work done by these noble institutions. The CATHOLIC RECORD has only to say, what it has always maintained, that such institutions are a credit to the communities where they flourish and are sustained.

When Our Lord came upon earth, He pre-ferred to be born, as other men are born, of a human mother. He did so to put honor on all those earthly relations and connections which are our by nature ; and to teach us that, though He has begun a new creation, He does not wish us to cast off the old creation, as far as it is not sinful. Hence it is our duty to love and honor our parents, to be affectionate to our borthers, sisters, friends, husbands, wives, not only not less, but even more, than it was man's duty be-fore Our Lord came on earth.—Cardinal New-man.

1100 place to JA.
1100 place to JA.
1110 place to JA.
1111 place to JA.
11111 place to JA.
11111 place to JA.
1111 place signing persons. The meakiest man but earlies the bad Catholic. The would rather see such out of the Church at once. He then explained the scatament of Confirmation, through which those where one on-firmed receive the seven gifts of the Holy Ghost. He exhorted the children to be bedi-ent to their parents, pastor and teacher, to avoid cursing and swearing, and another mean vice. Jying, which would make them like the devil who is the father of less. Before administering Chip-mation he ex-amined the children carful in Christian Dec-trine, and expressed this Lordship then pro-ceeded to administer the sacrament. Mr. Joseph Gibbons being other girls. After the confirmation His Lordship admin-istered the pledge to these confirmed of both sexes, till they should be twenty-one years of age, and addressed to them some practical ad-vice. In TLSONEUEG.

age, and addressed to them some packet and vice. IN THESONBURG. In the afternoon the Bishop accompanied, by Fathers Corcoran and Northgraves, drove to Tilsonbury, fourteen miles distant, to admin-ister confirmation was administered there, and the church was filled to overflowing. Vespers were sung by Father Corcoran. The children were confirmed, and a very appropriate ser mon was preached by His Lordship, who also gave the Benediction of the Blessed Sacra-ment.

ment. Sixty-eight candidates were confirmed at La Salette, and twelve at Tilsonburg. The Bishop complimented the choirs which furnished the music in both churches, on their good singing.

transformed to the second seco

ARCHDIOCESE OF OTTAWA.

DIOCESE OF HAMILTON.

the fits of the school \$153 13] was realized from The neasure of \$153 13] was realized from the collection taken on this occasion.—Berlin Express, May 28. Its LORDSHIP AT CUELPH.

HIS LORDSHIP AT CUELPH. Sunday, May 27th, His Lordship was Guelpa, where he celebraten 7,30 Mass, g first Communion to 100 children and confi-läs candidates, of whom about 15 were tok He also gave the pledge to the children of good unit each reaches his or her twouty-t year, and spoke to them on the sacramen Confirmation. A very large congregation present. A children's choir furnished music.

The Bishop was also present at High Mass, and preached. The Very Rev. Fr. Kenny. S. J. sang the Mass. Father Holden, Cnancellor, and Father OLoane. S. J. attended the Bishop. Father Donovan, S. J. was master of ceremonies. PONTIFICAL MASS.

## PONTIFICAL MASS.

PONTIFICAL MASS. The Fishop celebrated Pontifical Mass at the cathedral on the feast of Pentecost. He was assisted by Father Mahony as assistant priest and Fathers Holden and Walter as Deacon and Subdeacon respectively. His Lordship preached on the feast. In the evening the choir sang musical Vespers, at which the Bishop was present attended by Father Mahony. FIRST COMMUNION AT ST. LAWRENCE'S. At St. Lawrence's Sunday morning at the 8 o'clock Mass a large class of children of the parish received first Communion. Father Brady, the pastor, celebrated the Mass. HOUSE OF PROVIDENCE PICNIC.

parish received first Communion. Failer Brady, the pastor, celebrated the Mass. HOUSE OF PROVIDENCE PICNIC. The annual House of Providence picnic given in aid of this institution, which has to care for nearly two hundred helpless and in-tirm people from all over the diocese, will be held on Dominion Day, July 2nd, on the grounds of the institution, Duadas. The pro-ramme that is being prepared, already con-tains some thoroughly up-to-date features and ment furnished last year. Father Donovan has the management of the picnic again. THE LADIES OF LORETTO. The publis of LORETTO. The publis of LORETTO. The publis of LORETTO. They lave a reputation for giving entertainments of rare merit, and the one isst evening. They have a reputation for giving entertainments of rare merit, and the one isst evening. They have a fit particular. There was a very large attendance, and Bishop p

berlain, G. Patton. Trumpeters, J. McElderry, G. Downey, C. Foltz. One of the musical genus of the evening was Weber's Invitation to the Waliz, clayed on four planos, by Misses E. Keleher, M. Carroll, M. Terriff, M. Callahan, with sing accom-paniment. The perfect and the fine shading infough the difficult or hoat the number were indeed delightful. The young singer has a voice of great range alwondered word solo by Miss Rose Patton. This young singer has a voice of great range Stevenson's recitation. "Song of the Makket Place," was splending given. and the Makket Place," was splending key were, and the Makket Place," was splending singer has a served to demonstrate the high order of training re-eeived by the pupils. It is a difficult number, but in every respect, in touch, technique and expression, its rendition was artistically satis-by fing. M. Martin-Murphy, of Hamilton, teacher

fying. Mrs. Martin-Murphy, of Hamilton, teache 17 Jug. Martin-Murphy, of Hamilton, teacher of vocal music at the convent. needed no intro-duction to the audience. Her magnificent voice, over which she has such easy and per-fect control, never sounded to better advan-tage than in her solo, Summer." into the spirit of which she entered with true musical fervor. The Living Age versus the Nations was a fine speciacle and a delightful performance. The Living Age boasts of her supremacy in Art, Science and Literature, proclaiming her greatness, notwitheranding all assertions to the contrary : when the different nations step forward and maintain that if the Living Age is great, she is indebted to them for the em-inence she has attained. The characters were taken by the following young ladies: Living Are. Miss R Sleemann

	Living Age	Miss R Sleeman
	Graaca	Miss E Kelener
s in	Rome	Miss M Terriff
rave	France	Miss A Lynch
med	Italy	Miss K Hanlon
ults.	Spain	Miss A Doyle
hold	Germany	Miss M Long
first	Scotland	Miss M Conway
nt of	Scotland	Miss M Conchlin
Was	England	Miss B Doron
		Mies h Doran
the	United States	Miss M Kenby
Iasa.	Nazareth	Miss A Bergin
lase,	Canada	liss K Lockwood

The following is the prior has: Gold medal for Christian doctrine, presented by His Lordship Bishop Dowling, awarded to Miss Annie O'Leary. Graduating medals, awarded to Miss Rose Sleeman and Miss Kate Hanlon. Gold medal for composition, presented by Rev. Father Craven, awarded to Miss Rena Doran.

Gold medal for mathematics, '90, presented Gold medal for mathematics, '90, presented by Mr. C. Kloepfer, awarded to Miss Annie O Leary. Gold medal for painting, awarded to Miss For Tarriff.

May Terriff. Gold lyre for vocal music, presented by Mrs.

FALLING HAIR Giticura PREVENTED BY V SOAP

The most effective skin purifying and beautifying scap as well as purest and sweetest for toilet, bath, and nursery. It strikes at the cause of bad complexions, red, rough hands, falling hair, and baby blemishes, viz., the clogged, irritated, inflamed, overworked, or sluggish PORES. Edd correbers Beith duait. Numerst 2005. Sold everywhere. British de pat: F. Nawager & Sons, London. French depat: L. MIDT, Paris. Australian depat: R. Towns & UO., Sydner, POTTER DEUG AND CENER. COR., Sold Froga., Boston, U. S. A.



SEALED TENDERS addressed to the under-signed, and erdorsed "Tender for Menford Harbour Works," will be received at this office until Wednesday, 13th June, 1900, for the construction of close bile work, an extension to the break water, removal of old pier and aredging, at Meaford, County of Grey, Ontario, according to a plan and specification to be seen at the office of H. A. Gray, E.a., Engineer in charge harbour works, Ontario, or application to the Postmaster of Meaford, and at the De-partment of Public Works, Ottawa. Tenders will not be considered unless made on the form supplied and signed with the actu-lating and the Minister of Public Works, for forder of the Minister of Public Works, for forder of the Minister of Public Works, for seven thousand dollars (37,00,000), must ac-company each tender. The cheque will be for-feited if the party decline the contractors of fail to complete the work contacted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to ac-

be returned in case of non-acceptance of tender. The Department does not bind itself to ac-cept the lowest or any tender. By order, Jose, R. Roy, Acting Secretary. Ottawa, May 29th, 1990. Newspapers inserting this advertisement without suthority from the Department will not be paid for it. DEPACIENT

# TEACHER WANTED.

WANTED, FOR THE ROMAN CATHOLIC Separate School District, No. 6, N. W. T. W ANDED, For other District, No. 6, N. W. T. a first and second class professional teacher. Male or female. Duties to commence the 15th August. For second class teacher, one who can speak French preferred. Apply, stating solary frequired. Address, ANDREW MC-Bolary frequired. Address, ANDREW MC-DONALD, Sec., Box 52, Prince Albert, N. W. T. 128-3

sipers were banished for life t distant land ! We must, howeve with them and hold to belief th have immortal souls. But th dirty little flies on life's whee a fortune awaits the individu invents a "Tanglefoot " for thei fit.

METHODISM DECLINING

The Methodist Bishops assure Methodism confronts a serious tion : "Oar statistics for the la shows a decrease in the numbe members.'

But what else can one expect sect that is based on fervor and doctrine. Methodism has been ground for several years. The