

BISHOP FOLEY

On the Devotion of the Forty Hours' Adoration.

In a pastoral addressed by his Lordship the Rt. Rev. Dr. Foley, Bishop of Kildare and Leighlin, to his flock, and read in all the churches throughout the diocese, on the Feast of the Annunciation, his Lordship commends the practice of the Forty Hours' Adoration, which, in accordance with permission received in a rescript of the Sacred Congregation of the Propaganda, dated last September, is being introduced into the united dioceses. In the course of his pastoral his Lordship says:

It has been observed, and not without some truth, that, although the Irish people, speaking generally, are admirable Catholics, although they are distinguished, perhaps, beyond all others, for the wonderful tenacity with which in most trying circumstances they have clung to the vital truths of Christianity; there are certain other aspects under which they do not compare so favorably with other peoples, and amongst these a prominent place has been assigned to their general treatment of the Blessed Sacrament. It has not been maintained that our people yield to any other in their unquestioning faith in the Real Presence, in the feelings of profound reverence with which they look towards the Tabernacle, or in the sentiments of deepest and tenderest devotion with which they receive the God-Man within their breasts. Moreover, there is no nation in the whole world which has given, or still gives, such sterling testimony of its appreciation of the great Eucharistic Sacrifice. What, then, you will say, needs to be done or desired? or how can it be said that there is anything of importance still wanting in the conduct of our people towards the great Sacrament of Sacraments? The drawback to which we refer, we hasten to say, is due not so much to ourselves, as to our circumstances, and to the past more than to the present. The shadows of the penal days have been dispelled, but only by slow degrees. The blight of persecution which fell with withering force upon our forefathers has been completely obliterated in its fountain-head, but its effects have not yet been entirely removed. We have been vouchsafed the light of liberty—the dark clouds have lifted—the scales have fallen from our eyes; but our vision of things religious has not yet recovered itself so as to enable us to see them in their just proportions and mutual relations. The full light of day we have yet to be fitted for. We have not yet sufficiently assured ourselves of the ground under our feet.

We are surely not slowly awakening from a condition which was very high unto death. We are quite free, indeed, to believe and to profess the whole doctrine of Catholic truth; but our religious practices even within the walls of our own churches, where we can give offence to no man, are still largely confined to bare essentials. The very atmosphere we breathe is not one calculated to force the finest specimens of full grown Catholicity. The heritage which came to us from our forefathers is a relic of the past—a sort of hardy annual which bore the brunt of many a storm and the bite of many a killing frost. We can never thank God too much that it came to us bearing within it the germs of life at all. It has grown and flourished in its new surroundings; but it still requires time and opportunity before it can be expected to burst forth into all the beauty and perfection of the full grown flower. It is no wonder that we still experience a natural hesitancy—it can hardly be called a reluctance—to give full and free expression to the homage which we know well ought to be given to Our Divine Lord in the Holy Eucharist. Because we are not yet quite free to give the same expression to our sentiments towards the Blessed Sacrament as is allowable elsewhere—because it may not be prudent to have public processions through the streets of our towns and cities—are we to forgo every attempt to convey, in some striking manner, to Our Divine Master, the loving homage of our hearts? It is only within the past decade or so that we have all become familiar with the beautiful Benediction service, and with few exceptions, we are still strangers to anything in the nature of processions or lengthened exposition of the Holy Sacrament. No doubt these devotions are not necessary to our very existence as Catholics—nor do they date back to the days of primitive Christianity; but if reason recommends the gorgeous pageants wherewith we want to greet the presence of earthly princes, how can it remain silent when there is question of the King of kings and the Lord of lords? What a field have not we all for reparation to the Sacred Heart of Jesus! What a means in this devotion of appeasing the justice of God outraged by man's heartless conduct! We exhort you, therefore, dearly beloved in Jesus Christ, to prepare yourselves carefully for a full share in the priceless graces and blessings which this beautiful devotion of the Forty Hours' Prayer will confer upon all who assist at it with the requisite dispositions. We desire, too, dearly beloved, to exhort you against the terrible vice of intemperance which, although gradually diminishing, shows no signs of disappearing from amongst us. The amount of alcoholic drink consumed in the country is still out of all proportion to our means, and considering our steadily shrinking population, we fear our improvement as a people, is much more apparent than real. It is no great comfort to us to reflect that

in this respect we are no worse than our neighbors beyond the Channel. It is a base calumny to designate us a drunken race, but all the same the demon of drink has a terrible hold on individuals, and even upon sections of our people, and no greater curse can fall on an Irish household than that of a drunken member. We wish to here renew the solemn warnings of our predecessors against the prolific source of misery to our people, and we direct the attention of the clergy in an especial manner to the children who are accustomed to take the pledge at Confirmation. It is here, we are convinced, that the evil can be met with the greatest hope of ultimate success. It is eminently desirable that these children should be forced into temperance societies wherever it may be convenient to do so, and whether this be done or not we wish that at the beginning of Lent and Advent every year they be specially addressed on the terrible evils of excessive drinking, and that they be encouraged and exhorted to strictly adhere to the resolution which they solemnly made on the day of Confirmation.

THE FILIAL BONDAGE OF ANTIQUITY.

Discourse by Very Rev. Father Andrew C. P.

The Rector of St. Joseph's Retreat, Higgle, continued his discourses on Sunday evening, before a large gathering. He based his discourse on the words contained in Matthew x, 14th verse: "Suffer little children to come unto Me, for of such is the Kingdom of Heaven." He said the state of the child in the Pagan family underwent a radical change under the influence of Christianity. Prior to the Christian era the child was the domestic household slave, and the father had sole ownership of the child; the civil law could not interfere with his power; hence the father out of mere caprice could cast his child into prison, and he had the power of life or death over it. But as soon as the Son of God was born in the weakness of His infancy, as soon as He appeared in His Mother's arms, from that hour the life of the children underwent a radical change. From that hour Christ wrested the child from the tyranny of the Pagan Father. God would not permit the chains of slavery to remain on the neck of the son. He would not allow the child to be a social leper. In order to emphasize this, Our Lord during the whole of His life manifested the love He bore towards children. Did not the words of that evening's text bear testimony to Christ's affection for the child? On the previous Sunday he (the preacher) had reminded them that it was their Saviour who had taken woman by the hand and led her out of the slavery into the light of Christianity. Pagan antiquity had never recognized her as the equal of man, as he had previously pointed out in the words of Plato, but Christ, through the instrumentality of Christianity, terminated the slavery of woman and lifted her up to her present noble vocation in the Christian household. He had also shown them how the child for the first two or three years absolutely depended on its mother for the requisite sustenance for its natural and supernatural life. Thus the Christian mother, in her capacity as such, created that atmosphere which caused the germs of virtue to develop in her child the same way as the un-Christian mother planted the seeds of wickedness which took root and expanded in her offspring. Thus the life of the child hereafter depended on the mother. In order that evening to take an intellectual view of the subject before them, they should examine analytically the progress of the child. They must consider the position of the child in the Pagan world. During the golden age of Greece and Rome the child was literally the slave of the house. When a child was born it was taken before the father, who, if he took it into his arms, recognised it, and consented that it should live. If he let it lie at his feet, it was understood that he looked upon it as an outcast, and it would be carried away and thrown into some thoroughfare, and there left to die of want or starvation. Sometimes the passing beggar would take it up and mutilate it in order to obtain control over the child. And this absolute power was admitted in the Pagan age save by, perhaps, a few philosophers, whose voices had no weight in the matter. This repulsive condition of things in the family circle in those days created a flood of immorality that washed out completely the happiness of family life, because the father had absolute power over it. But no sooner did Christianity appear in the skies of the Pagan world than the chains which bound the child's neck were rent asunder. As the infant Jesus appeared the chains were cast away and lost for ever in the ruins of Pagan antiquity, through His benign influence and shedding of blood. He (the preacher) had said our Saviour manifested His sympathy and love for children in the words of the text. There were also other memorable occasions when He exhibited His fondness for children. At one time He took a little child and placed it among His apostles, and said, "Unless ye become like unto these little ones, ye shall not enter into the kingdom of heaven." And on another occasion Christ said, "He that receives this little one receives Me." In the emancipation of the child, in the lifting up of its position in the family circle, there appeared a halo of glory around its head, the halo of the waters of bap-

tism. Every child born was cursed with the stain of original sin, but after the holy water of baptism its regeneration was complete. Thus the child was to be no longer the outcast, no longer to be trodden under the heel of a despotic father; in it was reproduced the beauty and majesty of the infant Jesus; all obstacles were thrown out of its way; the angels guarded its path. Christianity, then, lifted up the child and placed it in its grand position and present dignity in the family circle through the regenerating waters of baptism. Happy were they who could bask in the light of Christianity! The heat and light of Christianity was as a hedge to protect their souls, and through its instrumentality prepared them for the life hereafter. In the present day, as well as in the age of Paganism, if the spirit of Christianity became the guiding light, then the child would be regarded as the visible angel of the house, and cherished as such. But if the Divine truths of Christianity were only in theory in their souls, and trampled on in practice, then the spirit of Pagan times was resurrected again in the life of the child. The child in the latter case was either ruled by an iron hand or treated as a pampered idol. In conclusion, the preacher trusted that religion would be guiding star of their family life: it would shield them from everything which could come between God and themselves until they were united with joy and happiness in heaven.—London Monitor.

MIXED MARRIAGES.

Some of the Evil Effects of These Ill-Assorted Unions.

The ideal marriage is where both parties are congenial in tastes, having perfect confidence and trust in each other, and never clashing in opinions and convictions. Of course, the ideal marriage involves devoted and unselfish love between husband and wife. In proportion as any union lacks these essential elements of harmony it will result in failure, so far as superinduced perfect and unalloyed domestic bliss is a matter how much a husband may love his wife, or a wife her husband, there will be a void in their happiness if there is any serious conflict of views or opinions between them. Perhaps, it may be tacitly agreed between them, that the subject upon which they disagree shall be tabooed, and in this way avert any open antagonism, but there will always be in their minds a lingering regret that there should be a stumbling-block to their perfect happiness.

One of the most serious causes of disagreement that can come between husband and wife is a difference in religion. Men and women who have any pretensions to being good Christians ought to have the most positive conviction on the subject of their religion, and ought to be willing to make any sacrifices for its sake. Particularly is this the case with Catholics, who not only have opinions in regard to the matter, but have the most firm and unshaken belief that theirs is the true religion, divinely instituted by our Lord. The Catholic can hear of no compromise of a single jot or tittle of his faith, for his religion is part and parcel of his spiritual being. How, then, can a Catholic, who knows by experience what comfort his faith is to him, and how it twines itself around every tendril of his heart, ever consent to wed a person of another faith, who looks with contempt, if not with hate, on the practices commanded by the laws of the Church? Knowing the intimate union of soul with soul which should exist in every marriage, and without which there can be no perfect marriage, how can the Catholic hope to secure domestic bliss in a relation with one who is hostile to his religion, and whose soul revolts at comingling in his hopes of Heaven or joining his footsteps in treading the pathway which leads to that blessed consummation?

If the Catholic who weds a Protestant, for instance, is devout, it must be a constant source of pain to him to think that every time he kneels to say his prayers he must do so alone, his partner looking upon his invocations to the Blessed Virgin and the saints, especially as gross superstition. When he appears at his own table he is perhaps restrained from offering grace before and after meals, for fear that his wife may remain away from the table until after he will have satisfied his devotion in that respect. On fast days or on days of abstinence, the difference in creed is made very apparent, much to the discomfort and annoyance, though secretly nursed, of the Catholic party. When Sunday comes the Catholic has the mortification of seeing his life partner take an opposite direction to church. On his return from church, he is alone, and unaccompanied by the one who ought to be at his side.

The bed-room of a Catholic couple should have a little oratory connected with it, or, at least, a crucifix and statue of the Blessed Virgin in the apartment in order that the last object to fall upon the sight when retiring to rest, and the first on arising in the morning, shall be the sweet and consoling images of our Lord and His Holy Mother. In a mixed marriage how can this little act of devotion be discharged, especially as the non-Catholic party regards as idolatrous the veneration of holy images? A constant friction attends the couple in a mixed marriage, on the score of a difference of religion, and this friction is only the more acute in the last illness of the Catholic party. When the priest is called upon to administer the last sac-

rites of religion, there is no sympathetic hand to prepare the room, and objects necessary for the administration of the sacraments, or to becomingly receive the priest of the Most High. The dying Catholic makes the last recommendations of his soul, and invokes the Blessed Virgin and the saints to bear up his spirit to the realms above, but no amen is heard from his non-Catholic spouse to these outpourings of his heart and faith. He is doomed, at the last moment, to die as he had lived in the married state, without any spiritual help and consolation from his non-Catholic partner.

One of the sweetest consolations a Catholic can have, in his dying moments, is that the interests of his soul will not, after death, be neglected, but that by Masses, Communions, Masses of the Cross, prayers and good works his stay in Purgatory will be shortened. The non-Catholic survivor does not believe in the efficacy of prayers for the dead, and hence the Catholic husband who dies without Catholic relatives, who may attend to his soul's interests, after death may bitterly realize that nothing will be done to prepare it for entrance into heaven.—T. A. B., in Church Progress.

Time and Eternity.

Now what is time to men is not time to God. As we have but threescore and ten or fourscore of years to live, and then we have much to do, and as what we accomplish must be crowded into those years, we are in a hurry; but God dwells in Eternity! He has time enough, He never needs to hurry; and that which, because we are in physical conditions, seems to us delay, is not delay to the Divine mind. In the vast scheme according to which He works, a million years, or ten million years, do not seem long to Him; nor will they seem long to us when we are on the other side. The trouble with us is that we are bringing time measures and flesh measures to bear on things which only spirit measures are adapted to. It matters not if the race have been here twenty or thirty thousand years, provided they are going forward on a system which will in the end bring all things in heaven and on earth into one in Christ Jesus. This thought takes out of human life its bitter element which otherwise carries poison through it from end to end. The sense of divine universal justice, confidence in God, the feeling which enables one to say, "Wait, Lord, as long as thou wilt; if a thousand years in Thy sight are but as yesterday when it is gone, and as a watch in the night, then let a thousand years measure the period of human ascendancy; only, in the far future, when the world that has grown and travelled in pain so long shall have forgotten the cries of sorrow and sighing, and learned the note of gladness and joy, and at last the ransomed of the Lord shall have returned and come to Zion with songs and everlasting joy upon their heads, then let every sentient creature, in heaven on earth and under the earth join the shouting crowd, and lift up his voice, and help to swell the triumphant chorus that shall fill the infinite space of heaven!" That confidence illumines, for me, the mystery of the slow and long delayed operations of this mortal life.

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THE MOTHER WHO DRINKS.

It is sad when a man becomes a victim of liquor, but when a woman gets drunk, and that woman a mother, the case is pitiful enough to make the angels weep.

For, consider her state—she not only darkens her own soul and ruins the health of her body, but she also scandalizes her children and sets them an example of intemperance.

The Bible declares that the drunkard shall not be admitted into Heaven. The woman who drinks usually begins with beer and ends with whiskey. She at first imbibes with moderation, but she increases the amount of her potations, for one drink only starts a craving for another one, until she drinks like a reprobate tippler. She is led by her weakness from sin to sin, for to hide her drunkenness she tells lies to account for her indisposition.

But, however cunning a mother who drinks may be to conceal her fondness for liquor, she is sure to be found out. The walls have not only ears but eyes. The fact that she gets drunk is certain to leak out. She may confine herself to her room while she is on a spree, she may tell her neighbors and relatives that she is ill, she may endeavor to deceive her sons and daughters, but the truth will out—her face betrays her; the marks of her sin are in her eyes for all the world to see.

If she stays away from the sacraments, she gets weaker and weaker in grace and in will to resist the desire for stimulants; if she goes to confession and does not state the exact truth of the number of times and the extent of her over-indulgence in liquor, she adds the fearful sin of sacrilege to the deadly sin of gluttony.

Her children become ashamed of her. They know that she gets drunk and that she tells falsehoods to them about her drinking. They lose respect for her. They grieve in silent and secret wretchedness over her double inhumanity. Their home life is unhappy. They are afraid to invite friends to the house, lest these should come in to find the mother in a drunken stupor on the floor.

What is the mother who drinks to do in order to reform?

1. Let her sit down quietly by herself and look at the case squarely and honestly. Then she will see that unless she conquers the habit, the habit will conquer her. Unless she quits drinking, the chances are that she will fill a drunkard's grave. If she is willing to go to hell in order to gratify her taste for liquor, let her keep on; but if she has a hope of Heaven, let her make up her mind that she is done with intoxication.
2. Let her break the bottle. To avoid the occasions of sin is the only safe way. Keep no liquor in the house.
3. Go to Communion once a month. Our Lord is our strength. With Him, reform is possible.
4. When the craving for liquor is felt, and the hands tremble, and the throat is parched, and the will is ready to surrender, then, first, pray; second, get at some busy work; third, seek the society of a friend or of a child, for the devil of intemperance among women loves darkness and solitude, and the mother who drinks will draw courage to resist from the presence of some one who sympathizes with her struggle for sobriety; fourth, take a big drink of water, take plenty of it, fill the stomach with it, and the craving for the alcohol will disappear.

O! you mother who drinks, for your own immortal soul's eternity's sake, as well as for your children's sake, resolve this very day that never again shall a drop of strong drink pass your lips. Take this article as a warning from Heaven. In honor of the saint of Christ on the Cross, be sober from now on to your death—Catholic Columbian.



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The Catholic Record. Published Weekly at 454 and 456 Richmond Street, London, Ontario.

REV. GEORGE E. NORTHGRAVES, Author of "Mistakes of Modern Infidels." THOMAS COFFEY, Publisher and Proprietor. THOMAS COFFEY, MESSRS. LUKE KING, JOHN NICH, P. J. KEVIN and W. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

London, Saturday, May 15, 1897. ARE THEY PREPARING TO RETURN?

The Philadelphia Record relates an event which illustrates the great changes which are being rapidly made in the doctrines of Protestants. There is, it is true, a current towards Latitudinarianism, but there is also a very strong current on the part of many Protestants, especially of the Church of England and the American Episcopalians, towards adopting Catholic practices as well as doctrines.

Eight statues, representing saints of the Episcopal Church, are being placed upon the Church House of the Pennsylvania diocese. Twelve and Walnut streets. Two of the statues, which have been placed over the entrance to the Walnut street side, represent St. Peter and St. Paul. The statues which are placed to the right and left of these represent Saint Athanasius and Saint Augustine of Hippo. The next statue, which shows the connecting link between the Western and English Church, represents Saint Augustine of Canterbury.

We have nothing to say against the use of such images or statues, for they are used by Catholics to remind us of the virtues of the saints, to put their example strongly before us, and to encourage us to imitate them. But Protestantism, the Anglican Church included, has been dining it into our ears for the last three and a half centuries that Catholics are guilty of idolatry in showing honor to the images of the saints, and it was the Church of England which even went so far as to corrupt the Holy Scripture in order to make it appear that it is forbidden therein to make images of any kind, yet it is now the Anglicans and American Episcopalians who claim that these two constitute one and the same Church, that are now adopting the Catholic practice of setting up the statues of saints in their churches, and other buildings erected for Church use, that the people may be excited by them to greater devotion. It is a distinct acknowledgment that in tearing down and ruthlessly destroying the images which were in the churches Protestantism was guilty of an anti-Christian vandalism.

We are glad to notice this evidence of a return to the usages of the true Church of Christ, and we have confidence that such facts as this will lead reflecting minds to consider that only in the one Church which has preserved the ancient Christianity unchanged, is the truth to be found. The result must be numerous conversions to the Catholic faith. In the list of saints selected by the Philadelphia church authorities, to whom to pay this special act of homage, there are also some remarkable characteristics. Sts. Peter and Paul were Apostles, and it is easy to understand that they should be among those honored, when it is determined to honor any in this way, for Protestantism claims that it is really the Apostolic Church, but it is somewhat strange that all the others selected are known to be Catholic saints who were firm supporters of the authority of the Pope, and either upheld it in their writings or acted upon it in the events of their lives for which they are chiefly remarkable. St. Augustine of Hippo firmly maintained the authority of the successor of St. Peter. St. Athanasius appealed to Pope Julius, and was restored to his See by the latter when he was unjustly deprived of it. Sts. Patrick and Augustine of Canterbury were both sent by Popes as mis-

sionaries to preach the Gospel, one in Ireland, the other in England, and the other saints were adherents of the churches of England and Ireland, both of which fully recognized the Pope's authority.

Of course the object of all this is to make it be believed that the modern Church of England is one with the ancient Church, but such a contention is farcical in view of the fact that they are totally different from each other, their doctrines and discipline, and their headship being irreconcilable. We hope that the facts are an indication that the Episcopal Church of the United States is preparing for a return to the true fold of Christ, by the gradual introduction of Catholic doctrines and practices which had been laid aside for so long a time.

THE MARRIAGE AND DIVORCE LAWS.

An important decision was pronounced last week by the Supreme Court of Canada in reference to the cases of those Canadians who, for the purpose of evading the laws of Canada, go to the United States, or any other foreign country where the laws regarding marriage and divorce are lax, to procure a divorce.

Sections 275 and 276 of the Criminal Code declare that Canadians or British subjects resident in Canada, who attempt to evade the law in the manner we have described are guilty of bigamy if they go through the form of marriage afterwards with another person. A case of this kind has been for some time before the courts under the name "The Queen vs. Plowman," and as a decision adverse to the defendant had been reached already, it was brought before the Supreme Court, on the plea that the Dominion Parliament has no jurisdiction to pass such a law following Canadian residents into a foreign country, as international matters belong to the Imperial Government.

All the judges except Judge Strong, who dissented, decided that the Dominion Government has jurisdiction in the case, as the purpose of the Dominion Constitution is to give the Dominion Parliament complete authority in all matters wherein there is no conflict with the laws of the Empire.

We regard this decision with satisfaction, for with so many States bordering upon Canada, and having lax divorce laws, it would be a misfortune to Canada if that laxity could be introduced surreptitiously into the country by residents of Canada going into the States to procure a divorce, and then returning to Canada. This would demoralize and degrade the marriage state to the same extent to which that demoralization exists in the States referred to.

A Detroit judge a few months ago stated publicly that the great number of divorces granted in that city were of Canadians chiefly who had come over for the purpose of obtaining divorces under the less stringent laws of Michigan. We believe that such is not the case, for the populations of Michigan and Ontario approximate sufficiently to each other to justify us in saying that if this judge's statement were true Ontario would be as badly overrun as Michigan with divorced couples, which is notoriously not the case, as in Michigan authentic statistics show that there is at least one divorced couple to every dozen families throughout the State. Nothing of this kind occurs in any part of Ontario, nor is it likely to occur under our stringent marriage laws which make it impossible to obtain a divorce under the civil law without great trouble, publicity and expense, and which make it unlawful for a Canadian resident to go to another country to obtain it.

Catholics are quite aware that under the laws of God and of the Church divorces are not permissible for any cause, and the procuring of divorces is therefore confined to Protestants, and we are aware that in a few cases Protestants have procured them in Michigan and other States, but we are glad to be able to say that it is a very rare occurrence that Canadians who reside in Canada seek divorce in the States. No doubt a good many have left this country permanently have conformed to the United States customs and practice, but this is not the case with those who remain residents of Canada, and such instances will become still more rare now that it is established by the Supreme Court that those who obtain divorces and marry again will be amenable to punishment under our laws against bigamy. This decision will establish good government and

social order on a firmer basis than ever.

This Supreme Court decision has another good feature, as it establishes also the powers of Canada to be almost those of a sovereign State, and not merely of a colony, for though the supremacy of the Imperial Government and Parliament is acknowledged the right of Canada to govern itself in all matters not in actual conflict with Imperial law, is asserted.

THE UNITARIAN CONFERENCE.

The Unitarians, who are a comparatively recent denomination, have made considerable progress among the more intelligent classes of Protestants since their doctrines were first promulgated. Unitarianism somewhat resembles the Arianism of the third and fourth centuries, as, like its prototype, it denies the divinity of Christ, and, as a necessary consequence, rejects belief in the divine Incarnation and the efficacy of the work of our redemption. It is closely connected with Universalism both in the manner of its origin and in its characteristic doctrines, if we can call its negativism a doctrine. Unitarianism and Universalism were originally a reaction against the favorite doctrines which were held almost universally among Protestant sects at one time, that all human acts, whether good or evil, emanate from God, who is the author of sin as well as of good; that, nevertheless, He punishes the sinner for those acts of which He has Himself been the prime cause, and that men are destined from all eternity to misery or happiness.

The Unitarians rightly reasoned that such doctrines make God a tyrant by representing that He inflicts everlasting punishment on man for acts of which He is Himself the real author and cause, and hence they came to deny the existence of never-ending punishment, and to propagate a novel creed which gives an entirely different conception of God from that which is entertained either by Catholics or Protestants. They deny the divinity of Christ, and recognize Him merely as a good man who preached with good intention, and a desire to ameliorate the condition of the human race.

Following up this belief, they deny that the bible is really a revelation from God, and receive it as having little if any more authority than the writings of any well intentioned man. As another consequence of their belief they reject the miracles of the Bible, and judge of its doctrines by their supposed agreement or disagreement with reason, themselves being the supreme reasoners who pass judgment in the matter. The Unitarians are usually more liberal and tolerant than other Protestants, and we have no desire to speak disparagingly of them as individuals, but in the interest of Christian truth we are bound to regret the prevalence of a system which aims at the overthrow of Christianity.

Last week a special spring conference of the Unitarians of the Middle United States and Canada was held in Toronto, and there were present a number of clergymen of undoubted learning, but we must none the less regard the system which they advocate as one which puts man in the place of the Most High God.

The conference did not profess to have met to settle any special doctrines, for though he have a certain amount of negative teachings such as those we have already mentioned, they maintain that every man is free to accept what doctrines he pleases, or arrive at by the exercise of his private reason. Thus one of the speakers, Rev. Mr. Wright, declared that Unitarianism "welcomes inquiry and search after truth;" and "its members are not responsible for the rightness of their opinions, but for their uprightness."

Another speaker spoke to the same effect in a different form of words. This was Mr. Grannet, who said that "Oneness in spirit, not intellectual agreement, is the condition of fellowship and co operation in religion." This really means that men are not bound to believe in a revelation from God.

It is evident that such teachings are as subversive of Christianity as are the negations of Tom Paine and Colonel Ingersoll.

On the other hand, Rev. Mr. Cathrop proclaimed that Unitarianism is a "constructive creed," but he explained that the creed to be constructed is "truth," and he especially mentions astronomy as part of the system of truth which is to be believed in. Mr. Wright also declared it to be part of Unitarianism to believe in man's "elevation of himself from an abso-

lutely uncivilized state through the iron and stone age to his present condition."

Taus history and the knowledge of the sun, moon, and stars, are made to take the place of religion which makes us "wise unto salvation." There is no reason why geography, arithmetic, chemistry and a knowledge of the steam engine or the kinetoscope should not equally be part of religion if such views were correct. The fact is that Unitarianism substitutes man for God, and pays no attention to saving truths which concern our immortal souls. Such a system is mis-called when it is included under the name of Christianity.

THE MYTHICAL DIANA VAUGHAN.

There was a curious scene in Paris on April 24, when Leo Taxil met a large audience, before which the now notoriously mythical being Diana Vaughan was to have appeared to make good her strange revelations about Freemasonry. It was Leo Taxil himself who invented Diana Vaughan and her sensational stories, and by them he imposed upon the ready credulity of many Catholics, but others were not so credulous, and the very existence of the marvellous lady was called in question.

April 21 was the day appointed by Leo Taxil for the production of Diana Vaughan before the amazed public, and Mr. Tardivel of the Verite of Quebec was one of the deeply interested persons who thought it worth while to go thousands of miles to behold this wonder of the age.

The day came, and with it M. Taxil appeared before the gathered audience, but he had the hardihood to announce in person that his Diana Vaughan is a mere myth whom he invented for the purpose of humbugging the public.

The audience were so enraged at the barefaced imposture that threats of lynching Taxil were freely indulged in, and the provocation was certainly great; however, the offender was not harmed.

Catholics should learn from the event not to place too much confidence in the marvellous stories of pretended experts who profess to be converts. By so doing we would put ourselves on a level with the dupes of ex-monks and ex-nuns who meet with such success in telling their horrible experiences in Catholic religious houses.

M. Tardivel was one of those who had been completely deceived by Diana Vaughan's revelations, but he in common with the others who heard M. Taxil admit his imposture, now relegates M. Taxil and his Diana Vaughan together to the Limbo of Humbugs.

SPLENETIC INSINUATIONS.

At the Methodist Mission Board which met in Toronto on the 29th ult. the Secretary, Rev. Dr. Sutherland, presented a memorandum in which it was stated that in the North-West and British Columbia the Government "seemingly" discriminates against the Methodists in granting an apportionment for the education of the Indian children.

It is evident that this complaint is based upon a hostile feeling against the schools maintained by the Catholic missionaries, for in this connection the secretary stated that a representative of the missions had waited on the Government to ask for fair treatment; also that "an investigation at Ottawa of the payments paid to sectarian educational institutes was made recently on behalf of the committee. The investigation showed that the sum received by the Methodists is small compared with that paid to the Roman Catholic Church. The members of the Methodist committee are by no means satisfied that the disproportion is warranted by the comparative amount or quality of the work in the respective institutes."

The truth of the matter is that the Methodist schools are but few, whereas the Catholic schools are numerous and well attended. It is a natural consequence that the apportionment for Catholic schools, given according to the amount of work done, should be proportionately greater, and it will be noticed that even Dr. Sutherland did not pretend to assert that any injustice has been done, nevertheless the insinuation has been made that such is the case, in the hope of gaining a small increase in the apportionment for Methodist schools.

It is scarcely necessary to point out the inconsistency of the Methodist committee in taking this stand, when there is injustice in their insinuations more

culpable than would be a mere inconsistency. However, we may point out that it is an inconsistency for them to demand an increased appropriation for their denominational schools, while they let pass no opportunity to endeavor to throw obstacles in the way of Catholics obtaining justice for Catholic schools in Manitoba and elsewhere.

There is a misstatement in the assertion that the school grants were paid to the Catholic Church. They were paid, not to the Catholic Church, nor for Church purposes, but to teachers who labored with success in educating the Indians.

We may here add that Bishop Dart of the Anglican diocese of New Westminster, B. C., in a sermon preached in St. James cathedral, Toronto, on Sunday, May 2, gave testimony to the efficiency of the Catholic schools in his diocese, which, he said, are superior to those of his own Church. In fairness we must add that he gave similar praise to the Methodist schools.

THE REGISTER.

Our contemporary the Catholic Register, of Toronto, instead of apologizing for its absolutely false statement made some weeks ago that the CATHOLIC RECORD has been bribed by the Dominion Government to malign the hierarchy, reiterates the falsehood in its last issue, without a particle of proof. The course of the REGISTER as a Catholic journal is sufficient refutation of so malignant and groundless an accusation, which evidently arises from business jealousy. As the REGISTER has not the manliness and honesty to make due atonement, we leave the matter to the intelligent judgment of our readers. It is not worth further discussion.

ST. PATRICK'S ROMAN MISSION.

The discussion between the Rev. Canon Dann, of the Anglican Cathedral, of this city, and the Rev. Dr. Flannery, P. P., which appeared in full in our columns during the last three weeks, has come to an end, and our readers must have observed that the ludicrous assertion of Canon Dann to the effect that it is doubtful from what source St. Patrick derived his mission to Ireland, has been thoroughly refuted by Dr. Flannery.

The purpose of Canon Dann was to throw doubt upon the universal authority of the Pope over the Church in St. Patrick's time. Anglicans, and other Protestants as well, are anxious to make this dubious, because, if the Pope's authority be recognized from the beginning as rally from God, it follows that their schisms and heresies are from the powers of darkness, and that the only true Church is the Catholic Church, in union with the See of St. Peter. As it is their aim to avoid this conclusion, they put forth every effort to show that the Pope did not exercise universal jurisdiction over the early Church.

Outside of St. Patrick's mission there is abundance of evidence of the Pope's universal authority in all the ages. St. Irenaeus tells how it was exercised in the early part of the second century, when some Easterns were threatened with excommunication if they persisted in celebrating Easter on a different day from that in use by the Church in Rome. Later on, in the third century, St. Cyprian and other Bishops of Africa appealed to the Pope to settle their controversies, so that even the Protestant historian Mosheim acknowledges that in this century the Popes exercised a universal jurisdiction of some kind. That jurisdiction was recognized by the whole Church at the first General Council, that of Nice, and it is specially mentioned by all the Fathers and historians of the Church of this period.

The mission of St. Patrick from Pope Celestine is not needed to be proved in order to show the Pope's universal authority, but it is one of many facts bearing on the subject, and if Anglicans could weaken these facts singly they might succeed in throwing doubt upon the great truth they establish, and this is the secret of Canon Dann's anxiety to show that St. Patrick was not sent to Ireland by a Pope.

Father Flannery has shown by indubitable historical monuments that St. Patrick was really commissioned by the Pope named above, and that he kept up his communications with the Pope even by voyages to Rome to pay his homage to and to consult the Bishop of Bishops.

The writings of St. Patrick which have come down to us are not numerous, but they are sufficient to show that St. Patrick in laying down rules for the guidance of the Irish Church decreed that difficult causes coming

before the ecclesiastical courts should be referred to the Pope for his decision, and there are numerous testimonies of writers close to the time of St. Patrick who show that this rule was acted upon, and also that the doctrines taught by St. Patrick to the people of Ireland are the same as those which were taught by the universal Church in communion with the See of Rome, both in his time and at the present day.

Father Flannery has referred to these authorities, and has shown that Canon Dann makes history to suit his own purposes, whereas true history shows beyond doubt that St. Patrick's mission came from the Pope, and that the Church established by St. Patrick acknowledged the Pope's authority, just as did every Church in Christendom at the same period.

MGR. MERRY DEL VAL.

Mgr. Merry del Val, the Papal Delegate, is now in Toronto, the guest of the Most Rev. Archbishop Walsh. His Excellency has met with a welcome which was most cordial, as might have been expected from the loyalty and devotion of the Catholics of the city toward the Holy See.

On his arrival at the station, the Delegate was met by the Archbishops of Toronto and Kingston, and after being welcomed to the city was driven to the Archiepiscopal Palace on Sherbourne street.

On Sunday his Excellency officiated in St. Michael's cathedral at Mass and Vespers, and addresses were read to him by the Archbishop on behalf of the clergy, and by Mr. J. J. Foy, Q. C., on behalf of the laity, in which the devotion of the Catholics of the Province, both clergy and laity, to the Holy See, was expressed in eloquent language. To these addresses his Excellency made a suitable reply. Full details of the ceremony and the addresses presented will be found in another column.

On Monday his Excellency lunched in the Speaker's chambers, on invitation of the Premier of Ontario, the Hon. Mr. Hardy, and in the afternoon he attended a special entertainment given in his honor at Loretto Abbey.

THE STRUGGLE IN GREECE.

The successes of the main body of the Turks in the war which is being carried on with the Greeks have continued without check during the last two weeks, though there have been some victories in favor of the Greeks. These, however, have been followed by general disaster all along the line. Since the taking of Larissa, the Turks have steadily advanced into Grecian territory, with almost uniform success.

On Wednesday the Turks fought all day on the plains of Pharsalos, but the Greeks maintained their positions though with heavy losses, but on Thursday morning it was found that the Greeks had retired, Pharsalos having been evacuated during the night, whereupon the Turks took possession. This is the celebrated pass known in history as Thermopylae, where three hundred Greeks under Leonidas, king of Sparta, kept at bay the immense army of the Persian monarch Xerxes, until they were betrayed, a path having been made known to the Persians whereby they could fall upon the Grecian rear.

This historic pass is now in possession of the Turks, and there is nothing to prevent the victorious march of the Moslems to Asia, unless the European powers unite in sending their forces to stay the Turkish advance.

It is stated positively that the Great Powers have agreed that under the existing circumstances the time has arrived for their active intervention, and that they will send a collective note to Turkey and Greece demanding that further hostilities cease, and stating that the Powers will settle all the points in controversy. Under ordinary circumstances, it might be expected that such an intimation from united Europe would be respected by both belligerents, but with the knowledge of what has already occurred in regard to the representations made to the Sultan in reference to Armenia, we can scarcely hope that the Sultan will yield to the suggestions of Europe now when flushed with his easy victories over little Greece. He appears to be of opinion that the jealousies of the Powers will prevent their interference now as before, and that he will be left to follow his own course; and even should he profess a readiness to acquiesce, his promises to that effect are entirely unreliable.

At Velesino, Col. Smolentz, the Greek commander, had also some successes. He was attacked on Wednesday by 40,000

feated with great reinforcements Thursday the Greeks charge with the Col. Smolentz, who is missing. The killed or taken Turks are now advanced positions have hitherto are now in full though they stand when their Grumbkoff Ziaficer who organizes expresses delight the Turks have the war, and he treated their priest humanity are other sources the Greek prisoners that even non-sacred. It is m latter is the true accord with the Turks toward Ch

EDITORIAL.

The last number of the Catholic Record, published following well the worthy and that parish, Mgr. Among the clerical, have called upon the education and is the Right Rev. M. To such of our children has been particularly faithful ministrations and calling his work of predilection that he has six years as a priest and calling his various capacities. Rev. gentleman in golden jubilee, which by none with greater ones who have long grateful regard.

The New York Public Instruction on an appeal residents of Wat West Troy, again teach in the school tive dress. Department is to Board of Education require the Sisters use of the garb of is no violation of in wearing it, at continuance would infringement of an interference freedom. The S regularly employ by a catch vote lay aside their department adds dismissed, it will al, and the Board them for the full

MR. BRANN, ed clast, strikes ve dealing with the to the villainous the Jesuits, that order had recours argument could that he has associ uits and escaped converting. "J olic Church she says Mr. Br either assassinat out of her servie plained by an ap to that which my Lamanacha." M say that he kn erends" who ve tanks of the socie municated by the cause of lying or cause of their lea by offering a to any man prom councils who ca character for the do not think it lik of the order will money, at least American conting the same class w carried on its sist under the name o

The heresy Reverend Dr. Joh literature as "Jan dismissed by the London, England, that the accused v fundamental Chris tless his oppone totally defeated, strong feeling a more sedate mer against the "coo school of ministers. But the sym deal with su personages of im sult should be a so

ical courts should... for his decision... merous testimonies... the time of St. Pat... this rule was acted... that the doctrine... back to the people... me as those which... universal Church... in the See of Rome... and at the present

day by 40,000 Turks, who were defeated with great slaughter, but on Thursday the defeated army received reinforcements and returned to the charge with the result that the Greeks were driven back with great loss, and Col. Smolentz, with his whole brigade, is missing. They have probably been killed or taken prisoners, and the Turks are now in possession of all the advanced positions which the Greeks have hitherto occupied. The Greeks are now in full retreat at all points, though they may make a temporary stand when their forces come together. Grumbkoff Zasha, the German officer who organized the Turkish forces, expresses delight at the vigor which the Turks have displayed throughout the war, and he declares that they treated their prisoners with the greatest humanity and kindness, but from other sources the news comes that the Greek prisoners were butchered, and that even non-combatants were massacred. It is most probable that the latter is the true story. It is more in accord with the usual conduct of the Turks toward Christians.

EDITORIAL NOTES

The last number of the Canadian Mice, published at Belleville, prints the following well deserved reference to the worthy and venerated pastor of that parish, Mgr. Farrelly: Among the clergymen who occasionally have called upon us and shown interest in the education and general welfare of the deaf is the Right Rev. Mgr. Farrelly, of this city. To such of our children as belong to his flock has been particularly kind and attentive, faithfully ministering to them on all occasions and calling his labors on their behalf his work of predilection. We note with pleasure that he has just completed his forty-sixth year as a priest, having during that long period rendered eminent service in various capacities. We sincerely hope the Rev. gentleman may live to celebrate his golden jubilee, which event would be saluted by none with greater joy than by the silent ones who have long held him in fond and grateful regard.

The New York State Department of Public Instruction has given its decision on an appeal made by one of two residents of Watervliet City, formerly West Troy, against allowing Sisters to teach in the schools, wearing their distinctive dress. The answer of the Department is to the effect that the Board of Education has no authority to require the Sisters to discontinue the use of the garb of their order, as there is no violation of any law of the State in wearing it, and to demand its discontinuance would therefore be an infringement of their legal rights and an interference with their personal freedom. The Sisters teaching were regularly employed by the Board, but by a catch vote they were ordered to lay aside their garb. The State Department adds that if they are thus dismissed, it will be an illegal dismissal, and the Board will be liable to pay them for the full term.

MR. BRANN, editor of Brann's Iconoclast, strikes very hard blows when dealing with the A. P. A. Replying to the villainous charge made against the Jesuits, that the members of that order had recourse to the dagger when argument could not convert, he said that he has associated much with Jesuits and escaped both killing and converting. "Just why the Catholic Church should educate men," says Mr. Brann, "and then either assassinate them or drive them out of her service, can only be explained by an ape equal in precocity to that which mystified the Knight of Lamancha." Mr. Brann goes on to say that he knows several "Rev. friends" who were prominent in the tanks of the society who were excommunicated by the mother Church because of lying or lechery, but none because of their learning. He concludes by offering a prize of \$250 to any man prominent in A. P. A. councils who can prove good moral character for the past ten years. We do not think it likely that any member of the order will make a claim to the money, at least he will not if the American contingent is composed of the same class which organized and carried on its sister society in Canada, under the name of the P. P. A.

THE heresy charge against the Reverend Dr. John Watson—known in literature as "Ian MacLaren"—has been dismissed by the Presbyterian Synod of London, England. There is no doubt that the accused wrote very loosely of fundamental Christian teaching, nevertheless his opponents in the synod were totally defeated, though there is a strong feeling among the older and more moderate members of the synod against the "coquetting" of the new school of ministers with Latitudinarianism. But the synod seems to be afraid to deal with such charges against personages of importance lest the result should be a schism in the Church,

as the upholders of Latitudinarianism are numerous now and daily growing more so. Dr. Watson stated publicly that he would fight the charge to the bitter end, but he expressed no regret whatever for his Latitudinarianism, which appears to have been swallowed by the synod, bitter though the pill must have been to many of the clergy who compose that body.

PROTESTANTS of the more orthodox stamp have discovered with alarm that in Germany the number of theological students is being rapidly reduced year after year. During the last six years the deduction was from 4,527 to 2,956. The fact is attributed partly to the very small salary paid to clergymen, but chiefly to the weakening of Christian faith owing to the rapid spread of Latitudinarianism during recent years. This is the inevitable result of the setting aside of Church authority by Protestantism. It is stated by the Congregationalist that only two Universities show an increase in the number of students—Greifswald and Erlangen—which are less famous but more orthodox than the others.

The movement in favor of reunion of the Free and United Presbyterian Churches in Scotland is being earnestly pushed forward. The Established Kirk is not included in the plan, as it has been found impossible to come to an agreement with it on the question of the supremacy of the State over the Church, but between the other two Churches there appears to be no very serious reason for separation, so that the reunion may probably be effected without great difficulty. The name United Presbyterians by which one of these is designated indicates that the original intention in establishing it was that the Free and Established Churches should become one, but instead of this result being attained the United Church, so-called, became a new disunited organization.

KING HUMBERTO and his Government are most anxious to induce the Catholic party of Italy to vote at elections as a counterpoise to the Socialist and Anarchistic vote which is now threatening the existence of the monarchy itself. The Government is reaping the fruits of the anti-Christian policy which it has pursued to the present time, and the criminal and revolutionary classes are tending towards securing control of the Government, which now finds itself unable to control them unless it can secure the Catholic vote, which would be Conservative and Moderate. But the Pope, as a continuous protest against the ill-treatment to which himself and the Church have been subjected, still asks all Catholics to abstain from voting, and they do so almost with one accord. The Government are seriously meditating to pass a law making voting compulsory, as they hope by this means to weaken the Anarchists and Revolutionaries, but their plan will scarcely succeed unless they change their policy toward the Church, and make such provision for the independence of the Pope as will be satisfactory to him.

THAT Apaisim is at a discount in the United States now is evident from the fact that Archbishop Corrigan of New York has been selected to pronounce the benediction at the coming dedication of the Grant monument, and a Paulist priest, Father Deshon, will also be one of the specially invited guests. Father Deshon was an intimate friend of General Grant, and his room mate at West Point when both were military cadets, but the Apaisists are in a fury that Catholics, and especially Catholic priests, should be recognized at all.

MR. MICHAEL DAVITT expresses the opinion that "the prospect for union among the Irish factions is wonderfully good." We cannot say that to us a distance these prospects appear very bright, particularly as the most recent advices inform us of steps taken to perpetuate the dissensions by the formation of a new opposition National League in the interest of the Parnellites. However, Mr. Davitt ought to know the inward influences which are at work, so, notwithstanding that appearances are to the contrary, we may entertain some hope that common sense will assert itself once more and bring harmony out of the present discord. We shall rejoice if this be brought about, as we are sure that Ireland will not obtain justice until it will present again an unbroken front.

It is now twenty three years since the schism of the "Old Catholics" occurred, and in Switzerland the sect

so called had a considerable following, and four churches were taken by the Government from the Catholics of Geneva to accommodate the schismatics but they have now disbanded themselves and there are no "Old Catholic" congregations. The Government has therefore restored the churches to the Catholics. There are still left a few priests who under pretence of administering parishes of the sect, draw pay from the Government, but there is a bill before the Swiss Congress to restrict the number of salaries paid to those who have actually congregations, and thus the whole sect is likely to disappear entirely. It has been a shortlived schism.

GREAT preparations are being made in Rome for the coronation of "the Santo Bambino" in the Church of Ara Coeli during this month. The interesting ceremony will probably take place within a few days, and the occasion will be exceedingly solemn. The Chapter of St. Peter's will preside at the celebration, and will represent the Holy Father. Bambino is the Italian for infant or babe, and Santo Bambino means the Holy Babe or the Infant Jesus, and is a small image of Our Lord which has been in the Church for many centuries, and through the veneration paid to it many miraculous cures have been effected. The Romans have great reverence for it, and it is frequently brought to the bedside of the dying who request the favor, that they show their devotion to the Infant Jesus, and their restoration to health is not unfrequent on these occasions. Most visitors to Rome, especially at the close of the Christmas time, have witnessed the ceremony of the public blessing solemnly imparted to the people with the Santo Bambino. This occasion is marked by every demonstration of joy, and the square in front of the Ara Coeli is decorated most sumptuously by the occupants of the surrounding houses.

THE PAPAL DELEGATE

Mons. Merry Del Val Arrives in Toronto.

Toronto Mail and Empire, May 10. Mons. Merry del Val, the Apostolic Delegate from Rome in connection with the Manitoba school question, and whose previous movements in the country have been recorded in the columns of the Mail and Empire, arrived in the city, from Ottawa, on Saturday night last. He was met at the station by Archbishop Walsh and Archbishop Cleary, of Kingston, and was immediately conveyed to the home of the former.

Yesterday morning he attended St. Michael's cathedral, where solemn High Mass was celebrated. The building was crowded, every seat being occupied, while many persons stood throughout the services. Among those present were: Premier Hardy and Mrs. Hardy, Hon. William Hardy, Provincial Commissioner of Public Works; Sir Frank Smith, Mayor Fleming, Ald. William Burns, Rev. Dr. Dewar, Rev. Chanceller Burwash and Mrs. Burwash, Crown Attorney Dewar, M. J. Heany, George McGinn, Lieut. Col. Mason, President London, of Toronto University, and many other well known citizens.

Mons. Merry del Val was the celebrant of the Mass, with Rev. Father Coyle deacon, and Rev. Father Cruise sub-deacon. In the sanctuary Archbishop Walsh presided pontifically. With him were Vicar General McCann, Rev. Father Brennan, Rev. Father Marjohu, Rev. Father McEntee, Rev. Father Hand. Rev. Father Tracy was master of ceremonies. The Knights of St. John, who formed the escort of the visitor, rendered good service as ushers after their arrival at the church. During the service they occupied seats in the sanctuary. They were under command of Colonel Kelly, Major Hartnett, and Capt. Farley.

Orange and white—the Papal colors—were conspicuous amongst the slight decorations of the sanctuary.

After the gospel the sermon was preached by Rev. Father Ryan. It was based on the following words from the Epistle of St. Paul to the Romans, 13th chapter: "Let every soul be subject to higher powers, for there is no power but from God. And those that are, are ordained of God. Render therefore to all men their dues: tribute to whom tribute is due; fear to whom fear is due; honor to whom honor is due. He that loveth his neighbor hath fulfilled the law."

The rev. father said—Your Excellency, your Grace, Rev. Fathers, dearly beloved brethren—The words I have just read, St. Paul's Epistle seem to suggest some important and practical reflections suited to the feast and the special celebration of to-day. It is the feast of St. Joseph, the foster father, and the primacy of the Pope is the most important reflection, because of his pre-eminence natural gifts, and to the primacy of honor because of his primacy of jurisdiction. The primacy of the Pope is the most important reflection, because of his pre-eminence natural gifts, and to the primacy of honor because of his primacy of jurisdiction. The primacy of the Pope is the most important reflection, because of his pre-eminence natural gifts, and to the primacy of honor because of his primacy of jurisdiction.

The family, domestic society, comes first in order of time, and the first family was created by Almighty God in the garden of

Paradise. "He created them male and female, in the day when he created them." This is the beginning of the human race, and God, though not in the strict sense a sacrament, was a sacred thing, and was to be the foundation of the human race. The long, indissoluble union, for what God joined together no man could or should put asunder. It was the union of equals, but the wife was a helpmate like the Holy Spirit. She was not formed from the head of the man, nor from the foot of the man, but from his side, near his heart, and his cherished companion. Multiplicity, unity, authority, are the essentials of every society. With the human race, and the human race was to increase and multiply; unity was to be preserved by the bond of matrimony, which was vested in God by the husband and wife as head of the family. Christ Jesus our Lord, came to save and sanctify souls, and to sanctify society by raising the marriage contract to the dignity of a sacrament, and to make it a model family, in which He Himself was a member of the Holy Family of Nazareth. The Christian family is the true family, mother, father, and child. The head of the family is God, and He has in Himself all the rights and duties that are also in God, and His rights and duties are inalienable. Not only they cannot be taken from Him, but even He himself cannot give them away. He may indeed delegate others to him in discharging his duty to his family, but he cannot relieve himself of his duty, as he cannot give up his rights.

Man is a social as well as a rational being. He is destined by God for society. His law of his perfect nature is that he should operate in his own material, intellectual, and moral growth and progress, and for this he needs the aid of his fellow-men, as he is only a civil society. Society is called a family because it is the true family unit, not the individual, but the family, which is effected by a common time and end, is preserved and made perfect by a common authority, in which the supreme power and governing power in civil society, this power may be lodged in the people with a responsibility and a duty to God, and electing a ruler, but the people are not the primal or only source of civil power; the power is always from God, the person in whom the supreme power resides can be from the people, as the people may also determine the manner in which the power is to be exercised, that is the particular form of government. All civil government, as such, is temporal; its direct object and end is temporal. The good it aims at is the temporal, earthly prosperity, and progress of its subjects. It is true indeed, that its subjects are beings made in the image and likeness of God, and that it should not be a hindrance to their ultimate end, but it is not its duty to lead them to that attainment. Not only so, but it is bound to do what it can to secure their happiness here.

POWER OF RELIGION

That happiness and the means of obtaining it falls under the action of another power, and that is the power of religion. Man is not only a rational animal, but a social animal; he is essentially a religious being, and he is an intelligent creature. As a creature he has a Creator, as an intelligent creature he is bound to know Him and to love Him. Religion is the summary of man's relation to God, the Creator's rights, and the creature's duties. These rights and duties may be in some way known by reason, as we know, religion is called natural. They have been more clearly and more fully revealed by revelation, which is fully revealed religion. All revealed religion is summed up and contained in Christianity, and the Christian Church is the Catholic Church. The Catholic Church is a perfect society, it is a spiritual, supernatural, divine society founded by the incarnate Son of God, Jesus Christ. The Catholic Church is not a material society, it is not a temporal society, it is not a worldly society, it is a society for the salvation of men, and of all men; therefore it must be a visible society, it must be a society that is not confined to the human side, it must be a society that is not confined to the human side, it must be a society that is not confined to the human side.

RELIGION'S POWER SUPERIOR. But the relations of these powers, the heads of these societies are perhaps more important than the relations of the subjects. To begin with the religious power. All who are in God and in His Church are bound to the religious power is superior. As the soul is to the body, the spiritual to the material, the eternal to the temporal, the human to the divine, so is the religious power to the secular. Speaking of the two orders which are distinct, it may indeed be said that each power is inferior to the other in its own material order, the religious in the material order, the secular in the spiritual. The Church, as such, has nothing to do with secular things; the State, as such, has nothing to do with spiritual things. Human are indeed, as man himself is a compound. In mixed questions the superior power is to judge, and the religious is superior to the secular. In questions that affect the soul's eternal welfare the religious power is the only judge. As in questions of religion, the religious power is superior to the secular, so in questions of civil and temporal welfare the secular power is superior to the religious. The rights of the religious power, the rights of the Catholic Church, are in the strictest sense divine.

RELIGION'S POWER SUPERIOR. In every religion there is a spirit who presides over the rights of the Catholic religion under the name of freedom of worship are guaranteed by the constitution. Those who profess the Catholic religion, the pastors and Bishops who teach it, the Pope who supremely guards it, are surely entitled to say what their religion and its rights are. Rights divinely given cannot be rendered, and practices divinely established can never be discontinued or changed, even by papal authority. The episcopate and the sacraments are of his nature, and he cannot alter them, he can never change them, because he is not Christ, but only Christ's viceregent on earth. Christ himself, and not the Pope, is the author of the sacraments, and the sacraments are subject to his control. Though he cannot institute or abolish a sacrament, he can determine the manner and form of its administration. And while he must never be inflexible with regard to the truths and the principles of faith, he must never forget that legitimate concession may be the basis of union, and that charity is the bond of perfection.

The present illustrious Pontiff has been called the Pope of great principles. He might with equal right be called the Pope of great prudence; and his prudence is never more efficiently and honorably displayed than when working for the friendly, helpful, and harmonious relation that should exist between the Church and the State. His representative power, peace, we are told, is the tranquility of order, and order is the outcome of equitable law. While we leave our rulers to secure the peace that is the work of justice, let us, as subjects and citizens, do all we can to maintain the peace that is the work of love. FROM THE CLEARY. After the sermon Archbishop Walsh pro-

ceeded an address, which read as follows: To His Excellency the Rt. Hon. R. Merry del Val, Apostolic Delegate to Canada, May 10, 1927. Your Excellency, on behalf of myself and the clergy of the Archdiocese of Toronto, we bid you a hearty welcome, and we most sincerely thank you for the high honor you have conferred upon us by your visit. We welcome you as the accredited representative of the Vicar of Christ, as the Delegate of this Dominion of the great Leo XIII., who, with such unwearied solicitude and apostolic zeal, shepherd the lambs and the sheep—the whole flock of Christ—and who, by his own example, illuminates this age by the light of his teachings and the splendor of his virtues. We have every part of the vast empire of revealed truth, the Holy Catholic Church—which is the object of his fatherly care and apostolic vigilance—we have reason to believe that the Church in Canada has a special place in his daily thoughts, and in his heart's affection. And in evidence of this constant care we have your mission as a proof and an illustration. We welcome you amongst our Catholic people, who, inheriting the great traditions of their race and of the times that have passed, united heart and soul with their Bishops and priests, and by their example, have been able to live in peace and liberty, by just and equal laws, in a word, by every honor and respect, in a word, by every honor and respect, in a word, by every honor and respect.

Many Christians hold, or perhaps we should now say, once held, to an inflexible book of belief, which they could not do otherwise. If the book was explained by the reader, each became his own inflexible teacher, and each was bound to say the least, dangerous. But we have said enough about the nature and characteristics of the various societies. A more interesting and practical part of our subject will be the family, which is the best and shortest way to illustrate the various relations which exist between the members of all three societies, and how they are affected by each. We have assumed that we are speaking to Christians and of Christians. The Christian father has his duties to his State; he has first his duties to his family—the family is first to the State. Domestic peace before civil society and the rights of the family. The rights of the father are first; then the rights of the child; then the rights of the State. The rights of the child are not to be taken away from the parent, but the State may not come in to relieve the parent from his domestic responsibilities, and thus the State may not interfere with the parents' natural rights. One of these rights is the right of education, which is the right of the parent has complete control over the education of his children, and to the State to take the place of the parent in case of external established neglect. But the State may not come in to relieve the parent from his domestic responsibilities, and thus the State may not interfere with the parents' natural rights. One of these rights is the right of education, which is the right of the parent has complete control over the education of his children, and to the State to take the place of the parent in case of external established neglect. But the State may not come in to relieve the parent from his domestic responsibilities, and thus the State may not interfere with the parents' natural rights. 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Super Omnes Speciosa. In any face that I have seen... Some perfect type of girlhood's face...

HON. EDWARD BLAKE, Q. C. LL.D., M. P.

Orator, Lawyer and Statesman—An Eminent Irish Canadian.

In this present sketch the mind of the biographer has not to strain itself in making choice of a subject among distinguished men of Irish blood and lineage in Canada...

At a time when Hon. Mr. Blake has won fresh distinction, as an orator and patriot, by his great speech in the Imperial Parliament, on behalf of Ireland...

In Canada, for a generation at least, the name of Mr. Blake has been as a household word among the people, and with whatever project, public or private, he has associated himself...

The subject of this all-too-brief sketch, Hon. Edward Blake, Q. C., LL.D., M. P., etc., was born in the province of Ontario in 1823, son of the late Hon. William Hume Blake, a distinguished jurist of Upper Canada...

His great power in debate was duly acknowledged in the Commons; and on the retirement of the late Hon. Alexander MacKenzie—a former Dominion Premier—he was selected as leader of the great Liberal party.

During the long years of his faithful service there many were the hot and famous debates he engaged in, and while a pronounced Liberal in politics his acute sense of justice and clear vision led him to appreciate whatever was good in both parties.

During the long years that Hon. Mr. Blake gave his strong mind and clear intellect to the consideration of politics and statecraft he left the impress of his far-seeing views upon every measure and policy he advocated, and although bitterly opposed by his opponents at the time, no public man has been more thoroughly vindicated as the wisdom of his views upon public questions has been unfolding itself in later years.

But admirable as has been his Canadian record of services to his country, the patriotic side of his personality was raised to a higher plane when he consented, at the call of Ireland, to leave his home in Toronto and his large legal connections in Canada, to cross the Atlantic in order to give his commanding talent and devotion to the suffering land of his fathers.

The circumstances connected with the call to Ireland are perhaps unequalled in the history of a public man, and reflect double distinction in the honor implied. A case can scarcely be recalled in which a statesman of one country was called by another nation to serve in the parliament of a third.

down to actual results and see what Mr. Blake has done to help forward the cause of Home Rule for Ireland...

He scarcely had left the steamer at Moville before he had to utter his warmest thanks to enthusiastic crowds, both lay and clerical, who gave him cordial welcome to Ireland; and hardly a day had elapsed when he was called upon to address overflowing meetings in Derry, Belfast and other political centers...

It was, however, when Hon. Mr. Blake entered upon his duties in Parliament that his eminent abilities as an orator and debater showed to the best advantage. His maiden effort in the Imperial House was in the shape of a reply to a speech made by the Rt. Hon. Joseph Chamberlain...

But the greatest effort of Hon. Mr. Blake's life was made a few days ago in the introducing the question of financial relations between Great Britain and Ireland. He was specially selected for the unfolding of the great problem, and it required a statesman of the first order and a speaker of pre-eminent ability to do full justice to such a theme.

Mr. Blake consumed two hours and more in the presentation of his weighty subject, and yet he held the closest attention of the House to the end, and as the last words of his masterful speech closed, congratulations were showered upon him, and the feeling was universal that the eloquent Irish Canadian had added fresh laurels to his already wide fame.

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"Ten people out of a dozen are invalids," says a recent medical authority. At least eight out of these ten, it is safe to allow, are suffering from some form of blood disease which a persistent use of Ayer's Sarsaparilla would be sure to cure.

GOLDEN JUBILEE.

The Ladies of the Order of the Sacred Heart will celebrate the Golden Jubilee of the establishment of the order in New York, at the convent in Manhattanville, on the 20th.

The Mother House of the Order was founded in Paris in 1800 by Mother Barat. Its magnificent dimensions to-day in the Rue de Valenciennes is in strange contrast to the humble quarters occupied at Amiens when the first school was founded.

After earnest efforts Archbishop Hughes secured the establishment of the order in New York. The first house was in Houston street, under the charge of Mother Gallatzi, a near relative of Prince Demetrius Gallatzi.

The present building was erected after fire destroyed the old familiar walls in 1888. While rebuilding was going on the estate of Oswald Otten-dorfer was temporarily occupied on his generous tender.

Devotion to the Blessed and Immaculate Virgin, the Mother of our Lord and our God, Jesus Christ, as practiced by His Church, has become a word to conjure by, by many of our brethren separated in faith from us.

Mr. ... said the High Churchman, "it the Bible and the Bible alone is the religion of Protestants, what did the people do when they had no Bibles, as in the early centuries of the Church?"

Our Jewell, with universal keyboard, is especially suited for elementary teachers and educational institutions.

Creelman Bros. Typewriter Co. 19 Adelaide St. East, Toronto. Factory: Georgetown. Phone 2251.

Standard School of Photography and Business Training School 81 White Block, Fort Huron, Mich.

Curry, Baker & Co., Architects. 70 Victoria St., Toronto. Churches, Hospitals, Schools, Etc.

Smith Bros. Sanitary Plumbers and Heating Engineers. London, Ont. Telephone 535.

Plain Facts for Fair Minds. This has a larger sale than any book of the kind now in the market.

CONVERSIONS.

The Liverpool Catholic Times announces the conversion to the Catholic Church of the Rev. Mr. Black, one of the Cowley Fathers.

The Rev. H. Mather, the son of Canon Mather of St. Paul's, Clifton, Bristol, England, and recently curate of St. Bartholomew's, Brighton, has been received into the Church by the Rev. J. Bampton, S. J.

M. Francisque Sarcey, the dramatic critic and general journalist, whose prestige continues to be universal despite the determined attacks of the younger generation of writers who regard as in a fair way to become a practical Catholic.

Protestant Dissensions. The utter lack of harmony between the teaching of Protestant divines makes one wonder how the sectarian seminaries can make pretence of a course of theology.

Mary's Month. Devotion to the Blessed and Immaculate Virgin, the Mother of our Lord and our God, Jesus Christ, as practiced by His Church, has become a word to conjure by, by many of our brethren separated in faith from us.

Catarrh Cured for 25 Cents. Neglect cold in the head and you will surely have catarrh. Neglect nasal catarrh and you will surely induce pulmonary diseases or Catarrh of the stomach with its disgusting attendants, foul breath, lawking, spitting, blowing, etc.

You may get over that slight cold all right, but it has left its mark on the membranes lining your throat.

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Plain Facts for Fair Minds. This has a larger sale than any book of the kind now in the market.

SUNLIGHT SOAP WRAPPER

Competition. MARCH, 1897. The following are the winners in District No. 1, Western Ontario.

Winners of Stearns' Bicycles. Mr. Alex. C. Denny, Woodstock. Mr. W. J. Forie, Forest.

Winners of Gold Watches. Miss Jessica Simmons, Box 613, Chatham. Mrs. A. E. Edkins, 38 Caroline St., Toronto.

J. E. Bruner & Co. Toronto's Leading Fashionable Tailors. 222 Queen St. E. All work guaranteed first-class and up-to-date.

Stained Glass. For Churches. Best Qualities Only. Prices the Lowest. J. McCasland Stained Glass Co. 76 King Street West, Toronto.

Complexion Remedies. Face Bleach removes pimples, freckles, saltness, tan, liver spots and all impurities from the skin.

Pictorial Lives of the Saints. The Catholic Record for One Year For \$3.00. The Pictorial Lives of the Saints contains selections for Every Day in the Year.

Fastest Typewriter in the World. Faster than shorthand. Our Jewell, with universal keyboard, is especially suited for elementary teachers and educational institutions.

Creelman Bros. Typewriter Co. 19 Adelaide St. East, Toronto. Factory: Georgetown. Phone 2251.

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STRENGTH...

is essential in a bicycle. In the "Sun" you have strength combined with easy-running qualities.

The Sun Bicycle. G. T. PENDRITH & CO. 73 to 81 Adelaide West, Toronto.

I. C. FELL & CO. Society Seals and Stamps. 67 Victoria St., Toronto.

The O'Keefe Brewery Co. of Toronto, Ltd. High-class English and Bavarian Hopped Ales.

Spencerian. Drop us a line. If you wish to select a STEEL PEN suitable for your handwriting.

High-Class Church Windows. Hobbs Mfg. Co. London, Ont. Ask for designs.

Very Liberal Offers. An Opportunity to Possess a Beautiful Family Bible at a Small Outlay.

The Holy Bible. Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate.

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Plain Facts for Fair Minds. This has a larger sale than any book of the kind now in the market.

FIVE-MINUTE CHRISTIAN

Be ye doers of it, not only deceiving your own souls.

DR. WOODRUFF, NO. 185 QUEEN'S AVE. West, Toronto. Specialties: Nervous Diseases.

Wm. R. Adams, 7 Ann St., Toronto.

Spencerian. Drop us a line. If you wish to select a STEEL PEN suitable for your handwriting.

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FIVE-MINUTE'S SERMON

Third Sunday after Easter.

CHRISTIAN INSTRUCTION. Be ye doers of the word and not hearers...

Brethren, I fancy if St. James were addressing the Christians of our day he would be inclined to lay a little more stress upon the hearing of the word...

But the important question is this: how am I to hear the Word of God? Oh! how many Christians have listened to the Word of God, which He Himself declares to be "words of fire," and have profited nothing...

How can I hear the Word of God with profit to my soul? "With meekness," says St. James, "receive the engrained Word, which is able to save yourselves."

Just as we must cleanse the ground from all that would prevent the seed from bringing forth good fruit, so must it be with the heart. It is mortal sin there? Turn it out, for it is mortal sin which, like thorns, will choke and destroy the good seed.

He who has ears to hear let him hear, says our Lord. Indeed, brethren, we all have ears, and why is it, then, that we do not hear? I will tell you why we do not hear, why the voice of God does not penetrate into our hearts.

But now, brethren, mark how St. James would have us not deceive ourselves. It is not enough, he tells us, to come here Sunday after Sunday and listen to the Word of God, but we must carry out practically in our every-day life the lessons and inspirations which have been offered to us through the ministry of preaching.

For if a man, says he, be a hearer of the Word and not a doer, he shall be compared to a man beholding his natural countenance in a glass: for he beholds himself and goes away, and presently forgets that manner of man he was.

Cholera morbus, cramps and kindred complaints annually make their appearance at the same time as the hot weather, green fruit, cucumbers, melons, etc. and many persons are delirious from eating these tempting fruits, but they need not abstain if they have Dr. J. D. Kellogg's Dysentery Cordial, and take a few drops in water. It cures the cramps and cholera in a remarkable manner, and is sure to check every disturbance of the bowels.

Send remittances by cash or by postal note to THE CATHOLIC RECORD, LONDON, ENGLAND.

OUR BOYS AND GIRLS.

To Boys.

Honor does not lie only in the direction of statecraft and the sword, nor in the realms of art and literature alone, but may be acquired, and with it wealth and power, by any Canadian boy who starts in life with no capital save a clean heart, willing hands and ambition enough to make the best possible use of the brains God has given him.

The Unknown Soul. I have read that there once ascended to heaven a little unknown soul, which was permitted to enter immediately without having undergone any fatigue or shed a tear, or suffered a misfortune, or done anything extraordinary.

Mozart's Triumph over Haydn. A good story is told of Mozart, the great composer, at the time he was a pupil of Haydn. Haydn one day challenged his pupil to compose a piece of music which he could not play at sight.

Haydn smiled at his pupil, and placing the notes before him, struck at the keys of the instrument. Surprised at its simplicity, he dashed away until he reached the middle of the piece, when, stopping all at once, he exclaimed: "How is this, Mozart? How my hands are stretched to both ends of the instrument, and yet there is a middle key to be touched. Nobody can play such music!"

Mozart smiled at the half excited indignation of the great master, and taking the seat he had quitted struck the instrument with such an air of self-assurance that Haydn began to think himself duped. Running along through the simple passages, he came to that part which his teacher had pronounced impossible to be played.

A Hint to Boys. The boy who has a tool chest and anything in the shape of a workroom is lucky, indeed, nor is he to be excused if he fails to constantly delight his mother's heart by mending and making all sorts of household arrangements.

At any large home furnishing store may be found at very small cost various pieces of wood that go to build up the wonderful arrangement in the shop windows. If a shelf is wanted here, and a mantle there, a ledge over the door to hold bric-a-brac, a row of shelves over dining mantel or sideboard to display pet bits of crockery, all these, and many more which will suggest themselves, may be made from draper's material.

The One-Eyed Admiral. Among the daring naval heroes of England, first and foremost stands Horatio Nelson. Nelson was a brave boy. Entering the navy at eighteen, his valor won for him such speedy promotion that he was a captain at the age of twenty.

At the battle of Copenhagen, he was shot in the face and lost one of his eyes, but he was not daunted. He was a born commander. In affairs requiring diplomacy he was absolutely unintelligent, but in the science of actual warfare on the seas the hero of Aboukir, Copenhagen and Trafalgar was matchless.

CHATS WITH YOUNG MEN.

Judge Dunne's Talk to Young Men.

The conclusion of Judge Dunne's address on "The Realities of Life" is as follows: Having with due care chosen your life's work, do not quarrel too much with an unpleasant lot at first assigned you.

You must properly care, though, for your physical health. I could talk to you for hours on this subject, and you may with profit devote years to its study. I know that young men bursting with health, exhilarated with the mauling wine of youth, laugh at such suggestions.

The Cheque Old Tom Signed. "I'll fill out this cheque for you, Tom, if you will wait a moment. It is signed and father told me to fill it out for the amount if he wasn't here.

Association teaches more than books. Aim to pass your social hours only with the brave, the noble, and the good. Cherish the old knightly virtue of chivalrous courtesy for the woman—sweet woman! whose gentle, refining influence, pure and high, selfless, patient, watchful care, and true and holy love will do more to encourage your efforts, perfect your character, ennoble your ambition and exalt and purify your lives than all the "oration" which might be culled from the "garnished wisdom of a thousand years."

My dear friends, I have told you many things by which you may command success. I have now one last but not most important word. Be not satisfied with mere material success. We expect of you something more than this. It is not for its sake that this University was founded; that learned professors have given you the result of life long study; that parents, through many weary years, have sustained you here, and that, by every possible means, your faculties have been trained to the highest attainable point of perfection.

Beardsley A Catholic. London, April 12.—Aubrey Beardsley, the artist, has been formally received into the Catholic Church. His health, which has been precarious for a long time past, is now better, and he has gone to the Riviera.

Beardsley's parents were very poor, and as the boy showed a taste for music he was educated as a musician. Early in life, however, he turned to drawing, and at 21 he was making about \$20,000 a year by his work as artist and original sketches, which at once made him known the world over.

His work was art of a unique character, and the public fancy favored it to such an extent that the eastwardly poor boy was overcrowded with orders and his pockets filled with money.

The attempt to fill all the orders that poured in on him undermined his health a year ago, and his life was despaired of for a time.

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The Waverley Bicycle. FIVE years of continued success have marked the progress of the Waverley Bicycle. Cycling and mechanical experts marvel at the workmanship of the '97 Waverley. It stands at the head of high-class wheels. Its bearings are made on a new principle, \$100 and are absolutely true. Cannot be sold for less than \$100. Last year's Waverleys gave universal satisfaction. They were equal to any wheel, better than most. We continue their manufacture. The price of this grand and true has been reduced to \$75 as we can make them without buying new machinery. Catalogue Free. INDIANA BICYCLE CO., Indianapolis, Ind.

Make no compromise with corruption. As our glorious Meagher of the Sword has grandly said: "Surrender not your conscience, in public affairs, to be debased by the political knaves who thrive, fatten, rise and corrupt on the ruin of the young, the pure, the gallant and the gifted. Rest assured of it, honesty, intelligence and independence in public life will carry the longest day, and be the sin and the glory of it. Intrigue, fraud, deceit and treachery may rule, indeed, the shorter hours, and be the sovereign brigades of them; but dominant in the sky of a few confused and troubled hours, their inevitable doom is the blackness of Erebus and the hissing flames of Phlegethon."

Young men, I will detain you but a moment longer. I know that I have said to you nothing that is new, but this is your best guarantee that I have said is worthy of your remembrance. I have set before you maxims of advice drawn from the wisdom of ages, consecrated by time and verified by experience. Reflect upon them, and you will do well; act upon them, and you will do better. I have drawn these maxims mainly from the natural order; but, as I told you in the beginning, that touches only the lower part of your nature. If you would draw from the great fount and said to you nothing that is new, but this is your best guarantee that I have said is worthy of your remembrance.

More things are wrought by prayer than the world dreams of. Wherefore let thy vision be like a fountain, night and day. For what are men better than sheep or goats, that nourish a blind life within the brain? If knowing God, they lift not hands of prayer both for themselves and those who call them friends? My dear friends, at a parting like this, the adieu are not easily said, but the final word must be pronounced. "Gallant knights, receive now your armor. Take the weapons you have here prepared. Go forth with them to battle, and may God give you grace to always know the just cause, courage to espouse it, and strength of arm, tongue and pen, heart, body and brain to ever lead it on to a glorious victory."

One of the best evidences that Ayer's Hair Vigor is an article of exceptional merit is the fact that the demand for it is constantly increasing. No one who uses this incomparable dressing thinks of trying any other preparation for the hair. Payed and Unpaid. Nam, but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Farnell's Vegetable Pills will do perfect and permanent cure. The articles entering into the composition of Farnell's Pills. Worms derange the whole system. Mother Graves' Worm Expeller, Jarroque's worms, and gives rest to the sufferer. It only costs 25 cents to try it and be convinced. Perfect and permanent cure the cure by Hood's Sarsaparilla, because it makes pure, rich, healthy, life and health giving blood.

Windsor Salt. Purest and Best for Table and Dairy. No adulteration. Never cakes. I have prescribed Hood's Emulsion in Consumption and even when the digestive powers were weak it has been followed by good results. H. P. Yonson, A. B. M. D. Experience proves the merit of Hood's Sarsaparilla. It cures all forms of blood disease, tones the stomach, builds up the nerves.

Surprise Soap. Joy and Smiles. In place of sighs with SURPRISE SOAP. Easy, quick Work--Snow white Wash.

An Impressive Warning. There is an impressive warning— and alas! that there should be so many youths who need to hearken to and heed it—in what that unfortunate lad, who stands charged with one of the most brutal murders that have shocked the public of late days, said to the other day of the causes which contributed to his downfall and led to the perpetration of his monstrous crime. Let those who need to do so listen to his warning words: "All my troubles are to be credited to the spirit of unbelief which has gradually taken possession of me. As long as I went to church I was all right, but my companions got me into a way of thinking that there was no God, that priests and ministers were frauds, and that there was no such thing as a hereafter or future punishment. I got from bad to worse. Swearing and other crimes I looked upon as a mere matter of course, and I have become so bad that, strange though it may seem, I had no compunction about murder. It simply seemed to me that I had to do it, and I had no more feeling about it than if I had torn up an old coat."

Unfortunately, there are many other young men, like this wretched criminal, possessed of the same spirit of unbelief which brought him to his present awful position. Young men who have lost faith in God, who never go to church and who have no fear of eternity. They are walking to day in the self same road where this unfortunate unbeliever ran to his destruction, and well will it be for them if they heed his warning and retrace their steps before a similar ruin to his befalls them!— Sacred Heart Review.

We are concerned to hear that the rate at which the whole State of Texas is going to the devil is such as to necessitate an enlargement of that gentleman's domain. To complicate matters, it further appears that "hell holds high carnival in the halls of legislation" in Texas. This statement is made on the authority of the Baptist Standard, representing the holyed State. But the paper does not explain the metaphysical and architectural enigmas involved in its evidently inspired announcement. It is to be deplored that Mr. Bret Harle is not on the ground to throw some light upon the situation which has reproduced old Alloway Kirk in the Texas Legislature.— Philadelphia Standard and Times.

A Member of the Ontario Board of Health Says: "I have prescribed Hood's Emulsion in Consumption and even when the digestive powers were weak it has been followed by good results." H. P. Yonson, A. B. M. D. Experience proves the merit of Hood's Sarsaparilla. It cures all forms of blood disease, tones the stomach, builds up the nerves.

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