The Catholic Record.

London, Saturday, May 20, 1899.

" AMERICANISM."

"There is rumour of another American Cardinal. What is the matter with Michael Corrigan? He's all right?" — Catholic Columbian. A little too flippant, esteemed brother of the Columbian. We are perhaps

old fashioned and unaccustomed to your new ways, but we like to see our THE CHURCH AND DIVORCE. prelates given their full title. Call him "Archbishop" next time you refer to him: It sounds better and is more edifying.

HIGH SCHOOL "EDUCATION."

The Editor of the Casket has declared war, and a war for Humanity, against over-pressure in High School education. We wish him every success. He is fighting against a plain and evident evil-against a galley slavery to which hundreds of boys and girls are subjected by educational autocrats.

Any system with a multiplicity of textbooks may cram a boy and girl with an assortment of undigested scraps of learning, but it "cannot bring the

"CULTURE."

world can help admitting that its aim seems to be to do away with all sound philosophy. Experimentalism has given us many facts; and forthwith we are encouraged to cackle over our superiority to past ages and to assume that we have reached the uttermost bounds of culture. But we should bear in mind that philosophy seeking behind phenomena and fact their ultimate cause and principles can alone give us true knowledge, and that, furthermore, such a philosophy is not to be found in the piebald eclectic systems

CREASE.

the natives and Europeans.

letter, says that it is rather difficult to see only the Catholic Church, with its sources how a savage will eschew liquor on of purity with its authority to teach moral grounds when he sees the civil and to guide, that can help the world. ized persons who come to trade with him | She alone speaks with the voice of Him guzzling liquor from morning to night who calmed the storm. and dying of the effects.

CATHOLICITY STEADILY GROW-ING.

ized only by justices of the peace." ing waves of indifference.

THE SUNDAY NEWSPAPER. tianity!

One of our contemporaries at least

sistent? They were unanimous in ded down the Sultan one Sundayand let loose nouncing "yellow literature" during the floods of his variegated eloquence the war for Humanity; and now the against Rome on the following one. animosity is forgotten and the big And it all goes under the caption of blanket sheets of New York are proud- up-to-date Christianity. ly exhibited as indisputable proofs of We are inclined to think that the

tion of a respectable journal, passes our comprehension.

annulling Christian consummated marriage has never come forth from the Vatican. Divorce, which affords the widest margin to lust and legalizes adultery, has been denounced by her as the invention of hell.

She has done and is still doing sentinel duty over the integrity of the marriage bond. In stress and storm, heedless of threats and undaunted by persecution, she has never ceased to proclaim the God given rights of the wife and mother. And going back, and beholding in the annals of time the records of her many conflicts, we cannot but be thrilled by her indomitthe faculties or develop firmness of rence to divorce and immorality.

"If." says Hurter, "Christianity was No one watching the trend of the religion of the Hindoos, or relegated to one corner of the globe like a common sect, or sunk altogether in the mire of Oriental voluptuousness, it was entirely owing to the vigilance and constant efforts of the Popes." And to-day, when divorce is common

in circles which are held up for admiration, when it evokes no word of protest from those even who know that it is drying up the stream of national vitality, sensible men look around for a remedy. Where? Human laws and man made creeds cannot bridle human lust. But history repeats itself. We remember that storm of the DRUNKENNESS ON THE IN- long ago; we see the little boat tossed hither and thither by the hissing water, and the blanched faces of the apostles : The Anglican Bishop Tuguell, writ- and we hear the cry for help and the for it. ing from West Africa, complains that words that stilled the wind and the enormous quantities of gin, rum, etc., sea. Society to day, outside the Cath-continue to pour into British West olic Church, is tossing on the waves of Africa through Lagos, etc., and that corruption. The shadow of the drunkenness is on the increase amongst divorce - court lies athwart every threshold. Your honesty and natural Labauchere, commenting on the virtue are no tonics for lechery. It is

THE SENSATIONAL PREACHER.

Dr. Parker, minister of the City Temple, of London, holds the world's The Governor of the State of New record for sensational preaching. He Hampshire draws a rather sombre haseclipsed all previous performances in picture of the decline of religion, estithis line, even those of Madison Peters of pecially in the rural communities of New York. Some reverend gentlemen his State: "There are towns where work up a sensation with the aid of an no church bell sends its solemn call "ex-priest" or an "ex nun" who tell from January to January; there are strange and weird stories of "Romish villages where children grow to man- iniquities; but the doctor depends hood unchristened; there are com- only on his magnetic personality and munities where marriages are solemn-knowledge of the strength and beauty of the English language. He does not Catholicity, however, grows steadily, like to see the Prince of Wales on a and it is the only barrier to the rush- race track. That exalted personage will be very sorry to learn that his Reading the statement of the gov- very unseemly conduct has pained the ernor we bethought ourselves of the clergyman, and he may possibly amend words: "If anyone abide not in Me, his ways and receive in due time a cerhe shall be cast forth as a branch, and tificate of character from the City shall wither, and they shall gather him Temple. He does not like the Sultanup and cast him into the fire, and he and said so in the language of a street Arab. And this from a gentleman who plays the role of a teacher of Chris-

Still when we remember that bemoans that the English do not favor the Bible has ceased to be an object of the Sunday newspaper, and cites it as attention that four hundred Methodista sign of their inferiority to Americans. ministers proclaimed publicly at New Rather novel proof of superiority that York city that the Bible has no right to enormous mass of twaddle, scandal and be looked upon as a divine revelation sporting news that is sent into the that prominent divines seek inspirahouses of the metropolis for the pass- tion for Sunday discourses in novels, ing of the Sunday! We are of the we do not wonder that something spicy opinion that the Sunday newspaper is must needs be dished up for the fastione of the things that contributes to the dious appetities of the crowds that seek desecration of the Sunday, and we hope amusement. And the Doctor can that we shall never see one published supply it. He is the greatest vaudeville artist on the religious stage, a Eut why cannot our cousins be con- "lightening change man" who can

their progress and civilization. In sensational preacher is not high in per counsel and no hand to guide? "This Jesus whom I preach is the newspaper there was a blasphemous ren, who believe that dignity of utterto every Christian in the country. stained with the dirt of the world, are Thus to see any paper that opens up eminently befitting the pulpit: but its columns to the ridicule of doctrines they are old fashioned and few in comthat are held as sacred by millions of parison with the many who want Americans, receiving the commenda- poetry, politics and rhetorical fireworks. The minister must yield to their wishes. He may have an idealbut bread and butter must be found, and, besides, prophets willing It is a source of legitimate pride to to be stoned by a perverse generation every Catholic to know that a decree are rare curiosities. He must be ever on the alert for new schemes of attraction and so become in time a mere ecclesiastical mountebank, who, if in politics, would be given the mission of election heeler in some obscure backwoods district.

Our remarks are intended for the sensationalist, and not for those who write essays on morality in general and philosophica! disquisitions.

NOTES BY THE WAY.

Our separated brethren are very scrupulous in some respects. Some time ago they protested indignantly, and justly, against certain dramas which were not calculated to give either edification or instruction. Their efforts were praiseworthy, and we were delighted to give them our support and encouragement. But whilst they believe in banning some things which are a menace to our growing civilization, they are lamentably compassionate towards others which are just as dangerous.

Why do they not constrain their pulpits and newspapers to be fair and just in their presentation of Catholic doctrine? A cause that is worthy of any man's allegiance should stand on its merits.

Sometime ago we noticed in one of their leading organs an address on the Reformation, spoken by a gentleman with some letters after his name. It was the same old address that was so popular in former times when people did their thinking by proxy and paid

We might say a good deal more about it, but it would be a waste of energy and adjectives. Now the good people who were eloquent in their denunciation of the debauching of their youth by salacious dramas had never a word to offer against that travesty of truth. Perhaps its age and debilitated appearance made them unduly merciful: and perhaps they did not know their superior enlightenment.

But why not read a book on Catholic doctrine before pronouncing sentence? Why not in all fairness give a Catholic a chance to put his case, instead of being led by the nose by some preachers who, like the Bourbons, learn nothing and forget nothing.

"OUR BOYS."

We have often noticed that the individuals who are clamoring for union amongst Catholics do very little to effect it. Take a case in point. They lock askance at existing organizations and societies, because, forsooth, there are no names of the wealthy and fashionable on the membership roll.

But they do give advice and criticcism, and little else. Every little while when they have a philanthropic fit they sit themselves down to draw up some ingenious scheme for the uplifting of the Catholic. They hold meetings-a very innocent and harmless pastime-and elaborate a constitution and by-laws which are forgotten in the hot weather. When they do start on their onward and upward way we hope they will publish a bulletin, imparting much and valuable information for the benefit of their less favored co-religionists. In a free country we can do anything not prohibited by the can do anything not prohibited by the law and Board of Health.

But we should like to ask the gentlemen who are consumed with zeal and have such a due appreciation of our shortcomings, why they do not assist

the societies which already exist. Why don't they help the boys' socie-

ties ?

one of the recent editions of a Sunday honor with some of our separated breth. That bitter cry of Frederick Lucas is Christ. applicable to some extent to us: "How article by Ingersoll, that was an insult ance, and discussion of questions not are we calling down the blessing of we allow the wholesale perversion of our boys!" Why don't they mingle with the young men who have not had the advantages of a liberal education, and who have at an early age been flung into the fierce struggle for exist-

You will hear betimes that they are "rough." Being "rough" on the outside is, according to the social code, a heinous offence. Many of our young men have not the Chesterfieldian air cultivated with more or less success by the, well, groomed gentlemen with im maculate shirt fronts, but their asperity of manner, etc., would melt and disappear under the rays of superior refinement. They have generally something better than society varnish to recommend them: they have good strong bodies, and have deepplanted in their undeveloped souls a love for the very little things of life. It may be that one of them swerves

from the path of rectitude, and all the wiseacres say : "I told you so !" They do it publicly, because they have not the worldly wisdom to cover up their tracks. They have no ambition. We admit that they have not the resolve and steadfastness that ensure permanent success. But are we going to uproot their indifference and negligence by windy harangues? We don't think so. What we want is the presence of educated Catholics in our societies and organizations. Let them step over the caste line, and manifest by their interest and encouragement their willingness to promote anything that makes for our interest and advancement.

TALK WITH A PARSON.

Parson-"You deny men the right of searching and interpreting the Scriptures, forgetful that God commanded the Bereans, who daily studied the Sacred Scriptures. (Acts xvii., 11;) and that Paul praised Timothy, who knew the Scriptures from his youth. (II. Tim. iii., 15)"

In the first place God did not command the Bereans to daily study the Scriptures, and we cannot imagine what you were dreaming of when you made so groundless a statement.

St. Luke, in the seventeenth chapter of his Acts of the Apostles, tells how St. Paul preached to the Thessalonian Jews in their synagogue and reasoned with them out of the Scriptures-that is, out of the Old Testament, the only Scriptures the Jews of Thessalonica had. He referred them to the prophebetter. Ignorance, however, is not a cies, with which they were well acjustifiable excuse, especially from those
quainted, to prove "that Christ must who boast of their freedom in matters special street and risen again from the dead, and that this Jesus who boast of their superior enlightenment.

Trom the dead, who is the Christ."
whom I preach to you is the Christ."
(Verse 3.) Some believed, while others did not, though the same Scriptures were quoted to them by St. Paul. These who did not believe, "moved These who did not believe, with envy, took unto them certain lewd fellows of the baser sort and gathered a company, and set all the city into an uproar" (verse 5) against St. Paul and Silas. In other words, they incited a mob against them, and escaped from the town in the

they escaped from the night and went to Berea.

When St. Paul came to Berea he when St. Paul came and preached to the Jews there as he had preached to those of Thessalonica, quoting the Oid Testament prophecies concerning the Messiah, the Christ, and announcing to them that those prophecies were fulfilled, and that "this Jesus whom I preach unto you is the Christ."

The Berean Jews, unlike their unworthy brethren of Thessalonica, listened with attention to the preaching of St. Paul and "received the word with all readiness of mind, and searched the Scriptures daily whether those things were so." (Verse 11) They first received the word from St. Paul, and in the light of that word read the prophecies, and found that in the life and works of Jesus, as told to them by the Apostle, the prophecies were ful-filled. They therefore believed St. Paul when he said: "This Jesus whom I preach to you is the Christ. (Verse 3) It is not surprising, then, that St. Luke, who tells the story, should call the Bereau Jews more noble than those

The difference between the Jews of Thessalonica and those of Berea was not that the former did not know and believe the prophecies, for all Jews knew and believed them, and were look-ing forward to their fulfillment in the expected Messiah. The difference was that the former rejected the preaching of St. Paul and mobbed him, while the latter received him, and "received the word with readiness of mind." The numbers of our boys who are lost to the Church because in the hour of peril and temptation there was no voice to whis-

They refused to believe the Apostle's account of the life and works of Jesus. They believed the Christ writes in The National Review, an are we calling down the blessing of of Jesus. They believed the Christ God on this country to convert it, when was to come, and were locking forward to that foretold event, but they refused to believe that He whom St. Paul preached was the Christ. The Bereans, on the other hand, knowing and believing the pro-phecies as the Thessalouians did, went further and believed St. Paul's preaching, that in Jesus whom he announced the prophecies were fulfilled. And so, believing, they very naturally read the prophecies to find their belief, already formed, corroborated. the order of statement in verse 11. is not said that they searched the Scriptures and then received the word from St. Paul with readiness of mind; but that they received the word with readiness of mind and then searched the

Scriptures. The contrast between the conduct of the Thessalonian and the Berean Jews affords a lesson to our own times. The Thessalonians followed the private judgment theory of interpretation of the Scriptures; they protested against the teaching of St. Paul and failed to see in Christ the fulfilment of the prophecies. They set their private inter-pretation against the authoritative in terpretation of the Apostle. They were the Protestants of their day.

The Bereaus followed a different method. They accepted St. Paul's authoritative interpretation and received the word from him in all readiness of mind. They saw in the light of the Apostle's interpretation that the prophecies were fulfilled in Jesus whom Paul preached to them. Had they, Paul preached to them. ike the Thessalonian protestants, pre ferred their own interpretation to that of the Apostle, they would, like them, have rejected Christ and mobbed His missionary. But they followed the Catholic principle and preferred authority and the Scriptures to private judgment and the Scriptures. It was because of this that St. Luke said: "These (Berean Jews) were more noble than those of Thessalonica."

The conduct of the noble Bereaus

recalls to mind another event de-scribed in Acts viii., 26 to 38. A man of Echiopia, of great authority under Candace, Queen of the Ethio-pians, who had charge over all her reasures, came to Jerusalen to adore On his return he was sitting in his chariot and reading Isalas the Prophet. chariot and reading Isaas the Propost.

And the Spirit said to Philip: Go near and join thyself to that chariot.

And Philip did so, and heard the queen's secretary of the treasury reading the prophet Isaias. He said to him: "Thinkest thou that thou understandest what thou readest?"

And the secretary answered: "How can I unless some one show me?" He invited Philip to take a seat with him in the charlot, and after reading a pas-sage from Isalas said: "I beseech thee, of whom doth the prophet speak this? Of himself or some other." And Philip, beginning at that passage, preached to him Jesus. After hearing Philip's explanation he said: "I believe that Jesus Christ is the Son of God." This secretary could make God." This secretary could make nothing of the text. He knew that his private judgment was not a safe inter-preter of Isaias. Like the noble, Cath olic Bereans he understood and believed when the Scriptures were explained to him by a teacher having That is the way the Cathoauthority.

lic does to-day.

Had you, Parson, or an envious Thessalonian Pharisee, been in the Ethiopian treasurer's place, and been asked by Philip: "Thinkest thou that thou understandest what thou readest?" you would have answered: "Of course I do; it is very simple." And then you would have set to work and given Philip the full benefit of your private judgment, just as you are giving it to Father Nugent. You would have told Philip all about it, from A to izzard. And Philip would have discovered in a very short time that there was no use for him to try to teach you anything, and that the Spirit who sent him sent

and that the Spirit who sent him sent him to the wrong chariot. His opinion of the phenomenon would be interesting. Doubtless, it would be almost as high as Father Nugent's. If Philip had ever compared notes with Paul, and told him his discouraging experience with the man in the chariot, that Apostle would have smiled and said encouragingly: "Don't mind that. Philip; I myself "Don't mind that, Philip; I myself met some people of that kind when I was preaching up at Thessalonica; they mobbed me, and I had to get out of town in the night. Those envious Pharisees, who have the Scriptures at their fingers' ends, quoted them even against the Lord Himself; and, my beloved Philip, you must not think they will treat you any better. They think they understand the Scriptures better than you and I, who have been sent to teach them. Beware of their leaven." -N. Y. Freeman's Journal.

THE WEAPONS OF THE ANTI CATHO-LIC BIGOT. - As far as our experience goes any weapon is good enough for the anti Catholic bigot to fling at the Church. When he has nothing else at hand he flings dirt, but it never reaches her, and would not soil her purity if it did; it falls back on the head of the bigot, and he fancies that

THE COMEDY OF CHRISTIAN SCIENCE,

Mr. W. H. Mallock, whose logic is article on "The Comedy of Christian Science." He has of course an easy task in dissecting the "self contradict-ory nonsense" contained in Science ory nonsense" contained in Science and Health, the text book of the Christian Scientists. His main purpose is to show up the contradictions in the arrant nonsense spawned out of the confused imagination of Mrs. Eddy, its author, and offered by her to the world as a new gospel. To quote Mr. Mallock:

"Is it possible that any educated human being can believe in a woman who, having said, as we have just seen, in one page of her book, that 'the blood, heart, lungs, brain, have nothing to do with life, exclaims with exultation, as she does five pages farther on, that Christian Science 'changes the secretions, expels humors, relaxes rigid muscles,' and even what is called the lest substance of the lungs has been restored by it?'—who in one place denounces the absurdity of thinking that the human spirit can be subject to 'the operations of a nerve,' exclaiming. 'Think of it! The inexclaiming. 'Think of it! The intellectual, the moral, the spiritual—yea, Mind—subjected to non intelligence !'-and in another place declares that whisky 'victimizes race, 'and turns 'men and women into loathsome sots'? Is it possible that even Mrs. Eddy's disciples can regard the reasoning of their revered mother as anything better than the frantic

logic of Bedlam? Let us turn to another point. We have already seen how she explains the operation of poison. Arsenic and strychnin kill, she says, not because there is, really any deadly property in themselves, but because the belief that there is on the part of the majority of mankind, has put this property into them. And yet it is one of Mrs. Eddy's main contentions that, though the poisons which men believe in will, because of men's belief in them, kill, the medicines which men believe in are

throughout her book is using terms which she has never defined about subjects which she has never understood, and is thus able to insist alternately on opposite lines of thought because she has grasped the meaning of neither; and it will be found that while imagining herself a philosophical disbeliever in matter she has really all the crude and credulous materialism of a child."

After pointing out Mrs. Eddy's gross absurdities about the human body, Mr. Mallock thus desects the silly aberrations and contradictions in her treatment of the material universe:

"When she applies her own logic to practical life, the only kind of matto practical life, the only kind of mat-ter which she really thinks of as illus-ory is the body of man, the contents of the druggists' shops, and also, it appears, of the bakers'. Everything else for her is as real as for a child or savage. Thus the 'earth's diurnal rotation' is, she informs us, 'one of the everlasting facts; and more re-markable still, while corn is merely an illusion of Mortal Mind, the sweet-ness of the clover and the breath of the new-mown hay,' which doctors 'profanely, say produce hay fever, are in reality nothing less than the actual 'smile of God.' Let me present her followers with one more jewel from her casket of divine truth. The unreality of the material senses, she is contending, is proved by our everyday experience. Here, she tells us, is an overwhelning example of the fact. When the so called material eye locks out on a wet day it sees no sign or hint of anything but an eternal downpour.
"But the barometer — that little

prophet of storm and sunshine-denying the testimony of the senses, points to fine weather in the midst of moist clouds and drenching rain."

Yet strange to say this mess of lunacy is indulged in by apparently intelligent people. It would not be credible were it not seen that men and women not insane accept, believe in and act under the delusions of Mrs. Eddy's ravings. Nothing could more clearly demonstrate the necessity of an infallible religious authority to guide men and women in the ways of the spiritual life and to preserve them from the dangers of an unpiloted course than the spread of Christian Science amongst Protestants.-Church Prog-

LUKEWARM CATHOLICS. We recently heard a sermon in

which the preacher portrayed the lukewarm Catholic as a man who has not even the natural qualities of manliness and courage. He keeps his belief to himself; his Protestant friends never find out that he is a Catholic from any thing he may say or do; he drops in, of a Sunday, to be bodily present at a of a Sunday, to be bodily present at a Low Mass, and very often is just in time for the Gospel. He makes a sort of jerky motion for a genufication, is very careful to place his handkerchief on the kneeling bench, scarcely ever has a prayer book, is always the first te sit down when the proper time to sit down when the proper time comes; in a word, is a mere listless

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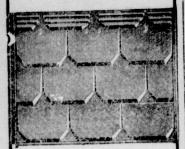
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4. Promise to clothe a child, either by furnishing material, or by paying \$1 a mouth in case of a girl, \$1.50 in case of a boy.

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Jay schools on Indian Reserves—assian salary attached.

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LAURENTIA: A Story of Japan in the Sixteenth Century

By LADY GEORGIANA FULLERTON.

CHAPTER II.

STRUGGLE AND VICTORY.

Father Organtin, the superior of the College of the Jesuits at Meaco, was seated at a table covered with various books and manuscripts, occupied with the translation of some religious work into the Japanese language, when one of the lay brothers knocked at the door and told him that a messenger had arrived in great haste from the Forfress of Tagacuqui, and that Justo Ucondono, the worthy son of Tacoyama, one of the first Christians of Japan, and the Governor of that strong-hold, entreated the Father instantly to

come to him.

Father Organtin desired that the messenger should be shown in, and after the customary salutations had taken place, the latter proceeded to urge, with all the eloquence he could command, the import-

Is the noble Justo ill?" the Father

"No one in this country has a better sight and vice and assistance."

"No one in this country has a better vice and vice

"No one in this country has a better right to command my services," the Father replied with some emotion, "but at this moment my leaving Meaco is all but an impossibility. The Kumbo-Sama is much irritated against the Christians, and an imperial edict, sending us into banishment, hourly expected. How can I leave at such a time my community and my

flock?" exclaimed the envoy in an impressive manner, "Justo Ucondono is one of your children, and he is on the brink of despair."

"He is indeed my dear son, and hitherto one of God's most faithful servants.
He has never feared death in His cause.

He has never feared death in His cause. What strange circumstance can have so deeply moved his noble heart? Speak the truth, my son, the whole truth, for your words make me painfully anxious."

"I cannot reveal to you, reverend Father, for indeed I know not the cause of my master's anguish. Messengers have come to Tagacuqui from the east and from the west, and held long parleys with our chief. Some of the neighboring aversing have visited him, and in the overeigns have visited him, and in the last instance an envoy from the Kumbo Sama brought him a letter in his Imper sama brought him a letter in his imper-ial Majesty's own writing. I have seen a bed of flowers blighted in one night by the winter's first frost; it was bright and beautiful the day before, and the next morning it had become a heap of black disfigured weeds. I have seen the fair promise of a beautiful harvest, in the smiling fields of Ozuma, in a moment desmiling fields of Ozuma, in a moment de stroyed by the tornado. I have seen a town, in the Corea, the picture of wealth and prosperity when the sun rose upon it. noon turned into a mass of ruins brough the shock of an earthquake; but never have my eyes witnessed so sad and sudden a change as I beheld in my master's face when he called me to his side, after that last interview, and delivered to me the paper which I now place in your revered hands."

Father Organtin took the missive from the kneeling messenger, and read the fol-lowing words: "To none but you can I impart the dreadful situation in which I am placed. I dare not trust its details to paper, and cannot act without your ad-vice. Come to me, my Father, and save your son Justo from crime or from des

pair."

'I cannot resist such an appeal," exgo to him :" and, starting to his feet, he called the lay brother who had ushered in the messenger, and ordered him to get a horse instantly saddled. He then gave left in charge of the College, and was just preparing to depart, when Father Rodri-guez, the priest who acted as interpreter at the court of the Kumbo-Sama, arrived in haste, and communicated to his super-ior the imperial commands, that he should immediately repair to the palace, to confer with the Sovereign on matters of

life and death.

It required all the self-command ac quired by the long discipline of years to enable Father Organtin calmly to endure the delay thus offered to his journey. But the pious servant of God had been too long accustomed to subdue every merely human impulse, and to act con-tinually under the influence of super-natural motives, not to submit his own will without hesitation to the will of his D.vine Lord. He turned his horse's head from the road to Tagacuqui to the one which led to the palace with the same outward tranquility, the same inward acquiescence, as if his soul had not been intensely longing to hasten to the side of his afflicted son in Christ.

his afflicted son in Christ.

This holy man was still in the prime of life, though the toils, the austerities, and the labors of many years of missionary work had tinged his hair with grey, and made him look older than he really was. The lines in which Johnson de-scribes the warrior King of Sweden might have been applied in a far higher sense to this veteran soldier of the Church of

There was a power in his eye which few could withstand, and men who had never known what fear was had been seen to quail before its glance, whilst its kind, benignant expression could at times melt into tenderness the most hardened sininto tenderness the most hardened sinner. As he stood that day in the presence of the Kumbo-Sama there was an awful dignity about the Christian priest which awed for a moment the despotic monarch into forbearance. He had been but now burning with rage, but the serentity of that mejectic countenance scenned to cast a spell upon his fury. His words were measured; he spoke of his respect for the missionaries, his high opinion of the stranger Fathers, whose virtues and talents he admired, whereas he despised the hypocritical and dissolute bonzes, the native priests of Japan. He said that he had reposed great trust in his Christian subjects; that he had relied on their fidelity, but that now he found his confidence had been misplaced and his trust abused. Raising his voice, and his cheeks flushed with anger, he continued: "Yes, the wisest and most gifted of my vassal princes, the most valiant in arms, the ner. As he stood that day in the pres-ence of the Kumbo-Sama there was an awful dignity about the Christian priest which awed for a moment the despotic

most prudent in counsel, has dared to fly in my face, has refused to obey his lawful sovereign, and yield up to him the fortress he holds, immediately indeed from Fondasadono, one of the six rebel kings now in arms against the state, but which belongs, by every right divine and human, to the emperor, from whom both originally held it, and to whom he has sworn faithful allegiance."

"Has a Christian chief acted thus?" inquired the Father, whose heart sank

inquired the Father, whose heart sank within him with a heavy sense of coming

"Ay, your model Christians; your pion "Ay, your model Christians; your pions heroes. Tacoyams and his son Justo Ucondono disobey my orders; refuse to surrender the fortrees of Tagacuqui, the key of my dominions; and when I sent troops to compel them to submission, they repulsed them by force, and closed the gates against them. The spirit of Vatodono still lives in his nephew. Justo, with the conference and the submission, they are against them. with a handful of men, and in such a for-tress as Tagacuqui, can hold out for months against my army. But by all the gods of my country, by the divinities of Japan, which the Kumbo-Sama never invokes in vain, I swear, that unless he owes me, and to which I have a right owes me, and to which I have a right, every Christian in my dominions shall perish; every priest shall be crucified, every Christian church burnt to the ground, and the last trace of your foreign worship for ever effaced from this land."

The passion of the heathen despot rose into fury as he spoke, like the raging of the sea, which seems to increase in violence as it breaks on the firm proticules.

into fury as he spoke, like the raging of the sea, which seems to increase in vio-lence as it breaks on the firm motionless rock:—"Speak, Father," he roared out; "speak! Your life, and the life of every Christian, is at stake. There is no possi-ble escape for a single soul of your people, if your power—that power which men say is so great over the minds of others—com-pels not Justo Ucondono to submit. Go

is so great over the minds of others—compels not Justo Ucondono to submit. Go to him; go to him instantly, and use that wonderful influence you are thought to possess; that is, if you do not wish instantly to die with all your flock."

"Sire," answered the Father, "it matters little to me, or to the Christians of this land, whether we die by your orders today, or to-morrow, or of old age some few years hence. God of those stones can raise up children to Himself, and from smouldering ashes and buried ruins new churches may spring up. To men who believe in one only true God and a life to come, there is little to care for in the believe in one only true God and a life to come, there is little to care for in the threats of the most powerful sovereigns. You can destroy the body, Sire; you are powerless against the soul; but there is a fear which can always move us, a danger which deeply afflicts us, that is, the fear that a Christian should commit in the danger that he may transgress. sin; the danger that he may transgress God's commandments. Justo Ucondono has, I know it, sworn allegiance to your government, and done homage to you for his lands. Heaven forbid that he should take part with your enemies, and join in this unhappy rebellion. I will indeed go

this unhappy rebellion. I will indeed go to him, as your Majesty desires—not to plead your cause, Sire, not the cause of your Christian subjects, for they are accustomed to suffer, and do not fear to die—but the cause of his own soul, for which I would willingly lay down my life."

"Plead as you will, and on what grounds you choose," replied the Emperor; "I know well that you are not afraid to die, though you refuse to kill yourselves—the only noble and dignified mode of dying in our opinion—but it is well known that you revel in tortures and exult in the Cross."

A bright gleam shot through the calm

A bright gleam shot through the calm expressive eyes of the Father as those last words were uttered. He gently bowed his head in token of assent, and then took leave of the Sovereign with as much composure as if the fate of the Church of Japan, the lives of his brethren, of his children in the faith, and his own, had

not been trembling in the scale.

During the journey from Meaco to the fortress of Tagacuqui, the feudal residence of Justo Ucondono, Father Organtin kept revolving in his mind all the circun stances connected with the past life of that just man, and vainly trying to account for the line of conduct he was now so inconsistently pursuing. His father, Tacoyama t. Francis Xavier, had carefully him in the Christian religion, had given him an invariable example of devotedness to the interests of the Church, of fidelity to her teaching in times of persecution, a well as of those domestic virtues which made the converts of Japan so conspicu-ous amidst their generous and high-spirited, but licentious and proud, counspirited, but neemons and productions trymen. Justo's life had been a holy and consistent one; the gifts with which nature had richly endowed him—beauty of features and strength of limb, a commanding intellect, a generous heart, and great abilities both as a warrior and a statesman—had all been held by him as statesman—had all been held by him as talents to be used in the service of his Maker. "Man was created to praise, to show reverence, and to serve God, and in so doing to save his soul." That sentence, which contains in a few words a whole world of theological knowledge and sound instruction, had been familiar to him. world of theological knowledge and sound instruction, had been familiar to him from the days when he had lisped it at the feet of the successor of the Apostle of the Indies. He had been trained in that spirit of detachment which is the true iberty of the soul; and with the consist ency between faith and practice which is a gift usually vouchsafed to an infant Church nursed by persecution and strength-ened by sufferings, he had ever acted up to the teaching he had received, and held fortune, influence, existence itself, as possessions he was at any moment prepared to resign. His masters, in the spiritual life, had been sometimes obliged to check the ardor with which he was disposed to snatch at the crown of martyrdom, or to snatch at the crown of martyrdom, or to abandon, without a struggle, his property in order to lead in the deserts the kind of life through which St. John the Baptist, and our Lord Himself, passed on their way to the dungeon of Herod and the heights of Calvary. Father Organtin called to mind the bright smile with which the Language hero was wont to en-

misgiving has come upon us, is almost more than a breaking heart can bear. It was a strange meeting between those two men, united by an affection "passing the love of woman," and dreading to look upon each other: the one fearing to read the consciousness of guilt in a face where truth and goodness had ever been written as with a sunbeam; the other, who had never yet known what it was to tremble, trembling in the presence of him who held, he felt it, his fate in his hands,

"My son," was all that Father Organtin could say as he noticed the wild look of Justo's fiery eyes unmoistened by a single tear.

A groan escaped the chieftain's quivering lips, and then he uttered these words in a low hoarse voice, "Cain said his 'punishment was greater than he could bear;' my trial, Father, is heavier than I can endura."

bear;' my trial, Father, is heavier than I can endure."

"My dear, dear son," said the Father gently, "there is no intolerable trial to one who loves our dear Lord as you do. What can have moved you so deeply? Oh, my son, what enemy has done this?"

Justo turned his almost livid face towards Father Organtin and answered:

"Are you aware, Father, that you are speaking to a man who must be the murderer of his own children, or else doom to death all the Christians, men, women, and children, priests and people, in this land?"

Father Organtin shuddered, but by a strong effort maintained his calmness. "How can this be?" he added, in as firm

a voice as he could command.

"My children, my eldest daughter "My children, my eldest daughter Grace and my son Francis, are in the hands of the King of Arima. Before I had received any intimation of the intended rebellion against the Kumbo-Sama, I was induced to permit them to visit his court. My daughter and the young Queen had been friends for some time past, and she hoped to instruct her in the Christian faith, and win her soul to Christ. Now the six kings who have to Christ. Now the six kings who have risen in arms insist on retaining my chil-dren as hostages. They claim possession

"Ah," said Father Organtin, "I heard that you had repulsed your Sovereign's troops and defied his authority. I under-stand now your sufferings; but I see no reason for despair."

"You turn pale, Father, and yet you have heard but one-half of my dreadful story. Yesterday I had come to a resolution—I was wrong, perhaps; God forgive me if I was—but blinded, it may be, and me if I was—but blinded, it may be, and enfeebled in soul by the excess of my an-guish, I had made up my mind to aban-don this fortress without surrendering it to either party, to claim my children from the sub-informed to the with them came a message from the Kumbo-Sama, whose troops I had repulsed, as you know, to warn me that if by a given time I did not place the fortress in his hands, if in the meantime I did not defend it against the rebels, if I yielded one inch of ound to his foes, that he would instant ground to his foes, that he would instantly massacre every Christian in his dominions. The orders are given, the edict prepared, the lives of our brethren hang on a thread. Oh, why has God thus dealt with me? Does not madness lie in this thought? On the one hand my own children on the other my fathers, my brothdren, on the other my fathers, my brothers in the faith, the Church my Mother, all the hopes of coming years, and the fate of so many thousand souls. Speak, o you on whose lips I have hung with such deep love and reverence, who, with your words of fire, have so often made my heart hurn within me, by whose made my heart burn within me, by whose side I have so often longed to die confess-ing our blessed faith; say, what counsel will you give me; am I to slay my inno-cent children, or to sign the death-warrant

of your brethren and mine?' The Father remained silent for a few moments. If ever an ardent prayer rose up from a human soul to the mercy-seat of God, if ever man pleaded for his fellow-man with that intensity of supplication which is in itself a token that his prayer is heard, he was doing so then. To him there was no perplexity in this question. It stood out before him distinct and clear in the light of duty and in the words of the old French adage, "Fais ce que dois advienne que pourra." But how to put into words the advice he must give, to clear away the mist from that unhappy

clear away the mist from that unhappy father's eyes, he hardly knew. God alone could teach him. To Him he was silently, ardently appealing.

Justo could no longer bear the suspense; he fell at his feet and clung to his knees, "Father," he cried, "might not a man die by his own hand and be forgiven who has such a choice to make ?" who has such a choice to make?

"My son, you have no choice to make. God has not left it to you, and still less to

Justo gasped for breath and turned deadly pale, but he looked up steadily in the Father's face and said "The Kumbo-Sama."

Kumbo-Sama."

Father Organtin laid his hand on his head: "My son, that is enough. Do your duty, and leave the consequences to God. Your children are safer in His care, even in the King of Arima's court, than if, to shield them from an impending danger, your conducting and against your conscience."

you acted against your conscience."

At that moment a sound of bitter wailing was heard through the fortress, and women's voices, mingled with sobs and loud exclamations, broke upon the silence which had followed by the Father's last words. Then a heart-rending cry was heard, and the wife and the mother of the words. Then a heart-rending cry was heard, and the wife and the mother of the chieftain rushed into the apartment striking their breasts and tearing their hair:

"Has the Father persuaded thee, O Justo, to give up the fortress to the Emperor, and doom our children to death? Our fair-haired boy, our dark-eyed daughter, the pride and the joy of our house!" exclaimed the unhappy wife.

"Oh, my son!" cried his aged mother, bowing down before the chieftain and clasping his knees with her trembling hands, "you will kill your parents as well as your children if you do this crueideed. Father!" she exclaimed, turning wildly towards Father Organtin, "it cannot be that God requires such a sacrifice at his hands!"

"What says my honored father? What says Tacoyama?" asked Justo, taking his mother's hands in his, and raising her from the ground.

Both the weeping women remained silent. At last the younger one said, in a voice broken by sobs, "He is praying before the altar."

"It is there, too, that we must go," said

he made him a sign to lead the way to

he made him a sign to lead the way to the chapel.

There the aged Christian Tacoyama was kneeling; his grey head bowed down on his breast. His son kneel down by his side. They had loved each other long and dearly; a more than ordinary mutual affection had united their hearts. From the day when Tacoyama had held his first-born son in his arms and asked for him the blessing of St. Francis Xavier, he had never ceased to form one wish, to put up one prayer, that Justo might be a perfect Christian. Now the day of trial was come. Not the option between life and death, which to one like him would have but been a slight ordeal, but the fiercest of but been a slight ordeal, but the fiercest of struggles; the most dire of temptations. The old man prayed for his son as Jesus prayed for Peter: that his faith might not fail him.

Hour after hour went by, and the whole of the family and household, men, women, and children, remained on their knees, pleading, with strong crying and tears, to Him who alone could aid them in this their hour of utmost need. Some had re-

their hour of utmost need. Some had recourse to severe penance; others, with the natural fervid eloquence of their race, poured forth aloud heartrending supplications; even the children did not leave the foot of the altar.

One little boy of five years old, Justo's youngest son, after remaining some time motionless, with his hands clasped and eyes fixed on the Tabernacle, went up gently to his father's side, and whispered softly in his ear—" If the King of Arima cuts off my brother's and my sister's heads, will their souls go to heaven?"

The unhappy father took the child in

cuts off my brother's and my sister's heads, will their souls go to heaven?"

The unhappy father took the child in his arms and clasped him to his breast in silence; but the boy persisted—" If they die, father, will they go to heaven?"

"God forbid we should doubt it,' Justo said, in a faltering voice.

"Then it will be very good for them to die, and I wish I was with them. Let me go to the King of Arima, for I should like to kneel down and let him cut off my head; or if he would make for me a little cross, not too big for my size, how pleased I should be; for those who die on a cross, like Jesus, because they love Him so much, are quite sure to go to heaven. O, dear father, let me go!"

A murmur rose at that moment in the lower part of the chapel, and Justo heard the words, "The Father is taking his departure." He wildly started to his feet, and rushed to the entrance hall, where

nd rushed to the entrance hall, where the priest was standing, surrounded by a number of weeping women, who were clinging to his feet and seeking to detain Justo hastened to his side: "You must not, you shall not leave us; you are going to a certain death, and your return will be the signal for the publication of the edict and for the massacre of the

the edit and to.

Christians."

"My son, I pledged my faith to the
Emperor that, before noon, I would bring
him your answer. If I remain here, my
honor is forfeited; my inflaence for ever at an end with a people whose contempt for a lie nobody can better estimate than you. It is now two hours after midnight; it is high time that I depart. Detain me not, my son; you would committ a grievous crime by involving me in your rebellion against your Sovereign."

"But you sign the death-warrant of our brethren by returning to Meaco without

"Oh, Justo!" exclaimed the priest, "would that you could believe, as I do, that God is more powerful than man; that the issues of life and death lie with Him, and not with us, poor miserable creatures that we are! When the patriarch of old led his child up to the heights of Horeb, did he dream in that hour of the angel even then on his way to deliver him from a more appalling trial than even yours this day? Bid these women depart, Justo; as you believe in God, as you are Coristian, do not venture to detain me by force. If you have not the faith or the strength—oh that the God whose servant you have so long been would even

"Whose servant I mave been!" the unhappy man in a tone of anguish; "have I ceased to be so then? My God! my God! you know I love you!"

Tears were streaming down the pale face of Father Organtin: he was suffer-ing intensely for one who was dearer to him than any of his spiritual children, and he saw that the conflict which Justo was going through was an agonizing one, "Francis! my father, Francis!" he mur-mured in a low voice, "by thy labors, by thy sufferings by thy miraculous life, and thy solitary death, plead for this my son. WE do not deserve to be heard, but we have recourse to THEE. As thou didst raise the dead through the name of Christ, now, now, by that name of power, strengthen this man's soul."
"Father," Justo said in a tremulous

voice, "grant me but one half-hour more; you can spare that time, and yet redeem your pledge. When it has elapsed, you your pledge. When it has elapsed, you shall depart. Come back with me to the chapel. Besiege for me the throne of grace. Light is beginning to break on the darkness of my spirit."

He bade all leave the chapel save Tacoy-He bade all leave the chapet save 1 accyama and the priest. No sound was heard in the sacred building. Between his earthly father and his spiritual father Justo Ucondono knelt. Both were pouring forth for him those prayers which ing forth for him those prayers which have no words, but which rise from the soul like a cry for mercy from a dying man. He too prayed as he had not done since his trial had come upon him. He had asked to be delivered from a great anguish. Now for the first time he sur-rendered himself into God's hands. "Do with me," he said, "do with them, as seems good to Thee." And when once he had thus prayed, a great calm followed, There was a solemn and sweet expres-sion in the Christian hero's face as he

rose from his knees and left the chapel; his lip did not quiver, there was no shade on his brow, but a steady light in his eye, and a strength not his own in his step; neither mother nor wife ventured to ques tion him; his manner to them was kind and his voice subdued. He sent for the keys of the fortress, and gave them into Tacoyama's hands, "to retain them," he said, "and defend the place against all assailants until such time as our lawful Sovereign the Kumbo-Sama shall send to demand them."
When his intentions were thus made

evident, loud cries burst once more from evident, loud cries outst once more from the women and the servants, but Justo was no longer the same man. He gently commanded silence, clasped his wife to his heart, bidding her hope and pray. His little son he took by the hand, and leading him in the midst, he said, "The Scriptures tell us that God has perfected praise out of the mouth of infants. This praise out of the mouth of infants. This child's words first awoke me from my dream of despair. Now, Father, I am

ready to go with you to the Kumbo-

According to the Eastern fashion, the chieftain prostrated himself on the ground before his aged father. Tacoyama laid his shrivelled hand upon his head. "Justo," he said, "God gives wonderfui rewards to faith; we read in the lives of His servants of great miracles wrought for those who did not take their cause in their own hands. He who saved the three young Israelites from the fiery furnace, Daniel from the den of lions, Father Francis from so many perils, may yet

nace, Daniel from the den of lions, Father Francis from so many perils, may yet rescue your children from the hands of the destroyer."

In silence, but not in gloom; in sadness, but not in despair, the chieftain rode away with Father Organtin from the home where he had gone through such fearful suffering, and where grace had been given to him at last to do God's will and trust the result to Him.

TO BE CONTINUED.

A LOGICAL CONCLUSION.

The recent outspoken declaration of the governor of New Hampshire that among the Protestants of that State church going has been steadily on the decrease for many years back, and has now reached such proportions as to be truly alarming, while it por trays a deplorable condition of things, simply announces that Protestantism hereabouts is reaching one of its logical conclusions.

Mass and established as the sole rule of faith each individual's private interpretation of Holy Writ, it practically abolished, at the same time, for Protestants, all necessity of attending at divine service. When it repudiated the authority of the Church, it virtually absolved all who accepted its creed from the obligation of going to church on Sunday. These facts were not re-cognized at first by all Protestants, but our non Catholic brethren have been gradually opening their eyes to the actual condition of things, and the result is that more and more of them see that for them there is really no law, no need and no obligation of going to church at all on Sunday. Here is the way one consistent Protest-ant justified his habitual non-attendance at church, in a New York daily some months ago:

some months ago:

"A logical Protestant has no need to attend church in principle. He relies on divine inspiration to guide him in his interpretation of Holy Scripture. He holds that each one should read and judge for himself; consequently he stands in no need of the ministry of the preacher. The Protestant church has put aside the Sacrifice of the Mass, and denies its necessity, and hence there is no need of assisting at divine service. In fact, the logical Protestant should not attend church, according to his principles."

This is not by any means the first

This is not by any means the first time—nor is New Hampshire the first place-for Protestantism to demonstrate that one of its logical conclusions is just such a condition of things as, on the admission of many Protest ants, exists, not alone in the Granite State, but also throughout all New England and the whole country. Over sixty years ago, while he was still a Protestant, John Henry Newman pointed out to his fellow-Anglicans this in-evitable result of that liberalism which

is inseparable from Protestantism. Later on he declared that this fatal conclusion had been practically adopted by half of England's Protestant pop-The London Times of May 1860, said of Protestant London:

Thousands upon thousands are living in London to whom the great truths of the Gospel are practically as little known as if the land of their birth were heathen land, and not the great bulwark of Protestant Christianity :" and of that Protestant strong. old a prominent Protestant minister said, in the Quarterly Review of April,

"There are whole streets within easy walk of Charing Cross, and miles and miles in or Charing Cross, and miles and miles in more obscure places, where the people live literally without God in the world.

We could name entire quarters in which it seems to be the custom that men and women should live in promiscuous concubinage; where the very shopkeepers make a profes-sion of atheism, and encourage their poor customers to do the same."

That sounds very much like Governor Rollins' declaration that in New Hampshire there are towns where no church bells are ever rung, villages where children reach manhood un christened, and communities where the dead are burled and the living mated without any church rites. And the cause which produced the London situ ation was the same as the one which has now brought about the condition which is to be seen in so many American Protestant communities. In both instances Protestantism simply reached one of its legical conclusions, and then resulted a religious decadence which alarmed even the Protestants them-selves.—Sacred Heart Review.

No two things differ more than hurry and dispatch. Hurry is the mark of weak mind, dispatch of a strong one. A weak man in office, like a squirrel in a cage, is laboring perpetually, but to no purpose; and in constant motion, without getting on a jot. Like a turnstile, he is in everybody's way, but stops nobody; he talks a great deal, but says very little; looks into everything, but sees into nothing; and has a hundred irons in the fire, but very few of them are hot, and with those few he only burns his fingers - Colton.

Nature Has Provided

Nature Has Provided
A remedy for every ache and pain, and science through ceaseless activity and experiment is constantly wresting the secrets of her domain. A new and wonderful discovery has recently been made by means of which tens of thousands will be freed from pain. Nerviline, or nerve pain cure, represents in very concentrated form the most potent pain relieving substitutes known to medical science, and strange to say, it is composed of substances solely vegetable in origin. Polson's Nerviline is the most prompt. Certain, and pleasant pain remedy in the world. Sold in 10 and 25 cent bottles by and all dealers in medicines.

BLOQUENT TRIBUTE

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cure

Paid to the Late Bishop Watterson a Protestant Minister.

On last Sunday evening Rev. Dr. Gladden, a Congregationalist minister, of Columbus, O., delivered an eloquent tribute to the late Bishop Watterson. The substance of his address is here

The vital connection between religion and conduct was emphasized in all the songs of the old Hebrew poets. Prophets and psalmists never suffered their priests to forget that the only test their priests to lorget that the only test
of plety is the upright life.
One has just fallen among us who
found it not difficult to bring into har-

found it not difficult to bring into har-mony precept and practice. The spon-taneous and well-nigh unanimous testi-mony of men of all classes and creeds to the exemplary life and Christian character of the late Bishop Watterson character of the late Bishop Watterson must surely make a deep impression upon every thoughtful mind. Several of the local Protestant churches, through their representatives, unite in their recognition of him as a gifted and noble citizen, "a faithful minister of Christ," and hear witness that "our character of the citizen," and hear witness that "our character of the citizen," and hear witness that "our character of the citizen," and hear witness that "our character of the citizen," and hear witness that "our character of the citizen of th and noble citizen, "a faithful minister of Christ," and bear witness that "our Christianity" has lost, in him, a leader. I am sure that these words could not have been uttered unless they had been well weighed, and their they had been well weighed, and their they had been been and they are a prochain. utterance, I trust, marks an epoch in the religious life of the community.

The change of sentiment which such words indicate is one of the most re-markable that I have ever witnessed.

markable that I have ever witnessed. For none of you can forget that it is only four or five years ago that this community was under the domination of organized forces whose teaching it was that all Roman Catholics are the was that all rists and of their country.
What an amazing eruption it was of
distempered and reasonless suspicion and terror! And it was very largely the Christian patience and gentleness of Bishop Watterson that averted the in those trying times. I am sure that this outburst of generous appreciation of him, and these words of sympathy for his people, are, in part, sympatny for his people, are, in part, inspired by the wish to repair a grievous wrong, and to renounce an unworthy suspicion. And I can not but hope that the good Bishop, in his death, may thus render to our common Christianity a service even greater than he rendered in his life-time. If me could rendered in his life-time. If we could all get rid, utterly, of the notion that the two great divisions of the Christian Church are natural enemies, and could eccept all who acknowledge Jesus Christias Master and Lord, as our, fellow-Christians, what a tremendous gain it would be to truth and righeousness on

the earth ! What were the elements of the character that gave Bishop Watterson so strong a hold upon the respect and the tions of all classes?

First of all he was a manly mancourageous, frank, out-spoken, un-affected in manners. In proper times and places he performed his ecclesiasti cal functions and asserted his ecclesias tical character, but he never obtruded

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nimself in the places of a great many other people, and had seen the world with their eyes. whom the privileges and joys of friendship were very precious. He was a good talker and a good listener; he delighted in the interchange of thought and sentiment. It was no only the members of his flock who found him a sympathetic friend and delightful companion — many with whom he had little theological fellow-

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Not only by his personal example, but by all his public action he set himself infexibly against the business of drunkard-making. Armed with the authority of his Church, he determined that it should be used steadily and un flinchingly to discountenance the He was a true American. He loved his native land with a pure and strong

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BLOQUENT TRIBUTE

Paid to the Late Bishop Watterson a Protestant Minister.

On last Sunday evening Rev. Dr. Gladden, a Congregationalist minister, of Columbus, O., delivered an eloquent tribute to the late Bishop Watterson.

The substance of his address is here

The vital connection between religion and conduct was emphasized in all the songs of the old Hebrew poets. Prophets and psalmists never suffered Prophets and psaimists never surfered their priests to forget that the only test of piety is the upright life.

One has just fallen among us who found it not difficult to bring into har-

found it not difficult to bring into har-mony precept and practice. The spon-taneous and well-nigh unanimous testi-mony of men of all classes and creeds to the exemplary life and Christian character of the late Bishop Watterson must surely make a deep impression must surely make a deep impression mon every thoughtful mind. Several the local Protestant churches, through their representatives, unite in their recognition of him as a gifted and noble citizen, "a faithful minister and none citizen, "a faithful minister of Christ," and bear witness that "our Christianity" has lost, in him, a leader. I am sure that these words could not have been uttered unless they had been well weighed, and their utterance, I trust, marks an epoch in the religious life of the community.

The change of sentiment which such words indicate is one of the most remarkable that I have ever witnessed For none of you can forget that it is only four or five years ago that this community was under the domination of organized forces whose teaching it was that all Roman Catholics are the enemies of Christ and of their country.
What an amazing eruption it was of distempered and reasonless suspicion and terror! And it was very largely the Christian patience and gentleness of Bishop Watterson that averted the trouble in those trying times. I am sure that this outburst of generous appreciation of him, and these words of sympathy for his papels. sympathy for his people, are, in part, inspired by the wish to repair a grievous wrong, and to renounce an un-worthy suspicion. And I can not but hope that the good Bishop, in his death, may thus render to our common Christianity a service even greater than he rendered in his life-time. If we could all get rid, utterly, of the notion that the two great divisions of the Christian Church are natural enemies, and could cept all who acknowledge Jesus Christias Master and Lord, as our, fellow-Christians, what a tremendous gain it would be to truth and righeousness on

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affection; he bore her sorrows upon his heart; he sought her welfare and prosperity in season and out of season. You can doubtless prove by logic that a man who confesses allegiance to the Pope can not be a loyal citizen. You can prove almost anything by logic. But when you find Catholics just as quick to enlist in the armies of their country and to shed their blood in her defense as Protestants are, even where, as lately happened, the nation was at war with a Catholic country, then your logic falls to the ground. When your logic falls to the ground. When Bishop Watterson began that noble ad-dress on "Christian Citizenship" a few yoars ago before the Young Men's Christian Association, there were not a few among his hearers who believed him to be disloyal to his country; but there were few such in his audience when he closed, so clear and strong and full of vital earnestness were his

Finally, let me most cordially adopt the language of my Presbyterian and Methodist brethren, and testify that Bishop Watterson was "a faithful minister of Jesus Christ." This was, indeed, in my opinion, the central and

dominant note of his life. He was skilled in that divine ministry—the cure and care of souls. He loved his people, and took a deep and intelligent people, and took a deep and interngent interest in their welfare. The Bishop in the Roman Catholic Church is the chief pastor of the diocese, and this pastoral care was exercised with great idelity by Bishop Watterson.

He was a consistent and thorough-going Catholic. He received the whole body of doctrine, the entire deposit of tradition, without hesitation or questioning. He was not a liberal Catholic—if by that is meant one who holds loosely or seeks to explain away the most difficult dogmas. And many men who regard reason as the only lamp by which they may safely walk are unable to understand how a man so intellectual and cultivated could profess to believe many things to which ne gave credence-things which to them seem essentially irrational.

There must be an explanation of this which will remove all suspicion of in sincerity. We may not agree with Bishop Watterson in some very important things, but it is well for those who differ to understand one another thus they may be able to respect one

another, even if they can not agree.
All Christians believe that God has kingdom in the world. Where and what is this kingdom? Bishop Watterson and all good Catholics believe that this kingdom is the Church; that the kingdom of God must be a religious, an ecclesiastical, organization that if the Church represents God, there can be but one true Church, which must be universal and continu ous, since it is incredible that God should organize a Church in the world and permit it to be broken in pieces and rebuilt after a new pattern; that if the Church is organized by God to teach His truth, what it teaches must be His truth, no matter how irrational

it may seem. This is, in substance, the reasoning by which a great many clear-headed and conscientious men have been con vinced that the Roman Catholic Church is the organized kingdom of God in the world : that it represents Him ; that it speaks for Him, and that when it speaks men have nothing to do but to listen and obey.

I state this view that you may understand the grounds on which in telligent Catholics accept what may seem to you incredible. I state it neither to endor e or refute it, for my object to night is not controversy; but I should not be quite just to myself if I omitted to say that my difficulty with all this argument is in the primary assumption that the kingdom of God must be an ecclesiastical organization believe that it is larger than any Church or all Churches ; that all truth and not merely the truth of the creeds, is the truth of the kingdom of God that all good lives, and not merely those on the rolls of the Churches, be long to it. The Church, in its best estate, is an important factor of it; at its worst estate, it is an impediment

Intellectual differences, at some points, between Bishop Watterson and radical, but they did not hide from me his essential manliness, his essential Christianity; and I shall always treasure, as a token of his friendship, the last word I heard from him as I bade him good bye, the other day, on leaving the train the day, on leaving the train that was carrying him to Philadelphia: "I

shall be lonesome the rest of the way Well, he has gone now, I believe, on a journey on which he will not be lone He was going over the sea to turning in health among the beautiful lakes and under the shadow of the snow-capped mountains. But he was not to sail that sea, nor to land upon that shore. He has crossed a deepe sea to a sunnier shore. From the tardy oncoming of our vernal joys, he has gone quickly to the land-

"Where the everlasting spring abides And never withering flowers." I am sure that he will find there the rest that he had earned and that he sadly needed. And while I know nothing of the scenery of that country, can not but hope that a loveliness and a glory fairer than the blue waters of Lugano or the shining heights of Monte Rosa may even now have burst upon his sight. There will be much, I am sure, in that country to delight an eye that so eagerly harvested the beauty of the landscape, and much to learn for a mind that had such a thirst for knowledge. And there will be no lonesomeness. He has left many friends behind, but how many have gone before
—how many to whom he has been a
kind friend and a wise counsellor; how many whom his uplifting words have inspired with better hopes; how many whose feet he has guided in the way of life; how many whose eyes he has gently closed in death. He to whom friendship was worth so much has found friends—some that he longed for,

THE POPE'S DEVOTION TO ST.

Pope Leo XIII. has good reason to Pope Leo XIII. has good reason to be devout to St. Anthony, for he knows that it is well to have a Saint who impresses upon our minds that "God is with us," not in theory only but in fact, controlling ordinary laws of life by some higher law of grace. St. Anthony is a true type of the Apostolic Friar, at one time preaching to the crowds and producing everywhere a crowds and producing everywhere a wondrous religious revival, at another time reproving injustice in high places; to day in the cottages of the poor, to-morrow with prelates or nobles; now discoursing to the Nuns of St. Clare, and again expounding Christian mysteries to heretics and Jews; shunning neither person nor place in his z'al to spread abroad his Seraphic Founder's message of peace and truth. At times he retires into solitude, to refresh his own spirit and rest his wearied body-but only to come forth again more thirsty than ever for the souls of men. Ten years of Apostolic life exhausted his bodily strength : death overtook him whilst on his last missionary journey and before he could reach a friary of his order. In after times it was much as the great preacher that St. Authory was remembered, but rather as the wonder-worker of his age ; for marvelous was his power of miracle. Everywhere he went a miraculous power went forth from him; like our aviour Himself he cured the sick and cast out devils, and commanded the winds and the sea, so that, as St. Bonaventure wrote of him: "If you seek for miracles, behold death, error, calamities, devils, leprosy—all vanish; and the sick rise up in leath. Now the sea and the capitye's health. Nay, the sea and the captive's fetters obey him; lost things are asked for and found."—American Herald.

HAVE YOU MADE YOUR EASTER DUTY ?

Every Catholic of sufficient age to eceive communion is bound to receive it on some day between the first Sunday of Lent and Trinity Sunday in-

The Easter duty is not merely an obligation to receive once a year. A person may receive a hundred times a ear and yet not make his Easter duty ust as one may hear Mass every day in the week and yet not fulfill the precept if he stays away on Sunday. The law of hearing Mass is not to hear it once a week, but to hear it on Sunday and holy days of obligation; so the law of communion is not to re ceive it once or twice a year, but to receive it at the time appointed. No other time will do.

But some may say: "I have not committed any mortal sin since my last confession; I am just as good as these people who are running to church all the time." Very good, perhaps you are ; but it may be that Almighty Ged does not have as high an opinion of you as you seem to have of yourself. But it is not the question whether you are good or not. The law is not to confess mortal sin at Easter; far from it. One ought to have no mortal sin to confess then or at any other time No; the law is to go to Communion. One should get leave to do so, of course, but if you have no sin on your con-science, what is easier than to say so to

be able to say it. If you are in mortal sin get out of it by making a good confession and communion: if you are not, do not fall into it by refusing to obey this peremptory some that was his intention; his passage was engaged; he was thinking of sunny Italy, and dreaming of real and refuses to do so on or before Trinand refuses to do so on or before Trinity Sunday, may indeed call himself a Catholic, but he is not worthy of the name. - Catholic Mirror.

the priest? You ought to be glad to

THE FOLLY OF MARRYING FOR MONEY.

It has been truly said that "gold can-not buy happiness," and the parents who compel their daughters to marry for station or money commit a grievou sin against humanity and God. And a woman who marries a churl for his wealth will find that she has made a terrible bargain -that all the glitter ings of a heartless grandeur are phosphorescent glitterings of heart-wretch edness; that her life will be one gilded misery, and her old age will be like a crag on the bleak side of a desert mountain, where cold moonbeams sometimes glitter, but no birds sing, but wild storms howl and hoarse thun-ders roar, through the sweeping storms. -- American Herald.

The great lung healer is found in that excellent medicine sold as Bickle's Anti Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.

found friends—some that he longed for, some, no doubt that he had never seen. Forget us not, we pray you, for to some of us also—

"The golden evening brightens in the West Soon, soon, to faithful warriors cometh rest Sweet is the calm of Paradise the blest."

People say Hood's Sarsaparilla cures when all other preparations fail to any good, and you run no risk in giving it a fair trial. Help your children to grow strong and robust by counteracting anything that causes ill health. One great cause of disease in children is worms. Remove them with Mother Graves' Worm Exterminator. It never fails.

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cured many when supposed to be far advanced in consumption.

A PURELY VEGETABLE PILL.—Parmelee's Vegetable Pills are compounded from roots, herbs and is olid extracts of known complaints and in giving tone to the system whether enfeebled by overwork or deranged through excesses in living. They require no tostimonial. Their excellent qualities are under the properties of the system and stimulate them to healthy action. There may be cases in which the disease has been long seated and does not easily yield to medicine, but even in such cases these Pills and wave been known to bring relief when all other so called remedies have failed. These services are the properties of the properties of the system and stimulate them to healthy action. There may be cases in which the disease has been long seated and does not easily yield to medicine, but even the treatment of the system constants and in giving tone to the system whether enfeebled by overwork or deranged through excesses in living. They require no tostimonial. Their excellent qualities are underlying the service of the system and stimulate them to healthy action. There may be cases in which the disease has been long seated and does not easily yield to medicin

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This applies to nothing better than the glorious Spring time that moves all verdure to life and brings around the day when all humanity can have an opportunity to cleanse their blood and thus put into operation all the health and vigor that is possible. Everybody naturally turns to America's Greatest Spring Medicine, Hood's Sarsaparilla, to prepare themselves for the joys and pleasures of sum-

mer. It never disappoints.

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Arrears must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, May 20, 1899. TWAS AN EPISCOPAL MINIS TER

A story has been in circulation for some time to the effect that a Catholic monk in Oklahoma Territory had committed suicide, and several of the American dailies published sensational articles professing to give full details of the event. The New York Journal holy by the Christians down from the and the Chicago Chronicle were especially forward in this work, publishing pictures of the monk and the lady organist of the church to which both were attached, the story being that the monk had fallen in love with the lody, and that as this was contrary to tice. But the first record we have of his vows of celibacy, he had killed the institution of the rest of the Sabhimself to escape the temptation. It bath is found in the Bible, from which now appears that there was no foundation whatever for the story. The monk was said to be Father Huron of Cantonement, Oklahoma, but there is no such monk there. It turns out that the so called monk was an Episcopal minister, the Rev. Mr. Huron, who was of High Church views, and who was accustomed to say Mass in English, and who followed other Ritualistic prac tices.

DR. BRIGGS.

It it announced that the Rev. Dr. Briggs, who left the Presbyterian Church and joined the Protestant Episcopal denomination of the United States, is about to take "priestly or ders" in the denomination to which he has attached himself. He was sus pended from the Presbyterian ministry by the General Assembly because he persisted in denying the Bible to be the divinely inspired word of God, and it is understood that he has still persisted in his heresy. It would be interesting to know whether the Episcopal Church receives him with his heresy or that he has obtained some new light on the subject which has led him to retract the doctrine for which he was expelled from the ministry by the Presbyterians.

In the Episcopal form of ordination he will be required to promise to accept and to teach whatever the Scripture teaches. Will he promise this sincerely, or will he do so with the implied reservation that he will break his promise as soon as he gets such " Apostolical succession as the Episcopal Church can give him?"

" LOS VON ROME."

There has been a good deal said of late in the papers regarding a move ment among the Germans of Austria toward Protestantism, the cry having been raised "Los von Rome!" (Away from Rome.) It is true that there has been such an agitation, and that, espec ially in Northern Bohemia, a certain number of Germans have turned their backs upon the Church in response to the party cry of "Los von Rome" which has been adopted by a small German party, in the hope of rousing enthusiasm in the movement, but the strength of this undertaking has been greatly exaggerated. The movement the fact that the Bohemians secured the passage of a law making Bohemian the official language of the province, and some of the Germans, encouraged by that Rome and the Catholic clergy are hostile to the Germans. A high writing in the Christliche Welte, over the nom de plume "Imparpersons have abjured the faith, which the law for the government of the

there is little doubt that the "Los von Rome " movement will be but a temporary tempest in a tea pot, and that the rebellious members will for the most part soon return to their mother Church, as the "Old Catholics" have long since done. The Bishops of the Empire met recently at Vienna, and, being fully aware of the exact magnitude of the evil, they have taken measures to defeat its objects.

ANOTHER DEPARTURE.

Another favorite doctrine of Protestantism has been ruthlessly attacked by a prominent Protestant minister of Boston, the Rev. Dr. Donald, of Trinity Church, which is, we believe, Protestant Episcopal. He declares that the Sabbath as a day of rest is purely of civic origin, and that the religious observance thereof was of much later date. He evidently refers to the decree of Constantine which appointed the weekly rest of Sunday, but he is astray in his history if he imagines that this was the beginning of the institution, for the Sunday was kept time of the Apostles, and it is mentioned by Justin Martyr, who wrote nearly two centuries before the reign of Constantine. Constantine issued his decree to confirm the Christian usuage and not to establish a new pracwe learn that God blessed the seventh day and sanctified it because He then had completed the creation of the world.

We may well wonder what Protestantism is coming to when we thus find it denying one after another all the truths which Christianity inculcates.

DR. DE COSTA vs. DR. BRIGGS.

The Rev. Dr. T. De Costa of New York has entered a formal protest against the ordination of ex-Professor Briggs to the ministry of the Protest ant Episcopal Church of the United States. The objection is based upon the denial of the inspiration of Scripture by Dr. Briggs, on account of which he was suspended from the Presbyterian Church ministry some years ago. The Professor has never manifested by any public declaration, nor, indeed, by any private act, as far as spirit of independence highly praised the public are aware, that he has given when they were fighing against the up the peculiar doctrines on account of Spaniards, but now they are held to be which the General Assembly suspended him, and Dr. De Costa objects against than to be treated as rebels against making the Protestant Episcopal lawful authority. Church a refuge for heretics of every degree who are obliged to desert their own sects on account of their denial of the most fundamental doctrines of Christianity, thereby rendering themselves unacceptable to the sects to which they belonged. It has been said that Dr. De Costa's

protest may have the effect of prevent as the Bishop of New York was undoubtare ; nor will it be anything extraor there should be one more minister ture. There are already hundreds Church of that city has frequently tween black and white. given utterance to views just as an tagonistic to the general belief of Christians as are those of Dr. Briggs, yet w , have had no account of his having retracted them, or even of his being authoritatively reproved on account of propagating them. The truth is there is no authority in Anglicanism, or its is purely a political one in revenge for sister Church, the Protestant Episcopalian, to restrain its ministers to the

teaching of the true Christian doctrine. It will be within the memory of many of our readers that Bishop the Protestants of Germany, asserted Colenso of Natal even went so far as to publish several works attacking the historical books of the Old Testament prelate of the Lutheran Church, as virulently as was ever done by Tom Paine or Col. Ingersoll, yet he was allowed to retain his position in the tial Observer," states that there has Anglican Episcopate undisturbed to been long an undercurrent of hostility the day of his death. We say undis to Rome among the Germans of turbed, because though his teachings Bohemia, but that it is purely a utili- were condemned by Convocation in tarian matter and not a matter of con | London, he was sustained by the Britscience, and that the movement will ish Courts in his position, and it is adcollapse. So far about seven hundred mitted that the Supreme Courts make

Paul to the "Church of the living God?" (I Tim. iii, 15)

We may further remark that it is somewhat strange that there was no protest offered either by Dr. De Costa or any of his confreres to the reception of Dr. Briggs into the Protestant Episcopal Church, a few months ago, though it was perfectly well known that he had not retracted his heresies. Are we to infer from Dr. De Costa's present action that the laity of the Church may hold what doctrines they please, and may still be good Episco palians, while the clergy are to be restricted in their belief to the doctrines taught in the Book of Common Prayer? If this be the case, what has become of the commission given by Christ to His Apostles and their successors, to teach all nations all things whatsoever He had commanded them?

> FOREIGN DOMINATION OR AUTONOMY.

Notwithstanding the expressions of disinterestedness on the part of the United States in regard to the motives which led to the war with Spain, and the repudiation of all design to carry on a war of conquest, or to force upon the natives of the newly acquired territories a foreign domination, the Filipinos are still being reduced to submission without mercy by slaughter.

There has been, indeed, a lull in the active military operations within the last few days, but we may expect a renewal of hostilities at any moment, as the offers of an armistice between the Americans and the natives who are fighting so bravely for their independence have been curtly rejected by General Oils, the only terms which he will consider being unconditional surrender. The General, however, has intimated that in case of surrender he will grant a general amnesty.

A letter from a Nebraska soldier which appeared in the O.naha World-Herald appears to indicate that among the American troops who are fighting the Filipinos there is a growing feeling that the Americans are carrying on an unjustifiable warfare in attempt ing to subjugate the natives, who have as valid a reason for resisting the American invaders as they had in rising up against Spanish rule. Nevertheless, we were wont to hear their deserving of no further consideration

This soldier says:

"Some think the insurgents are disheart-ened, but I think they will make a desperate struggle for what they consider their rights. I do not approve the course our Government is pursuing with these people. If all men are created equal, they have some rights which ought to be respected."

The same writer, speaking of the condition of the natives in regard to ducation, states some facts which wil ing the ordination of Dr. Briggs, but tend to open the eyes of these who imagine that under Spanish rule these edly fully aware of the Professor's doc- natives were left to grow up in ignortrinal views, it is very likely he will ance and in a condition of degradanot be deterred from conferring upon tion. The contrary is the case, and him the Anglican orders, such as they the condition of the natives is far superior to that of the negroes of the dinary if within the Anglican fold United States, especially of those in the South, and this without taking denying the authority of Holy Scrip- into consideration the recent enormit ies which are being perpetrated whose views are as Latitudinarian as against the colored race in almost these of Dr. Briggs, and in New every one of those States, and which York itself the pastor of Trinity threaten to result in a race war be

This writer, whose name is J. E. Fetterly, says, further:

"I have found but few who cannot read and write both their own and the Spanish lan-guage, and I sometimes stopped schoolboys on the streets to examine their books, and found it to be no uncommon thing that boys of fourteen and fifteen, and sometimes younger, had algebras, geometries, or general histor-ies, and sometimes a natural history also."

According to his statement, the schools outside of Manila are not so rural schools are to be found, and they exist nearly everywhere. He does not assert that the natives are so forward a race as to be called "enlightened "in America : still. considering their geographical position, the influence of the ies, he considers the progress which has been made towards civilizing them to have been all that could be reasonably expected.

In Cuba, also, the original bone of contention, and the direct occasion on account of which the war was undertaken, General Brooke is carrying on is but a small number under the circumstances.

It must be expected that the Church, which is world-wide, will from time to time be confronted with difficulties, but she will triumph over

Church of England.

Can a Church which thus permits its highest dignitaries to tamper with the groundwork of the faith as taught by Chirch, which is world-wide, will difficulties, but she will triumph over

them as the has always done, and truth" which is the title given by St. their claims to ownership they must do so in the courts of law.

This is a reversal of the well know legal principle that he who is in possession should be protected in the right until the courts declare his claim invalid. We can scarcely believe that the United States Government would sustain this act of spoliation if the conduct of this military dictator were properly brought to its attention, but so far the case looks as if the pretence that the United States Government has no wish to deprive the Cubans of their autonomy is a mere sham. Will General Brooke be called down from the lofty height on which he has set himself from which to govern the Cubans in this arbitrary manner?

THE ZIONIST MOVEMENT.

There has been again a movement of the Zionistic Jews towards the attainment of the object they have in

It has been said by some that the purpose of the movement is merely Jewish colonization, that there may be found a spot somewhere to which those Jews may be welcomed who are persecuted elsewhere, or who may desire to leave the over-populated countries of Europe that they may better their condition. But the subscription list

was opened recently in London and New York for the Hebrew Colonial Trust which is proposed to be established with a first capital of \$10,000,-000 to promote the movement and to manage its finances. The promoters avow that their purpose is to establish a Jewish State in Palestine with selfgovernment, and under the suzerainty of the Turkish Government. They desire also to procure the guarantee of the European powers for the stability of the newly erected State.

It is asserted that the Sultan is fav orable to the project, inasmuch as he expects that the wealth of his Empire will be increased greatly by his having such a State within it. It is difficult to see how this can be asserted, as only very recently the Turkish authorities in Palestine were instructed by the Government not to allow any transfer of real property to Jews, even though they might be Turkish subjects, and, further, last September the entrance of foreign Israelites into Palestine was totally prohibited by an Imperial decree, the local authorities being commanded to prevent the landing of Jews there. This action was taken precisely in consequence of the declaration of the Z onist Conference which met at Basle, Switzerland, in August of last year, the same Congress having determined upon the establishment of the Colonial Trust.

These decrees of the Tarkish Government have been so strictly enforced that a stop was put to all landed property transactions in the name of colonand Rothschild. Not only were transbut serious obstacles have been offered to the entry of Jews into Palestine even as visitors, and when such visitors are admitted into Jaffa, they are not allowed to proceed to Jerusalem, or any other place in the interior, unless some non Jewish resident of Jaffa enters upon a bond that the visitors will leave the country within thirty days from the date of their arrival. From present appearauces, therefore, it does not seem like ly that the aspirations of the Zionists will be realized.

Here it may be asked, how would the of a restored Jewish State accord with the prophecies of Christ and of the prophet Daniel, both of whom foretold the destruction of the city and temple? Daniel received his knowledge of the vent from the Augel Gabriel that, 'After sixty two weeks," namely, weeks of years which were to elapse, together with seven other weeks of good as in that city, nevertheless good years, being a total of four hundred and eighty-three years from the permission given by the king of Persia to rebuild the temple, "Christ shall be slain," and the people that shall deny the sense in which the word is used in him shall not be his. And a people with their leader that shall come shall destroy the city and the sanctuary:

after the end of the war the appointed desolation and there shall be in the temple the abomination of desolation : and the desolation shall continue even to the consummation, and to the end. (Dan. ix; 26 27)

Christ, foretelling the destruction of the temple, says:

From these and similar passages of Good Friday. The Catholic office of Holy Scripture, we find that the total the Tenebrae has also been recited destruction of the temple and city was foretold as a punishment of the crimes of the Jews, and especially because of their rejection of Jesus, and their hav- ever known before. ing unjustly put Him to the death of the cross. This was literally fulfilled on the capture of the city by the Romans under Titus after a long and hardly fought siege. The prophet Daniel adds that the desolation of the temple will continue to the consumma tion and to the end.

In the reign of Julian the Apostate that Emperor was desirous of manifesting his power by falsifying this prophesy, and an effort was made by him to have the temple rebuilt.

predicted that the attempt would be vain, and the labor fruitless; and in the Low Churchman to ask the British fact fires came from' the sky and de- public to pass laws to punish the Ritualstroyed the implements of the workearthquakes, and the laborers were Christian historian Socrates, and the Pagan Ammianus Marcellinus.

From these circumstances we may will most probably never be rebuilt.

The number of Jews in Palestine is of whom have taken up their residence there since the Zionist movement be-

THE PROGRESS OF THE ANTI RITUALISTIC WAR.

An ecclesiastical court under the presidency of the Archbishop of Canterbury was held last week at Lambeth Palace to consider charges which have been brought against the Rev. Henry Westall, Vicar of St. Cuthbert's Church in Philbeach Gardens, and the Rev. John Ram, Vicar of St. John's Church, Timber Hill, Norwich. The charges are that these two clergymen used unlawful Ritualistic ceremonie in the public services of the Church. It was admitted in the calling of the court that the decisions to be arrived at will not be obligatory, as only the civil courts have authority to deal with the matters under consideration, nevertheless the court was held, because it was considered unadvisable to bring matters purely ecclesiastical under the cognizance of secular courts ; and it was hoped that both the prosecuting parties and the defendants would abide by the decisions of the Archiepiscopal court. This hope appears to be in vain, as the Ritualists are bent upon following their present course, which they deem to be most proper, and their evangelical prosecutors have no confidence in the decisions of the Bishops, whom they reization as favored by Barons Hirsch gard as being generally more tainted with Ritualism than even the Highest fers of real estate to Jews forbidden, of the High Church clergy. There eems to be no doubt, therefore, that the court's decisions will not be] regarded by either party, whatever view it may take of the matters ing to their will. brought before it. The recent vote in the House of Commons to the effect that no ecclesiastical

preferments should be conferred upon such of the clergy as are unwilling to persists in disobeying the law shall be obey the prayer-book, the bishops, and the decisions of the courts, gave temporary courage to the Low Church the first place because it regards only party, who imagined that a great blow promotion to the highest offices in the had been given thereby to the Ritual- Church, and will not affect the great istic party; but the Ritualists mainrebuilding of Jerusalem as the capital tain that it does not strike them at all. To the Prayer-Book and the Bishops they have all along professed to be perfectly obedient, so that the only part of the resolution which affects them is the clause demanding that they should obey the courts; but they now point out with confidence that this clause merely leaves the matters in dispute to future decisions of the courts, which may just as easily be in favor of as against but the matters over which the discusthe Ritualistic practices which the evangelicals complain of so lustily. They will, therefore, continue in their High Church practices as steadily as cals certainly break as many of the heretofore in spite of the agitation which is being carried on against climate, and their limited opportunit and the end thereof shall be waste, and them. In fact Ritualism appears to the vote appear anti-Ritualistic is that have had new life and vigor infused the Ritualists were opposed to it on the into it since the adverse vote in Parlia- ground that the State has no right to ment was passed, and more confessions have been heard in the Ritualistic churches since Easter than were ever known before since the practice of going to confession has been introduced into the Anglican churches. Other practice. Catholic devotions which have not hitherto been in use have also been introduced into the Churches this year, such as the Stations of the Cross, and absurdity of the whole dispute, and esthe public Veneration of the Cross, as pecially of the quandary into which observed in the Catholic Churches on the Evangelicals have brought them-

this year in many of the Ritualistic churches, and greater crowds have attended these devotions than were

Canon McColl has written a letter which appeared in several of the Lon. don dailies, in which he treats of the recent vote in the House of Commons, expressing his belief that it will amount to nothing : He says :

"We all break the law laid down by the udical Committee. That august tribunal Judical Committee. That august tribund, declared the illegality of stoles as well as the illegality of chasubles, and all the clergy wear stoles. The Judicial Committee also declared that the Cathedral Chapters and Bishops are legally bound to wear the cope on certain occasions, and hardly any of them obey the law as thus declared."

The Canon acknowledges that he is St. Cyril of Jerusalem thereupon himself a transgressor of this law. He concludes, therefore, that it is idle for istic law breakers, as they themselves men, the building was overthrown by openly disobey many of the provisions of the law. They should have clean driven from their work. A graphic hands themselves before attacking the account of the event is given by the Ritualists as violaters of the law. He adds that if the Evangelicals want to live in peace in the practice of religion as they understand it, they should be conclude that while perhaps it may be willing to let others live also, and he possible to rebuild a Jewish city at insinuates that if they bring Ritualists Jerusalem it appears that the temple | before the courts for practicing forms of devotion which the laws do not recognize or allow, they may find now said to be 76,000, nearly one half | themselves also brought up on the charge of violating the law quite as grossly as those whom they are so virulently persecuting.

> It is the general conviction that the present trials which are being conducted before the Archbishop of Canterbury will result in declaring the legality of most of the practices which are in vogue in London Ritualistic Churches. This expectation is founded on the recent pronounciamento of the Archbishop which declared those practices to be lawful which the Evangelicals have attacked most violently. There is no doubt that it is this conviction which led to a disturbance at the court session held on the 9th inst. John Kensit, the notorious, was present during the proceedings, and when the business of the court was about to begin he arose at the back part of the court chamber and read in stentorian tones:

"I wish to protest against the holding of this court by your Grace who for years have deliberately set at naught your solemn ordin-ation yows, and allowed, and often promoted well known law breakers in the Church."

The hystanders were much excited. and an attempt was made to eject Mr. Kensit, but the matter was simplified by the Archbishop, who interrupted the protest of the vender of obscene books, by declaring the court session adjourned, as it was luncheon time, and those in attendance dispersed amid cheers and derisive laughter.

So far the Ritualists appear to have the advantage on their side, and from present appearances it would seem that instead of the Evangelicals driving their adversaries out of the Church, they will be themselves compelled to leave if they must have matters accord-

It is remarked that the anti Ritualistic vote in the House of Commons is merely a resolution expressive of the desire of the House that no person who appointed to ecclesiastical dignities. This will be a complete dead letter, in majority of the clergy who are Ritualistically inclined. 2 adly. That the matter will still be in the hands of the Government, which will not be obliged to scan too closely the obedience or disobedience of the clergymen who will be candidates for preferment. High Churchmen have been appointed to dignities in the past, and will still be appointed notwithstanding this vote. 3rdly. The vote has regard only to those who are positively disobedient, sion rages are not as yet decided to be contrary to law. 4:hly. The vote is a two-edged sword, as the Evangeliceremonial laws as the Ritualists do. In fact the only thing which makes control the doctrine and discipline of the Church. O herwise, the vote is as anti-Evangelical as anti-Ritualistic, as will be found out as soon as an attempt (may be made to apply it in The most amusing part of this his-

tory remains yet to be told-a part which shows in the clearest light the

selves by the row they have been rais

The Evangelicals had not long as a great meeting in London at which was resolved to petition the Queen as Parliament to intervene by legislation to put a stop to the Ritualistic pra tices of which they complained. We Parliament has defined (very indefini ly) its will in the matter; and lo! t decision is practically that the matt must be settled in some way, otherwi Parliament will really intervene; b in the meantime, if the Rituali manage to settle the dispute in the own way, they are to be let alone! A bill was brought in by the Eve

gelicals to make the Ritualistic protices, and especially confession, unla ful in the Church of England. T doctrine of the Real Presence was be made unlawful also, and the celeb tion of Mass in English, or in a language, to be prohibited, toget with all practices which imply that Catholic Church has retained the t doctrine of Christianity unchang from the days of the Apostles. This proposition was defeated

Wednesday, as it deserved to be, h vote of three hundred and ten to hundred and fifty six, within one two-thirds majority, showing how w ultra-Evangelicalism is in the cour at large, though it is strong enoug make a great noise in braggadocio. would be interesting to know how Catholic and Irish members gener voted on the question, and also Jews and the Mahometan, for the one Mahometan in Parliament. will not be known till the arrival of

After the defeat of the bill a retion proposed by the Government passed unanimously to the effect though the House is not prepare create fresh offences, and to ig the authority of the Bishops in m taining discipline, it is of opinion if the efforts now being made by Archbishops and Bishops fail to se peace, legislation will be needed. To show how far this is from

the Evangelicals wanted, it is en to quote a passage from the spee Mr. Charles McArthur of Liverpo moving the second reading of th feated bill. He said :

"Instead of the Bishops sitting in ment upon these matters, they them should be called to account. They all the evils of the confessional, and the lant laity are determined not to have the fessional back in the Church AT ANY (

Parliament has pronounced dictum, and the result is tha people of Great Britain have as unanimously through their repre tives that the Church of Engli completely subject to a Parli hetereogeneously made up not o Church members, but of Nonco ists and Catholics also, with Ra ists, Mahometans and Jews. remains to be seen how far Sir W Vernon Harcourt and John Ken be satisfied with the decision.

The Ritualists score high winning the game.

THE LIBERAL PARTY GREAT BRITAIN.

A great sensation has been in the ranks of the Liberal owing to conflicting announced the future policy of the party b Rosebery and Sir Wm. non Harcourt. Lord Rosebe clared a few days ag a speech delivered before the Liberal Club, that he greatly the division which occurred Liberal Party owing to its tal the Home Rule policy, and party, in order to achieve succe return to the principles to which hered before 1886.

The Times says that these were "of so cryptic a charac plain men may conceivably fe what at a loss to say precisely w mean." Navertheless most regard them as signifying th Rule must be dropped as par Liberal programme. Besid Lordship declares that the pa advocate the policy of the str ing of the armaments of the especially at sea.

Sir William took occasion a afterwards to denounce the ances in the strongest term assert that the party must adhe fully to the policy laid down Mr. Gladstone.

Lord Rosebery's proposition suredly an invitation to Mi Chamberlain to return to the ranks-which he is not likely his associations are now ir with the Conservatives. Sir speech was made in present Liberal leader. Sir Henry Bannerman, and it indicate was delivered with Sir Her proval, so that the already

selves by the row they have been rais-

The Evangelicals had not long ago a great meeting in London at which it was resolved to petition the Queen and the Opposition, many of whom will Parliament to intervene by legislation to put a stop to the Ritualistic practices of which they complained. Well, Parliament has defined (very indefinite. (y) its will in the matter; and lo! the decision is practically that the matter must be settled in some way, otherwise Parliament will really intervene; but in the meantime, if the Ritualists manage to settle the dispute in their own way, they are to be let alone!

A bill was brought in by the Evangelicals to make the Ritualistic practices, and especially confession, unlaw ful in the Church of England. The doctrine of the Real Presence was to be made unlawful also, and the celebration of Mass in English, or in any language, to be prohibited, together with all practices which imply that the Catholic Church has retained the true doctrine of Christianity unchanged from the days of the Apostles.

This proposition was defeated last Wednesday, as it deserved to be, by a vote of three hundred and ten to one hundred and fifty six, within one of a two-thirds majority, showing how weak ultra-Evangelicalism is in the country at large, though it is strong enough to make a great noise in braggadocio. It

would be interesting to know how the Catholic and Irish members generally voted on the question, and also the Jews and the Mahometan, for there is one Mahometan in Parliament. This will not be known till the arrival of the

After the defeat of the bill a resolu tion proposed by the Government was passed unanimously to the effect that though the House is not prepared to create fresh offences, and to ignore the authority of the Bishops in maintaining discipline, it is of opinion that if the efforts now being made by the Archbishops and Bishops fail to secure peace, legislation will be needed.

To show how far this is from what the Evangelicals wanted, it is enough to quote a passage from the speech of Mr. Charles McArthur of Liverpool, in moving the second reading of the de-

feated bill. He said: "Instead of the Bishops sitting in judg-ment upon these matters, they themselves should be called to account. They all know the evils of the confessional, and the Protes tant laity are determined not to have the confessional back in the Church AT ANY COST.

Parliament has pronounced its dictum, and the result is that the people of Great Britain have asserted unanimously through their representatives that the Church of England is completely subject to a Parliament hetereogeneously made up not only of Church members, but of Nonconformists and Catholics also, with Rationalists, Mahometans and Jews. It now remains to be seen how far Sir William Vernon Harcourt and John Kensit will be satisfied with the decision.

The Ritualists score high toward winning the game.

THE LIBERAL PARTY GREAT BRITAIN.

A great sensation has been created in the ranks of the Liberal Party owing to conflicting announcements of the future policy of the party by Lord Rosebery and Sir Wm. Vernon Harcourt. Lord Rosebery declared a few days ago, in a speech delivered before the London Liberal Club, that he greatly regrets the division which occurred in the Liberal Party owing to its taking up the Home Rule policy, and that the party, in order to achieve success, must return to the principles to which it ad hered before 1886.

The Times says that these remarks were "of so cryptic a character that plain men may conceivably feel some what at a loss to say precisely what they mean." Navertheless most people regard them as signifying that Home Rule must be dropped as part of the Liberal programme. Besides, his Lordship declares that the party must advocate the policy of the strengthen. ing of the armaments of the Empire, especially at sea.

Sir William took occasion a few days afterwards to denounce these utterances in the strongest terms, and to assert that the party must adhere faithfully to the policy laid down for it by Mr. Gladstone.

Lord Rosebery's proposition is assuredly an invitation to Mr. Joseph Chamberlain to return to the Liberal ranks-which he is not likely to do, as his associations are now irrevocably with the Conservatives. Sir William's speech was made in presence of the Liberal leader, Sir Henry Campbell Bannerman, and it indicates that it was delivered with Sir Henry's ap-proval, so that the already disorgan. the Divine prerogatives are unknown outside the ranks of these irresponsible

a split, and the Government's supporters are delighted with the prospect of

s serious a division in the ranks of undoubtedly follow Lord Rosebery in his new policy, if he will put himself at the head of that section of the party which is already inclined to lay aside Home Rule as a plank in their platform. The dissensions between the three Irish Nationalist factions are without doubt the cause why so many Liberals have grown cool in the cause of Ireland. They naturally reason that if the Irish Nationalists think so little of their country's cause as to refuse to work together to attain it, and prefer to quarrel over unimportant and dead issues, there is no good reason why the Liberals should bother themselves about fighting their battles.

It is expected that Lord Roseberry will have a large following in his newly enunciated views, and it is possible that even some Liberal Union ists who have hitherto followed Mr. Chamberlain in his alliance with the Tories may adhere to Lord Rosebery under the new policy. Thus the cause of Ireland has been greatly set back through the Nationalist bickerings, and the work accomplished by Mr. Gladstone will all have to be done over again if Ireland is to succeed in gaining Home Rule.

CARDINAL GIBBONS ON DIVORCE.

Cardinal Gibbons, in the course of his sermon at the cathedral in Balti more, Sunday, on the "Unity of the Church," characterized the recent divorce and marriage of a society woman in New York a crime against Jesus He said

"Consider the Pontiff in relation to King Henry VIII., who asked for the Pope's sanction to a divorce so that he might marry again. The Pope refused to give it, saying: 'Whom God hath joined together, let no man out asunder.' Only a few days ago the country was shocked at a woman in high life who was divorced at 3 o'clock and married again almost before the ink was dry on the divorced This is a crime against the papers.

law of Jesus Christ.
"The Church is one in its teachings.
"The Church is one in its teachings. It is the same in France, England, Italy, San Francisco on the Pacific and New York on the Atlantic. proclaim the same doctrine, one faith, one hope, one baptism, and one Lord. God grant that you may not be con tented to be united to the Church, but to the spirit. God grant that all may be living branches and bear fruit."

MISS SUSIE SWIFT TAKES THE VEIL

New York, May 7. - Miss Susie Swift, the former Salvation Army brigadier, whose conversion to the Catholic Church a little more than two years ago created a great stir in the Army ranks, assumed the white veil last Sunday in the chapel of the mother house of the Congregation of St. Catherine de Ricci of the Third Order of St. Dominic, at Albany. Miss Swift entered the convent of St. Catherine de Ricci, having chosen to devote herself wholly to a religious life, and as the period of her probation as a postulant had she was invested on Sunday with the habit of a novice in the order.

The Rev. John Walsh, of Albany, officiated at the ceremony attending her assumption of the white veil, and several of her former friends in this city and in Poughkeepsie, her parents home, were present. She expressed herself as very happy in her religious life and appeared to be looking forward to the time, one year hence, when she will receive the black veil. At the expiration of five years from the recep veil she will take the tion of the black perpetual vows of the Order of St. Dom-

" YELLOW" PREACHERS.

Extraordinary as are the lengths to which our own sensational preachers go, they all must hide their diminished heads before the great new Gospel light, the Rev. Dr. Parker, of London. To find anything to parallel his origin 10 and anything to parallel his originality we must go back to the days of the pulpitranters of the Cromwellian epoch. In Scott's delightful romance, "Woodstock," we are enabled to realize the unbridled audacity, the swaggering intolerance and the bumptious self-righteourness of this spurious ministers. righteousness of this spurious ministry; and all these marks and tokens are easily discernible in the reported utterances of this non Conformist ranter of the London City Temple. His dis-course last Sunday was almost as sensational as on the occasion when in the name of the Trinity he formally consigned the Sultan of Turkey to the burning lake. He took the private life of the Prince of Wales for his topic, and, after branding him as a card player and libertine, went on to pro-phesy the downfall of the monarchy as a result of his proceedings. The amazing presumption of the man was illustrated previous to these outbursts in the announcement of the death of his wife, which he himself wrote and placed outside his conventicle. This was the wording :

"Mrs. Parker. She is not here; she is risen. She met her Lord face to face on Thursday night at half past nine. With Christ.—J. P."

Such blasphemous interferences with

ized Liberal party is threatened with mountebanks. No one who has any real veneration of the Deity would ven ture upon so awful a domain. It is wrong to say that religion is brought into contempt by such outrageous pos turing as this. It is only the zanies who indulge in it who incur the scorn of lovers of decency .- S:andard and Times.

VERY YELLOW JOURNALISM.

Artemus Ward, in one of his letters from London, relates that at the tender age of nineteen - "when my mind was crood,"—he wrote an essay for a literary society, entitled "Is Cats to be Trusted?" It was written recklessly, and "amounted to nothing no way The genial showman has many imit ators on the daily press, -men minds are crude, and who write with out restriction. Their blunders are often very stupid; but the trouble is there are numberless stupid readers who believe anything they see in print. Taey have been informed by the papers that Cardinal Vaughan is a candidate for the Papacy, and one editor ventures the assertion that his Eminence stands a good show of being elected. A corres pondent of a leading New York paper, writing from Des Moines, Iowa, reports one Mr. Charles F. Saylor as saying that " polygomy exists to quite an ex tent in Porto Rico. It is not practised, however, through any regular canon of the Church." Mr. Saylor ought to know, because he has just returned from the West Indies. Besides, he is an agent of the Department of Agri culture. A great many people will be interested to learn that the Church does not legislate in favor of polygamy -at least in Porto Rico !- Ave Maria

IN A DEAD FILIPINO'S HAND.

Major Keleher, who is with the American army in the Philippines, was lately going over a field where a skirmish had taken place the previous day. Among the dead he noticed a Filipino, one of whose hands was doubled up as if holding carefully some small object of value. Curious find out what the soldier thought Curious to precious in the last moments of life, the Major forced open the stiff fingers and, lo, from out them fell-a Child of Mary medal! It is of brass, and ex actly like the medals of the Children of Mary in this country, only that the inscription is in Spanish. It is very much worn.

When the poor man found himself mortally wounded, he doubtless turned to the Refuge of Sinners, whose client he long had been, to ask her intercession before he appeared before her Divine Son, his Judge.

The Major's wife is a member of one of the congregations in Washington, To her he sent the medal, with the touching story of how it came into his pessession. It is now in her home on Capitol Hill .- Ave Maria.

CATHOLICS AND JEWS.

A Hebrew, who describes himself as 'in love with a Catholic girl," wrote to the New York Sun that his parents objected to his marrying the young woman, and he asks our contemporary what he ought to do about it. The editor wisely replies that unless this Jew is prepared to become a Catholic, he had better give up the thought, be cause "radical and irreconcilable differences of religion are sure to destroy the harmony of married life." A few days later a young woman (who signs herself "Violet," and who is evidently letter) informed the same journal that for two years a young Hebrew has been danging attender. been dancing attendance upon her that she 'never thought of asking him to change his religion for her, lately insisted she should abandon her religion after their marriage. "This I could never do," writes the naive damsel, "as I was brought up a strict Catholic." The Sun man congratulates her on making this discovery before it is too late One or the other would have to yield "One or the other would have would in the matter, or wretchedness would in the matter, or wretchedness would surely result," adds the scribe. Christians and Jews are right in opposing intermarriages between them when on either side there is any strength of religious conviction."

The advice is excellent, but we are moved to say that "Violet" was not as strictly bred in the faith as she thinks. If she were, she would never have thought of marriage with a non Catholic, much less a Jew; and in any case she would not have made an editor man-even the editor of the Sun-her confidant and father-confess or. - Ave Maria.

TRUTH AND ERROR.

If we could all get rid, utterly, of the notion that the two great Jivisions of the Christian Church are natural enemies, and could accept all who acknowledge Jesus Christians, what a tremendous gain it would be to truth and righteousness in the earth!

The Rev. Dr. Gladden-from whose recent sermon on Bishop Watterson we quote these words-doesn't realize that the natural enmity to which he refers is between Catholic truth and Protestant error,—that truth can not be otherwise than intolerant. On the Last Day when Christ appears to judge merely acknowledged Him, crying, Lord, Lord: Christ said: "If you love Me, keep My Commandments." One of those commandments is to hear the Church. The only acceptable service we can render to God is to do His will. What we call ourselves, or what others call us, is of no consequence: the important thing is what we are. We may acknowledge Jesus Christ as Master and Lord, but He will not make the many difficulties which the protection of the department and city, the fire brigade, and many civic societies. The route along which the protects of the fire brigade, and many civic societies. The route along which the protects of the cardinals will naturally desire to harmonize the many difficulties which have suited as the fire brigade, and many civic societies. The route along which the protects of the cardinals will naturally desire to harmonize the many difficulties which have was written by the late Most Rev. John wow exist; not to forego any principle was written by the late Most Rev. John wow exist; not to forego any principle or doctrine, but to beget as much peace at many difficulties which have well to be get as much peace which shall be Christian must be primarily desire to harmonize the many difficulties which have weithen to the cardinals will naturally desire to harmonize the many difficulties which have weithen to the cardinals will naturally desire to harmonize the many difficulties which have weithen to be get as much peace which shall be Christian must be primarily desire to harmonize the many difficulties which the countries.

The Cardinals will naturally desire to harmonize the many difficulties which have weithen to the cardinals will naturally desire to harmonize the many difficulties which was written by the late Most Rev. John we wist; not to forego any principle as much peace which shall be christian must be primarily desired against the Church two was written by the late Most Rev. John we wist, and in Australia and the The Cardinals will naturally desire to harmonize the many difficulties which the world, the elect will be those who

acknowledge us unless we keep His commandments. It is plain from the Gospel that those who think otherwise delude themselves. The religion of such persons, whether Catholics or Protestants, is vain-only a pretence or a plaything, and a conventionality for Sundays. - Ave Maria.

THE FIRST TIME FOR CENTUR-IES.

For the first time since the so called Reformation, the Most Holy Sacrament carried in solemn procession through the streets of London on

It was borne by the Rev. Father Christoforo, of St. Peter's church, Hatton Garden, to members of his Italian congregation who were too sick or too infirm to go to the altar to make their Easter duty. Preceded by a cross-bearer, attended by acolytes, a thurifer and bell ringers, and accompanied by a procession of members of the Confraternity of the Blessed Sacrament, men and women bearing andles, it was taken from house to house of the ill and the aged. The people knelt in the road and recited prayers while the priest gave Com-

The spectators of the strange ceremony looked on with great respect, in sympathy with the devout conduct of all

taking part in the function. It was a memorable occurrence. -Catholic Columbian.

A BRUTAL LYNCHING.

A man was taken by a crowd of other men, bound to a tree by chains, his ears and fingers cut off with knives, his clothing saturated with kerosen and set affame, pine wood and brush heaped about him and lighted, his bowels ripped open and his liver excised, his yells for mercy and screams of agony laughed at and mocked, his burning body kicked back into the pyre from which he had partly escaped, and parts of his charred remains carried off for "good luck" charms.

Where did this horror take place? In the United States. When?

On Sunday, April 23.

Who were guilty of it? "Anglo Saxons," native-born Ameri-

ean citizens, residents of the neighborhood of Palmetto, Georgia, without a drop of imported blood in the veins of their families for generations. The victim was a negro, accused of

two felonious crimes and certainly guilty of one. He deserved to be put to death. But even a wild beast would not deserve to be killed with such re volting and inhuman brutality.

The worst deeds charged against Weyler or Aguinaldo pale in compari son with this evidence of our superior American civilization, and yet are people in this country pharisaical enough to close their eyes to such things as this Georgia happening, while they hold up their hands in holy horror at the thought of a Cuban lottery or a Porto Rican cocklight -Catholic Columbian.

JOAN OF ARC ANNIVERSARY

Archbishop Ireland's Oration.

The celebration of the four hundred and seventieth anniversary of the raising of the siege of Orleans by Joan of Arc and her forces, took place in Orleans. France, on Monday. The Orleans, France, on fete was a magnificent affair-a happy combination of France and America of patriotism and religion, of popular The chicago Record correspondent, in a

Every prominent building was gayly decorated with bunting, the arch and banner of yellow and red predominat ing here, while the statue of the Maid of Orleans in the public square was covered with flowers and laurel wreaths. Archbishop Ireland's name was on every tongue, and the majority seem to think he came from America for the sole purpose of delivering the eulogy which has so added to his popularity on the continent.

The stately cathedral presented a superb appearance, richly draped as it was for the occasion, with the eccles iastical and military processions, with their bands of music, made the ceremony, both inside and outside the church most impressive.

The American flag was flying from the principal hotel in honor of the guests, whose number included Mr. and Mrs. Bellamy Storer and other prominent persons of the new world, the Marchioness de Kermel, daughter of Philip Rearney, and the Bishop Da Oca Mexico among the rest.

A salute of twenty-one guns was fired at sunrise, and all the bells in the

At 10 o'clock the municipal and other bodies went to the cathedral, which was decked with flowers and flags, as is the custom on grand occa sions. The nave was festooned with drapery and flags. There was an enormous crush of people seeking admission to the cathedral. was rendered by five hundred perform-

After the oration a cortege proceeded to the site of the old fort of Tournelles, which was captured by Joan of Arc on May 8, 1429. The procession included May 8, 1429.

of the intellectual and social elite of France and many foreign lands. The Archbishop in his oration said in part: "If it be asked why a citizen of a foreign country dares to ascend this pulpit to undertake the task of gloriits deliverance, the answer must come from Joan of Arc herself and from

whose religious ardor is the mother of

our Catholicity."
The Archbishop then proceeded to consider Joan of Arc in three aspectsas a peasant girl at Domremy, as a leader of the French army against the English invader, and as martyr at Rome. "From the human point of view," he said, "we find in Joan of Are the highest type of maidenhood, of warrior and of martyr, and these types are harmoniously comthree bined, though they appear so different, in the sweet, sublime personality known to history as Joan of Arc.

From the religious point of view I can find no explanation of this historical personality except the one she gives herself—'sent of God.'

"Two great lessons come promi-nently to the fore in this wonderful life-the patriot's love of country and love of Church-patriotism and relig-Joan of Arc lived and fought and died for her country, and after studying her life I leave Orleans and France for my faraway home more than ever, centering in American thee, O land of the star-spangled banner, the whole love and loyalty of my because in thee I see that the highest liberty with authority and the strongest authority with liberty are loved by the Church as they are loved by God, and it is required by all the laws that the Church shall be respected.

"Where she has thus had command has she made France free and glorious and in no other way shall France ever be great. In all history there is not a more notable case of personal initiative and energy joined to a supernatural

"Now my task is done, and I end by praying that the Lord God may bless the faithful gathered here; that He may bless this city of Orleans, the fair land of France, and - I cannot help adding-my own home, the brave land of the free, my own America !'

THE NEXT CONCLAVE WILL DO

The recent illness and the great age of Pope Leo XIII. have led non-Catholic nonsense about the elec-tion of his successor to the chair of St. Peter. A Conclave is just the sort of puzzle at which the bigoted and the ignorant try to sneer. Assuming that, in past times, through a space of eighteen centuries, there have been wondrous contentions of Church and State-and such contentions must be counted by the thousand -and assuming that such contentions, whether in Conclave or out of it, have gener ated unseemly animosities; assuming, further, that many prelates, and some Popes, have not edified the world by "given their pertections, but have cause to the enemy to blasphemy," to what does such testimony amount? Simply to this: that the Catholic Church, both in its teachers and in its laity, has two natures which are perfectly distinct; the one Divine, therefore necessarily infallible; the other

human, therefore frail. We know that in early centuries ecclesiastics thought it fitting to lead soldiers in bold, Christian crasades before conventionalism, and hypocrisy and cant had enfeebled the Christians of Europe. Catholic Bishops are still competent to do so, should the necessity or the duty arise; nor does the nobility of the Catholic faith exclude manliness from the list of Catholic vir-We think this pretension of being scandalized by manliness, by the simplicity and vigor of ecclesiastics, quite unworthy American "pluck" and virility, and we despise the sensi bility of those writers who take offense because Cardinals are men. Every one of the Cardinals who will contend at the Conclave would lay his life down for the Catholic faith, and would rejoice at the opportunity of martyr dom for those principles which the

Pope defends.

The choice of a Pontiff rests with God, not with any or with many of the Cardinals. The Cardinals will vote, but God will elect. The choice, therefore, will be accepted by the Church as the best that could possibly be made. The Cardinals will naturally desire to

that divine office which God has set up in the world, and it is the only true view of the next Conclave. - American Herald.

CATHOLIC TRUTH SOCIETY.

pulpit to undertake the task of glorifying Joan of Are in her own country, in the cathedral of her own city of Orleans, on the solemn anniversary of its deliverance, the answer must come from Joan of Are herself and from France. Joan of Are belongs not only to France, but to humanity. France is a country destined by Providence to exercise an influence in favor of religion and civilization far beyond her own boundaries, and this is why, O Joan of Arc, this is why, O France, I come from far distant America to speak here on this great day!

"This occasion is one of happiness to me, for my youth was spent in this fair land, and during my youth no figure in the gallery of France's great children was more frequently or more persuasively presented to my admiration than that of Joan of Arc.

"I am glad of this opportunity to speak to France as a citizen and a Bishop of the United States. I am sure that I voice the sentiments of my own country when I hail France as our old, faithful ally, whose political ardor helped us to our independence, whose religious ardor is the mother of our Catholicity."

CATHOLIC TRUTH SOCIETY.

The Cathedral branch of the Catholic Truth society held its regular monthly meeting on Tuesday evening, the 9th inst, in Ist. Viscent's Intended its regular monthly meeting on Tuesday evening, the 9th inst, in Ist. Viscent's Intended in the potential branch of the Catholic Truth society held its regular monthly meeting on Tuesday evening, the 9th inst, in Ist. Viscent's Intended its regular monthly meeting on Tuesday evening, the 9th inst, in Ist. Viscent's Intended in the potential branch of the Scritter and practice, and also to contribute in the great task of upiting the cause of educating the people in the Truths of Catholicity. This was a review of the soricity are religion to the soricity and was designed to help in the cause of educating the people in the Truths of Catholicity and was designed to help in the cause of educating the people in the Truths of Catholicity and was designed to help in t

if set a like example.

newly elected efficers are: President,
Kielty; 1st. Vice President, Mrs. Tro2nd Vice President, Jas. Cashen; SecreWm. Winterberry; Treasurer, Miss ary, Wm. Winterest., Aymong. The Society has organized a bicycle club, and The Society has organized to be defined to have some outings together during

MONTH OF THE SACRED HEART.

MONTH OF THE SACRED HEART.

The Sisters of St. Joseph of Nazurethobserve the pions custom of offering up to the Sacred Heart of Jesus all their prayers, mortifications, good works, special Masses, etc., dering the entire month of June for the spritual and temporal welfare of all persons who may seek their aid in this way. Their suffrages are presented in particular for the benefit of their friends, enemies and benefactors; for the conversion of sinners, the spread of Christ's kingdom on earth, and for the release of the Poor Souls suffering untold agonies in Paratory, who have no one to pray for them. Those persons who desire prayers, either for themselves or their friends, whether living or dead, including Catholies, Protestants, Jessa and Atheists, are invited to write their request, sign the same with full name and address, and forward before June 1st to Reverend Mother Superior, Nazareth Academy, Mount Saint John, Concordia, Kansas. During the past year thousands of letters were received from all parts of the world expressing the gratitude of the resumplications of God's devoted servants. The sick claim to have been healed in a miraculous manner; unhappy marriages have been resick claim to have been healed in a miraculous manner; unhappy marriages have been blessed; wayward children have been refermed; the unemployed have procured lucative positions; persons addicted to drink have become total abstainers; extraordinary vocations to the religious life have been obtained by numerous pious young girls; sin has been overcome and virtue acquired.

May the Sacred Heart of Jesus be everywhere loved!

REV. MOTHER DIGBY.

REV. MOTHEK DIGBY.

Rev. Mother Digby, Mother General of the Order of the Ladies of the Sacred Heart, accompanied by Madame Stuart, Vicar of the Order in England, left Boston, en route to Dominion line.

Rev. Mother Digby has been on this side for over nine months, during which time she visited all the Houses of the Order in Canada, United States and Mexico. She was the recipient of very marked attention and much kindness wherever she went. Everything was done by the ladies of the Order, and the friends of the several institutions she visited, to give her a hearty welcome, and to impress upon her the affection and respect entertained for the Nuns of the Sacred Heart by all classes and seets. She will no doubt carry away most

DIOCESE OF HAMILTON.

From the April number of The Bee, we learn hat Very Rev. Dr. Spetz, C. R., of St. Jerome's College, Berlin, left, on the 12th, to seek resewed strength and well-earned rest in a forigin clime. We heartily wish Father Spetz every pleasant sojourn abroad, and we trust he will on his return to Canada have regained that strength so useful for the successful completion of the noble work to which his life is depiction of the noble work to which his life is depiction of the noble work to which his life is depiction of the noble work to which his life is depiction of the noble work to which his life is depiction of the noble work to which his life is depicted.

NEW BOOK.

Short Catechism of Church History for the History for the J. B. Oschtering. Published by B. Horder, I'S outh Broadway. St. Louis, Mo. Cloth, 39 cents, with imprimatur of John J. Kain, Arbbishon of St. Louis, Mo. Right Rev. J. Bspading, Bishop of Pecria, says of it: "The author of the present volume has had long experience as a paisor and teacher, and it is confidently believed that in publishing this schools."

schools."

The Most Holy Sacrament. Anecdotes and grown and Gory Due to the Most Holy Sacrament of the Altar. From the Original of Rev. Dr. Joseph Keller. 16 mo., cloth, 75 cents. Published by Bonziger Bros., 36 Barclay street, New York City.

ENTERS A CONVENT.

Mr. Wm. Gleeson accommanied his daughter, Miss Millie, to London this week, where she will enter St. Joseph's convent. Miss Gleeson was always a general favorite, and her many friends deeply regret her departure, for her kind and happy manner made for her friends not only within her own church circle but with all with whom she came in contact.—Petrolea Advertiser.

If you wish to get a nice little library, the best thing to do is to become a subscriber to 'Our Boys' and Girls' Own,' the new illustrated Catholic monthly. For every new subscription you send, you will get a 50 cent book free 75 cents in postage stamps, sent to Benjer Brothers, 36 Barclay St., New York, is theleasiest way to pay for a year's subscription, Write for sample copy. Write for sample copy.

THE BEE.—The Bee, a bright little monthly published by the students of St. Jerome's College, Beriin, refers as follows to Dr. Ryan, house surgeon of St. Joseph's hospital, this city: "We are pleased to note that Mr. Thos. Ryan, %), has recently graduated with high honors from the London Medical College, He is now a physician in the London hospital. We congratulate the young dector on his success, and hope that his professional career may be a most successful one.

SOME THINGS WHICH CATHOLICS

The St. Mary's Branch, Toronto, of the Cath-Truth Society are still engaged in the dissem-ination of this valuable little pamphlet.

Their efforts in the past have been well re-warded, the pamphlet having a circulation a over the Continent, and in Australia and other

BY A PROTESTANT MINISTER.

of cure. Perhaps the war against polygamy which lies before us, and which may yet come to the shedding of blood, will turn our thoughts to the XXXIV. In my last paper I have said that Luther advised Henry VIII. to retain Catherine of Aragon, and to be content with her, but if this could not be, to take Anne Boleyn as an additional wife. This advice was substantially Luther's but it was sign immediately. cessive. When, as seems increasingly probable, the civil regulation of marriage shall be vested in the National Government, the moral and religious influence which is now scattered and Luther's, but it was given immediately by Melanchthon. Henry and Martin had become too much embittered towards each other by their early passage of arms for direct intercommuni-cation. Melonchthon, therefore, makes himself the spokesman of his principal, and indeed goes farther than he.
Luther declares polygamy lawful for Christians, but thinks it inexpedient unity which ought to secure it much greater effectiveness. Even as things are, there are hopeful signs, which ought not to be overlooked.

It is certain, however, that Catholicism and unseemly, though preferable to divorce. Melanchton, in his advice t) the King of England, finds no fault

th it, but directly recommends it. "The safest course for the King," " is to take a second thout dismissing the first, and there is no Scriptural objection to this.

I do not know what Melanchthon said to that Lutheran minister who was found to have three living wives.

As the first, in her despair, had abandoned herself to evil courses, perhaps Philip advised her husband to content lf with the other two. However, Lutheranism soon gave up polygamy, both in practice and theory. The syphilitic saint," whom Sir William Hamilton mentions as having been one of the eminent preachers of the new gospel, seems to have had the grace not to marry at all. In about two generations, after the fearful moral disorders of the first outbreak had been generations, after the fearful moral disorders of the first outbreak had been forgotten, the pastoral homes of Pro-testant Germany settled down into pleasing abodes of domestic virtue, from which have sprung many of the ornaments of the Fatherland. Still, in our overweening pride of superior Christianity, it is not amiss for us to remember the rock whence we were hewn, and the hole of the pit whence re digged.

The Council of Trent, although it strongly affirms that a valid marriage between two baptized persons, in which the parties have actually lived together, is indissoluble except by death, has not deemed it expedient to anathematize the opinion of the Greek Church, that a divorce a vinculo may be given for adultery. The Greeks have been so conservative, not to say stagnant, in their ecclesiastical life, stagnant, in their ecclesization inc, that there seems to have been no dis position among them to go beyond this one ground of divorce. The more restless and mobile spirit of the West, however, has not been so easily restrained. When once Protestantism, taking advantage of an exceedingly dubious interpretation of Christ's words had declared divorces a vinculo per missible for adultery, the first breach was made in the sanctity of marriage, which has steadily widened ever since, until now, in this most Protestant o all Protestant lands, as it boasts itself to be, marriage, so far as the law is concerned, is really nothing but a mere concubinage, dissoluble at the option of either party, after a few legal In most cases, doubtless, it is a real Christian marriage, but this is because public sentiment is as yet higher than the law. Whether a balance will at last be struck by the degradation of public sentiment, or by the elevation of the law, remains to be were ended. It is certain, however, that a really Roman Catholic country could never, under the name of freedom of conscience, allow its Protestant citizens able fondness and to practice our American," morality of community was main

have never known one which had a larger number of constituents, parthe poultry yard, "giving it the name of Christian marriage.

It may be urged that in Luther's time the spiritual courts had become so ticularly female, who were devoted to Christian obligations. These lived in unwavering faith in Christ, and died corrupt they were perpetually declar-ing marriages null on the most frivolin humble hope of eternal life through the merits of His atonement. They knew no more of the Catholic Church ous pretexts, thus adding hypocrisy to immorality. No one disputes that at that time ecclesiastical administration than of an occult language. What they had heard was told by its enemies was deplorably in need of purification.
As Cardinal Capecelatro shows (whom some think not unlikely to be soon wearing the tiara) a great wave of practical heathenism, under the name of the Renaissance, had swept over Christendom, defiling the sauctuary itself, invading the high, nay, the highest places of the Church. Pope Adrian VI., that holy man, brings out this sad fact with melancholy emphasis. No Catholic need hesitate to own that Divine Providence has used the great rupture as a principal means to awaken the spiritual energies of the Catholic Church, and to bring about that great work of reformation within her to which the Council of Trent devoted itself, and which went much be yond the formal action of the Council. Certainly no one can dispute that the great bulk of Catholics now enter into marriage without the remotest thought of ever being released from the bond Indeed, many of our except by death. Protestant ministers who in almost every other respect are hostile, and even violent, against the Church of Rome, extol her as at least keeping in mind the Christian ideal of marriage, which, were our country purely Protestant, might be in danger of being quite forgotten. At present, I believe, only the one state of South Carolina maintains it in legislation, although it is true that the South generally, while ealously Protestant, holds divorces in little favor. It is the strong New England sense of individuality, exaggerated into individualistic anarchism, which principally abets this social pestilence.

Is there much hope that America, remaining Protestant, will reverse the downward course of things, which now said that after His ascension He would threatens to dissolve the family alto-gether, as an entity recognized and lowers recollections of His teachings

and do so until the end of the world. The Paraclete did appear at Pentecost, and He is upon the earth now, fulfill-ing His mission to guide into all encouraged by law? We can not yet be sure. Our people have a great deal of reserved moral force, and this has sometimes suddenly displayed itself with great energy, extinguishing public evils that had seemed hopeless

n, whether simultaneous poly-

gamy is so very much worse than suc-

wasted among so many irresponsible states, can be brought to bear with a

has here a great responsibility, for helping to save our society from moral putre

faction. Protestantism, above all

among us, has little pedagogic power,

treating of marriage, the eminent—I might rather say the illustrious—President Woolsey of Yale has suggested the desirableness of the spread of Cath-

olicism among our American masses

It is certain that our Protestant

churches and ministers thus far do not really seem to know their own minds in the matter. They confine themselves

culous in theory and impossible in

This matter is of such importance

CONVERSION OF COL. R. M. JOHN-

STON.

As Related by Himself.

Dear Father Price :- You have re-

ome account of my experiences during

the period before I became a member

I was brought Eu

gratitude.

community was mainly Baptist, and

ost of them not better informed.

etimes, while calling back some of

minded, uncultured people, there were

misrepresentations.

no ways of converting such audacious

Becoming a member of the denomin-

ation at the age of seventeen, it was

not many years before I seemed to feel

a hunger for a more living, nourish

ing sustenance than was afforded by a discipline, which, with all of its hon-

esty, appeared to me more and more

ways, I became deeply, anxiously im-pressed while reading the Holy Scrip

pressed while reading the Holy Scrip tures (which I studied considerably

Christians with whom I held inter-

One of these was Holy Communion,

another the authority imparted by our

Lord to His disciples to pardon sins. I could not but feel that Christ at the

miracle to be perpetuated throughout

himself, and sometimes with sighs.

When I became a man of thoughtful

constrained and narrow.

From Truth, a Catholic Magazine

Charles C. Starbuck.

practice.

Andover Mass.

to a feeble and fluttering protest. deed, one of our foremost religious journals, so far as I am able to recall to mind all that I have read in it for

And this is the infallibility so noisily railed at and so little understood. It means simply that mankind, those who entirely trust in this essential, indispensable truth, will be secure against ruinous mistakes in their faith in Christ.

If we ask a Baptist or another Pro testant clergyman if he is infallible, he will answer "no" in emphatic denial. Put such a question to a Catholic priest, he will answer "yes, for I preach none other doctrines than such as my mother Church believes and teaches, assisted and guided, as she is by the Holy Spirit."

There it is, a man like me, knowing himself to be blind, powerless to find his way out of the obscurity in which he gropes, beset by toils, pitfalls, snares, wrong-doings and temptations, is constrained to follow the guide who claims to know the way certainly in-stead of the one who admits that he little control over the morally rude. It was in view of this defect that, in

I read many, many books, that of the unhappy Laud, persecuted because he could not be hostile to the Church to the degree demanded by the rancors of his time, Janus and Auti Janus, Milner's End of Controversy, Ive's Trials of a Mind, the debates between Glad-stone and Newman and Manning, Balmez's History of Civilization, and others. When I decided at last, I felt a peace beyond all understanding, and a surprise that I had not found before what then seemed so luminously clear. A matter which made me lose faith

many years, seems to have confined itself principally to sneering at all at in Protestant forms of worship was the abscence of authority in effecting conformity with discipline, variant as this tempts at a stricter legislation in the Church respecting marriage, without pretending to much concern for stricter legislation in the State. For instance, is. Some of them of late years have held meetings for the trial of clergymen who preach doctrines not in harmony with their denominations, but they it has been laughing sardonically over seldom amount to any well defined decision, or effect settled security, for the Episcopalian canon—proposed or passed, I do not know which—forbidding a clergyman to celebrate a marri-Protestantism is committed against age where either party had a living husband or wife divorced on other punishment for heresy, a word whose ense is known to so few. grounds than adultery. With mocking glee, it decries this canon as ridi-

Heresy, as you know, is a choosing to believe, or professing to believe otherwise than as the Church believes and teaches, while Protestantism pro-fesses to allow entire freedom in this that I may yet have to discuss it at considerable length.

Yet trials are had on questions which seem of especial audacity, and discussions are had inside and outside of meetings, which end sometimes in acquittal, sometimes in meet reprimand; and the defendant, if he be vain, feels like priding himself for the notoriety into which he has been lifted, and the harmlessness of its conse-

quences upon himself.
The Low Churchman regards the quested of me several times to send you The Low Churchman regards the High Churchman with suspicion, and is in turn regarded with pity, and the Bishop, waxing High or Low, or oscillating between, can only piously counsel or meekly remonstrate.

Let a Catholic priest preach other detailed they have required from the of the Catholic Church. Although I cannot be led to suppose that what a person of no greater importance than I

am has to say about himself, even under a nom de plume, will be of any doctrines than he has received from the Church: soon, very soon, he gets from his Bishop a missive, brief, polite, yet fully significant, notifying him to vavalue to others, yet with intent to comply with the wish of a dear friend, I decide to submit to you a few pages. However interesting to oneself be cate his rectory by such a date, when another will be there to accept it. the trials of his own mind upon the most serious subject for his and all

Far the greater number of Protestmen's consideration, it would be a ants, devout, honest as the best, are rather pitiable vanity to suppose that kept out of the Catholic Church from they could be so to others. Yet it may ignorance of its doctrines, its history, not be amiss sometimes, for even such as I, to give some of the reasons for the the lives of illustrious men and women its saints and martyrs, its vast achievesatisfaction felt when those trials, the ments throughout all conditions of its most perplexing and painful of all, existence, for the weal of the human mation, prudently imparted. parents the memory of whose virtues l

The great defalcation under the sovereigns Henry and Elizabeth has spent its greatest strength, and thoughtful minds in Great Britain, noting and pondering upon the continually recurring detection of the monstrous falsehoods upon which its claims were based, are either coming back to the one fold or lapsing into Agnostic-

Conversions are counted by th many, many thousands every year. For at least there are not very many who do not desire to possess and hold the truth. Prejudice and bias are I cannot but smile, though sadly hard to overcome, because slow to be convinced that what they conscienti-ously believe tends to evil and misforthe things that used to be told about the Pope, Anti Christ, the Scarlet Woman, and other men, women and things under his lead. With a simpletune.

I could say much about other mat-ters in Catholic belief and practice, as praying for the dead, that, as we read in ii. Maccabees, xil., "they may be loosed from their sins"—indulgences, that great Pons Asinorum, about which perhaps more absurd things are spoken than any other tenet in our faith, giving to the dying the consol ing support of Extreme unction, and maintaining marriage to be one of the sacraments of the Master. Denial of this last is tending to make all clean minds aghast at its enormously multiplying foul dissolutions of families, and foulest of all forms of degeneracy Much I might say upon these and other matters. But this is enough, by some things which, although point-edly inculcated therein, were or seemed to be, ignored by all professing

and I am tired. I was glad when I heard you had started your monthly. It was well to start it there. Your North Carolinians are an unpretentious people, loyal to their convictions and courageous in maintaining them, hospitable strangers, and listening respectfully to what they have to say. They have ast Supper must have wrought this done as much as any other Southern all succeeding generations.

I do not quote passages familiar to
Scripture readers. While struggling State, according to disposable means, for the education of their poor, and, as I have been credibly told, more than with the question I have done so to any other towards preserving records many a cultivated Baptist clergyman,

and traditions of their forefathers. and been answered sometimes in brief, obscure words, unsatisfactory even to I sincerely hope that your modest little enterprise may accomplish as Our Lord, in so many words, bestowed the power to forgive sins, and are pursuing with so much industry

stowed the power to forgive sins, and singleness of mind.
said that after His ascension He would send the Paraclete to keep in His followers recollections of His teachings
Richard Malcom Johnston.

FIVE - MINUTES' SERMON.

THE TEMPLE OF THE HOLY GHOST WITH IN US.

"Know you not that you are the Temple of God. and that the spirit of God dwelleth in you?" (I. Cor. 3, 16.)

The Church invites us to-day to great festivity. We are to celebrate the anniversary of the descent of the Holy Ghost, the divine Comforter in every tribulation, the Sanctifier in our misery of sin, the author of all heaven-ly graces. According to His promise, our Saviour did not wish to leave His disciples orphans, but lovingly desired to remain with them until the consum-mation of the world, although in a difmation of the world, although in a dif-ferent manner than heretofore, viz: by the Holy Ghost, whom the Father would send. This divine Paraclete and giver of all graces, He communi-cated to them to-day in the form of fiery tongues amidst the sound of a mighty wind, and consecrated their hearts to be the throne of God. And since that day, all those who were re-deemed by Christ's Precious Blood, and washed and sanctified in the sacrament washed and sanctified in the sacrament of regeneration, have become an abode, a temple of the Holy Ghost. By the unmerited mercy of God, this By the unmerited mercy of God, this great, ineffable grace has also become our portion. Hence, to us, too, are addressed the solemn words of the apostle: "Know you not that you are the temple of Grd, and that the spirit of God dwelleth in you?" Oh, may we never forget such dignity, never by a sinful life render ourselves unworthy of it !

A temple, erected by human hand ought, above all, to be clean and garnished. No filth, no dust, no cobweb can remain before the eye of man. And equally so should the living temple of God within us be always free from sin, and shine in the radiance of innocence and sanctity; for where the majesty of God shall dwell, there Satan must have no resting place. Pure must be the eye that turns not to concupiscence, pure the ear that listens not to odious invectives and obscene language, pure the tongue that sows no discord, disseminates no calumny, speaks no immodest, unbecoming word, pure the hand that seizes not goods belonging to others, pure the foot that treads not

pure the foot that treads not forbidden ways, the wide road to de-struction, pure the heart that abhors every unclean emotion, that is close to uncharitableness, to envy, that de-tests every breath of sin more than death itself.

But this alone is not sufficient. emple built by human hand must not only be clean and free from dust, it must also be adorned with valuable ornaments of nature and art. And thus the abode of God, the soul, should not only be free from sin, but adorned with those Christian virtues so pleasing to God and the angels. As in the Church the cross is everywhere prominent, being the first and greatest ornament, so should the image of the cross as it were the virtue of the cross namely, humility, be the soul's great-est ornament; humility in riches, humility in honors, humility in all the advantages of body and mind, humility in youth, humility in old age. Next to the sacred sign of redemption, the eye is directed above al to the image of the Immaculate Virgin. Thus purity of heart follows humility s throughout all conditions of its ence, for the weal of the human Such as these need only inform, prudently imparted.

e great defalcation under the eigns Henry and Elizabeth has its greatest strength, and thifful minds in Great Britain not.

as a glorious companion; in fact, both belief of the faithful in the damnation of the fallen angels. "For if God spared not the angels that sinned, but delivered them, drawn down by ropes to the lower hell, into torments." In the words of Christ to unrepentant sinners, "Depart from me, ye accursed, the pictures of saints come after those the pictures of saints come after those of the Crucified and the Madonna, so in a heart where purity and humility are enthroned, there all other virtues combine to form a great and glorious wreath. There we will find the faithwreath. There we will find the faithful observance of the fourth commandment, obedience towards parents; there, the command of charity: "Never do to another what thou wouldst hate to have done to thee by another." (Tobias 4, 16) There are practised the seven corporal and spiritual works of Mercy, in fine, the exercise of all the Christian virtues as a constant service of God, praising and

constant service of God, praising and constant service of God, praising and glorifying the Most High.

This, beloved Christians, should be, according to the doctrine of faith, the temple of God within us. But is this actually the case? Alas! of how many must it be said: No, it is not. Their soul is no longer a temple, but only a heap of ruins; it is no longer God's abode, but the horrible dwelling of sin and Satan. Alas! O Christian, if you must acknowledge this of your soul, then the fearful words of the apostle are verified in you: "If any Lord Chief. Justice of England. His man violate the temple of God: him position is recognized and underman violate the temple of God: him shall God destroy; for the temple of God is holy, which you are." (1 Cor. 3, 17) Ah! no, repent, let your heart be touched by the voice of grace, and by true penance be again what you were in the happy days of innecesses. were in the happy days of innocence. Erect again within yourself the temple of God by the worthy reception of the sacraments, permit God to live again in your soul by a Christian life of faith, by the conscientious avoidance of sin, by the faithful fulfillment of the duties of your state in life, by incessantly striving for the acquisition of virtue and sanctity. Then, indeed, will the God who now dwells in your soul, one day receive you into His realms of bliss. Amen.

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THE PERSONALITY AND POWER OF THE DEVIL.

One of the worst signs of the evil days on which we are entering is a grow-ing disbelief in the existence and power of the "prince of darkness." It is a strange fact that his best pupils, his ambassadors on earth, are the loud est in denying his personality and power. Voltaire and his followers do not hesitate to attack the Bible because it tells us of the doings on earth of "the evil one." Kant and German philoso phers of his school distort the meaning of the word of God and say that the term deyil is but an ideal of "the greatest wickedness." Rationalists and Pantheists, denying as they do the personality of God, refuse to believe in the existence of the devil, and not a few non-Catholic preachers agree with

It is a cardinal point of true Christian faith that the devil is a true person. He is one of the fallen angels, but in his fall, and even in his punishment, he retains much of the greatness of the angelic intelligence and power. English poet thus describes him :

But bringing up the rear of this bright host, A spirit of different aspect wav'd His wings like thunder clouds above some

Whose barren beach with frequent wrecks was like the deep when tempest-His brow was like the deep thoughts en-fierce and unfathomable thoughts en-

graved

Eternal wrath on his immortal face,
And where he gazed a gloom pervaded

We are told that " the demons be lieve and tremble," but certainly faith and fear require intelligence, as they are the acts of a thinking being. St. Peter, in his second epistle, assumes a belief of the faithful in the damnation ners, "Depart from me, ye accursed, into everlasting fire, prepared for the we have explicit levil and his angels, mention of Lucifer and his messengers.

Milton thus speaks of the devil: "Th' infernal serpent; he it was whose guile, Stirr'd up with envy and revenge, deceived The mother of mankind." -American Herald.

LORD RUSSELL.

Messenger of the Sacred Heart. The tribute paid by the London Times to the new Arbitration Commissioner, Lord Russell, of Killowen, is worthy of record both as a manifesta-tion of the high esteem in which this great jurist is held, and as an evidence of the vast change in the opinions of men and papers that could wring such a tribute from so implacable a foe to all things Catholic as the Times. "There is no one left among the judicial class," it states, "who could represent the British nation in the grave internation al inquiries that are now pending with greater dignity and authority than the Lord Chief. Justice of England. His stood throughout the English speaking world. Anybody of inferior rank, though of equal ability, might find it hard to conquer the confidence of the Canadians, or to impress the Americans with a proper sense of his high repre-sentative dignity. But the Lord hief Justice has many advantages in these respects. He has been welcomed as an honored guest in the United States, coming as the head of the English Judiciary. He has been the leading counsel for this country in the Behring Sea Fisheries arbitration, and there he gained a practical mastery of some of the most critical points in the controversy between the United States and the Canadians, which are also involved in the issues before the Anglo American Commission. It is not, perhaps irrelevant to point out that Lord Rus sell, as a Roman Catholic, would be persona grata to a most important section of the people of Canada, including the Premier of the Dominion Cabinet, Sir Wilfrid Laurier."



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OUR BOYS AND GIRLS.

Learn to Appreciate Fault finding is much easier than generous appreciation. To find fault you have only to stand off and point out wherein the person or action or thing fails to come up to your ideal, thing falls to come to the stage of which, by the way, may not be a good one. To appreciate requires a degree of insight and sympathy, and a search for the point of view which discloses the best qualities. If we were required to name the one thing which most contributes to the happiness of household life we should unhesitatingly select the disposition on the part of the of a family to appreciate instead of finding fault with each other; to draw attention to the excellencies of others instead of harping on their defects. Such a disposition is better than money or beauty. It is a perpetual joy to the possessor, and it brightens the soul of everyone who comes within its circles.

A Blind Hymn Writer.

The oldest and best known bymn writer now living is a blind woman, Fanny Crosby of Park avenue, this city. Her hymns, "Pass Me Not, O Gentle Saviour," "Rescue the Perish ing," "Saviour, More Than Life to ing," "Saviour, More Than Me " and "Jesus Keep Me Near the Cross," are known and sung where ever the English language is spoken, and, although blind from infancy, she has composed more than 3000 others She is now sixty-five years of age, and before she made hymn-writing her life work was for many years a teacher of the blind. All of her poetical efforts are dictated to a secretary, and so faithful is her memory that she often composes a dozen or more hymns before she dictates them to her assistant. Her disposition is a sunny, hopeful one, and her cosey home is the abiding-place of cheerfulness and contentment New York Herald.

What to With a Bad Temper. Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a moment or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. The person who can and does control tongue, hand, heart, in the face of great provocation is a hero. The world may not own him or her as such; but God does. The Bible says that he that ruleth his spirit is better than he who has taken a city What is gained by yielding to temper a For a minute there is a feeling of re lief; but soon comes a sense of sorrow and shame; with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. That pain, too, often lasts for days, even years— sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell before hand what will be the result. The evi done may never be mended. Starveyour temper. It is not worth keeping

The Girl That Everybody Likes.

Have you ever met the girl that everybody likes. You are unfortunate if you have not met her. She is th girl, says a writer in Golden Days who is not "too bright and good" t be able to find joy and pleasure all ove the world. She is the girl who appre ciates the fact that she cannot alway the world. She is the girl who is no aggressive and does not find joy in in citing aggressive people. She is the girl who never causes pain with thoughtless tongue. She is the gi who, whether it is warm or cold, clea or stormy, finds no fault with the weather. She is the girl who, when you invite her to any place, complements you by looking her best. She the girl who makes this world a plea ant place because she is so pleasa

And, by the bye, when you come think of it, isn't she the girl who mak you feel she likes you, and therefor you like her?

Is It a Pleasure to do Nothing? A clever French boy, afterwards celebrated barrister, was in his scho days both lazy and insubordina The masters were all in despair, a the cause was laid before the superior He called the boy to his room and sa "My lad, you do not like to wor

would you really like to do nothing "Indeed I should," said the boy. hate work.' "Very well," said the superior, "y can stay in my room and do nothing

mind, absolutely nothing."
For an hour and a half the lazy enjoyed the rest, then he put out

On, no," said the superior ; "re ing is doing something-you must

Another half hour passed, t Master Berryer began to talk.
"Oh, no," said the superior: "to

ing is doing something-you can At the end of three hours the su fice in the grounds. The boy follo

him, and seeing his companions p ing at the distance, he was abou join them. "Oh, no," said the superior ; "p

ing is doing something—you must play, and, indeed, you ought not t here, for walking is doing someth so you must not walk.' Master Berryer was conquered,

from henceforth there were no plaints of him in college, and in future life he was certainly not of those who did nothing.

OUR BOYS AND GIRLS.

Learn to Appreciate

Fault finding is much easier than generous appreciation. To find fault you have only to stand off and point out wherein the person or action or thing falls to come up to your ideal, which by the way. They not be a good which, by the way, may not be a good which, by the way, may not be a good one. To appreciate requires a degree of insight and sympathy, and a search for the point of view which discloses the best qualities. If we were required to name the one thing which most contributes to the happiness of household life we should unhesitatingly select the disposition on the part of the members of a family to appreciate instead of finding fault with each other; to draw attention to the excellencies of others instead of harping on their defects. Such a disposition is better than money or beauty. It is a perpetual joy to the possessor, and it brightens the soul of everyone who comes within its circles.

A Blind Hymn Writer.

The oldest and best known bymn writer now living is a blind woman, Fanny Crosby of Park avenue, this city. Her hymns, "Pass Me Not, O Gentle Saviour," "Rescue the Perish ing," "Saviour, More Than Life to ing," "Saviour, More Than Life to Me" and "Jesus Keep Me Near the Cross," are known and sung where ever the English language is spoken, and, although blind from infancy, she d more than 3000 others. has compos She is now sixty-five years of age, and before she made hymn-writing her life work was for many years a teacher of the blind. All of her poetical efforts are dictated to a secretary, and so faithful is her memory that she often es a dozen or more hymns before she dictates them to her assistant. disposition is a sunny, hopeful one, and her cosey home is the abidingplace of cheerfulness and contentment - New York Herald.

What to With a Bad Temper.

Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the tempt-It may for a moment or two difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. The person who can and does control tongue, hand, heart, in the face of great provocation is a hero. The world may not own him or her as such; but God does. Bible says that he that ruleth his spirit is better than he who has taken a city. What is gained by yielding to temper For a minute there is a feeling of re lief; but soon comes a sense of sorrow and shame; with a wish that the tem per had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. That pain, too, often lasts for days, even yearssometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell before hand what will be the result. The evi done may never be mended. Starve your temper. It is not worth keeping

The Girl That Everybody Likes. Have you ever met the girl that everybody likes. You are unfortunate if you have not met her. She is the girl, says a writer in Golden Days, who is not "too bright and good" to be able to find joy and pleasure all over the world. She is the girl who apprethe world. She is the girl who appreciates the fact that she cannot always have the first choice of everything in "Practising medicine in Boston."

"Well, now! Strange, isn't it, that limit to the possibilities of men whose limit to the possibili the world. She is the girl who is not aggressive and does not find joy in in citing aggressive people. She is the girl who never causes pain with a thoughtless tongue. She is the girl who, whether it is warm or cold, clear or stormy, finds no fault with the weather. She is the girl who, when you invite her to any place, compliments you by looking her best. She is the girl who makes this world a pleasant place because she is so pleasant

And, by the bye, when you come to think of it, isn't she the girl who makes you feel she likes you, and therefore you like her?

Is It a Pleasure to do Nothing?

A clever French boy, afterwards a celebrated barrister, was in his schooldays both laz; and insubordinate. The masters were all in despair, and the cause was laid before the superior. He called the boy to his room and said: "My lad, you do not like to work would you really like to do nothing? "Indeed I should," said the boy. hate work '

"Very well," said the superior, " you can stay in my room and do nothingmind, absolutely nothing.

For an hour and a half the lazy boy enjoyed the rest, then he put out his

'Oh, no," said the superior ; "read ing is doing something-you must not

Another half hour passed, then

Master Berryer began to talk.
"Oh, no," said the superior: "talk ing is doing something-you cannot

At the end of three hours the super for left his desk and went to say his of-fice in the grounds. The boy followed him, and seeing his companions playing at the distance, he was about to join them.

"Oh, no," said the superior ; "playing is doing something—you must not play, and, indeed, you ought not to be here, for walking is doing something, so you must not walk.'

Master Berryer was conquered, and from henceforth there were no complaints of him in college, and in his

The Adopted Tramp-Cat.

A few months ago a strange cat strolled into the house of a Kentucky farmer, and sat blinking at the kitchen fire, with an air of great as surance, as if to say: "I've concluded to come and live with you." But the farmer did not take kindly to the new omer: he tried several times to throw the cat out of the home; but pussy cratched him so viciously that he was glad to leave her in quiet possession. The cat immediately become very fond of Lizzie, the five year old daughter of the farmer, and followed her wherever she went.

One day Lizzie went into the garden to play among the flowers, and the cat took up her position about six feet girl away away. After a while the little rose to depart, when, to her surprise and dismay, she saw an agly, poisonous snake, about three feet long, behind her, coiled up and ready to strike. But the cat had seen the reptile too, and with one bound she pounced upon him and bit him on the neck. ensued a long and desperate fight, in which the cat was getting the best of it, when the screams of the little girl at tracted the farmer's wife to the scene of the catastrophe, and his snakeship was speedily dispatched with a garden

The farmer now says he is glad the "tramp-cat" stayed; and ever since pussy gets an extra saucer of milk Lizzie. Oa such occasions she blinks. and looks at the farmer in a way which shows that she fully realizes what a valuable cat she is.—Ave Maria.

Told By Dr. Holmes.

Surely even the youngest of our readers must have heard of Dr. O iver Wendell Holmes, who wrote the "Auto-crat of the Breakfast Table," the "One Hoss Shay," and much beside, and was one of the most famous and genial men of letters that ever honored America.

One of the most delightful anecdote out of the large number which he had at his command concerned a visit paid to a Massachusetts city where he de-livered a lecture. The next day the gentleman with whom he was staying took him for a drive about the city and as they passed a certain store the Doctor remarked: "Why, I declare the name on that sign looks familiar! used to go to school with a boy of that name. Let us stop and see if he remembers me

The host, nothing loath, stopped his horse, and with his distinguished guest entered the place of business. "Let me introduce you to Dr. Oliver Wendell Holmes," said the entertainer

of that famous author.

The merchant bowed, but evidently he considered the owner of the name of small importance, and turned to the introducer. But the doctor was not to be ignored.

Were you a pupil of Phillips An dover in 1825, my dear sir?" he asked the merchant.

"I was," answered the other.
"And do you not remember a lad there called Oliver Holmes?"

"Well, now you speak of it, I be re I de. Little chap, wasn't he?'
'Yes, and I am that little chap.' lieve I do. "Is that so?" asked the merchant in a tone which indicated that the fact did

not particularly interest him.
"I suppose," said Dr. Holmes,
"that you didn't take a college course

after leaving the Academy. " No, I went into the hard ware business, and I've made considerable

never heard of you? I go to Boston abilities are converged on the one local

every now and then, and know several "I've had to lecture at the Harvard Medical College, too, and have not had very much time to practice of late vears.

"That probably accounts for it," said the successful hardware dealer. And so it appears, adds the exchange from which we have this story. Dr. Holmes, physician, scientist, littera-teur, poet, and wit, was evidently of small account to his whilom school

On Forming Habits

How greatly the future of every child depends upon the habits it forms when young! Habits, whether good or bad, are more easily formed than they are got rid of. A single evil habit has before now utterly marred a man's life, and brought misery not to himself alone, but to many besides. We must be cautious, therefore, about letting ourselves become the slave of any practice which we know to be wrong. To wait until it has become our master is often to wait until it is too late.

Sometimes a little incident will show us very clearly how we may become the servant of a custom.

There is a story told of a soldier who had just quitted Her Majesty's service with credit. One Sunday morning he was returning from the bake house with the family's dinner carried in a tin upon his head. A boy saw him who knew he had just left the army. Going behind the unconscious exsoldier, the urchin, in sharp tones, shouted -

"Attention" At the old word of command down came the hands with a slap at the side, and away went the tin with the Sun day's dinner into the gutter!

Habit was too much for him. Some habits, are, no doubt, the result of nervousness, and may be quite

harmless in themselves.

Sir Walter Scott tells how, in his plaints of him in college, and in his future life he was certainly not one of those who did nothing.

ciass at school, there was one boy who are later tong into below him. All carried off in the flush of his strong manhood, and on his dying bed has rethose who did nothing. class at school, there was one boy who

that when this boy was asked a ques-tion, he aiways fumbled with a certain button on his waistcoat. Watching an opportunity he slyly cut this button

When next a question came to the head of the class the boy's fingers, as usual, sought the button. It was gone! He looked down in confusion, and seemed to lose his self posse and in a moment Scott had gained the coveted place.

Nor are human beings alone the creatures of habit. We must all have noticed how soon animals acquire them. A gentleman at the head of a firm had occasion to take, in the horse and trap, a round usually made by his

emperate habits of his servant by noticing that the horse tried to stop at nearly all the public houses. Indeed, horses would seem to be very quick at acquiring any habit, and

traveller.

He then found out the in-

very tenacious of them. During the American war a battle took place near a field in which a number discharging cavalry horse were inclosed. After listening to the firing for some time, and showing signs of great excitement, they sud-denly formed up in lines, charged a number of mules and put them to flight, killing two. They did not cease charging in one direction and another until the firing was over.

CHATS WITH YOUNG MEN.

Press on! if Fortune play thee false
To day, to morrow she'll be true;
Whom now she sinks, she now exalts,
Taking old gifts and granting new.
The wisdom of the present hour
Makes up for follies past and gone;
To weakness strength succeeds, and power
From frailty springs—press on! press on!
—Park Benjamin:—Ambition.

The Best Harvest. Manhood is a better measure of sucess than money.

Reputation. We cannot avoid having a reputation : it is for us to decide what sort of a reputation it shall be.

In the Country at Break of Day, A new world opens to the city man who gets out in the country by day break on his wheel or on foot. crisp freshness of the morning and the wonderful song of birls at that time are things to marvel at. He will think that he never heard birds sing

Ridicule is the Devil's Weapon. A young man is sooner laughed out of his Christian purposes than licked out of them. The taunt of "Mother's apron strings!" and "Going to be good, are you!" smarts more than blows. The strength of a friend's strength and the stay of a staunch brother mightly brace a young Christian even if he be six feet tall and whiskered.

The Men Who Succeed, The great majority of men that fail don't fail for want of brains. Most people have more brains than they

know what to do with. But the men who have won the grandest laurels are not usually the men of splendid natural ability. But they set their feet and planted their teeth and moved straight forward girded and guided by a great purpose. A man will achieve something if he has a single purpose, if in his breast some master passion sweeps all the rest. Men dissipate and waste

Education Elevates.

point.

Dr. White, President of the Univer sity of Southern California, says: "I am often humiliated when I hear education spoken of and urged from mere mercenary motives. Education does not command the highest commercial value -yet looking at it from the highest standpoint, it is invaluable. If a man spends an hour a day for three hundred days, in reading, at the end of that time he has read thirty volumes of three hundred pages each, which is in itself quite a library. Elihu Burrit mastered eighteen languages and twenty two dialects between the ages of forty and sixty years. This was done by study in the evenings, after having worked all day at the black-smith's forge. The greatest star dissmith's forge. coverer of our day is a man in Chicago, who has spent his days as a court re porter, but his nights as a student of the heavens. The man who loves knowledge and who desires to broaden himself will find some opportunity for self-improvement.

Take Out a Policy. Every young man who is contemplating matrimony should have his life insured. The late Bishop O'Farral car-

ried \$50,000 on his own life, and is reported to have said: "I cannot imagine any more unfair or meaner thing than for a man to get his sins pardoned at the last minute, and then go to heaven and live in a mansion, and go riding about in a golden chariot over the golden streets, while his wife and children, whom he might have provided for, are begging for cold victuals at the basement door

of an earthly city.
"It seems to me there ought to be a poorhouse somewhere on the outskirts of heaven, where those guilty of such improvidence should be kept on thin soup and gristle, instead of sitting down at the King's banquet.'

Many a man who believed that he had a long life before him, has been

for the support of his wife and chil-Don't have death bed regrets-insure your life now.

Hard Work, Boys, do not shun hard work. Go at it, rejoice in it. It is a blessing to you. And understand us. By real hard work we do not mean study, or stick-ing closely to keeping books, keeping store or teaching school, or any of the professional pursuits. These are all honorable and when followed closely exhaust the nervous energy and mak men tired too. But by hard work we mean work that requires a great deal of muscular force, such as chopping, rolling logs, quarrying rock, doing carpenter work, laying brick, carrying the hod, and working in the forges, furnaces, rolling mills, mines and car shops. This kind of work develops muscular strength, the power of physical endurance, grit, courage and

good health.
Said an old man, now up in the eight.
Said an old man, when I was ies, to me a year ago, "When I was fifteen years old I was a weak, spindly kind of a boy, and went into a black-smith shop, learned the trade, worked at it eighteen years, and forged out a constitution worth a million dollars. He has ever since been a healthy vigorous man, and old as he is, still walks the streets, pert, cheerful and straight as an Indian's arrow.

Hard work is good medicine for boys, and especially for young men.

Hand Work as Respectable as Head Work.
The heathful tone of this statement

made by the editor of the Burlington Hawkeye is worth a young man's no tice who is at the choosing place in "The trouble with most young life: men is that they do not understand the dignity of manual labor. They do not realize that honors and fortune may be more readily realized outside of the so called learned profession than in them, and that it is just as honorable to swing the hammer or to hold a plow as it is to make a speech in court or amputuate a limb. lesson young men should be taught as early as possible is that it is not so much what a man does for a living as it is how well he does it, and that manual labor is as honorable as any other.

Stray Chips of Thought. The ideal wife seldom becomes a rea one.

A good husband is sometimes spoiled in the making. Few people count the cost until they

have paid it. To some men a bad reputation is

etter than none. Ian Maclaren says that every man who will not work should be compelled to do so at the point of the bayonet.

We all have some ability. smallness or largeness of our ability is not the question which should at all rouble us, but rather our obligation to use rightly and steadily the ability we ave. Do not forget this truth.

The motive which should inspire our

philanthropic work, and, indeed, all the activity of our lives, is the desire for service. That desire must be strong enough to conquer our indolence, our vanity, our love of ease and pleasure, our self-satisfaction.

Neither rich furniture nor abunfrom guilt, kep from actions, but purposes that are

Labor, Thought and Thrift.

In a recent address before a prominent institution of learning one of its alumni spoke words of soberness and wisdom which cannot be too strongly enforced.

No condition of society, no scheme of government, will ever do away with the eternal necessities, labor, thought and thrift. No plan will ever reverse the decree 'In the sweat of thy face shalt thou eat bread.' No rule of hu man conduct will ever improve upon the Divine injunction, 'Dead justly, love mercy and walk humbly before Until the old earth shall become a cinder or a sphere of ice, the ancient wise man's observation will be true, 'See ye a man diligent in business, he shall stand before kings.' And with great force and plainness the speaker added: "Whoever teaches the reverse is not only an enemy o our government, but an enemy government, an enemy of soclety, and a menace to human happi Whoever hopes to dispense with labor, thought and thrift, eternal necessities of human life, hopes the hope of the infant who, bab bling, reaches for the moon.

It could not be better said : "Labor thought and thrift" are the three graces in whose hands are the certainty of honorable success and com-Depending on these, with petence. these the guide of his business life and habit, the young man will not make a shipwreck of himself, but will contribute to the peace and good order of society, and to the general welfare.

A Good Report.

"My mother was troubled with rheamatism in her knee for a number of years, and it broke out into a running sore. She has taken three bottles of Hood's Sarsaparilla, and now she is almost entirely well. She cannot speak too highly of this great medicine." MRS. JOHN FARR, Cloverlawns, Ancaster, Oatario.

Hood's Pills cure nausea, sickache, bilious-Hood's Pills cure hauses, stekache, oncos-ness, indigestion, constipation.

You cannot be happy while you have corns. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it is unknown.

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Ask your Merchant for the New Brewings

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"AWAY FROM ROME."

The honest Protestants on the Conti nent make little of the alleged move-ment, "Los von Rome!" (away from Rome) in Austria; nor does it greatly worry the Catholics. A prominent Protestant clergyman of Austria, writing in the Christliche Welt, expresses imself very fairly on the matter. quote from the translation of the Liter-

ary Digest:

The cause and occasion of the whole agita tion is purely political, and is recognized on all hands as such. The end in view is to prevent the Slavic element from getting control of the Church, and the clericals from getting absolute dominion over the schools. This end will not be attained. The very fact that the question has been transferred from the political sphere, where it belongs, to the religious, where it does not, will insure the failure of the movement. This agitation has many points of similarity with the German Catholics and the free religious movements in Germany about fifty years ago in which the liberal element in the Church sought neutral ground for its operations; but there two were a failure.

In Austria the present movement bas no support among the real leaders in the Church. The Catholic clergy, the nobility, the educated men, the organized labor societies, the women, have nothing to do with it. It is entirely in the hands of certain liberal sections, who for political reasons are antagonizing the prelates and policy of the Church. Church history teaches that agitations of this kind end disastrously; the masses will not leave the Church and convictions of their birth. A careful observer, studying the movement in the light of history and of facts, can reach no other conclusion than the conviction that the number of conversions from the Roman Catholic Church, under the spell. movement in the light of history and of facts, can reach no other conclusion than the conviction that the number of conversions from the Roman Catholic Church, under the spell of the cry "Los von Rome!" will be few and far between. A few thousands will be the highest figures to be expected, and we do not hesitate to say that this is a piece of good fortune for the Protestant Church. No permanent good results can be expected from this new propaganda.

All of which remunds us not a little

All of which reminds us not a little of Dean Swift's disparaging remarks on the weeds thrown out of the Pope's Garden. — Boston Pilot.

CONDUCTOR H. HOGG

AND HIS DEADLY STRUGGLE WITH A VICIOUS ENEMY.

Diabetes was Getting the Victory Over Him When He Began to use Dodd's Kidney Pills - Then the Tide Turned and He Was Saved.

Toronto, May 8. Still another member of the staff of the Toronto Street Railway comes forward to testify to the unequalled efficacy of Dodd's Kidney Pills, in cases of Diabetes. This time it is Mr. Hogg, Conductor No. 207, residing at No. 81 Fuller street, who tells

Here is what he says: "Diabetes kept me in continual misery, and nightly agony for three years. My blood got so impure that I thought I could never get it restored to dance of gold, nor a descent from natural purity. I was tortured by an illustrious family, nor greatness of authority, nor eloquence and all the charms of speaking, can produce so flesh and strength rapidly, and, in great a screening of life as a mind face. great a serenity of life as a mind free short, I thought it was 'all up with

"I used different remedies, but got no good from any of them, until a friend recommended Dodd's Kidney

"I had no idea they would help me, as I had been disappointed so often, but I decided to try them. The first box gave me wonderful relief. The dizziness vanished, and my head became as steady as ever it was. Three boxes completed my cure, and to day I am sound and well, thanks to Dodd's Kidney Pills."

The best way to ascertain the real merit of Dodd's Kidney Pills is to test them. There can be no deep will not They either will cure, or they will not very little, and it wil There can be no deceit then A trial costs very little, and it will settle all doubts for all time.

Dodd's Kidney Pills are sold by all druggists, at fifty cents a box, six boxes \$2 50, or sent, on receipt of price, The Dodds Medicine Co., Limited, Toronto, Ont.

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will compare tavorably with the best ported Bordeaun. For prices and information address ERNEST GIRARDOT & CO.

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new him.

May his soul rest in peace!

We may add that Mr. Doyle was a subscriber
of the CATHOLIC RECORD for the past twenty

C. M. B. A.

The Coronation Oath. Moved by Bro. W. F. O'Boyle, seconded by Bro. A. J. Kerr, and resolved: 1st. That we, the members of Branch No. 77

pirit of teleration, religious equality and dritish fair play which, guaranteed by our continution, is the pride of the nation.

3rd. That the expunging of these passages rom the Statute Books of the Realm by her dost Gracious Majesty Queen Victoria would be hailed by her millions of subjects as a growning act of a long and happy reign, and would merit for her Majesty the special gratique of her Catholic subjects throughout the sungire.

made of her Catholic subjects that the subjects that the consider it a duty incumbent on the members of our noble association throughout the Dominion of Canada to second the efforts of the Catholic Truth Society in its laudable work; and that a copy of this resolution be forwarded to the Grand Secretary of our association to be published in The Canadian and a copy to the CATHOLIC RECORD.

J.R. Shannon, Pres. J.J. MacDonell, Secy. Lindsay, April 25, 1899.

Sovereign;
Be is further resolved that copies of this resolution be sent to our Parliamentary Representatives and to the press for publication.

His Grace Archbishop O'Connor was welcomed by the Sisters and pupils of St. Joseph's
Academy at 4:39 yesterday afternoon. The
handsome auditorium of the convent had been
darkened, and was lighted with gas, and just
above the Archbishop's seat an illuminated
"Welcome" flamed. The attendance of the
general public was so large as to completely fill
the hall. His Grace was attended by VicarGeneral McCann and a large and the seats of
honor were Rev. Fathers Brennan, Teefy,
Murray, McEntee, Marijon, McBrady, Minehan, Cruise, Frechon, Konleder, and of the
laymen, Dr. Chamberlain, F. A. Anglin, D. A.
Carey, P. F. Cronin, and others.
The pupils of the institution were uniformly
dressed in plain black gowns, with the exception of the eight leaders, who were arrayed in
spotless white. These simple tones set off deinghirfully the beautiful young faces of the as
emblage.

ge. principal event of the day was an ac to His Grace in dialogue, which was re

The principal event of the day was an address to His Grace in dialogue, which was replete with glowing symbolism, and was an eloquent tribute to his virtues. The various characters in the dialogue were assumed by the following young with the second management of the following young the following young Memory, Miss Comway; Science, Miss Sulivan, Hope, Miss Lawrence; Charity, Miss Falconbridge; Religion, Miss Mulcahy; Faith, Miss Wilson; Harmony, Miss Petley; Guardian Angel, Miss Pnilips.

There was also a very lengthy musical programme, which embraced several ensemble piano numbers, introduced with eight soloists; Gymbales' was played with eight soloists; first pianos, the Misses Crowe, Wilson, Urlocker, Patton, Weber's Light Cavairy, 'arranged set set planos, the Misses Crowe, Wilson, Urlocker, Patton, Weber's Light Cavairy, 'arranged set set planos, the Misses Powers, Daiy, Hughes, Sulivan, Noble, A. G. Falconbridge, E. Wilson, Patton, Urlocker, Mulcahy, O'Connor, Kew, Fogg, C. Murphy, Weber's Last Waltzwas given by eight pianists and five violinists, as follows: First pianos, the Misses Powers, Lawrence, J. Noble, Conway; second pianos, the Misses Meahan, Guiry, Q. Murphy, Andrews; first violins, the Misses Falconbridge and Eva Wilson; second violins, the Misses Hughes, C. Murphy, Adde Falconbridge.

An operetta "A Maytide Greeting," was

opereta "A Maytide Greeting," was n by a group of the smaller pupils. Mol-"The Carnival" was sung by Miss hes. Several choruses were creditably ren-d, and a part song, "Forest Voices." was by Misses Hughes, Patton, Guiry, Flanni-M. Power, Conway, Petley, Cleary, and Vyman.

Wyman. His Grace briefly expressed his appreciation the entertainment, and complimented the upils and the good Sisters of St. Joseph or a admirable character.—Mail and Empire

Special to the CATHOLIC RECORD. ARCHDIOCESE OF OTTAWA.

The St. Patrick's Branch of the Catholic Fruth Society gave an entertainment in the Academic hall of the Convent of la Congregation de Notre Dame, Gloucester street, on the evening of Ascension Day. There was a good attendance. Mr. W. L. Scott read his interesting paper on the "Relies of the True Cross." A programme of vocal and instrumental music and a recitation completed the programme. A statue of St. Anthony is to be erected on the grounds in front of L'Orphelinat St. Joseph, Mount St. Anthony.

le globals in fronto loop.

I count St. Anthony.

A novena to the Holy Ghost in preparation or Whitsuntide was commenced in many of he city churches on Ascension Day.

On Friday night of last week the St. Mary's remperance and Debating Society discussed he topic that. Women Should Have the Same Franchise as Men," and it was decided in the filtrnative.

the topic that. 'Women should Have the Same Franchise as Men," and it was decided in the affirmative.

Rev. Father Seguin, of Grenville, has replaced Very Rev. Canon Archambault at the Archbishop's Paiace and Basilica.

Rev. Father Moise, Capuchin, who is also the parish priest of St. Francis, Hintonburg, who had been laid up with a severe cold, has quite recovered.

The pupis of Rideau s'reet convent sang the Vespers in St. Joseph's on Sunday of last week. During the Summer months Vespers will be chanted in the Basilica on Sunday at 3 p. m., instead of in the evening, as during the winter. On Sunday week while Vespers were being chanted in the church at Embrun, the sacred edifice was struck by lightning. The damage was very slight.

The usual procession and chanting of the Litany of the Saints took place in the Basilica on the three Rogation days.

The veteran Missioner of the North-West, Rev. Father Lacombe, will celebrate his golden jubilee next July, probably at Edmonton, N. W. T. His Grace the Archbishop will attend to pay honer to the venerable priest.

The organization of the Temperence Cadets in connection with St. Patrick's Temperance Society is being perfected. They will be formed into companies of twenty each, under a captain, and these latter will, it is likely, form the executive, with one of them as President, It is proposed that the Cacets will attend the meetings of the senior society, but will have no voice in its proceedings. They will also have their own independent meetings.

will administer the sacrament of confirmation in St. Mary's church, Carleton Place, on the 26th of June.

A sermon preparatory to the Forty Hours' Devotion in St. Patrick's church was preached on the preceeding evening by Rev. Father Sloan of Fallowield.

Rev. Sister St. Lucy, of the Grey Nuns, celebrated her silver jubilee at L'Orphelinat St. Joseph on Sunday of last week.

The annual meeting of L'Orphelinat St. Joseph was held on Thursday of last week. The sacraments of Confirmation and the Holy Eucharist were administered to twelve little girls in the chapel of La Congregation de Notre Dame, Gloucester street, on the 10th inst. The seene witnessed as the little innocents entered the chapel in procession and as they subsequently on the two occasions approached the aliar was a memorable one. The musical portion of the service was rendered by the St. Cecilia choir of pupils in a most effective and impressive manner. The three altars in their decorations also added to the beauty of the surroundings of these most solemn rites of Holy Church.

Over three hundred young ladies, members of the Children of Mary Society of Hull, made

Holy Church.
Over three hundred young ladies, members of the Children of Mary Society of Hull, made their annual pilgrimage to the Church of Our Lady of Lourdes on the Montreal Road on Ascension Thursday. The Ottawa Electric Street Railway Co. kindly placed seven cars at the disposal of the pilgrims at 6 a. m. and at 1000. Lady of Lourdes on the Montreal Road on Ascension Thursday. The Ottawa Electric Street Railway Co. kindly placed seven cars at the disposal of the pilgrims at 6 a.m. and at noon. A procession formed at the terminus of of the railway and marched to the church. It was headed by a beautiful banner which the pilgrims left at the searer dedifice as a souvenir of their pilgrimage. It will be placed above the grotto. At 7:30 the ceremonies commenced. On account of the rain all the services had to be held in the church, and although it was impossible to have the procession in the interior, the services were none the less impressive. At 9:39 the nilgrims again assembled in the church, where they attended a second Mass, during which two appropriate hymns to the Blessed Virgin were sung. A sermon was delivered by Rev. Father P.n. au, whi h was followed by the Benediction of the Blessed de Monifor.

In spite of the unpropitious weather the pilgrimage was a success in every way.

The last meeting of the season of the Venerable Margaret Bourgeois (foundress of la Congregation de Montreal) Reading Circle of the Gloucester street convent, was held last week. The subjects on which papers were read and discussion had were: Venerable Margaret Bourgeois, her life and works; John and Sebastian Cabot, their lives and voyages; Samuel de Champlain (founder of the city of Quebec); Donaeona, the Indian Chief; The early Indians of Canada, including a special study of Indian Chiefs and Heroes; the Missionary Martyrs of New France; the Expulsion of the Acadians.

The benefits arising from the studies in volved in the preparation of the papers has been found to excite a laudable ambition, and therefore, of immense advantage to not alone the members of the Circle, but also to the pulls generally.

The following programme of confirmation has been arranged by Archbishop Duhamel for the

pupils generally.

The following programme of confirmation has been arranged by Archbishop Duhamel for the current week: Tuesday, 3 b. m., St. Joseph's Orphans' Home: Wednesday, 2 b. m., St. Bridgel's church; Thursday, 7,50 a. m., Clurch of the Sacred Heart; 2 b. m., St. Anne's church;

Friday, 7 a. m. Basilica. And on Saturday at 7 a. m. the ceremony of taking the holy habit will be observed at the Water street convent

BIBLE CLASS RESULTS

About ten years ago Rev. Albert McKeon, S.
Th. L., established a Bible class in Strathroy.
Several pupils of the Strathroy Collegiate Institute and other clever boys and girls of
Father McKeon's parish have, year after year,
joined this class, and nearly all of them have
taken a lively interest in the polemical and doctrinal work mapped out for them. The carriculum includes theses in English on the Primacy of the Pope. Auricular Confession, Holy
Water, Induigences, Purgatory, Infallibility,
Sacred Images, Devotion to the Blessed Virgin,
Rule of Faith, Invocation of Saints, Real
Presence, Unity, Sanctity, Catholicity and
Apostolicity of the Church, Sacrifice of the
Mass, and kindred subjects.

The course lasts four years, and at the end of
that term the Strathroy youths are ready to
enter the polemical arena and break a lance
with any anti-Catholic controversalist in the
land.
Miss Maggie Hickey, of Strathroy, a cousin

land.
Miss Maggie Hickey, of Strathroy, a cousin to Madame Healey of the Sacred Heart Convent, London, is the latest to win fame as a polemic as the following brief but interesting controversy will show:

ETERNAL PUNISHMENT.

To the Editor of the News:

To the Editor of the News:

Sir,—In a recent issue of your popular journal I notice a communication from J Ward, of Gladstone. One sentence in Mr. Ward's letter calls for an answer, and am surprised that some of the Catholic school and am surprised that some of the Catholic school and am surprised that some of the Catholic school and am surprised that some of the Catholic school and surprised that sagainst the doctrine of Carist or His Church should be allowed to go unchallensed.

Here is the statement to which I object:

"The doctrine of eternal punishment was introduced by Papacy o cempel pagans to join her system an support her priesthood,"

Prof. J Ward, Gladistone, Middlesex, Ont.

The Papacy as upport her priesthood, "Prof. J Ward, Gladistone, Middlesex, Ont.

The Papacy as not established until the 33rd year that. Christ said to the first Pope of Rome:

Christ said to the first Pope of Rome:

Christ said to the first Pope of Rome:

And I vill give unto thee the keys of the kingdom of heaven," etc. (Proof. St. Matthew xvi., 18). The Papacy or Catholic Church of Rome is known all over the world to-day; it was not as a proper of said. I thank goor the world one thousand each bundred years ago. St. Paul says:

"First. I thank God through Jesus Christ for you all, that your (Roman) faith is spoken of throughout the whole world." (Romans is, 8). Now, no sane man ever maintained that the Papacy or Catholic Church of Rome existed before the coming of Christ, and as the doctine of eternal punishment was accepted before the coming of Christ, and as the doctine of eternal punishment was a compted by and here are a few lines he wrote about eternal punishment.

"Just in the gate, and in the jaws of hell, undered punishment."

evengeful cares, and sullen sorrows dwell." Straight, o'er the guilty ghost, the Fury shakes he sounding whip, and brandishes her

snakes:
Then of itself unfolds the eternal door,
With dreadful sounds the brazen hinges roar."
"Unhappy Thiseus, doomed for ever there,
Is fixed by fate on his eternal chair:
Had I a hundred meuths, a hundred tongues,
And threats of brass, inspired with iron lungs,
I could not half those horrid crimes repeat,
Nor half the punishments those crimes have
met."

The poet Virgil died fifty-two years before The poet virge was established. And yet we are told that the doctrine of eternal punishment was introduced by Papacy! Some one ought to establish a night school in the vicinity of Glad Yours

tone, E. Middlesex. Maggie Hickey.

Strathroy, April 17, 1899.

To this letter Mr. Ward has made no reply. When Christ made His immortal promise in St. Matthew xvi, 18. Peter was only a fisherman—week and fallible in faith: but after Christ's resurrection from the dead our Lord fulfilled His promise, and forthwith Poter the fisherman became Peter the Pope strong in faith and infallible. This marvellous transformation in St. Peter's life and character is something which heretical controversalists are inclined to reply to Miss Hickey. She will probably hesitate before she ever tries conclusions with her again. Here is her letter, fellowed by M ss Hickey's reply:

To the Editor of The News:

cered.

a St. Joseph's on Sunday of has week.

It he Summer mounts Vesper's will be a fine the evening, as during the winter, and years will be repeated by the state of the s

we come to the conclusion that the rock on which the Church was built was not Petros or Peter, but Petra, the Hock of Ages, the Divine Son."

Relative to the statement that the Church of Rome "was known all over the world 1800 years ago," based on the quotation from Romans 1, 8, and which I would interpret thus: "First, I thank God, through Jesus Christ, for your faith (in Christ) is spoken of throughout the whole world," it does seem passing strange that the Thesalonians, inhabitants of Thessalonia, in Macedonia, about four hundred and fifty miles east of Rome, were men more highly commended, not for their (Thesalonians, I and I and

London, April 28, 1899.

London, April 22, 1893.

To the Editor of the News:

Dear Sir—In last night's issue of your excellent paper, Mrs. Baskerville of Mill street, undertakes to correct "an important inaccuracy in my translation of Matthew's Greek text." (Matt. xvi. 18.) Here is my answer: 1st I never made any translation of Matthew's Greek text; 2nd, I never saw Matthew's Greek text; 2nd, I never saw Matthew's Greek text; 3rd, Matthew wrote his original gospel in Hobrew, and consequently my alleged "inaccurate" Greek translation has no existence outside of Mrs. Baskerville's bewildered imagnation.

outside of Mrs. Baskerville's behinders thus;
nation.
Again Mrs. Baskerville blunders thus;
Christ in speaking to Peter says: Thou are
Petros' and upon this 'Petra I will build my
Church.' I hereby challenge Mrs. Baske wille
to prove that Christ ever used the words
Petros' and 'Petra' at ail. The words which

the Doyle Settlement. Having completed arrangements, the two boys started back on foot for Port Stanley to bring their mother and the rest of the family, who came to this country in 1856. At this time there were no graded roads or railroads, but the settlers had to cut their was through the woods. Chatham at this time was but a mere village, with but few inhabitums; it contained one small grist mill, which was run by water power; and many a time Mr. Dayle has shouldered a bag of wheat and tramped to the village manner.

Mrs. Baskerville puts in Christ's mouth were never spoken by Christ. The words 'Petros' and 'Petra' are Greek words, and Christepoke not in Greek but in Syro-Chaldaic. Hence Mrs. Baskerville's whole argument collapses like an egg-shel. In addressing the first Pope of Rome Christ spoke but in Greek but in Syro-Chaldaic, and said 'Thou art Cephas (Peter or rock) and will build my Church, and the gates of heil shall not prevail against if, etc.' But what has all that to do with Mr. Ward's proposition that "the doctrine of eternal punishment," described by Virgil before the ming of Christ, "was introduced by the Papacy." Mrs. Baskerville's alleged quotations of Theodoret, Chrysostom and St. Augustine, given without any reference to book, chaptened seem to be introduced merely for the With the same object in view Mrs. Baskerville sounds the praises of the Thessalonian taily.

On behalf of the boys and girls of All Saints' Catholic Bible Class of Strathroy, I thank you, Mr. Editor, for so much of your valuable space. Strathroy, May 2, 1850.

This ended the controversy, and Miss Hickey is being congratulated on her victory over the Mill street and Gladstone champions.

OBITUARY.

MR. P. MULKERN, BARRISTER, LONDON.

MR. F. MULKERN, BARGISTER, LONDON.

The past few years have been noted for the taking from our midst of some of the most prominent of the members of the congregation of St. Peter's cathedral. The latest we have to record, and with infinite sorrows and the state of Mr. Patrick Mulkern, and the expected, very well known, and few moneys the between the state of this city, he was, as moneys the between the state of the st The past few years have been noted for the

onal worth which ranked him as a man mongst men. The deceased studied law under the late Warren Rock and Mr. Hugh Macmahon now Hon Justice). In 1881 he was called to fibbons, McNab & Mulkern in the same year. In 1886 Mr. Mulkern married Frances, cidest daughter of Mr. Moses Masuret, wholesale groser of this city, who, together with three daughter of the Regina and Doroth, survived daughters, Elsie, Regina and Doroth, survived the process of the control of the control

twhen Rev. M. J. Tiernan began the Re-em High Mass.
he Middlese's Law Association on Satur-rafternoon passed a resolution of Condolence
h the family. A similar resolution of Massed by the Irish Benevolet Society. Both
les, together with the Separate School
ard, attended the funeral and marched in
coession from the deceased's late residence
the Cathedral. In addition we noticed in
searced edifice many of the most prominent
izens of London-one and all manifesting a
sire to pay a last tribute of respect to the
parted.

The chief mourners were: Mrs. Mulkern.

desire to pay a last tribute of respect to the departed. The chief mourners were; Mrs. Mulkern, Mr. and Mrs. Moses Masuret, Mr. M. Mulkern, sr., Misses Elsie and Regina Mulkern, Messes Riebard and Lawrence Mulkern, Rev. Father Ronan, P. P., Wallaceburg; Drs and Mrs. C. P. Jento, Mr. and Mrs. Wm. Mosuret, Messers, Edward and Albert Masuret, and the Misses Minnie and Annie Masuret, and the members of which were in attendance, Mr. El Ruthven McDonaid rendered in magnificent voice the beautiful hymn "Come Unto Me," and J. Coates Lockhart feelingly sang "Ple Seu."

earth," respected and beloved by all who knew him.

Filial affection was a conspicuous feature of his character. For next to the love of God and His Church came his love for the earthly mother who bore him, and who was spared to see the fruition of her pious efforts and prayers manifested in his lite. Those who knew him intimately were easily cognizant of this beautiful trait in his character, of his holy and manly love for his mother and his tender regard for all her interests. He was not ashamed (or let us say rather) he was too much the genuine Christian man to ever hide his real feelings to wards her.

us say rather) he was too much the genuine Christian man to ever hide his real feelings to Wards her.

It would not be just to the memory of this dear friend, did I not say before concluding that his plety was not of the sickly, hot-house variety. Nay, he lived in a practical world, and in his vocation came into contact with all classes and conditions of men, and whilst naturally of a peaceful and retiring disposition, yet, when necessity arose, he would take the aggressive, and furthermore was always reason for "the Faith that was in him," and when it was equally necessary to denounce wrong, he was not afraid to do his duty and whon it was equally necessary to denounce wrong, he was not afraid to do his duty and to show that the mon-Catholic world read to show that the mon-Catholic world read his fellow employees of some seventeen years' association with him and made up of all classes and creeds of men ery large one and attended by many not only of his own parish but from various portions of the city. High Mass was celebrated in St. Mary's Church by Rev. J. B. Dolf, assisted by Rev. Wm. McCann and Rev. C. J. Richardson of St. Helen's Church to represent the Rev. Fathers Cruise and Jas. Walsh. May the eternal tulness of God's light shine upon him!

LAWRENCE DOYLE, KENT COUNTY.

LAWRENCE DOYLE, KENT COUNTY.

This week we again have to chronicle the death of one of the oldest settlers in Kent County, in the person of Lawrence Doyle, aged eighty-two years.

Mr. Doyle emagrated to this country from the county of Wexford, Ireland, in the early thirties, when but a young mar, and with his parents and the rest of the family settled in Port Stanley. Shortly after their arrival there his father met with a sad drowning accident, thereby leaving the young men the only support of their widowed mother. Hearing of better advantages further West, Mr. Doyle, with his elder brother, started on foot to examine the prospects in Kent County. They took up land in Tilbury Township, and later in Raleigh Township, which is known now as

MARKET REPORTS.

London, May 18.—Grain, per cental — Rec winter, \$1.15; white winter, \$1.15; spring, \$1.15; oats, \$1 to \$1.06; peas, 90 to \$1.0; barley, 90 to \$1.05; corn, 75 to 85c; buckwheat, 90c to \$1.00.

Dairy Produce—Eggs, fresh laid, per dozen, 10 to 11c; eggs, basket lots, 9to 10c; butter, best rolls, 16 to 18c; butter, best crock, 18 to 15c; butter, store lots, 11 to 12c; butter, creamery, retail, 18 to 19c; cheese, pound, wholesale, 73 to 3c. LONDON.

and returned with the flour in the same manner.

Mr. Doyle followed up the carpenter business to some extent in his young days, having worked on the Eanien Piers—an important work which was going on in those days. He worked on the old Royal Exchange Hotel, which was destroyed by fire recently. He also worked on a number of the bridges oulk across the river Thames.

A few years later the family separated, and Mr. Doyle purchased a farm on the 5th concession, Harwich township, where he resided until his death.

retail, 18 to 19c; cheese, pound, wholesale, 71 to 9c.

Farm Produce—Hay, per ton, 37,59 to 28,59; straw, per load, \$2.50 to \$3.60; straw, per ton, \$5.60 to \$6.00; honey, per bound, 10 to 12c; maple sugar, per lb., 10 to 12]c.

Vegetables—Potanoes, per bag., 75c to \$1.09; potatoes, seed, per bushel, 59 to 65c.

Poultry—Fowls, per pair (undressed), 60 to 65c.; fowls, per pair (dressed), 65 to 96c; chickens (spring), 75c. to \$1.00.

Meat—Pork, per cwt., \$5.50 to \$5.60; beef, forequarters, \$5.00 to \$5.00; to \$5.00; beef, sinde, stay, 10 to \$5.00; beef, sinde, stay, 10 to \$5.50; lamb, by pound, 9 to 10c; lamb, by the carcass, \$6.00 to \$4.25; veal, by carcass, \$5.00 to \$5.50; beef, sinde, \$5.00; lamb, ty pound, 9 to 10c; lamb, by the carcass, \$6.00 to \$4.00; timothy seed, per bushel, \$1.25 to \$1.75.

Live Stock—Live hogs, \$4.10 to \$4.15; stags per lb., 2 to 24c; sows, per lb., 2c; pigs, pair, \$3.00 to \$5.00 to \$5.00; fat beeves, \$4.25 to \$4.75.

sion, Harwich township, where he resided until his death.

In 1836 Mr. Doyle married Miss Olive La Croix, who still survives him and to whom were born eleven children, only five of whom remain to mour his loss. In him the community loses a good neighbor his family a kind and faithful father who at all times looked after their interests and reliable many loses and the state of the per lb., 2 to 2je; sows, per lb., 2c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$4.25 to \$4.75.

Toronto, Ont., May IN.—Flour quiet and steady; straight rollers, in wood quoted at \$2.99 to \$3.10. Bran firm, at \$14 to \$14.30 here, and \$15 to \$44 west. Shorts, \$16 here, and \$15.50 west. Wheat continues quiet, with no change in prices, no export demand, and feeling unsettled; red winter quoted at 67 to 672c. north and west, and white at 68c; goose, 65 to 66c. low freights; No. 1 Manitoba hard is quoted at 71c. Fort William, and at 79 bs 90c. at Owen Sound and Midland; No. 1 northern, 75 to 76c. Owen Sound and Midland. Oats steady, with white selling at 32½ to 33c, north and west, and at 34c. on Midland. Oats steady, with white selling at 32½ to 33c, north and west, and at 34c. on Midland. Per soid at 54c to 55c. outside. Buckwheat, 59c. to 51c, outside. Corn firmer, with Canadian quoted at 35c. to 35½ west, and American at 41 to 41½c. on track here for No. 2 Barley unchanged, with No. 1 quoted at 42 to 43c. west, and No. 2 at 38 to 40c. west. Oatmeal firm, at \$3.80 to \$3.90 in barrels on track.

Montreal, May 18.—The grain market continues quiet; No. 1 hard wheat was quoted at 71c. afloat, Fort William, No. 1 northern was 3c, below that price; buyers and sellers were apart on oats and peas; buyers views on oats were from 36c. to 36jc, while sellers held for as much as a cent higher; peas were held at 75c. and buyers valued them a cent. less buck wheat is valued at 60j to 61c. quotations afloat, Montreal. Flour continues unchanged.

The following resolution was passed unanimously by Branch No. 159, of C. M. B. A., Ottawa:

Resolved that whereas this branch having received from St. Joseph's branch of the Catholic Truth Society of this city, a communication accompanied by a pambhlet, containing a copy of a resolution passed at a public meeting, held in Ottawa, having for its object the removal of certain objectionable and offensive features in the big that the British Sovereign, which are declared to be in substance as follows:

That the octrine of Transubstantiation, the Sacrifice of the Mass and other doctrines of the Roman Catholic Church are branded as supersitious and dodatrous;

Resolved that this branch does heartily endors that the broad spirit of toleration which characterises the British Parliament and Peope, and which within the reign of our present for account Sovereign has led to the repeal of the Declaration in question in so far as members of Parliament, Peers of the realm and office holdets are concerned will induce them to give their earnest support for its further repeal in so far as its applies to the Superme Head of the State;

That we fully believe that the removal of all declaration would enable the Roman Catholics of the empire to enter into the ceremon'd their Sovereign's Cornation with an enlarged spirit of loyalty and affection, and conduce towards that mutual esteem which should ever subsist between a free people and their Sovereign's Cornation with an enlarged spirit of loyalty and affection, and conduce towards that mutual esteem which should ever subsist between a free people and their Sovereign's Cornation with an enlarged spirit of loyalty and affection, and conduce towards that mutual esteem which should ever subsist between a free people and their S Toronto, May 18.—Choice Butchers' Cattle soid at from \$4 to \$4.50 per ewt.; of course, for elections a shade more was paid, and good stuff was in steady demand, and all sold. Second rate and inferior cattle sold at from \$3.30 to \$4 per ewt., and went slowly.

Stockers and feeders were inclined to be a shade more easy: stockers were selling all the way from \$3 to \$4 per ib., and were in good demand; but both stockers and feeders are quotably unchanged.

way from 3½ to 4½c. per 10., and were in good quotably unchanged.

Export buils are worth from 3½ to 4c. per and light buils sold down to about 2½c. per 1b. Milk cows sold at from \$25 to \$48 each. A few choice cows are in request.

Sheep and yearlings were a little weaker today: sheep are worth from 3½ to 4c. per pound; yearlings fetched from \$5 to \$5 ob per cwt.; and spring lambs are not worth more than \$2.50 to \$1.50 each.

There is no change in hogs, and all kinds except storesl are wanted. "Singers" fetched this morning \$4c per 1b. Light hogs are worth from 4 to 4½c. per 1b. Thick fat hogs from 40c. to 4½c. per 1b. Sows fetch 3c. per 1b. Stags sell at 2c. per 1b.

EAST BUFFALO.

Stags sell at 2c, per 10.

East Buffalo, N. Y., May 18.—The offerings of cattle were 22 loads of Canadian stockers, which were sold at private terms, and one load of natives, mixed butchers, cows and caives. They were cleaned up at steady, and unchanged prices; caives were in light supply fair demand and steady; choice to extra, \$6.50 to \$6.75; good to choice, \$6 to \$8.50. Sheep and lambs—22 loads on sale; good sheep were steady, but common grades were easy; good lambs firm; choice to extra, \$6.40 to \$6.50; if good to choice, \$6 to \$6.40; common to fair, \$5.25 to \$5.75; sheep, choice to extra, \$2.20 to \$6.50; good to choice, \$6 to \$6.40; common to fair, \$5.25 to \$1.50. Hogg—Trade was in fair position, with 17 loads on sale; there was a rather slow demand, \$6. lower; heavy, \$4.10 to \$4.10; pigs, \$4.05; roughs, \$3.45 to \$3.55; stags, \$2.75 to \$3.50. EAST BUFFALO. Moved by John F. O'Neil, seconded by Stephen Sloan, and Resolved, that the members of the Catholic Mutual Benefit Association, Branch No. 38, and other Roman Catholics of the town of Cornwall, in the County of Stormont, Province of Ontario, loval subjects of Her Majesty, deprecate the fact that the Sovereign of the British Empire, of which Roman Catholics form a considerable part, is required to subscribe to a declaration at Coronation against Transubstrutation, wherein the sacrifice of the Mass and other cherished tenets of our religious doctrine are stigmatized as superstitions and idelations;

A SERIOUS TIME. Quebec Farmer Suffered For Nearly

THE PUST OF MEDICAL TREATMENT, AND TRIED HOT SPRINGS WITHOUT RECEIVING
BENEFIT-DR. WILLIAMS' PINK PILLS CURE нім.

and other cherished tenets of our religious doctrine are stigmatized as superstitious and idolatrous;

That the wording of said Declaration is a patent injustice and a source of humiliation and insult to a large portion of Her Majesty's subjects who are part of the largest Christian organization on earth, and having been repealed in the case of members of Parliament. Peers of the realm and office-holders, should properly be amended in the case of the Soveriege's Coronation Oath, by expunging therefrom the objectionable reference to Catholicism and the Pope, thus making it harmonize with a spirit of toleration and British fair play;

That the striking out of the objectionable portions of said declaration would unsoubiedly be conducive to a better feeling of Her Majesty's Roman Catholic subjects, always loyal and patriotic towards her crown and dignity, and enable them to enter when more profound feelings of loyal affection into the spirit of a ceremony which should be the occasion of nothing but mutual esteem and good will on the part of both sovereign and spicets. Be it further resolved that resolution, signed by the President and Secretary, be suitably engrossed and forwarded to the member for Stormont, for presentation to the Parliament of Canada at its present.

E. O'Callaghan, Pres.

The following is a copy on the Coronation Oath required to be taken by the Sovereign of the

peers of the realm and office-holder, should be properly be amended in the expending thereign to objectionable reference to Catholicism and the Poope, thus making it harmonize with a spirit of toleration and British fair play; the striking out of the objectionable reference to Catholicism and the Poope, thus making it harmonize with a spirit of toleration of said declaration would undoubted by be conductive to a better feeling of Hermalism of the Conductive to a better feeling of Hermalism of the Hermalism of the their remedies had been deadly be conductive to a better feeling of Hermalism of the tendency of the policy of th required to be taken by the Sovereign of the British Empire upon his (er her) accession to the throne:

I. A. P., by the grace of God, King (or Queen) of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely in the presence of God, profess, testify and declare that Ido believe that in the Sacrament of the Lord's Supper, there is not any Transubstantiation of the elements of bread and wine in the Body and Blood of Christ, at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other Sainton of the Virgin Mary or any other Sainton of the Virgin Mary or any other Sainton of the Church of Rome, are superstions and idolatrous, And I do solemnly, in the presence of God, profess, testify, me declare, that I do make this Declaration, and each and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants without any evasion equivocation or average and without any dispensation already granted me for the purpose by the Pope, or any other authority or person whatsoever, or without any hope of such dispensation from any person or autority whatsoever, or without thinking that I am or can be acquited before God or mart thereof, although the Pope or any other thereof, although the Pope or any other thereof, although the Pope or any other that it was null and void from the beginning.

Written for the CATHOLIC RECORD. IN THE TWILIGHT

In the twilight,
Sad and lonely,
I hear the old, chapel chime,
Faintly ringing thro' the valley,
In a sweet and pleasantrhyme,
O'er my soul its notes are stealing
And within my heart is beating
Filled with glee;
But the bells soon cease their pealing
And all sense of painful feeling
Has flitted far from me.
Waterloo, Ont. —J. William Fischer.

SEPARATE SCHOOL WORK

Inspector Prendergast visited Orillia Separate school on April 25, and yeskerday his report was received by the Board of Trusters, dated May 8. On the day he visited the school he found 150 pupils present out of 200 errolled, He reports organization satisfactory, and discipline very good. Twenty pupils passed the High school entrance examination during the pastiyear. Proficiency of the classes examined, good. Of the accommodation he says: School buildings, brick, of good appearance; grounds, fairly large, and covered with trees; water closets in good condition; class rooms, four, of very suitable design, and well lighted. Equipments: In some of the class rooms the seats are too low for the pupils; blackboards, pretty good supply: library, something has been done to provide for supplementary reading. Requirements: A large dictionary would be a valuable addition to the equipment of the school.

Mr. Prendergast concludes by saying: Mr. Prendergast concludes by saying: "In point of organization, discipline, work done by teachers, and standing of pupils, this is one of the best four-teacher schools I have ever in spected. The school has made an excellent showing at the High school entrance examination for several years past. Much of the success of the school is due to the uniting energy of the Principal, Miss Overend, and the first assistant, Miss Chalue; while all the members of the staff are good teachers, Miss Overend and Miss Chalue are particularly good. The supporters have good reason to be pleased not only with the school, but with the building and equipment."—Orillia Times, May 11, 1899.



Tenders for Coal--1899

THE UNDERSIGNED WILL RECEIVE enders to be addressed to them at their office, n the Parliament Buildings, Toronto, and narked "Tenders for Coal," up to noon on Monday, 22nd May, 1899.

for the delivery of coal in the sheds of the in-stitutions named below, on or before the 15th lay of July next, except as regards the coal for the London, Hamilton and Brockville Asylums and Central Prison as noted; asylum For Insang, Toronto.

ASYLUM FOR INSANE, TORONTO.

Hard coal, 1,160 tons large egg size, 150 tons stove size, 150 tons nut size; soft coal, 450 tons lumn, 150 tons soft screenings.

ASYLUM FOR INSANE, LONDON.

Hard coal, 2,300 tons small egg size, 300 tons egg size (Scranton coal), 205 tons stove size, 70 tons chestnut size; soft coal, 50 tons for grates. Of the 2,300 tons, 700 may not be required till January, 1900, also 50 tons Scranton egg. ASYLUM FOR INSANE, KINGSTON

Hard coal, 1 350 tons large egg size 250 tons small egg size, 20 tons chestnut size, 400 tons hard screeings, 450 tons soft screeings, 20 tons stove size thard.

ASYLUM FOR INSANE, HAMILTON.

ASYLEM FOR ISSAE, HABILITY, HABILITY and February, 1900.

ASYLUM FOR INSANE, MIMICO.

Hard coal, 1,550 tons large egg size, 120 tons stove size, 10 tons cannel coal, 30 tons nut coal, 100 tons soft screenings, 50 cords green hardwood.

ASYLUM FOR IDIOTS, ORILLIA. Reynoldsville soft coal screenings or run of mine lump, 1.300 tons; 80 tons stove size, 10 tons Briar Hill coal.

ASYLUM FOR INSANE, BROCKVILLE.

ASYLUM FOR INSANE, BROUNDING
Hard coal, 1.760 tons large egg size, 139 tons
stove size, 20 tons small egg. Of the above
quantity 1 099 tons may not be required until
January and March, 1990.

GENERAL PRISON, TORONTO. Hard coal, 50 tons nut size, 50 tons small egg size: soft coal, 1 800 tons Reynoidsville soft coal screenings or run of mine lump. The soft coal to be delivered in lots of 160 tons monthly.

NSTITUTION FOR DEAF AND DUMB BELLEVILLE. Hard coal, 650 tons large egg size, 90 tons small egg size, 12 tons stove size, 14 tons No. 4 size: soft coal for grates, 4 tons.

INSTITUTION FOR BLIND, BRANTFORD.

Hard coal, 400 tons egg size, 170 tons stove size, 25 tons chestnut size.

Size, 25 tons enestinut Size.

Reformatory for Roys, Penetranguisheni.

Forty tons egg size, 40 tons stove size, 25 tons nut size, 1,600 tons Reynoldsville soft coal screenings.

Reynoldsville soft coal screenings, 650 tons; tove coal, 100 tons.

Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of same, and if required, will have to furnish satisfactory evidence that the coal delivered is true to name, fresh mined, and in every respect equal in quality to the standard grades of coal known to the trade.

Delivery is to be effected satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution.

An accepted cheaue for \$500 payable to the

an move specified, or for the quantities required in each institution.

An accepted cheque for \$500 payable to the order of the Hon the Provincial Treasurer, must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tenders are to be obtained from the Bursars of the respective institutions. The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the Department will not be paid for it.

R. CHRISTIE.

Paid for it.

R. CHRISTIE,
T. F. CHAMBERLAIN,
JAMES NOXON, Inspectors of Asylums, Prisons and Public Charities, Parliament Buildings. Toronto, May 8, 1899.

ALLAN LINE Royal Mail Steamship Company.

Established 1852.
Thirty two Steamers, aggregatine 139,600 tons. BUILDING — Tunisian, 10,000 tons; Bavarian, 10,000 tons. Twin Screws.
Montreal. Quebec and Liverpool.

CALLING AT LONDONDERRY.
From
Liverpool. Steamer. Montreal.
1 June ... Californian. 13 May 17 June
8 June ... Californian. 13 May 17 June
15 June ... Tainui ... 27 May 24 June
15 June ... Tainui ... 27 May 1 July
22 June ... Laurentian ... 3 June 8 July
13 July ... Parislan. ... 27 July 24 Aug.
27 July ... Bayarian ... 10 Aug. 7 Sept.
Canix—550 and nywada. A reduction of 10 per cent. in
8 Second Carls—To Liverpool, London or Londonderry, 585
single : \$605.0 return.
STERRICK—Liverpool, London, Glasgow, Belfast, or Londonderry, including every requisite for the voyare. \$22.00, by Parislan and Californian, \$23.50, Cape Town, Bouth
New York to Glasgow, calling at Londonderry,
From Clasgow. CALLING AT LONDONDERRY.

From Glasgow. Mongolian. 95 May
26 May. State of Nebraska. 9 June
9 June Mongolian. 28 June
28 June 7 July
Cablin, 845.09. Second Cablin, 830.00. Steerage, \$23.50. H. & AALLAN,
Or, E. DE LA HOOKE, London, Ont.
F. B. CLARKE. London, Ont.

INFORMATION WANTED. INFORMATION OF THE CHILDREN OF be thankfully received by Rev. Thos. J. PUR-CELL, Coeur D'Alene. Idaho, U. S. 1070 5.

C: M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clook, at their hall Albion Block, Richmond Street, James P. Murray, President: P. F. Boyle, Secretary

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VOLUME XXI.

The Catholic Record. the do

London, Saturday, May 27, 1899. ambiti THE REAL CAUSE.

Our readers will do well to remember write the following points, which are taken from Mr. Lloyd Osbourne's letter to the and th London Truth:

ondon Truth:

I. The Samoan quarrel is due to diplon the missionaries, who cannot tolerate housel the thought of a Roman Catholic king.

II. Chambers, representing the three powers as Chief Justice, is the tool been discounted by the three powers as Chief Justice, is the tool been discounted by the three powers as Chief Justice, is the tool been discounted by the three powers as Chief Justice, is the tool by the three powers as the tool by the three powers as the tool by the three powers as the tool by of the London Missionary Society.

of the London Missionary Society.

III. The spectacle of two powerful nations bombarding Samoan towns and massacreing men, women and children may cause other nations to have their doubts as to the value of ly look. Anglo Saxon civilization.

THE CATHOLIC CHAPLAIN'S it dec INFLUENCE.

Rear Admiral Osborn, speaking before the Naval Cadets of New York, referred in very complimentary terms to good the Catholic chaplains of the United States navy: "The best thing that ever happened to the American sailor was appe when Catholic priests were introduced of hi in the navy. They are the most faith. delec ful men in the service. They watch tude over Jack; they live with him; and luxu the upshot of their work is that the American sailor is a cleaner-hearted phan fellow than he ever was before the geni Catholic priest came. Christian or. son ganization on shore does'nt do Jack any good. Tracts are worthless-and isola Bibles and prayer books are as worthless as tracts. Hash is a good deal men better than both. But one good, wholesouled, manly chaplain is a whole army ing in himself."

RUSKIN'S REBUKE APPLIC | mal ABLE TO DAY.

Many of our readers will remember touch Ruskin's stern rebuke to the English- but men who were continually boasting of hole their wealth and material progress. doe "You have," he says, "declared again ling and again, by vociferation of all your orators, that you have wealth so over- pre flowing that you do not know what to gre do with it. These men who dug the pre wealth for you, now are starving at ver the mouth of the hell pits (the collieries) day you made them dig: yea their bones tro lie scattered at the grave's mouth, ha Your boasted wealth, where is it? Is over the war between them and you be- the cause you now mercilessly refuse them gr food, or because all your boasts of an

The same words may be repeated to- m day, despite all the vain-glorious in speeches of the Anglo-Saxon orators. to We remember his gruesome picture of the degradation of the children who so worked in the coal mines. We would the fain believe that such a state of te things had passed away, but the ic recent utterances of Sir John Gorst n compel us to admit that white slavery si is still flourishing in England. Child- so ren of six and ten years of age may be fr seen at work in different sections of o the country, knowing naught of the in pleasures of childhood and learning p the various forms of disease and iniquity, for, as Sir John Gorst remarks, "about one shilling per week."

DR. BRIGGS AND BISHOP POTTER.

We sincerely hope that Dr. Briggs will be challenged to produce the commendatory letters he has received from Roman Catholic theologians. Doubtless he imagined that such an assertion would give him a claim to those who do not believe that the Bible is merely something which "historical criticism may be able to dig from out the rubbish of ecclesiastical institutions, liturgical formulas, priestly ceremonies and casuistic practices." Our Ritualistic friends must have been startled when they saw the doctor, a ripe product of the class that assumes to measure the Infinite by a finite standard, presenting himself for an Anglican commission. But they need not be unduly excited : they have their pretty vestments and exquisite music, not to-say anything of the sweet odours of incense and their kinship to that Church of long ago, which has an abiding placefin the vivid imagination of

They may be startled perhaps when