

The Catholic Record.

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

VOLUME XXI.

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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 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 mind into form or give it the control of the faculties or develop firmness of grasp."

"CULTURE."

No one watching the trend of the 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 eclectics systems so much in vogue.

DRUNKENNESS ON THE INCREASE.

The Anglican Bishop Tugwell, writing from West Africa, complains that enormous quantities of gin, rum, etc., continue to pour into British West Africa through Lagos, etc., and that drunkenness is on the increase amongst the natives and Europeans.

Labouchere, commenting on the letter, says that it is rather difficult to see how a savage will eschew liquor on moral grounds when he sees the civilized persons who come to trade with him guzzling liquor from morning to night and dying of the effects.

CATHOLICITY STEADILY GROWING.

The Governor of the State of New Hampshire draws a rather sombre picture of the decline of religion, especially in the rural communities of his State: "There are towns where no church bell sends its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where marriages are solemnized only by justices of the peace."

Catholicity, however, grows steadily, and it is the only barrier to the rushing waves of indifference.

Reading the statement of the governor we bethought ourselves of the words: "If anyone abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up and cast him into the fire, and he burneth."

THE SUNDAY NEWSPAPER.

One of our contemporaries at least bemoans that the English do not favor the Sunday newspaper, and cites it as a sign of their inferiority to Americans. Rather novel proof of superiority that enormous mass of twaddle, scandal and sporting news that is sent into the houses of the metropolis for the passing of the Sunday! We are of the opinion that the Sunday newspaper is one of the things that contributes to the desecration of the Sunday, and we hope that we shall never see one published in Canada.

But why cannot our cousins be consistent? They were unanimous in denouncing "yellow literature" during the war for Humanity; and now the amorality is forgotten and the big blanket sheets of New York are proudly exhibited as indisputable proofs of

their progress and civilization. In one of the recent editions of a Sunday newspaper there was a blasphemous article by Ingersoll, that was an insult to every Christian in the country. Thus to see any paper that opens up its columns to the ridicule of doctrines that are held as sacred by millions of Americans, receiving the commendation of a respectable journal, passes our comprehension.

THE CHURCH AND DIVORCE.

It is a source of legitimate pride to every Catholic to know that a decree 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 indomitable courage, and be thankful that she exists to day with the same old abhorrence to divorce and immorality.

"If," says Hurter, "Christianity was not reduced to a vain formula like the religion of the Hindus, 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 long ago; we see the little boat tossed hither and thither by the hissing water, and the blanched faces of the apostles; and we hear the cry for help and the words that stilled the wind and the sea. Society to day, outside the Catholic Church, is tossing on the waves of corruption. The shadow of the divorce-court lies athwart every threshold. Your honesty and natural virtue are no tonic for lechery. It is only the Catholic Church, with its sources of purity with its authority to teach and to guide, that can help the world. She alone speaks with the voice of Him who calmed the storm.

THE SENSATIONAL PREACHER.

Dr. Parker, minister of the City Temple, of London, holds the world's record for sensational preaching. He has eclipsed all previous performances in this line, even those of Madison Peters of New York. Some reverend gentlemen work up a sensation with the aid of an "ex-priest" or an "ex nun" who tell strange and weird stories of "Romish" iniquities; but the doctor depends only on his magnetic personality and knowledge of the strength and beauty of the English language. He does not like to see the Prince of Wales on a race track. That exalted personage will be very sorry to learn that his very unseemly conduct has pained the clergyman, and he may possibly amend his ways and receive in due time a certificate of character from the City Temple. He does not like the Sultan—and said so in the language of a street Arab. And this from a gentleman who plays the role of a teacher of Christianity!

Still when we remember that the Bible has ceased to be an object of attention that four hundred Methodist ministers proclaimed publicly at New York City that the Bible has no right to be looked upon as a divine revelation—that prominent divines seek inspiration for Sunday discourses in novels, we do not wonder that something spicy needs to be dished up for the fastidious appetites of the crowds that seek amusement. And the Doctor can supply it. He is the greatest vaudeville artist on the religious stage, a "lightening change man" who can down the Sultan one Sunday and let loose the floods of his variegated eloquence against Rome on the following one. And it all goes under the caption of up-to-date Christianity.

We are inclined to think that the

sensational preacher is not high in honor with some of our separated brethren, who believe that dignity of utterance, and discussion of questions not stained with the dirt of the world, are eminently befitting the pulpit; but they are old-fashioned and few in comparison with the many who want poetry, politics and rhetorical fireworks. The minister must yield to their wishes. He may have an ideal—but bread and butter must be found, and, besides, prophets willing to be stoned by a perverse generation 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 philosophical 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 for it.

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 better. Ignorance, however, is not a justifiable excuse, especially from those who boast of their freedom in matters ecclesiastical and plume themselves on 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 look 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 criticism, 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 they 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 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' societies?

Have they ever thought of 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-

per counsel and no hand to guide? That bitter cry of Frederick Lucas is applicable to some extent to us: "How are we calling down the blessing of God on this country to convert it, when 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 existence.

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 immaculate 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 deep-planted 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 wisecracks 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. (I. 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 prophecies, with which they were well acquainted, to prove "that Christ must needs have suffered, and risen again from the dead, and that this Jesus 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 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 they escaped from the town in the night and went to Berea.

When St. Paul came to Berea he went into the synagogue and preached to the Jews there as he had preached to those of Thessalonica, quoting the Old Testament prophecies concerning the Messiah, the Christ, and announcing to them that those prophecies were fulfilled, and that "this Jesus whom I preach to you is the Christ." (Verse 3.) The Berean Jews, unlike their unorthodox 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 fulfilled. 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 Berean Jews more noble than those of Thessalonica, who, instead of receiving the word "with all readiness of mind" mobbed the Apostle.

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 looking 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 Thessalonians, knowing and believing the prophecies regarding the Christ, denied that they were fulfilled in Jesus, as St. Paul affirmed when he said:

"This Jesus whom I preach is the Christ."

They refused to believe the Apostle's account of the life and works of Jesus. They believed the Christ was to come, and were looking 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 prophecies as the Thessalonians 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, all ready formed, corroborated. Mark the order of statement in verse 11. It 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 interpretation against the authoritative interpretation of the Apostle. They were the Protestants of their day.

The Bereans 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, like the Thessalonian protestants, preferred 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 Bereans recalls to mind another event described in Acts viii, 26 to 38. A man of Ethiopia, of great authority under Candace, Queen of the Ethiopians, who had charge over all her treasures, came to Jerusalem to adore. On his return he was sitting in his chariot and reading Isaias the Prophet. 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 chariot, and after reading a passage from Isaias 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 nothing of the text. He knew that his private judgment was not a safe interpreter of Isaias. Like the noble, Catholic Bereans he understood and believed when the Scriptures were explained to him by a teacher having authority. That is the way the Catholic does to-day.

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 Z.

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 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 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-CATHOLIC 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 she is soiled because he is himself inexpressibly filthy.—American Herald.

THE COMEDY OF CHRISTIAN SCIENCE.

Mr. W. H. Mallock, whose logic is always as keen as Saladin's sword, writes in The National Review, an article on "The Comedy of Christian Science." He has of course an easy task in dissecting the "self-contradictory 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 lost 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 intellectual, the moral, the spiritual—yes, Mind—subjected to non-intelligence'—and in another place declares that 'whisky victimizes the race,' and turns 'men and women into loathsome sets'? 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 absolutely powerless to cure."

"The truth is that their priestess 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 dissects 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 matter which she really thinks of as illusory 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 a savage. Thus the 'earth's diurnal rotation' is, she informs us, 'one of the everlasting facts'; and more remarkable still, while corn is merely an illusion of mortal Mind, 'the sweetness 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 overwhelming example of the fact. When the so-called material eye looks 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 drizzling 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 delusion 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 unplotted course than the spread of Christian Science amongst Protestants.—Church Progress.

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 anything he may say or do; he drops in, 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 genuflection, is very careful to place his handkerchief on the kneeling bench, scarcely ever has a prayer book, is always the first to sit down when the proper time comes; in a word, is a mere listless being during Mass. Such Catholics are generally frauds, no matter how you take them.—American Herald.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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.

WAS AN EPISCOPAL MINISTER.

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.

DR. BRIGGS.

It is 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 orders" in the denomination to which he has attached himself.

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 movement 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, especially 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!"

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

them as she has always done, and 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.

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.

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 Protestant 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 ministry some years ago.

It has been said that Dr. De Costa's protest may have the effect of preventing the ordination of Dr. Briggs, but as the Bishop of New York was undoubtedly fully aware of the Professor's doctrinal views, it is very likely he will not be deterred from conferring upon him the Anglican orders, such as they are; nor will it be anything extraordinary if within the Anglican fold there should be one more minister denying the authority of Holy Scripture.

There are already hundreds whose views are as Latitudinarian as those of Dr. Briggs, and in New York itself the pastor of Trinity Church of that city has frequently given utterance to views just as antagonistic to the general belief of Christians as are those of Dr. Briggs, yet we have had no account of his having retracted them, or even of his being authoritatively reproved on account of propagating them.

It will be within the memory of many of our readers that Bishop Colenso of Natal even went so far as to publish several works attacking the historical books of the Old Testament as violently as was ever done by Tom Paine or Col. Ingersoll, yet he was allowed to retain his position in the Anglican Episcopate undisturbed to the day of his death.

Can a Church which thus permits its highest dignitaries to tamper with the groundwork of the faith as taught by Christ Himself as well as His Apostles, claim to be "the pillar and ground of

truth" which is the title given by St. Paul to the "Church of the living God?" (1 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 conferees 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 Episcopalians, while the clergy are to be restricted in their belief to the doctrines taught in the Book of Common Prayer?

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 Oles, 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 Omaha 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 attempting 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 spirit of independence highly praised when they were fighting against the Spaniards, but now they are held to be deserving of no further consideration than to be treated as rebels against lawful authority.

The same writer, speaking of the condition of the natives in regard to education, states some facts which will tend to open the eyes of those who imagine that under Spanish rule these natives were left to grow up in ignorance and in a condition of degradation. The contrary is the case, and the condition of the natives is far superior to that of the negroes of the United States, especially of those in the South, and this without taking into consideration the recent enormities which are being perpetrated against the colored race in almost every one of those States, and which threaten to result in a race war between black and white.

This writer, whose name is J. E. Fetterly, says, further: "I have found but few who could read and write both their own and the Spanish language, 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 histories, and sometimes a natural history also."

According to his statement, the schools outside of Manila are not so good as in that city, nevertheless good 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 the sense in which the word is used in America; still, considering their geographical position, the influence of the climate, and their limited opportunities, 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 the government with a high hand, having issued a decree declaring that the cemeteries are the property of the municipalities, and not of the Church, who is in possession, and stating that if the Catholic clergy wish to maintain

their claims to ownership they must do so in the courts of law.

This is a reversal of the well known 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 view.

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 self-government, 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 favorable 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 Zionist 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 Turkish Government have been so strictly enforced that a stop was put to all landed property transactions in the name of colonization as favored by Barons Hirsch and Rothschild. Not only were transfers of real estate to Jews forbidden, but 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 appearances, therefore, it does not seem likely that the aspirations of the Zionists will be realized.

Here it may be asked, how would the rebuilding of Jerusalem as the capital 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 event from the Angel Gabriel that, "After sixty two weeks," namely, weeks of years which were to elapse, together with seven other weeks of 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 him shall not be his. And a people with their leader that shall come shall destroy the city and the sanctuary; and the end thereof shall be waste, and 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:

"Amen, I say to you there shall not be left here a stone upon a stone." (St. Matt. xxiv, 2.) "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee: how often would I have gathered together thy children, as the hen gathers her chickens under her wings, and thou wouldest not? Behold your house shall be left to you desolate." (xxiii: 37, 38.)

From these and similar passages of Holy Scripture, we find that the total 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 having 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 consummation and to the end.

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

St. Cyril of Jerusalem thereupon predicted that the attempt would be vain, and the labor fruitless; and in fact fires came from the sky and destroyed the implements of the workmen, the building was overthrown by earthquakes, and the laborers were driven from their work. A graphic account of the event is given by the Christian historian Socrates, and the Pagan Ammianus Marcellinus.

From these circumstances we may conclude that while perhaps it may be possible to rebuild a Jewish city at Jerusalem it appears that the temple will most probably never be rebuilt. The number of Jews in Palestine is now said to be 76,000, nearly one half of whom have taken up their residence there since the Zionist movement began.

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 ceremonies 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 inadvisable 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 Archbishop's 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 regard as being generally more tainted with Ritualism than even the Highest of the High Church clergy. There seems 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 brought before it.

The recent vote in the House of Commons to the effect that no ecclesiastical preferences should be conferred upon such of the clergy as are unwilling to obey the prayer-book, the bishops, and the decisions of the courts, gave temporary courage to the Low Church party, who imagined that a great blow had been given thereby to the Ritualistic party; but the Ritualists maintain 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 us against the Ritualistic practices which the evangelicals complain of so lustily. They will, therefore, continue in their High Church practices as steadily as heretofore in spite of the agitation which is being carried on against them. In fact Ritualism appears to have had new life and vigor infused into it since the adverse vote in Parliament 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 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 the public Veneration of the Cross, as observed in the Catholic Churches on

Good Friday. The Catholic office of the Tenebrae has also been recited this year in many of the Ritualistic churches, and greater crowds have attended these devotions than were ever known before.

Canon McColl has written a letter which appeared in several of the London 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 Judicial Committee. That august tribunal 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 himself a transgressor of this law. He concludes, therefore, that it is idle for the Low Churchman to ask the British public to pass laws to punish the Ritualistic law breakers, as they themselves openly disobey many of the provisions of the law. They should have clean hands themselves before attacking the Ritualists as violators 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 willing to let others live also, and he insinuates that if they bring Ritualists before the courts for practicing forms of devotion which the laws do not recognize or allow, they may find 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 pronouncement 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 Kinsit, 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 ordination vows, and allowed, and often promoted, well known law breakers in the Church."

The bystanders were much excited, and an attempt was made to eject Mr. Kinsit, but the matter was simplified by the Archbishop, who interrupted the protest of the vendor of obscene books, by declaring the court session adjourned, as it was uncheon 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 according to their will.

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 persists in disobeying the law shall be appointed to ecclesiastical dignities. This will be a complete dead letter, in the first place because it regards only promotion to the highest offices in the Church, and will not affect the great majority of the clergy who are Ritualistically inclined. 2dly. That the matter will still be in the hands of the Government, which will not be obliged to see 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. 3dly. The vote has regard only to those who are positively disobedient, but the matters over which the discussion rages are not as yet decided to be contrary to law. 4thly. The vote is a two-edged sword, as the Evangelicals certainly break as many of the ceremonial laws as the Ritualists do. In fact the only thing which makes the vote appear anti-Ritualistic is that the Ritualists were opposed to it on the ground that the State has no right to control the doctrine and discipline of the Church. Otherwise, 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 practice.

The most amusing part of this history remains yet to be told—a part which shows in the clearest light the absurdity of the whole dispute, and especially of the quandary into which the Evangelicals have brought them-

selves by the row they have been raising.

The Evangelicals had not long ago a great meeting in London at which was resolved to petition the Queen and Parliament to intervene by legislation to put a stop to the Ritualistic practices of which they complained. Well, Parliament has defied (very indefinitely) 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, unlawful 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 a language, to be prohibited, together with all practices which imply that the Catholic Church has retained the doctrine of Christianity unchanged from the days of the Apostles.

This proposition was defeated Wednesday, as it deserved to be, by a vote of three hundred and ten to two hundred and fifty six, within one or two-thirds majority, showing how ultra-Evangelicalism is in the court at large, though it is strong enough to make a great noise in braggadocho. It would be interesting to know how Catholic and Irish members generally voted on the question, and also Jews and the Mahometan, for these one Mahometan in Parliament will not be known till the arrival of mails.

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

To show how far this is from the Evangelicals wanted, it is seen to quote a passage from the speech of Mr. Charles McArthur of Liverpool moving the second reading of the defeated bill. He said:

"Instead of the Bishops sitting in judgment upon these matters, they themselves should be called to account. They all the evils of the confessional, and the infant lay are determined not to have it returned back in the Church at ANY price."

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

The Ritualists score high in winning the game.

THE LIBERAL PARTY GREAT BRITAIN.

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

The Times says that these were "of so cryptic a character that plain men may conceivably be what at a loss to say precisely what they mean." Nevertheless most regard them as signifying that the Liberal Party must be dropped as a Liberal programme. Besides, Lordship declares that the party advocate the policy of the strengthening of the armaments of the especially at sea.

Sir William took occasion a few days ago to denounce the Liberal Party in the strongest terms, asserting that the party must adhere fully to the policy laid down by Mr. Gladstone.

Lord Rosebery's proposition is surely an invitation to Mr. Chamberlain to return to the ranks—which he is not likely to do, his associations are now irrevocably with the Conservatives. Sir speech was made in presence of the Liberal leader, Sir Henry Bannerman, and it indicated approval, so that the already

self by the row they have been raising. The Evangelicals had not long ago a great meeting in London at which it was resolved to petition the Queen and Parliament to intervene by legislation to put a stop to the Ritualistic practices of which they complained. Well, Parliament has defied (very indefinitely) 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!

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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 no Mahometan in Parliament. This will not be known till the arrival of the mails.

After the defeat of the bill a resolution 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 defeated bill. He said: "Instead of the Bishops sitting in judgment upon these matters, they themselves should be called to account. They all know the evils of the confessional, and the Protestant 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 heterogeneously 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 IN 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 adhered before 1886.

The Times says that these remarks were "of so cryptic a character that plain men may conceivably feel somewhat at a loss to say precisely what they mean." Nevertheless 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 strengthening 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 approval, so that the already disorgan-

ized Liberal party is threatened with a split, and the Government's supporters are delighted with the prospect of a serious division in the ranks of the Opposition, many of whom will 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 Rosebery will have a large following in his newly enunciated views, and it is possible that even some Liberal Unionists 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 Baltimore, Sunday, on the "Unity of the Church," characterized the recent divorce and marriage of a society woman in New York a crime against Jesus Christ. 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 put 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 papers. This is a crime against the law of Jesus Christ.

"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. All proclaim the same doctrine, one faith, one hope, one baptism, and one Lord. God grant that you may not be contented 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 passed, 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 reception of the black veil she will take the perpetual vows of the Order of St. Dominic.

"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 originality we must go back to the days of the pulpitrans 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-righteousness of this spurious ministry; and all these marks and tokens are easily discernible in the reported utterances of this non-Conformist rantor of the London City Temple. His discourse last Sunday was almost as sensational as on the occasion when in the name of the Trinity he formally crowned the Sultan of Turkey to the burning stake. 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 prophesy the downfall of the monarchy as a result of his proceedings. The amazing illustration 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 the Divine prerogatives are unknown outside the ranks of these Irresponsible

mountebanks. No one who has any real veneration of the Deity would venture upon so awful a domain. It is wrong to say that religion is brought into contempt by such outrageous posturing as this. It is only the zany who indulge in it who incur the scorn of lovers of decency.—Standard 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 crooked,"—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 imitators on the daily press,—men whose minds are crude, and who write without restriction. Their blunders are often very stupid; but the trouble is there are numberless stupid readers who believe anything they see in print. They 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 correspondent of a leading New York paper, writing from Des Moines, Iowa, reports one Mr. Charles F. Saylor as saying that "polygamy exists to quite an extent 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 Agriculture. 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 to find out what the soldier thought so precious in the last moments of life, the Major forced open the stiff fingers, and, lo, from them fell—a Child of Mary medal! It is of brass, and exactly 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, D. C. To her he sent the medal, with the touching story of how it came into his possession. 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, because "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 not the one referred to in the previous letter) informed the same journal that for two years a young Hebrew had been dancing attendance upon her; that she "never thought of asking him to change his religion for her," but that he 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 yielded in the matter, or wretchedness would surely result," adds the scribe. "Both 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-confessor.—Ave Maria.

TRUTH AND ERROR.

If we could all get rid, utterly, of the notion that the two great divisions of the Christian Church are natural enemies, and could accept all who acknowledge Jesus Christ as Master and Lord as our fellow 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 the world, the elect will be those who have loved Him, not those who have 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 His will not

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 showings.—Ave Maria.

THE FIRST TIME FOR CENTURIES.

For the first time since the so called Reformation, the Most Holy Sacrament was carried in solemn procession through the streets of London on April 9.

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 lighted candles, 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 Communion.

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 kerosene and set afire, 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.

On Sunday, April 23. Who were guilty of it? "Anglo Saxons," native-born American 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 revolting and inhuman brutality.

The worst deeds charged against Weyer or Aguinoldo pale in comparison with this evidence of our superior American civilization, and yet there 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 cockfight!—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 fête was a magnificent affair—a happy combination of France and America, of patriotism and religion, of popular rejecting and artistic effects. The Chicago Record correspondent, in a cablegram describing it, says:

Every prominent building was gayly decorated with bunting, the arch and banner of yellow and red predominant 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 ecclesiastical and military processions, with their bands of music, made the whole 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 Kearney, and the Bishop Do Oza Mexico among the rest.

A salute of twenty-one guns was fired at sunrise, and all the bells in the city were rung. 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 occasions. The nave was festooned with drapery and flags. There was an enormous crush of people seeking admission to the cathedral. A cantata was rendered by five hundred performers.

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 officials of the department and city, the fire brigade, and many civic societies. The route along which the procession passed was lined with troops. Afterwards the cortege returned to the cathedral, where a Te Deum was sung. At night there were fireworks and a torch light procession.

The event of the day, of course, was Archbishop Ireland's magnificent oration, which held spellbound for two hours a congregation of five thousand

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 glorifying Joan of Arc 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 Arc herself and from France. Joan of Arc 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."

The Archbishop then proceeded to consider Joan of Arc in three aspects—as a peasant girl at Dreux, 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 Arc the highest type of maidenhood, of warrior and of martyr, and these three types are harmoniously combined, 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 prominently to the fore in this wonderful life—the patriot's love of country and love of Church—patriotism and religion. 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 American than ever, centering in these, O land of the star-spangled banner, the whole love and loyalty of my soul, 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 calling.

"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 GOD'S WILL.

The recent illness and the great age of Pope Leo XIII. have led to much non-Catholic nonsense about the election of his successor to the chair of St. Peter. A Conclave is just the sort of puzzle at which the bigoted and 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 generated unseemly animosities; assuming, further, that many prelates, and some Popes, have not edified the world by their pretensions, but have "given 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 crusades—before conventionalism, and hypocrisy and cant had entangled 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 virtues. 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 sensibility 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 martyrdom 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 harmonize the many difficulties which now exist; not to forego any principle or doctrine, but to forego as much peace as may be salutary. Yet they know, as we know, that a peace which shall be Christian must be primarily grounded on fixed principles; and if the next Pope shall decline compromise, it will be because God has so willed. This is the Christian view of

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.

The Cathedral branch of the Catholic Truth Society held its regular monthly meeting on Tuesday evening, the 29th inst., in St. Vincent's Hall, Toronto. The chief business was the annual election of officers and the reading of the Secretary's report. This was a review of the work accomplished by the society during the past year. The work was of a popular character, and was designed to help in the cause of educating the people in the truths of Catholic doctrine and practices, and also to contribute to the great task of upholding the standard of thought and conduct amongst all classes. With this end in view a series of monthly high class musical entertainments were provided during the winter months, and, accompanying these, a lecture was given upon some important ethical or scientific subject. These lectures, by the best available speakers, were made as interesting as possible, and only a nominal charge for admittance.

Another branch of the society's work to which special reference should be made is that of the hospital and all connected therewith. The good ladies who have charge of this important department are deserving of the very highest commendation. They comfort and encourage the sick in the various hospitals, and also bestow a special care towards young ladies who come into the hands of the police authorities. For these young girls and women, and also for any others to whom their notice may be brought, they untiringly strive to find a home or place of refuge and do all in their power to bring about a reformation in their characters. These noble ladies are thus doing a work which must surely commend them in a special manner in the eyes of the Divine Master, who judged Himself set a like example.

The newly elected officers are: President, Mrs. Kelly; Vice-President, Mrs. Trotman; and Vice-President, Jas. Cashen; Secretary, Wm. Winterberry; Treasurer, Miss A. Home.

The Society has organized a bicycle club, and intend to have some outings together during the summer months.

MONTH OF THE SACRED HEART.

The Sisters of St. Joseph of Nazareth observe the pious custom of offering up to the Sacred Heart of Jesus all their prayers, mortifications, good works, special Masses, etc., during the entire month of June for the spiritual and temporal welfare of all persons who have come into 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 and agonizing in Purgatory. Who have no one to pray for them. Those persons who desire prayers, either for themselves or their friends, whether living or dead, including Catholics, Protestants, Jews 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 recipients for favors obtained through the fervent supplications of God's devoted servants. The sick claim to have been healed in a miraculous manner; unhappy marriages have been blessed; wayward children have been reformed; the unemployed have procured 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. 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 Paris, by the steamer New England of the 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 honor her hearty welcome, and to impress upon her the affection and respect entertained for the Nuns of the Sacred Heart by all classes and sects. She will no doubt carry away most pleasant recollections of her travels in this world. The tour was a notable event in the annals of the great order, it being the first time a Mother General has come to America.

DIocese OF HAMILTON.

From the April number of The Bee, we learn that Very Rev. Dr. Speer, C. L. of St. Jerome's College, Berlin, refers as follows to Dr. Ryan, house surgeon of St. Joseph's hospital, in a very pleasant journal, and we trust he will on his return to Canada have recognized that strength so needed for the successful completion of the noble work to which his life is devoted, viz., the cause of Catholic education.

NEW BOOK.

Short Catechism of Church History for the Higher Grades of Catholic Schools, by Rev. J. B. Genterling. Published by H. Herder, 17 South Broadway, St. Louis, Mo. Cloth, 50 cents, with imprimatur of John J. Callahan, Archbishop of St. Louis, Mo. Right Rev. J. B. Spalding, Bishop of Peoria, says of it: "The author of the present volume is a priest and a long experience as a pastor and teacher, and it is confidently believed that in publishing this work he renders a genuine service to our schools."

ENTERS A CONVENT.

Mr. Wm. Gleeson accompanied his daughter, Miss Maile, to London this week, where she will enter St. Joseph's convent. She 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.—Patrols Advertiser.

SOME THINGS WHICH CATHOLICS DO NOT BELIEVE.

The St. Mary's Branch, Toronto, of the Catholic Truth Society are still engaged in the dissemination of this valuable little pamphlet. Their efforts in the past have been well rewarded, the pamphlet having a circulation all over the Continent, and in Australia and other countries. We used say nothing in its favor beyond that it was written by the late Most Rev. John Walsh and as an effective answer to the calumnies directed against the Church it would be difficult, indeed, to improve upon it. For the Catholic who is desirous of doing a good missionary work it is just the thing to hand or send to your non-Catholic neighbor, dealing as it does with just the points regarding Catholic doctrine of which those outside the Church have had such a wrong conception. Send five cents in stamps to the Catholic Truth Depot, 288 Queen Street, West, Toronto, and a copy will be mailed to any address in the world.

SECRET HEART REVIEW. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

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 given immediately by Melancthon. Henry and Martin had become too much embittered towards each other by their early passage of arms for direct intercommunication. Melancthon, therefore, makes himself the spokesman of his principal, and indeed goes farther than he. Luther declares polygamy lawful for Christians, but thinks it inexpedient and unseemly, though preferable to divorce. Melancthon, in his advice to the King of England, finds no fault with it, but directly recommends it. "The safest course for a second wife, without dissolving the first, and there is no Scriptural objection to this."

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, that there seems to have been no disposition 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 divorce a vinculo permissible for adultery, the first breach was made in the sanctity of marriage, which has steadily widened ever since, until now, in this most Protestant of all Protestant lands, as it boasts itself to be, marriage, so far as the law is concerned, is really, nothing but a mere concubinage, after a few legal preliminaries. 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 seen. It is certain, however, that a really Roman Catholic country could never, under the name of freedom of conscience, allow its Protestant citizens to practice our American "morality of the poultry yard," giving it the name of Christian marriage.

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 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 question, whether simultaneous polygamy is so very much worse than successive. When, as some increasingly probable, the civil regulation of marriage shall be vested in the National Government, the moral and religious influence which is now scattered and wasted among so many irresponsible states, can be brought to bear with a 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 has here a great responsibility, for helping to save conscience from moral profligacy. Protestantism, above all denominations, has little pedagogic power, little control over the morally rude. It was in view of this defect that, in treating of marriage, the eminent—President Woolsey of Yale has suggested the desirability of the spread of Catholicism 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 to a feeble and fluttering protest. In our own foremost religious journals, so far as I am able to recall to mind all that I have read in it for many years, seems to have confined itself principally to sneering at all attempts at a stricter legislation in the Church respecting marriage, without pretending to much concern for stricter legislation in the State. For instance, it has been laughing sarcastically over the Episcopal canon—proposed and passed, I do not know which—prohibiting a clergyman to celebrate a marriage where either party had a living husband or wife divorced on other grounds than adultery. With mocking glee, it decries this canon as ridiculous in theory and impossible in practice.

This matter is of such importance that I may yet have to discuss it at considerable length.

Charles C. Starbuck.

CONVERSION OF COL. R. M. JOHNSTON.

As Related by Himself.

From Truth, a Catholic Magazine. Dear Father Price:—You have requested me several times to send you some account of my experiences during the period before I became a member 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 value 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 the trials of his own mind upon the most serious subject for his and all men's consideration, it would be a really pitiable vanity to suppose that they could be so to others. Yet it may not be amiss sometimes, for even such as I, to give some of the reasons for the satisfaction felt when those trials, the most perplexing and painful of all, were ended.

I was brought up a Baptist by parents in the memory of whose virtues I have always indulged with unexpressed fondness and gratitude. Our community was mainly Baptist, and I have never known one which had a larger number of constituents, particularly female, who were devoted to Christian obligations. These lived in unwavering faith in Christ, and died in humble hope of eternal life through the merits of His atonement. They knew no more of the Catholic Church than of an occult language. What they had heard was told by their enemies, most of them not better informed. I cannot but smile, though sadly sometimes, while calling back some of the 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 simple-minded, uncultured people, there were no ways of converting such audacious misrepresentations.

Becoming a member of the denomination at the age of seventeen, it was not many years before I seemed to feel a hunger for a more living, nourishing sustenance than was afforded by a discipline, which, with all of its honesty, appeared to me more and more constrained and narrow. When I became a man of thoughtful ways, I became deeply, anxiously impressed while reading the Holy Scriptures (which I studied considerably) by some things which, although pointedly inculcated therein, were or seemed to be, ignored by all professing Christians with whom I held intercourse. 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 Last Supper must have wrought this miracle to be perpetuated throughout all succeeding generations. I do not quote passages familiar to Scripture readers. While struggling with the question I have done so to many a cultivated Baptist clergyman, and been answered sometimes in brief, obscure words, unsatisfactory even to himself, and sometimes with sighs. Our Lord, in so many words, bestowed the power to forgive sins, and said that after His ascension He would send the Paraclete to keep in His followers recollections of His teachings

FIVE-MINUTE SERMON.

Pentecost.

THE TEMPLE OF THE HOLY GHOST WITHIN US.

"Know you not that you are the Temple of God, and that the spirit of God dwelleth in you?" (1. Cor. 3, 16.) The Church invites us to-day to a 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 His promises, and graces. According to His promise, our Saviour did not wish to leave His disciples orphans, but lovingly desired to remain with them until the consummation of the world, although in a different manner than heretofore, viz: by the Holy Ghost, whom the Father would send. This divine Paraclete and giver of all graces, He communicated 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 redeemed by Christ's Precious Blood, and 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 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 God, 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 eyes 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 eyes that turn not to concupiscence, pure the ear that listens not to odious invectives and obscene language, pure the tongue that sows no discord, disseminates no uncalumny, speaks no immodest, unbecoming word, belonging to others, pure the foot that treads not forbidden ways, the wide road to destruction, pure the heart that abhors every unclean emotion, that is closed to uncharitableness, to envy, that detests every breath of sin more than death itself.

But this alone is not sufficient. A temple built by human hand must not only be clean and free from dust, but 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 greatest ornament; humility in riches, humility in honors, humility in all mind, advantages of body and mind, humility in youth, humility in old age. Next to the sacred sign of redemption, the eye is directed above all to the image of the Immaculate Virgin. Thus purity of heart follows humility as a glorious companion; in fact, both should be as intimately connected as are the Divine Son and His Holy Mother. Purity, innocence, virginity, O most magnificent jewel in the temple of God! O most beautiful flower of virtues! And as in a temple 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 faithful observance of the fourth commandment, obedience towards parents; there, the command of charity; "Never do to another what thou wouldst have to have done to thee by another." (Tobias 4, 16) These 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 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 man violate the temple of God, shall God destroy it; 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 be true penance be again what you were in the happy days of innocence. God will be 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 incessant striving for the acquisition of sanctity and sanctity. Then, indeed, will the God who now dwells in your soul, one day receive you into His realms of bliss. Amen.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of pulmonary Consumption, but by its continued use, health and vigor could be fully restored. Hood's Sarsaparilla is the One True Blood Purifier, Great Nerve Tonic, Stomach Regulator. To thousands its great merit is known.

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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 growing disbelief in the existence and power of the "prince of darkness."

Mason & Hamlin. CHAPEL ORGAN. THE CHAPEL ORGAN BE AS WELL EQUIPPED AS THE CHURCH, and our organ here shown is the most satisfactory instrument which can be selected for use in chapel.

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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 falls to come up to your ideal, which by the way, may not be a good one.

A Blind Hymn Writer. The oldest and best known hymn writer now living is a blind woman, Fanny Crosby of Park Avenue, this city. Her byms, "Pass Me Not, O Gentle Saviour," "Rescue the Perishing," "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 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 cosy 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. 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 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 appreciates the fact that she cannot always have the first choice of everything in the world. She is the girl who is not aggressive and does not find joy in out-clinging aggressive people.

Is it a Pleasure to do Nothing? A clever French boy, afterwards celebrated barrister, was in his school days both lazy and indubidinate. The masters were all in despair, as 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.

Very well, said the superior, "you can stay in my room and do nothing, mind, absolutely nothing." For an hour and a half the lazy boy enjoyed the rest, then he put out hand for a book. "Oh, no," said the superior; "reading is doing something—you must read."

Another half hour passed, the Master Barryer began to talk. "Oh, no," said the superior; "talking is doing something—you can talk."

At the end of three hours the superior left his desk and went to say his piece in the ground. 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 play, and, indeed, you ought not to here, for walking is doing something so you must not walk."

Master Barryer was conquered, from henceforth there were no complaints 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.

A Blind Hymn Writer. The oldest and best known hymn writer now living is a blind woman, Fanny Crosby of Park Avenue, this city.

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.

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.

Is it a Pleasure to do Nothing? A clever French boy, afterwards a celebrated barrister, was in his school days both lazy and indolent.

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.

Take Out a Policy. Every young man who is contemplating matrimony should have his life insured. The late Bishop O'Farrell carried \$50,000 on his own life, and is reported to have said:

The Adopted Tramp-Cat.

A few months ago a strange cat strolled into the house of a Kentucky farmer, and sat blinking at the entrance, as if to say: "I've concluded to come and live with you."

One day Lizzie went into the garden to play among the flowers, and the cat took up her position about six feet girl away. After a while the little rose to depart, when, to her surprise and dismay, she saw an ugly, poisonous snake, about three feet long, behind her, coiled up and ready to strike.

The farmer now says he is glad the "tramp-cat" stayed; and ever since her brave encounter with the snake, pussy gets an extra saucer of milk from the hand of her little friend Lizzie.

Told By Dr. Holmes. Surely even the youngest of our readers must have heard of Dr. Oliver Wendell Holmes, who wrote the "Autocrat 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 anecdotes out of the large number which he had at his command concerned a visit paid to a Massachusetts city where he delivered 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! I 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.

"Were you a pupil of Phillips Anderson 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 believe I do. Little chap, wasn't he?"

"Yes, and I am that little chap."

"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 hardware business, and I've made considerable money. What have you been doing?"

"Practising medicine in Boston."

"Well, now! Strange, isn't it, that I never heard of you? I go to Boston every now and then, and know several doctors there."

"I've had to lecture at the Harvard Medical College, too, and have not had very much time to practice of late years."

"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, litterateur, poet, and wit, was evidently of small account to his whilom schoolmate.

that when this boy was asked a question, he always fumbled with a certain button on his waistcoat. Watching an opportunity he slyly cut this button off.

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 possession, 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 their.

A gentleman at the head of a firm had occasion to take, in the horse and trap, a round usually made by his traveller. It then found out the temperate 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 very tenacious of them.

During the American war a battle took place near a field in which a number discharging cavalry horses were inclosed. After listening to the firing for some time, and showing signs of great excitement, they suddenly 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 shall 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 success 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. The crisp freshness of the morning and the wonderful song of birds at that time are things to marvel at. He will think that he never heard birds sing before.

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 brother mightily brace a young Christian even if he be six feet tall and whiskered.

The Men Who Succeed.

The great majority of men that fall do not 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 their powers. There is scarcely any limit to the possibilities of men whose abilities are converged on the one local point.

Education Elevates.

Dr. White, President of the University 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 Burritt 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 blacksmith's forge. The greatest star discoverer of our day is a man in Chicago, who has spent his days as a court reporter, 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'Farrell carried \$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 carried off in the flash of his strong manhood, and on his dying bed has regretted that he had no provision made

for the support of his wife and children. 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 sticking 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 make 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 eighties, to me a year ago, "When I was fifteen years old I was a weak, spindly kind of a boy, and went into a blacksmith shop, learned the trade, worked at it eighteen years, and forged out a constitution worth a million dollars."

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

Hand Work as Respectable as Head Work.

The heartful tone of this statement made by the editor of the Burlington Hawkeye is worth a young man's notice who is at the choosing place in life: "The trouble with most young 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 professions 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 amputate a limb. The 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 real 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 better 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. The smallness or largeness of our ability is not the question which should at all trouble us, but rather our obligation to use rightly and steadily the ability we have. 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 abundance of gold, nor a descent from an illustrious family, nor a greatness of authority, nor eloquence and all the charms of speaking, can produce so great a serenity of life as a mind freed from guilt, kept untainted, not only from actions, but purposes that are wicked.

Labor, Thought and Thrift.

In a recent address before a promiscuous 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 human conduct will ever improve upon the Divine injunction, 'Dad justly, love mercy and walk humbly before thy God.' 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 of our government, but an enemy of all government, an enemy of society, and a menace to human happiness. Whoever hopes to dispense with labor, thought and thrift, the eternal necessities of human life, hopes the hope of the infant who, babbling, 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 competence. D-pending on these, with 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 rheumatism 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, Cleverlawn, Lancaster, Ontario.

Hood's Pills cure nausea, sickache, biliousness, 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.

Labatt's India Pale Ale

NEW BREWINGS At this time of the year everyone needs something to create and maintain strength for the daily round of duties. Try these pure Malt Beverages, made from specially-selected new grain and hops—the best obtainable for years—uniting the strength of the best Malt Extracts with the palatableness of a fine ale.

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"AWAY FROM ROME"

The honest Protestants on the Continent make little of the alleged movement, "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 himself very fairly on the matter. We quote from the translation of the Literary Digest:

The cause and occasion of the whole agitation is purely political, and is recognized on all hands as such. The end in view is to prevent the Slav 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 Catholic 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 these two were a failure.

In Austria the present movement has 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 of the cry "Los von Rome!" will be few and far between. A few thousands will be the highest figure 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 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 his story.

"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 deceit then. They either will cure, or they will not. 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, by The Dadds Medicine Co., Limited, Toronto, Ont.

A GREAT record of cures, unequalled in medical history, proves Hood's Sarsaparilla possesses merit unknown to any other MEDICINE.

Everlasting Itching And Burning of the Skin on Face Cured by CUTICURA.

For the last three months I have been troubled with an everlasting itching and burning of the skin on my face, and did not know what to do to cure it. I was prevailed upon to try CUTICURA REMEDY. The result was simply wonderful. In one week after using the CUTICURA SOAP and CUTICURA RESOLVENT I was entirely rid of it, and my skin is in a healthy condition. D. B. VANGLAN, 23 Brockton St., San Fran. Cal.

CUTICURA RESOLVENT begins with the blood and ends with the skin and scalp. That is to say it purifies the blood and circulating fluids of HUMOR GELIMS, and thus removes the cause, while warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA Ointment, greatest of emollient skin cures, cleanse the skin and scalp of crusts and scales, allay itching, burning, and inflammation, soothe the inflamed, and economically cured the most torturing, disgusting humors of the skin, scalp, and blood, with loss of hair, when the best physicians and all other remedies fail.

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