# Catholic Record.

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

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JOTTINGS.

Capt. O'Leary, the famous guberna. torial magnate of Guam, has bade farewell to the cares and dignity of office. The trying climate and the worry entailed by the enacting of many statutes has undermined his constitution and forced him, unfortunately for the Guamites, to resign. He was not content with leading his subjects into new ways. That might suffice for a man of mediocre talent; but O'Leary's far reaching genius was concecting plans for the uplifting of the various domestic animals. Hens, dogs and pigs received the benefit of his fatherly wisdom and were gradually learning the amenities of western civilization. There is doubtless bitter grief in hen-house and kennel, but O'Leary has made his mark as a celebrated if not a cerebrated individual.

Britons have not been unsparing in their tributes of respect to the memory of the late General Joubert. Even Kipling has sung his praises in some wooden verse. We say "wooden' because the patriotic Rudyard is petering out and should avoid for a time at least all literary labor.

Joubert entered upon his career in the Transvaal with little or no education. His indomitable will and ambition, however, would not suffer him to languages and history. Constant numbers does not lend itself to euloskirmishing with the native tribes developed his military talents and made him no unworthy opponent of the best European generals.

His exploit of Majuba gave him a place among the great generals of the

nowise diminished. His chivalric conduct towards his enemies is deserving of remembrance and the greatest respect : and we are glad to find that Sir George White, the defender of Ladysmith, referred to him in a speech at Cape Town as a soldier and a gentleman, and a brave and honorable opponent.

Our ultra-Protestant friends will receive a shock if they happen upon ini tribute by Cardinal Gibbons to the been found to wrest the sceptre from Blessed Virgin Mary. But a short his grasp? Why has not a pontifical receives support from interested friends Harpers has signified its intention of maintaining itself with equal splendor to her former society friends, and it is welcoming articles from Catholic writers. It is a decided change from their old policy, and we are content to ascribe it to a new-born spirit of impartiality.

As we bade her good by the words written by her husband to James Jeffrey Roche of the Boston Pilot, on the occasion of their conversion. partiality.

The pastoral of Cardinal Logue's anent the want of Catholic chaplains in England's navy, is occasioning much comment and surprise. The subject has been aired before with the result only of a few speeches and newspaper articles. Now that it has been brought forward by Cardinal Logue it should receive some favorable attention from the individuals who talk glibly of equal rights and freedom.

The Cardinal says that Catholic sail ors are allowed to pass out of life with out these spiritual aids and consolations by which Catholics justly set such store: "Protestants, if I mistake not, have their chaplains in each ship: a Catholic chaplain does not even accompany each equadron. The result is that our Catholic sailors, being left without spiritual guidance, may live as they please, and die as if they were not Christians." After warning intending navy recruits he goes on to say that parents who permit their boys to join the navy before this crying a doctrinal basis is unthinkable. want is provided for are recreant to their duty as protectors of their children's salvation. The demand of the Cardinal is eminently reasonable. No one but an irreclaimable bigot will assert that the sailors, because they are Catholics, must bed eprived of spiritual consolation and aid. One would imof the oppressed. Weiknow, of course, -Ave Maria.

it is cant of the most cowardly kind : but we did not think that the ministers when dealing with the question would give such abundant evidence of

They admitted the grievance but they refused to redress it; and when a Mrs. Rose Lathrop and Father Fidelis, conscienceless automaton worked by the Passionist, formerly Dr. James Austin Chamberlain declares that Catholics have no right to expect navy McCabe, who is making for herself a chaplains, and will never have them, he was greeted with enthusiastic applause. What a magnificent proof of their boasted love for equal-rights ! cancer in the down town district of New They pass gladly any measure in be- York. half of their down-trodden brethren in Africa or to keep aloft the flag that Rhodes calls the greatest commercial asset in the world, but a movement calculated to redress an admitted injustice is set contemptuously aside. tion scheme.

to believe that Lord Roberts, as his ad- old friends, the poor women of the home, mirers claim, is a second Napoleon. afflicted with cancer and taken from Cronje, too, turns out to be a matter of with wonderful ability as a strategist, small and cramped quarters.

Not the execution of wire fences around. As is so well known, Mrs. Lathrop but the erection of wire fences around but the erection of wire lendes around and her husband, both of whom were impregnable positions does not make a distinguished in literary circles, bedite and bayonet charge, but the patients among the old women of the remain in ignorance, and he attained scene of a handful of burghers laying York. She is now a member of the in after years a certain proficiency in down their arms before overwhelming third order of St. Dominic and has gistic description.

that the valor and foresight displayed City for the same purpose-to lay than nursing and caring for incurable by him in previous campaigns had in their tribute of love and filial respect cancer patients. before the Holy Father-should suggest

during the course of the centuries. How is all this to be explained? If "devised by man, we should ask, What was the mysterious power of The child like simplicity of this woman Rome? How did the Roman Pontiff if he be only the chief of a sect manage to the section to the world to this extent? religious despotism? Why has no one sion with the doctor of the party conime ago and it were a thing impos throne b.en raised capable of disputing and when the treasury runs low, she sible, but the reorganized firm of the pre-eminence with his, and of seizes

> sovereignty that never was greater than that of the present day. We who understand it should pray that those who are wearied of schism and sectarian division may also be brought to understand it.

# DECLINE IN METHODISM.

In view of the decline in membership of their sect, the Methodist Bishops have issued a circular calling upon their flocks to consecrate the week ending April 1 to prayer and penance. It is earnestly hoped that the brethren and sisters will respond to this pious call; for prayer and fasting are most of the Fathers of the Order of St. Paul vholesome practices. Some of the the pew. "The so-called placeton stood in the property says Zion's Herald, "that looking man; his hair is as character what beams and posts are to a house, have not been proclaimed.... A genuine revival of religion without The good old Methodist adjuration,

"Amen, brother!" best expresses our the late sixtles, President of Kenyon entire concurrence with our esteemed College, Gambler, Oaio, and later went contemporary. Religious life without to Hobart College, Geneva, New York. a doctrinal basis is just as unthinkable as a statue without form or a picture without color. Z:on's Heraid edifies us by saying so and "speaking out bold." We are alse edified by a remark of the Congregationalist: " If the Methodist agine that the matter would receive Bishops had postponed this week of the unanimous and strong support of prayer two weeks, it would coincide the unanimous and strong support of the legislators who are protesting with the time when a large part of the Christian Church will be meditating on against Boer intolerance and who are the scenes of Our Lord's suffering and placing themselves on record as friends crucifixion for the sins of the world."

### THE INVITATION HEEDED.

Two Notable Converts and Their Work

Daring a recent flying visit to New two notable converts to the Church-

Your New York correspondent, Miss notable name in journalistic circles, has made your readers familiar with the work of Mrs. Lathrop, now known as Sister Rose, among those afflicted with

In company with some friends, we found ourselves, after treading our way through a perfect labyrinth of narrow streets, ringing for admission to the modest little home dedicated to St. The transition from the street, Rose. The transition from the street, crowded with traffic and its bulk of And yet there are people in the planet who believe in Chamberlain's assimila- able as to be remarked at once by all of the party. Soon we were in an animated conversation with Sister Rose, Some of the best English newspapers and it was difficult to realize that this some of the best English newspapers gifted daughter of Nathaniel Haw-are not the least hysterical over the thorne, America's great novelist, was capture of Cropje, nor are they inclined chatting so kindly and gently about her their gloomy homes in the surrounding tenement houses and transferred to fact a Dutchman. He was credited these pleasant and homelike though

Von Moltke. But he was a brave man came children of the Church some nine who played out in manly style his part years ago. The husband died recentfor the fatherland. True, he sur- ly, and the wife turned her attention to the care of the incurable cancer three assistants. The house is small but every portion of it is utilized. The tiny little chapel is neat, the rooms airy and the poor old women Pilgrims from many lands are going cheery, and as we passed from one Romewards. The spectacle of sc patient to another, it was touching to many who, different in language and note the sparkle of the eye of those many who, different in language and poor old creatures as their benefactress customs, learned as well as ignorant, spoke to them. Next to leprosy, I present day: and this war showed are wending their way to the Eternal know of no more divine like charity

> It seemed almost impossible, without being rude, to draw Sister Rose into some thoughts to our Protestant any other topic of conversation except friends. It has been ever the same her patients; and just once with a rip ple of laughter she said : "Yes, for many years I was interested in all the deings and sayings of musical, literary it were a plan and a system, says Balmes, and art circles, but now my little kingdom is just with my cancer people. fascinate the world to this extent? it, her talent and her mind; as I noted Men have long declaimed against his when she entered into a medical discusministered to the patients. Her word

The Church revealed itself to me as mankind; thus worthily justifying, in was always known.'

FATHER FIDELIS, C P. A trip across the river by ferry from New York and a ride up the side of the protruding rocks of Jersey by a cir uitous electric line lands one at St. Michael's Monastery, Hoboken. church is a magnificent one, beautiful in every way and except for the pews

one might easily imagine oneself in

of the Cross, commonly known as Paschurch papers, however, think that stonists. Father Fidelis was soon the trouble is with the pulpit, not with the pew. "The so-called 'practical stood in the presence of a magnificent stood in the presence of a magnificent sermon, says Zous Alexan, losing man; he had it is features are simply seeks to lead people to be decthed driven snow, but his features are ent or charitable, has about driven still youthful and the pleasant gleam people out of the churches. In too in his eye and the melodious tone of people out of the great underlying his voice tells you he is still young, truths of revelation, which give birth even if years have crowned his head to elemental convictions that are to with the mark of advancing age Father Fidelis -better known as Dr. James Kent Stone-is a native of Mass achusetts, was a soldier in the Civil War, losing a brother, who fell by his side in the same war. He became in

> Pius IX.'s letter convoking the Vatican Council was the trumpet call that led Dr. Stone into the true fold, for he found that up to that time he had been member of the Paulist Order, and finally a Passionist. Some years ago, in company with a member of the Passion and been novicesionist Order, who had been novicemaster to Father Fidelis, I visited

GAMBIER

looks so Catholic, only one thing miss ign-an altar; we found-for it was Monday-the large Bible open on the reading desk at the 15th chapter of St. John's Gospel: "I am the true vines... Abide in Me and I in you. As the York we had the pleasure of meeting branch can not bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me."

'This," said my reverend compan-ion, " is a striking coincidence. For

it was this very chapter that Father Fidelis often told me had been the subect of much thought on his part and read in connection with the letter of Pius IX, had been the cause of his serious resolve to go to the Mother Church and abide in the vine." He subsequently wrote his well-known book. "The Invitation Heeded," in which occurs this gem of logic, "Let us go back to the sixteenth century. Either there was a Church of God then in the world or there was not. If there was not, then the Reformers certainly could not create such a Church. If there was they as certainly had neither the right to abandon it, nor the power to remodel it."

His panegyric on Pius IX. delivered in the Cincinnati Cathedral was a magnificent discourse and his address at the dedication of the Catholic University at Washington a gem of pulpit or atory. Let me quote a few sentences from the latter. His subject was, "The Vitality of the Church, a Mani-festation of Gcd." "For a hundred years, the Church has been here and she is at home in this land. Look upon her, I say, and tell me, what think you of Christ's Church? Whose spouse is she? Is her form bent and her forehead wrinkled? Are her sandals worn or her garments moth eaten? Is her gait halting or feeble and does she walk with trembling steps? Oh, see! her face is radiant and her brow erect and starlit and on her lip is the smile of peace; her robes are beautiful with variety and fragrant as with spices, and the step with which she advances is elastic in the triumph. Her movement betrays her divinity. She is the Daughter of the King. is the Daughter of the the Catholic The work which Church has accomplished in this country is the same which she has done in other ages and other lands, but she has done it in a new way and in her own way. And mind you, she has not done this by any cunning adaptation of policy, but simply because she is a living force, capable of acting in all time and in all places, so that she has become American without ceasing for a moment to be Catholic, and on the other hand, in endowing us with all that is truly hers, she has not thwarted or crippled, rather appropriated and vivified all that is best and noblest in our national

In an address, delivered a few year ago at Harvard University on

" FIDELITY TO GRACE RECEIVED," he thus described the fortieth martyr "When Rome still held her own

against North and East, and the legions

under Licinius kept the outposts on the Armenian frontier, forty soldiers of the guard were denounced as Christians, and therefore—so it was held—traitors to the empire. They were picketed up to their necks in the slime of a halffrozen march. And in the dead of night the sentinel who watched them, as he paced the margin of that hideou swamp, beheld a sight that stayed his The martyrs were chanting their death song, when lo! the glory of God shone over them, and that broadly liberal and gentle towards all Roman legionary saw, or seemed to see, angels descending bearing crowns my estimation, these titles of Catholic He counted them—thirty-nine. And and of Mother Church by which she where, said he, with bated breath, where is the fortieth crown? While yet he gazed, one of the fated band struggled to the shore, to warm him-self by the fire that blazed there, to seize the soft clothing, and lave himself in the tepid bath set there to allure him. In that instant a great decision was made—that missing crown shall be to me! Rousing his comrades of the guard, the rough sol-dier spoke: "I too am a Christian!" And loosing his belt, the symbol of his allegiance, he waded in, joined strong voice in the last notes of that triumphant chant, and, shall we not say it ? - won his crown and is honored to day as the fortieth of the forty martyrs of Sebaste. Whatever we may think of that "soldier's dream," the main facts of the story cannot be doubted, and they are consonant with Christian doctrine and with the law of

Father Fidelis is a most interesting and genial talker, you run along with him without being conscious of the varied fields into which he is drifting with you and time slips by before one notes it. The rays of the evening sun were crowning with gold the heights of College, Gambier, Oaio, and later went to Hobart College, Geneva, New York. we had to bid goodbye to genial, manly, magnificient Father Fidelis, whose life might have been cast into found that up to that time he had been playing Catholic." He became a member of the Paulist Order, and lian divine or bishop—had he not listened to God's call, the call of his own mind and conscience and "Heeded the invitation."

But now in his dark brown robe of a religious of St. Paul of the Cross, he and when we entered the beautiful towers higher than all the luxury and church of that village, a church that easy places the world might elevate

him to; and whether in the pulpit or for a Merry Christmas and a Joyous the confessional, whether conducting a | Easter. retreat for nuns, or leading a mission in some great sin-infected part of a populous city, he is far greater as the simple Father Fidelis, than all the onors the world could give him had he been unfaithful to God's call and left unheeded. - R. C. Gleaner, in Catholic Columbian.

# THOS. ARNOLD'S CONVERSION.

Ave Maria. There is pathos as well as maniy dignity in the way in which Thomas Arnold refers to his temporary defec the scholarly "Catholic Dictionary," the son of "Arnold of Rugby," and the brother of Matthew Arnold, and (though that does not count then) he is the father of Mrs. Humphrey Ward; hence when he lapsed from the Character of the Char which he had entered shortly before, there was grief among all earnest Cath-In his autobiographical work olics. just published, "Passages in a Wandering Life," he writes of that sad ex-

perience in this edifying way: perience in this edifying way:

From what has been said it will be seen that I could never condemn Liberalism in politics: but its extension to religious questions, of which I did not in 1805 discern the mischief and the danger, I should now repudiate and reject. But I had been weakened by a succession of illnesses; for weeks together it had been impossible, or very difficult, for me to approach a Catholic altarthe Protestant clamor about the Mortars case drew from me a certain amount of involutary sympathy; and the misgiving which case drew from me a certain amount of involutary sympathy; and the misgiving which had long slumbered in my mind that no clear certainty could be obtained as to anything outside the fields of science, again assailed to the country of Pyrshonism. me. Again the mists of Pyrrhonism, of which I spoke at a former page, closed round me. Nevertheless, I can not doub

round me. Nevertheless, I can not doubt that this period of uncertainty would have passed away in due time if I had adopted the means proper for dealing with it. One of those means indeed—labor—I did not put from me, and this was my salvation in the end; but the weapon of prayer—being attacked by a certain moroseness and disgust and weariness of existence,—I began, unhappily, to use less and less. I did not, like Milton, "still bear up and steer right onward"; but wavered—doubted—and fell back. Only after a long t'me, and with much difficulty and pain—pain, alas! not mine alone,—was I able to return to the firm ground of Catholic Communion.

Upon these matters, however, having made Upon these matters, however, having made an avowal which, I need hardly say, it has cost me much to make, I shall no further enlarge. The instability and weakness of my proceedings I do not mean to palliate or underestimate. The only plea that I can urge is, that I acted in good faith, and that the taint of self-interest never attached to what I did. With folly, weakness, obstinacy, pliancy I may be charged, and more or less justly; but no one can say that any one of my changes was calculated with a view to worldly advantage. If it were not so, I should not feel that I had a right to hold up my head amongst honest men. my head amongst honest men

# DEATH OF A NOTED PRIEST.

The Rev. Alfred Young, C. S. P., Well Known Musician and Writer.

The Rev. Father Alfred Young, the nember of the community of the Paulist Fathers whose name has been most closely associated with the restoration of the use of the Gregorian chant throughout the services of the Catholic Church and the renewal of the custom of congregational singing, died April 4th at St. Paul's Convent, in West Fifty-ninth street, New York.

Father Young was born in Bri England, in 1831. He came to this country in his youth. He was gradu ated from Princeton College in 1848 at which time he was connected with the Protestant Episcopal Church, and iu 1852 he was graduated from the medical department of the University of New York.

HIS CONVERSION TO THE OLD FAITH. In 1850, while yet a medical student he embraced the Roman Catholic faith. After becoming a physician he practiced medicine for a year, and was then sent to Paris by Bishop James Roosevelt Bayley of the Catho lic Diocese of Newark, where he stud ied for the priesthood at the Seminary of St. Sulpice. Returning to this country, he was ordained a priest, in St.

He was Vice President of Seton Hall College in 1857, during the Presidency of Bishop McQuaid, now of the see of Rochester. He was afterward rector of the Catholic Church at Princeton, and later at Trenton. JOINED THE PAULIST FATHERS

Patrick's Cathedral, at Newark, Aug.

24 1856.

Attracted by the lite and aims the newly founded Paulist community Father Young was received as a mem ber of the congregation in 1861. He became a missionary of great zeal and noted eloquence. He was also a musician and composed many devotional hymns. He was enthusiastic in restoring the Gregorian chant for the entire services of the Catholic Church. He wrote a long series of articles in favor of this movement, and delivered many lectures on the same subject.

He trained a choir of men and boys, which has used the Gregorian chant in the services of the Church of St. Paul the Apostle in New York city for the last twenty seven years. He was also an urgent advocate of congregational singing

WRITER OF RECOGNIZED ABILITY. Besides many magazine articles on various religious topics, and a series of epigrammatic poems on Scriptural texts in The Ca holic World, he was the author of "The Complete Sodality Hymn Book," "Catholic Hymns and Canticles," "The Office of Vespers," "The Catholic Hymnal," and "Carols lance.

Much attention was recently attracted by a controversial work from his pen, entitled "Catholic and Protestant Countries Compared.

# DECLINE OF PRESBYTERIANISM.

In speaking recently of the large number of non self supporting byterian churches, as reported by Dr. Patterson, we said, "The question suggests itself, Is this large number of non-self-supporting churches the result of having built more churches in the first place than were needed for the accommodation of the members, or the result of a falling off in member-As people are not given to churches than they dreds of non-supporting Presbyterian churches are the result of decreasing membership. Were the Rev. Mr. Pat-terson's statistics true of the Catholic Church that is, we think, the way he would reason.

Commenting on this Dr. Patterson denies the correctness of our inference and attributes the increase of non supporting Presbyterian churches to two causes: the unitation of population and the organization of new churches out of them, and that more churches were organized than were needed.

The great mass," he says, those which are now not self sustaining never were self-sustaining, and generally those which were once self-supporting, but now are not, were brought into their present position by the unnecessary creation of new organiza-

This explanation is doubtless to some extent correct, but it is hardly sufficient to account for the enormous decrease of non-self supporting churches as reported by the Doctor hims instance, he tells us that of the 7,678 churches under the Northern Assembly 4 341 or far more than one half are, self sustaining." Much may be allowed for ill regulated building zeal and for changes of population from one place to another, but not enough to to account for so large a decrease. To say that the thrifty Presbyterians, who knows the value of a dollar as well as their neighbors, have built 7,673 churches of which 4,241 are not self-supporting is straining the muscles of credulity to too great an extent. It would be to attribute to them a phenomenal lack of judgment.
As Dr. Patterson states—and his

statement is verified by the Independent's annual religious statistics-that Presbyterian membership has not decreased, the cause of the increase of non supporting Churches becomes an interesting problem, independently of any polemical considerations. The number of decadent Churches-4,341 out of a total of 7,678-is too large to be accounted for in the way suggested by Dr. Patterson. What then is the cause? Is it because Presbyterians are not as liberal in support of their Churches as formerly? Or, while continuing in nominal membership, have hey become affected by the skeptical or agnostic spirit of the age and ceased to take that practical working interest in religion they did heretofore? Or has modern Protestant scholarship, known as the Higher Criticism, weakened their faith in the Bible and all that it means to a Protestant? Or, again, do they take greater interest in foreign missions to the heathen and devote to them the money needed for home improvement?

If this last be the cause it is to be feared that there is little hope for the decadent Churches in this country ; for pesides China, Japan, Turkey, Italy, Spain, the South American countries and Mexico, which the boards of for-eign missions have on their hands, there are the Filipinos, the Porto Ricans, the Cubans, the Guamites, and ast but not least, the Sultan of Sulu and his people and harem to be looked With this additional white man's burden on the shoulders of the missionary boards their appeals to the brethren will be loud and persistent. But after all we think that the members of those many non-self-supporting Churches, good American Presbyterians that they are, deserve as much consideration and help from their more comfortably circumstanced brethren as do the opium eating heathen Chinese, the unspeakable Turks or the greasy Sulu Mahommedan.

Whatever the foreign missionary

boards may do about it we, who are not partial to Presbyterian theology. think that an American Presbyterian has as good a right to a fighting chance of salvation as any pig tailed mandar-in in the Flowery Kingdom has, and we cannot understand why the Boards hould make a distinction in favor of the latter, and other ignorant and unassimilated foreigners. begins at home the Boards should de vote their funds to the languishing churches at home. - N. Y. Freeman's Journal.

When men and women rise from prayer and find themselves feeling petter, that prayer is answered.

Anon. Practical piety is not much (cultivated but greatly needed. Sentimental piety is common, and not uncom-menly of little worth.—Philip Free-

"To my mind," said Robert, with the fresh, frank manner, and upward, earnest look habitual to him, "for a man, there

look habitual to him, "for a man, there are only two professions worth considering—the Church and the army;"

"The Church is not a profession, in the ordinary sense of the word," replied Angela, a little severely. "To be a priest one must be called. It is a holy vocation sent by God to a chosen few."

sent by God to a chosen few."

"My dear, of course, I know all that But it comes to people in different ways. various things point out and show men that God wishes them to be priests. He has not called me, and so I go to the army. But," he continued thoughtfully, "I could well imagine a man with the faith strong within him, if he had some great motive for wishing to be a priest although he did not feel himself called

although he did not feel himself called, praying—storming Heaven till God granted him the vocation. Couldn't you?" Angela smiledvas her sweet eyes rested for an instant on her brother's bright, intelligent face. "I could, dear. And his prayers would be heard. To such a man our Lord would surely grant the grace her. Lord would surely grant the grace he

asked."
"If I did not feel drawn as I do to the army," Robert remarked, after a few moments silence, "I often think I might have been a priest. Even now, if only I had some great grace to implore, some great sinner belonging to me whom I longed to convert there's great sinner belonging to me whom if longed to convert, there's no knowing what I'd do. Bot," smiling, "since I've a good mother, and an angelic sister to pray for me, and help me on my way to heaven, I'll be a soldier."

His mother, who, though not joining in the conversation, had heard every word, finshed hotty, and dropping her book more the table rose up, and hast-

book upon the table, rose up, and hast-ened out of the room. Angela made a movement as if about to follow her, then, glancing uneasily at Robert, walked over

Robert laughed, and going after her,

words arm round her waist.

"I seem to have offended mother and you. Angela," he said. "Or has your humility taken flight at my words of praise? I do talk too much, I know. praise? I do talk too much, I know. But I mean well, so forgive me. It's only because I feel so proud of you both that I say these things. At school even, I often thanked God for making you so good. There isn't a mother in the world like mine, I sometimes tell myself. And yet it seems to me I never realized your true value till I went about staying with fellows, and saw how worldly and frivolous their mothers and sisters were, whilst

Don't canonize us because you love "You've been away to much member, that you are not in a position

I know very well," he cried, "Oh! I know very well," he cried, gaily. "It's just five years since I lived at home. Why—I was always at a loss to understand."

face averted.

there, never mind what he is. Lat's go for a walk, sister mine. Will the mother No ; it's too late for her. But I won't

be a minute." And she went away to put on her hat. It was almost dark when Robert and

Angela returned from a pleasant walk round the stables and farm, and went up

round the stables and larm, and went up to their rooms to get ready for dinner.

"Half an hour before dressing time," thought Robert. "I'll fetch my book from the dining-room, and go on with it for a while," and he ran down the stairs, single-scale and the stairs.

singing gailv as he went.

Robert Ward was twenty. A tall, broad-shouldered, well set-up young fel-low, showing evident signs of military training in his erect carriage and lithe,

graceful limbs. His face, though not handsome, was frank and winning. His eyes, grey and straightforward-looking, told of the earnestness and purity of his and straightforward-looking, earnestness and purity of his young soul, of the strength and sweetness of his character. Robert had been well and carefully

brought up at the Jesuit College, Stony-hurst, and by a strict and exemplary uncle. He had a warm affectionate nature, honest, truthful and ardent. He was proud of his family, his name, his rehis head high, and was admired and respected by his young companions.

All the love of Robert's warm heart was given to his mother and pretty sister,

whom he had idealized and raised to an exalted position of excellence and sanc-tity during his years of separation from them. For they, to his inexpressible grief, had been obliged to live abroad, whilst for various reasons, not explained to him, he was forced to stay in England. Bat now, Mrs. Ward and Angela had at last returned to Courtfield, the beautiful home so long deserted, and here, for the first time for five years, he had been allowed to join them

lowed to join them.

"Tis good to be at home again," he told himself, as he went down the broad oak staircase, peeping in at the handsome library and pretty boundoir as he passed them by. "The old house is passed them by. "The old house is charming—a fitting home for mother and dear Angela after their wanderings they hardly seemed pleased. There's a shadow over them that puzzles me. Did the little sister leave her heart— But no, that is nonsense. Angela's mind is fall of heavenly things. She cares little for the world. No earthly love occupies her thoughts. But she is anxious, ill at ease. Yes, so is mother. She, I confess, is not what I expected to find her. She is so restless. Hardly listen to what one says, and avoids any close or intimate conversation. Ah well! she is delicate, and we are strangers to each other. By-and-by confidence will come. And—'' He opened the dining-room door; then

paused, his fingers on the handle, as Angela's voice, full of hopeless, abject misery, fell upon his ears.

"You promised me," pleaded the girl.

"You promised me," pleaded the girl.
"Oh! mother, you promised me not to
touch it whilst he was here. And now,
on the second day of his visit, you are
like this. I hoped to keep our secret.
But soon—soon he must know ail."
"Angela! Oh, God!" burst from
Robert's lips, looking at his unhappy
mother, he recoiled in horror, sickened

and humilated by the sight that met his

eyes.
Mrs. Ward, flushed to a deep dark red,

rolled her head round as Angela upbraided her, and murmuring a few incoherent sentences, tried to stagger to her feet. But as she saw Robert, and met his terrified eyes, she cowered, and sank back, crying out to him to go away, not to look they redoubled their prayers, begging that God would not only cure her of this terrible vice of intemperance, but that He would touch her heart, and send her truly

at her like that.

The unhappy lad covered his face with his hands, and uttered a wail of despair, as the words of Ecclesiasticus, quoted by the preacher a few Sundays before, rushed into his mind, "The lust of drunkennessis the stumbling-block of the fool, lessening strength and causing wounds. Look not, then, on the liquor when it is yellow, when it sparkleth in the glass; it goeth pleasantly, but in the end it will bite like a snake, and spread abroad poison like a basilisk." Oh, God, he saw it all. The poison was spreading. abroad poison like a basilisk." Oh, God, he saw it all. The poison was spreading. His mother had already felt the bite of the snake. Drink had made her ill, had

ruined her constitution, and was drag-ging her to an early grave. This had been going on for years, he felt sure. This was why he had been kept away. This was the sorrow that had overshad-dowed Angela's young life, and had changed so terribly his once sweet and charming mother. This was the curse that would ruin him, for the degradation, the terrible, humiliating degradation was more than he could bear; and without daring to look at the wretched woman again, he fled out of the room and out of

The dinner hour passed, and R hert did not return. Mrs. Ward was in bed, watched over by a faithful maid; and Angela, pale and red-eyed, sat alone in the day time recompanying forwardly for the drawing-room, praying fervently for the mother brought so low by this all-degrading vice, and for the proud, high-spirited brother, whose sensitive nature had that day day received such a cruel

shock.

"I had hoped to keep him in ignorance always." she cried; "for Iknew how he would suffer. Oh! my God! keep him, presevere him from any rash or foolish action. Teach him to bear this trial well. Holy Mother of Christ, comfort of ginners help noor Robert: pray for

frial well. Holy Mother of Christ, com-fort of sinners, help poor Robert; pray for him—for her—for me."

The door opened and her brother en-tered, white and resolute. The happy, tered, white and resolute. The happy boyish expression had passed away for ever. The cruel discovery, the shock of a few hours ago, had aged and sobered the gay, light-hearted boy, and Robert Ward seemed to have suddenly left youth and happiness behind him, and grown into a sad, determined man, full of anxious, gnawing care.

"Angela," he said, seating himself in a chair facing her, "how long has this

been going on?"
"I hardly know, but for many years
Oh, Robert! I had hoped to keep it from He drew a deep breath, and laid his

hand gently upon hers.
"It is only right I should bear my share of the burden. The horror of it was killing you, little sister. 1 now see why you are so white and wan. But Angela,

"Oh! I know very well," he cried, aily. "It's just five years since I lived thome. Why—I was always at a loss of understand."

"Mother wished it." Angele kept her ace averted. "She thought you were letter amongst boys. And Uncle Frank hooght so too."

"Uncle Frank's a jolly old— But here, never mind what he is. Let's go for a walk sister mine. Will the mother. wants it nothing will prevent her getting it. And it is killing her."

it. And it is killing her."
"So I believe. But we must, we shall cure her. From this day I mean to devote my life to her. There is plenty to be army.

"Oh, Robert!" "It is only right. I am resolved to save my mother."

Angela shook her head.

"You may keep her somewhat in check, prevent her taking it continually. But care her—never!"

"We shall see. Have you prayed, Angela. My mother has faith. Have

you told her how terrible her sin is, how hateful she was making herself to God? Does she realise that she is damming he soul?"
Angela groaned, and covered her face

"I-I hardly know. It would be diffi-

cult to ask one's mother such questions. Father Lawrence may have done so. could not.' Robert sighed heavily. "I will ask

them, and tell her firmly what I think. Such words from me might rouse and shock her. And then, Augela, we must pray. God is good, mercifal, strong. He will listen to our prayers. Next Friday will be the first Friday of the month, and on that morning and the eight following first Fridays, my mother, you and I will re-ceive Holy Communion in honor of the Sacred Heart—our intention, the great object of our prayers being her conver

Angela started, and grew very pale. "I don't think she will do so. She has not been to the Sacraments for months." "Poor soul! But please God she'll go now. Father Lawrence wiil say Mass for us in the chapel here, and she will not re

ns in the chapel here, and she will not refuse to do as I ask her."

But Robert's power with his mother
was less than he imagined. She promised
readily enough to refrain from drink of
every kind, and wept copious tears when
he spoke out plainly about the wickedness and degradation of drunkenness.
But when he spoke of confession and Com-But when he spoke of confession and Communion, she recoiled. Then flatly refused to approach the Sacraments so soon.

"By-and-bye, perhaps—now, now," she

said, seeing the disappointment in his face. "I'll take the pledge to please you. face. "I'll take the ple But don't ask too much

"Too much! Oh, mother!" Then, as her maid came in, he went away to find Angela, and tell her the result of his interview.
"It is only what I expected," she said

sadly. "But her promises count for very little. She has taken the pledge so often, yet has weakly fallen when temptation came to her."

"The grace of God could alone save her the and that she will not pray for. Till we can induce her to frequent the Sacraments, Angela, we cannot hope to see her strong in the moment of temptation. We must pray with all our heart and soul, and shield her—keep everything likely to tempt her out of her way. We must prayer drink wine or spirits our-We must never drink wine or spirits our selves, or allow a drop of either into the

house."
"No, certainly not. But do what you will, she'll get spirits if she wants them."
Weeks passed over, then months, and to Angela's surprise, Mrs. Ward was still true to her promise. She appeared to have taken Robert's words to heart, and kept the pledge without a murmur. This lay back in an arm-chair, an empty kept the pledge without a murmur. This brandy bottle on a little table near. She delighted her children, and full of hope,

flowers could be grown in so small a space. The house itself was tiny and only had two rooms, a fact in which Cel-este took comfort, as it gave so much more room for her garden that it almost made ing they could say, no arguments they could make use of, would induce her to change her mind. "Leave me alone," she would say. ing against the stone wall which sur-counded the grounds of the chateau. "I'm weary of your preaching. And it only worries me. I cannot do what you

It was to this same wall that Celeste owers.

Then acting upon the advice given to them by Father Lawrance, they said no more. They made her life as happy and cheerful as possible. They walked with her, talked with her, ing at all to keep off the sun, how can the dear flowers do otherwise than blosdrove with her, and with great care kept everything that could tempt her to drink well out of her way.

"Your devotion will surely be rewarded, der children," the priest told them. "God in His mercy will hear your prayers and mine—for every day I remember her and you at the altar. And even now much has been gained. The rest will follow." "I trust so," Robert sighed. "At present, she cannot help herself. She is obliged to be temperate."

Communion. But in spite of everything, in this matter she remained obdurate. Yielding and gentle in most things, she was firm and determined in this. Noth-

Thus eight months passed. And as the ninth Friday came round, Robert and Angela prayed with all the fervor of their loving, ardent natures for their poor fra-gile mother. Thanks to their vigilance, she had not of late tasted any intoxicatshe had not of late tasted any intexticating drink, but they saw with sorrow that her health was failing. Her enforced temperance had come too late. The excesses of her early years had undermined her constitution. And it was evident to all that she had not long to live. On the ninth Friday, the Feast of the Sacred Heart, the whole household was early astir. And as Angela and Robert knelt in prayer before that altar, to their intense joy they saw their mother come slowly joy they saw their mother come slowly into the little chapel, and enter the con

to her room, and put to bed. Towards evening she grew restless, and made Anne help her to get up and dress.

"I am better now," she said, seating "I am better now," she said, seating ing herself in a big chair by the open window. "Go and fetch Mr. Robert. I

fainting condition, she was conveyed back

have something to say to him.' ' the maid replied. Very well, ma'am," the maid replied, throwing a light shawl over the invalid's knees, she hurried away.

As the door closed behind Anne, Mrs.

As the door closed behind Aute, Mis, Ward rose slowly to her feet, and taking a key from a drawer in the dressing table, dragged herself across the floor to an old-fashioned bureau that stood against the There are papers here I must give to

Robert, and explain," she murmured.
"Poor Robort! how he has suffered!"
She unlocked the desk, and a cry

scaped her.
"What I have longed for—brandy! Oh how good." And her pale delicate face became convulsed, an expression of fiend ish greed shone in her eyes, as she seized a small bottle that lay covered up by the papers. "I had forgotten this. So in

"Mother," she suddenly heard Robert's voice say, with a will, "for the love of your immortal soul do not touch it." She started and looked round the room. there was no one near. "The lad haunt me," she said; and with a nervous hys

terical laugh she drew the cork.

But again Robert's voice, sad, implor But again Koberts voice, ead, implor-ing, beseeching, sounded in her ears.
"Do not touch it, for God's sake. Do not make yourself a mockery of the devil, an object of hatred to God. Resist this

temptation—resist,"
A shudder passed over her slender The cold perspiration stood upon her brow. The craving to taste, if only one drop of the brandy, became intense. Yet Robert's warning filled her with terror. His face of sorrow, rising white and agonised before her, caused her infinite

anguish.
"My God—help—mercy," she moaned,
"I knees. "I suddenly dropping upon her knees. "I am weak, this craving is strong. Pity-

Then, making a supreme effort, she raised herself, flung the bottle out through the open window, and fell back with a cry upon the floor.

Coming into the room some ten minu-utes later, Robert found her lying there

utes later, Robert found her lying there prostrate, too weak to move.

"Robert," she whispered, "dearest—I resisted temptation—resisted unto death. Send for father Lawrance—my last hon has come. And she swooned away. In a few moments she recovered con ciousness, and soon, in presence of her children, received all the last rites of the

"Pray for me, dear ones, long and often,"

These were the last words she uttered, the following evening she passed quietly away.

Five years later the beautiful Church rected in honor of the Sacred Heart and n memory of their mother, at Courtfield, by Angela and Robert Ward, was lemnly opened and consecrated, one

vely June morning. Before descending the altar steps to be gin Mass, the priest turned to the people. "This Mass," he said, "is offered for the repose of the soul of Amabel Ward, whose anniversary occurs to day."

At the sound of his voice Angela looked up, her eyes full of happy tears. The young priest about to say his first Mass young priest about to say his fi was her beloved brother Robert.

# NOVELS GOOD AND BAD.

This is the age of cheap novels some good, some very bad, and all eagerly devoured by the young. The insatiable novel-reader must beware lest, in his love for fiction, he loses the power to realize and to differentiate great truths ; lest passive impressions, by being repeated, grow weaker, as Bishop Butler says they do, and the heart is made harder, not softer, by the repeated luxury of theoretical symseparated from action. To an inordinate love of novels some attribute sensational journalism, political corruption and religious laxity. The place of actual news has almost revolutionized journalism and depraved the public mind. - American Herald.

### A GREEN BAY TREE.

"For look," she would say, "with this wall to keep off the north winds and noth-

But the neighbors knew that it was through her own efforts that the little place was so bright that even the garden-er at the chateau condescended to be inerested in it, yearly sending her slips and seeds. Celeste was a simple soul, but and seeds. Celeste was a simple soul, but about her flowersshe had real genius, and had evolved a rotation of crops that would have done a horticultural paper proud, and kept her garden bright with proud, and kept her garden bright with flowers from early spring until frost. Flowers were the passion of Celeste and also a part of her religion, as the flowers that Sunday after Sunday were placed at the feet of the Blessed Virgin could tes-

tify.

But dear as her flowers were to her Celeste was ever ready to give them to the sick or to those who loved them; in deed, so lavish was she with them that in June and August almost the whole vil-lage blossomed with her flowers, bunches of them in the windows and stuck into the bodices of the young girls.

There was one house where Celeste's

flowers never went, not because she nowers never went, not because she had not repeatedly offered them there, but be cause nothing would make her neighbor Jacques like Celeste or accept her flowers. It was strange how he hated her garden. When half the village would stroll down when half the village would stroll down of an evening to see the gay little garden, Jacques would sit on his porch with his back turned to it, only moving to shake the ashes vigorously out of his pipe as near as possible to her fence, hoping that a stray wind might sprinkle them to a damaging extent over her flowers. Simple Celeste, however, would only say, "I am sure that it is the good tobacco ashes that keen the green were that the green was the green with the green was the green with the green was the green with the green was the gr ashes that keep the green worms from off my dear rose-bush just under friend Jac-

eves' porch."
Every one knew how much her neighbor hated her flowers, though no one knew why, and so morose was he that the villagers came to call Celeste the sun and Jacques the shade. Jacques was some-what of a utilitarian and it may have been that his nature could not bear the sight of much energy wasted on the purely esthetic side of life. Perhaps had his neighbor side of life. Perhaps had his neighbor cultivated potatoes he might have shown some interest in her crops. The more the villagers admired the garden the more his soul raged, until at last there grew up in his slow mind a scheme to deprive Celeste of

It was one day in early spring, the gardener from the chateau had carried Cel-este some cuttings that she might root them in her house. As Celeste stood at her loor reiterating her thanks while the gardener passed out of her gate, she saw neighbor Jacques turn down to his gate to

speak to the gardener.
"Now what could Jacques want of speaking to the gardener?" queried Celeste. "Perhaps the good Lord has turned his heart and he will himself grow these flowers. Ah!how fine that would be, two gardens side by side." And carried away by the ardor of that thought Celeste was almost tempted to offer Jacques at once some of her cuttings. But she had been oo often rebuffed to be encouraged only by I may be wrong," said Celeste,

She began to think that after all Jacques had experienced that miraculous change of heart when she saw him a day or two later carefully digging up the ground in the centre of his small patch. Caleste made centre of his small patch. Celeste was on tiptoe with excitement. Jacques labor-iously turned the sod and carefully broke into small pieces the clods of upturned earth; then he dug in some manure collected from the street and raked it all smooth with a brand new rake. For what use had Jacques ever had for a rake before! After that he walked to the porch, and yes, actually, he came out with a plant in his spade. Jacques dug the hole, measuring the roots with the handle of the spade. Celeste smiled; it was such an amateurish into small pieces the clods of upturne Celeste smile 1; it was such an amateurish way of planting, though perhaps a safe When the plant was well set in sh could control herself no longer, and filling her big watering pot, she stepped with it to

the fence.
"Iam sure, Jacques, your plant will like a big drink of water and I thought you might borrow my watering pot," Jacques looked at her beaming face and at the watering pot, and then almost as if he could not help it, he took it and gave the

plant the water.
"Ah!" said Celeste, leaning over the fence, "I see it is a horse chestnut; that is a fine tree and what a noble centre it will make to your garden. I will leave th make to your garden. I will leave the watering pot here," said Celeste, as Jac-ques handed it over, "by the side of the tence and then you can reach over and get it when you want it. It will do for both

of us."

The horse chestnut thrived, indeed nothing could have died that was treated with such care. Morning and night Jac ques bent over it, even Celeste herielf could ques bent over it, even Celeste heriell conta not have been more faithful in devotion. But the horse-chestnut remained the sole ornament of Jacques' garlen and was not followed, as Celeste had hoped, by an array of flowers. Still those might come later; who could tell, when one had made a beginning, and the horse-chestnut itself

was very pretty.

As the summer drew on, the chestnut,

As the summer drew on, the chestnut, which was at least six feet tall when Jacques planted it. began to throw a dense snade across Celeste's garden.

"Ah!Jacques," said Celeste, "your tree is going to give me just the shade I need for my phloxes. Poor things! they have never done as well as I hoped to have them, for the blazing sun was too much for them; now they will be fine."

It certainly did shade the phloxes and perhaps they did better for the shade, as Celeste asserted they did, but by autumn the horse-chestnut not only shaded the bed where the phloxes were, but had begun to encroach still further on the plot.

gun to encroach still further on the plot.

Father Doremy, the village priest, was
the first one to speak of it to Coleste, though there had aiready been much gos sip through the village about this new meanness of Jacques. The Father had

come to Celeste for an extra offering of flowers for Sunday, and where but in Cel-este's garden could they get the beautiful white lilies that looked so well in the

"Your neighbor's tree is growing to be

"Your neignoors tree is growing to be too tall for your garden, Celeste, is it not? We must ask him to trim its top a little," said Father Doremy.

"Oh, no!" said Celeste, "it would be too bad to ask such a thing, Father; you should see how fond the poor man is of it. All his spare time he works over it, and it was recily treat when it had a for block. his spare time he works over it, and it was really very pretty when it had a few blos-soms on it; next year it will be very grand. Besides, it makes such a nice shade for me to sit under when I am tired in the hot sun, and ifit grows big, why you know there are flowers that like the shade. No, no Father, let it be; I think it will be a neans of salvation to the poor man. makes one love one's fellow men more to love the flowers of the good God."

But Father Doremy was not so well sarisfiedas to the means of salvation that Jacques had chosen as was Caleste, and shutting off the sun from Celeste's gar-den. Not that he began at once to re-monstrate. Oh, no! Father Doremy had monstrate. On, no: Father Doremy had not been twenty years over the village for nothing. He knew well by what devious paths the smallest shadow of reproof must be conveyed to the erring flock. He found Jacques one evening on his porch, and Father Doremy talked with so much interest of Jacques' work, which was carrentring, that even Jacques were appropriated that even Jacques was a carrentring. which was carpentering, that even Jacques became amiable. But all the father's diplomacy seemed wasted when he spoke of the tree and the shadow it was spoke of the tree and the shadow it was throwing on Celeste's garden. Jacques said he had a right to plant his place as he wished. Why shouldn't he have a handsome tree? People could always move if they wanted to. And not all the Father could say in expostulation or persuasion would move him one iota.

"I think," said the father to himself, as he walked down the village street, "that horse-chestnut is more like the green bay tree of the wicked." When the frosts came Jacques protected his tree for the winter. He even put a wrapping

the frosts came Jacques protected his tree for the winter. He even put a wrapping around the lower part of the tran some mischievous rabbit should take a fancy to try his teeth on it; and in his leisure moments he built an elaborate wooden guard as a safe-guard against the

vinter storms.

Celeste put her flowers to be for the also, using some of the leaves of the horse-chestnut to tuck them up in. Then she began her window garden and as she noticed the shadow of the branches of Jacques' tree fall across her window, she breathed a sigh of relief. "It might have been an evergreen," she said to herself.

When the spring came on the garden and the horse-chestnut began together. The horse-chestnut was taken out of its winter clothes and grew at an amazing Jacques began to take a sullen pride in its growth, and as he sat upon his steps and watched the dark shadow grow over Celeste's garden his face wore

what was almost a look of pleasure.

And Celeste—perhaps the tree began to cast a shadow over her heart also. There was a great deal of work to be done in the little garden that spring; much transplant-ing, for the tree shaded so much of the ground that plants that had come up for years in the same place had to be moved to the lessening sunny corners. Some of them died from the change, dying of home sickness, Celeste thought. were disturbed from their accustomed blooming that the baleful effect of Jacques tree was quite noticeable on the garden. But still Celeste did not complain even when sympathizing neighbors shook their heads over his selfishness. It was hard-est of all that she had this year no lilies first time in so many years that Celeste's white lilies had not been set at the feet

Now, because we are all apt to feel that Divine justice is meted our according to human ideas, the whole village said "I was a punishment from the good God" when Jacques, falling from a house where he was working, was brought home with a compound fracture of the leg. Who could be found to take care of him? Father Doremy ransacked the village in vain. Never agreeable, the pain and enforced idleness had made Jacques unbearable. They would see that he did not starve, but no one could be found to stay with him. There was Celeste, but even the father hesitated; that seemed too much for any Christian to do. But Celeste went in spite of the persuasions to the contrary from her neighbors, in Ceieste went in spite of the perseasons to the contrary from her neighbors, in spite of Father Doremy's refusal to ask her to, and in spite of the swearing and anger that all her first attempts at alleviating his condition were received with by Jacques. And she persevered day after day, week after week; even for mentle did Caleste quietly give up averymonths did Celeste quietly give up every-thing to nursing Jacques. Her garden suffered for lack of care, but never her patient, and such seeds of patience, gentleness and kindness as she sowed were destined to bring forth some flowers, if not so abundantly as in her garden.

It was such a thankless task, even the

villagers thought that she showed too mean a spirit; and as for Jacques, he maintained his sullenness in silence. All the weeks Celeste was with him, day after day, his remarks to her could have been counted on her fingers. He got well. Both the doctor and Father Doremy told him Celeste's nursing had saved his leg but he never answered them one word. When he was once more out on his back porch, smoking his pipe, Caleste felt that her labor was over. She said to him, looking across at her neglected flowers. They need me more than your flowers, "They need me more than you do now, Jacques." That evening was do now, Jacques. That evening was perhaps the hardest time of all for Celeste. Jacques seemed to be in no wise affected by all her labor for him. Her garden was a tangle of rank growth and weeds and the horse chestnut shaded more than the horse chestnut shaded more than ever. There are no sculs so unselfish that they do not at times fall into profound discouragement over the apparent uselessness of their sacrifices, and it is one of the satisfactory things in this life when a visible reward comes after moments of such dospondency. It was early Sunday morning, and Father D. remy, entering the little church to make preparations. entering the little church to make preparations for the early Mass, found Celeste decorating the altar with what, from thei abundance, seemed all the flowers left in her garden. She turned her beaming face toward the priest as he entered: "It

is a thank offering, father; Jacques has cut down his tree."—A. L. Bunner, in the Independent.

HOME LIFE IN THE MIDDLE AGES.

How Young Women Were Trained— The Choice of a Wife-Well-Be-haved Children.

From the Tablet.

In our gleanings from pre-reformation sources concerning home-life in England and on the Continent we may suitably commence with the companion tracts " How the Good Wife Taught Her Daughter" and "How the Wise Man Taught His Son." Both of them date from the fifteenth century, and both have been edited by Mr. Furnivall. The daughter is advised that if she would be a wife she must "wisely work" and "look lovely," and not suffer the rain to hinder ing Mass daily. She is to pay her tithes and her offering "gladly," and must not "loath the poor and the bed-ridden," but give to them freely of her

"For seldom is that house poor where God is steward.
Well he proveth
That the poor loveth,
My lief child."

At church she is to "bid her bedes" (i. e., say her prayers), and to "make no jangling to friend nor to sib is to "scorn neither old body nor young," but to "be of good bearing and of fair tongue." If a suitor present himself she is not to ' nor again to keep the matter secret, but to consult her friends; and the greatest care is to be taken to avoid all ccasion of sin :

" Sit not by him, nor stand, where sin might For a slander raised ill Is evil for to still, My lief child."

When she has secured a good husband, she must "love him and honor him most of earthly things," and answer him meekly, not as an atterling " (i. e., a shrew):

So mayest thou slake his mood and be his dear darling.

A fair word and a meek
Doth wrathe slake,
My lief child."

She is to keep her "countenance." whatever (of news or of gossip) she may hear, and on no account to "fare as a gigge." (i. e., to behave as a giggling girl), but when she laughs "to laugh soft and mild." When she walks she is not to "brandish" her head, nor to be too talkative and by "for all such man no means to swear, ners come to an evil proof." She is not to go "agaze" into town, wandering from house to house; and when she has sold her cloth she is not to repair to the tavern to spend the proceeds there. But if she chance to be where good ale is on loft," she is to drink "measurably," for it is a shame to be "often drunk." (The word 'drunk," however, must be understood in a milder sense than that which the word suggests in these days of ging palaces and drugged beer.) avoid common shows, as, for instance, wrestling matches and 'shooting at the cock," and not to pick up acquaint ances in the street; but if any man should speak to her she is to greet him swiftly," and let him go his way. And "for no covetise" must she accept

present from any man. She must govern her household wise ly, avoiding the extremes of harshness and easiness; to consider well what needs to be done and to "set" her people thereto, both rathely and soon

" For ready is at need

Idleness is especially to be guarded against when the husband is from home, and the bousewife must not stint to bear a hand herself in the household work. Everything is to be put away when work is over, and the mistress of the house must keep her keys, and "trust none better than herself, for no fair speech." Wages are to be paid punctually, and servants are to be generously treated. If a neighbor's wife be richly attired, this is not to be made an occasion for "mocking" or "scorning" or for a fever of jealousy. "Brenne not as

But thank God of Heaven For that He hath thee given, My lief child

She is to work "housewifely" on work days, for "pride, rest and idleness maketh unthriftiness;" but on holy days let the day be spent in wor-ship, "and God will love thee." Neighbors are to be loved as God has commanded, and we must do as we would be done by. Tae following onnsel deserves attention :

If any discord happen, by night or by day, Make it no worse, but mend it if thou If she be rich she is to be hospitable

o her neighbors and to "help the poor at need. The writer next goes on to speak of the right governance of children.

Cursing and harsh language are to be avoided, but the rod is to be diligent. y plied on occasion. And if thy children be rebel, and will not

them bow,
If any of them misdoeth, neither ban them
nor blowe,
But take a smart rod and beat them in a Till they cry mercy, and be of their guilt

From their very birth "the good wife" advises her "lief child "to look forward to making provision for her own daughters, that when their time for wedding comes "none of them be lorn," i. e., without a suitable wedding outfit. All these counsels, she says, are traditional.

'Now have I taught thee as my mother did The wise father passes to the all-

important subject of marriage.

tue, he emphatically declares, is the

"And son if thou would have a wife,
Take her not for covetise.
But wisely inquire of all her life.
And take good heed, by mine advice,
That she be meek, courteous, and wise;
Though she be poor, take thou no heed,
She will do thee more good service
Than a richer, when thou hast need."

If she be of this sort she is not to "charged grievously," but to be ruled "fair and easily," and "cherished well for her good deed." For the exercise of authority, if "overdone unskilfully," "makes grief to grow where 'tis no need." Better is a homely meal with peace than a hundred

disnes
"With grucchinge and with muche care."
He is to take good care not to call his
wife by a bad name; if he does it, no that others should follow and do likewise. But soft and fair a man may tame Both hart and hind, and buck and doe.'

When ence settled among his neigh-"Be not newfangil in no wise Nor hasty for to change ne flit;" or men will say of him " this foole can

nowhere abide. The "whole duty of children" to their fellow-men, according to media-val English notions, might be summed up in the one word "courtesy." Courtesy is the showing of due respect to all persons according to their degree and is the outward expression of hu mility and charity.

"Be not proud, but meek and lynd (i. e And with thy better go thou behind."

"Child," says the author of "the Boke of Curtasye," "worship and serve thy father and mother with all The schoolmaster, too, is to be

saluted.

"With all reverence, Declaring thereby thy duty and obedience And the cap is to be lifted to a "lord," to one's "betters," and—in the case of a child—"in speaking to And children should make room for others to pass :

'In going by the way and passing the street,
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tue, he emphatically declares, is the wife's best dowry.

"And son if thou would have a wife,
Take her not for covetise.
But wisely inquire of all her life.
And take good heed, by mine advice,
That she be meek, courteous, and wise;
Though she be poor, take thou no heed,
She will do thee more good service
Than a richer, when thou hast need."

If she be of this sort she is not to l "charged grievously," but to be ruled "fair and easily," and "cherished well for her good deed." For the exercise of authority, if "overdone unskilfully," "makes grief to grow where 'tis no need." Better is a homely meal with peace than a hundred

"With grucchinge and with muche care."

He is to take good care not to call his
wife by a bad name; if he does it, no that others should follow suit and do likewise.

But soft and fair a man may tame Both hart and hind, and buck and doe.' When once settled among his neigh pors he is advised to

"Be not newfangil in no wise Nor hasty for to change ne flit;" or men will say of him " this foole can nowhere abide.

The "whole duty of children" to their fellow-men, according to media-val English notions, might be summed up in the one word "courtesy." Courtesy is the showing of due respect to all persons according to their degree and is the outward expression of hu mility and charity.

"Be not proud, but meek and lynd (i. e. And with thy better go thou behind."

"Child," says the author of "the Boke of Curtasye," "worship and serve thy father and mother with all thy might.

The schoolmaster, too, is to be

"With all reverence, Declaring thereby thy duty and obedience. And the cap is to be lifted to a "lord," to one's betters," and—in the case of a child—"in speaking to any man." And children should make room for others to pass :

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God will forgive a sacrilege if one is ridiculous and at the same time gross,

truly penitent?"
One dying in mortal sin and unre pentant will go to hell. How long a soul may be detained in purgatory God alone knows. He can and will forgive all sins to the truly penitent. The unpardonable sin is that of final impenitence.

'A Catholic" was told that a crucifix which has a Plenary Indulgence at tached to it cannot be used effectively except by the person for whom it was blessed. The same questioner was told that it is not necessary for one in the state of grace to go to confession again before receiving Holy Communion, but that it is advisable for a con stant communicant to confess we kly, even though guilty of but venial fault

"Protestant "inquired: "Why do Catholics burn candles on the altars? Why do the priests throw water over the people and why is incense burned?" The blessed candles when lighted

are emblematic ornaments of primitive use: the self-consuming of them is an emblem of our faith, which should be lively; of our charity, which should be burning and diffusive; of our devotion, which must not spare sacrifices. The water is blessed and is known as "holy water." It was used at least as early as the second century, as testified to by St. Justin the martyr. When used at the opening of the Mass the "Asperges" is sung from the text Psaims li., 7. As to incense, it was among the gifts brought by the wise men to Christ. It has Scriptural auth ority, as shown by Leviticus ii., 1; St Luke 1., 9 11; Psalms cxl, 2; Apo calypse (or Revelations) v., 8; viii, 3

The same questioner asked: "Why do Catholics use the Latin language instead of the English?'

This old objection was put in a way which actually strengthens the reply. The language of the Church is for the most part Latin in the West and Greek in the East, the tongues chiefly used by the Apostles. These languages are dead, that is, not subject to change, hence well calculated to preserve both ritual and doctrine from innovations Again, the universal use of such a language makes a Catholic at home in a Catholic church in any land. This can have its proof right here in Phil adelphia, where the native American Catholic, the German Catholic, the Polish or the Italian Catholic can any church in the city and intelligently assist at the Holy Sacrifice of the Mass or at Vespers the same as in his own. The sermons and instructions, however, and many of the minor devotions are in the lan guage used by the people. Because the Catholic Church is the ancien Church, is apostolic, unchangeable, one and catholic, she has a language

with all these charactertistics.
"A Devout Catholic "asked: "Can a priest, under any circumstance marry a couple when he is aware that one of the parties is unbaptized?"

The answer was that he could, pro vided a dispensation had been pro cured, which might under certain circumstances be granted.

"Supposing a person who had never believed in baptism is uncon scious and dying, can a baptized per-son give him the sacrament, and will it be valid? Can parents baptize their own children in danger of death ?'

A person who rejects baptism cannot have it forced upon him. Any per son, baptized or not, can, with the intention to do so baptize a child in danger of death by pouring water on the head and saying. "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost."

### ENLIGHTENED AMERICAN SU PERSTITION.

With all our boasted smartness, the result of book learning to a certain degree, and unlimited newspaper reading, we Americans are the most gullible people on the face of the earth. In what other land do so many smooth tongued rascals live and thrive as in these United States? This land of freedom is the stamping-ground for innumerable sharpers of the most brazen kind-sharpers who hardly make an attempt to disguise their schemes, and whose attempts upon the pocket-books of their fellows are so obvious that it seems ridiculous to

think of their fooling anybody. Take, for instance, the fellows who make an easy living-a luxurlous living -- as "divine healers." What could be more absurd than their claims to heal all diseases by mail? And yet there are thousands and thousands of our countrymen and women who pay tribute to those frauds, and who give their hard-earned money in exchange for type written letters of vague advice, and blasphemous bombast about

the Daity.

It need hardly be said that the people who are thus ever eager to buy gold bricks are the same who sniff contempt uously whenever the superstitions, or even the religious beliefs, ofother people are mentioned. They imagine them selves enlightened, educated, civilized you beyond all faith in God-some of them but the first man that comes along with a "divine handkerchief" or a "lucky box" makes them his easy victims This is queer, but its truth must be

apparent to everybody. Oh, yes, we are a very smart people; but why do we patronize fortune-tellers and trance mediums to such a healers and lucky box venders clad in purple and fine linen at our expense? Surely, the most rudimentary intelligence should be able to see through her, but the divinity of Christ.

"A Sinner" desired to know "how long a soul would have to stay in purgatory for one mortal sin," and "if

superstitions?

Among the mass of stuff that has passed through our hands relative to our new possessions, written by Pro-testant Americans, there has been cortinual reference to the "superstition prevalent in those countries. But it is very much to be doubted if in the most remote parts of Cuba, Porto Rico or the Philippines there could be found such examples of baseless belief in the efficacy for good or evil of the most absurd things, as we are constantly cognizant of here in this enlightened land of freedom. It is very much to be doubted if a divine healer could make a living even among the least civilized tribes in the Philippines, and we may be sure that a lucky box vender in the West Indies would soon go into insolv-

Many of our Protestant friends have referred to the superstitious practice of the Filipinos in wearing scapulars, medals and other pious articles, and have assumed that they were worn as 'charms" Of course any Filipino could, and no doubt would, granting a common language, have told them the true religious meaning of such But these Protestants in their ignorance were positively shocked at the sight, utterly forgetting that here in our own country the most childish superstitions prevail among people who, no doubt, would be described as

of education and refinement. At least, as yet no Catholic Filipino has been discovered wearing a ninety-nine-cent lucky box as a charm to ward off evil and induce good fortune, and we have read of no fake fortunetellers, trance mediums, divine healers, or other such birds of prey, among the people of the West Indies.

It may be that with our civilization

permeating the pores of the body social these new possessions of ours will, after these new possessions of ours will, after some little time, become enlightened enough to put their trust in, and contribute to the support of, the frauds that infest American communitie. It is part of the white man's burden. ey must help to bear it. But up to the present we in America are easily lead in this regard .- Sacred Heart Review.

### HER GRACE THE DUCHESS.

In the Faubourg St. Marceau, one of the most equalid quarters in Paris and which is justly called "Misery District," a priest prepared an old rag-picker for death. The dying man, amidst the dirt and degradation of his mean trade and the association of godless companions, had persistently clung to the Catholic faith, and would not close his abject career without receiving the last sacraments.

But when the minister of God on his

omeward way reflected on the filthy, foriorn condition of the sick man's ten ement, and that he must convey his Divine Master thither, he became per plexed and troubled in his mind. Non can this be wondered at, for the room, which the dying man most correctly called his "den," was devoid of furni-

Whilst the priest was plunged in his melancholy cogitation he approached magnificent residence, and it sudden ly occurred to him that a pious duches wned it ; the bearer of one of the most illustrious names in France, young adored by her husband and all their relatives. He was aware that the fleeting pleasures of the world had still an attraction for her ; at the same time he knew she had a good heart.

An irresistible impulse forced him to seek admittance to her presence, and flowers, the costly carpets and hangings only too clearly reminded him of the difference between the fair and noble mistress of all this wealth and grandeur and the destitute, begrimed

Nevertheless, on being ushered into Her Grace's presence he stated without hesitation his difficulty.

"Why, of course," she replied, quite simply, "it would be utterly impos sible to let our dear Saviour enter such a place."
"Then, as you share my opinion,

will you undertake that the room be put in some sort of decent order for the administration of the sacrament? "Most gladly! I will see to it my-

self. Must I take my maid?"
"By all means, for the room must

be swept out and cleaned."
"Yes! but such work must be done voluntarily and cheerfully, and if my maid cleaned it she would deprive me of some of the merit. Now that I think of it, I will take my son. He is eight years old. It is also right that he should become acquainted with the misery of the poor.'

But, Your Grace, the man is dangerously ill; there is no time to be He is expecting me at 8 in the morning, and his dwelling is a great distance from here. Can you possibly perform so much in the meantime?"

"Have no fear," she cheerfully re-ied. "I shall be there long before plied.

Happily it was spring and the days broke early, and when on the following morning the priest arrived at 8 with the Viaticum, he found the rag picker's den transformed into a clean and lovely habitation. It involuntarily reminded him of the sepulchre which the plety of the faithful erect in each Catholic church on Maunday great extent? and why are divine Thursday for the Blessed Sacrament The entire chamber was draped in white, and over the miserable paliet of rags was thrown a snow white embroid. ered coverlet. A table had been pro-

tapers; at the side was a vessel containing holy water and a consecrated sprig of box wood. Nothing had been

forgotten. The young duchess had just completed her labor of love when the priest entered ; she had cast aside her hat and wore a large white apron to protect her dress. But immediately at the sight of the Blessed Sacrament she But immediately at and her little son dropped on their knees at the foot of the bed and devoutedly recited the confiteor. The aged rag-picker lay on his clean bed the picture of radiant contentment, more especially as Her Grace had care

When the priest leaning over him began in a few words to prepare him for a devout reception of the Biessed Sacrament, the old man quickly inter-ruped him, exclaiming with holy glee: The good lady kneeling here told me all that. She and her little boy have been praying with me. I am so happy !"

fully combed his hair, a comfort of which he had certainly long been de-

He received his Saviour with unfelgned piety, and the priest had scarcely ended the prayer of thanksgiving when the duchess took the rag picker's feeble, horny old hand in her's and laid it gently on her little boy's head, saying:
"Please, my good man, now that

you have received Holy Communion and are our dear Lord's friend, to bestow on us your blessing.

"Oh! my lady," ejaculated the dying rag-picker, "a poor old man like me can give you no blessing. The Lord God Almighty must bless you and the lad. Aye, and he will, too; He will bless you in your son!

So speaking, he wept, and down the cheeks of the priest there silently coursed the sweetest tears he ever shed He it is who has narrated for us this beautiful incident, and he has done so as an example of that true charity which, not content with the mere b stowal of alms, expends itself for the suffering neighbor.

### BIBLE READING.

A reader sends us a leasiet containing Scripture selections prepared by a Protestant for the use of Roman Catholics, and asks us to make some comments on it.

The aim of the leafleteer is to call attention of Catholics to some texts which he thinks contradict or condemn certain Catholic doctrines and practices. As it is our duty as a Catholic to assume at the start good faith on the part of the leafleeteer we have no alternative but to attribute his blunderings to ignorance of Catholic doctrine on the one hand or ignorance of the meaning of the Bible on the

The leaflet is divided into ten head ings and under these are grouped the texts that are supposed to militate against the doctrines and practices of the Church. The first heading or proposition is:

" 1. We should all read and study the Bible.

Comment-There is a fallacy in this. It implies that Catholics are not allowed to read and study the Bible. If the leafleteer knew that Catholics are allowed and exhorted to read and study the Bible he knowingly misrepresented them. If he did not know beautiful and in the best of health and it he is too ignorant of Catholic belief and practice to discuss them. If Catholics are allowed to read the Bibie, as they most certainly are, the above heading and all that goes with it is mere shooting in the air, or carrying coals to Newcastle.

ever heard of him. To show this we quote the words of Pope Pius VI. a letter blessing the labors of Arch-bishop Martini, of Florence, who had just completed a new translation of the Bible into Italian. In this letter, written over a hundred years ago-1778 - the Pope says:

"Beloved son, health and apostolic benediction. At a time that a vast number of bad books, which grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, adge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures ; for these are the most abundant sources, which ought to be left open to everyone, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt This you have effected, as you imes. declare, by publishing the Sacred Writings in the language of your

country. Writing of a new edition of the Dougy Bible published in Ireland in Dougy Bible published in Ireland in 1853, Bishop Denvir, of Down and Connor, said: "I hereby sanction its circulation among the faithful, feeling convinced that if read with heavening the published in Ireland in 1853, Bishop Denvir." with becoming reverence and pious dispositions, its perusal will be attended with great spiritual advantage.

There are several editions of the Bible issued by Catholic publishers in this country. They are found in all Catholic book stores. They have the sanction of the Church authorities and the faithful are exhorted to read them.

Why, then, should the leafleteer, an bscure outsider, stick his little neb in to tell Catholics of a duty they knew and practiced before he knew it? might then dismiss his first point as useless and of no application to Catholies. But let us look at some of the texts he quotes to prove that we should read the Scriptures. It will be found that not one of them proves it. Here

is the first text:
"John 5 39. Search the Scriptures.
Not other books." According to this mixture of his own

Catholic must not read the leafleteer's own booklet, which must be classified mong the "other books" that a e not Scriptures, and therefore not to be He gives the Catholic a book to read and in doing so tells him that he

must not read it-" Search the Seriptures, not other books." But does not the command "Search the Scriptures" prove that we should read them? It might if any such command was ever given, but it was not, as is clear from the passages from which those words are taken. The best results of modern Protestant scholar ship in the way of translation are generally admitted to be found in the revised version of the Bible, published by a company of English Protestant scholars in 1831-85. This revised version does not say, "Search the Scriptures," but, "Ye search the Scriptures," thus changing the words from a command to the statement of a fact

Our Lord was speaking to a mob of Jews who sought to slay Him for healing a sick man on the Sabbath day He said to them, "Ye search the Scriptures because in them ye think ye have eternal life.

From these words it appears that those would-be slayers of the Lord were Bible readers. In the same text our Lord told them that the Scriptures testi fied of Him, but they were private judgment Bible readers and they could not find such testimony. And therefore our Lord continued. "Ye will not come to Me that ye might have life.

But I know you, that ye have not the love of God in you." Thus the text quoted by the leafleteer to prove that we should read the Bible, only proves that those Jews who read, as he does, in the light of their private judgment, were led, not to ack nowledge

Christ, but to slav Him. There is another notable thing in the text. Our Lord said, "Ye read the text. Our Lord said, "Ye read the Scriptures because in them ye think ye have eternal life." He did not say, "Ye have eternal life," but, "ye think ye have;" just as the leafleteer thinks he has. Our Lord adds, "but ye will not come to me." He said ye will not come to me." He said further to those private judgment Bible readers and would be Carist slayers, "Ye have not His (the Father's) word abiding in you, for whom He hath sent, Him ye believe not "-verse

There is certainly nothing in the first text quoted to prove what the leafleteer quoted it to prove, namely, that we should read the Bible. The next text is: (Matt. 22: 29) "Ye do err, not knowing the Scriptures."

Here our Lord was speaking to the Sadducees, a Jewish sect of private judgment Bible readers of that time, who read the Scriptures and quoted them fluently. They quoted them in their address to our Lord on that very occasion when He said to them, "Ye err, not knowing the Scriptures." These Sadducees came to Him and said, "Master, Moses said, if a man die having no children, etc. "(verse 24 From this it appears that they could quote the Scriptures as readily as the leafleteer, but their familiarity with texts did not prevent our Lord from telling them "Ye err, not knowing the Scriptures," that is, not under standing them.

These Sadducee Bible readers did not believe in the resurrection of the dead. They were the Protestants of their day. They protested against the common belief of the Jews regarding the oral law or tradition, and held to the written law. They were bookchapter and verse people, bible-alone people, and yet our Lord accused them of not knowing the Catholics need not be told by this very Scriptures they so flippantly quotas he entered the stately mansion and leafleteer that they should read the ed to Him. in His words there is a trod the polished floors, the profusion of Bible; they knew that before they lesson for the modern text quoting Sadducee; and it is, that repeating a text like a chattering parrot, and as irrelevantly, proves nothing, unless it be the kind of knowledge the old colored woman is said to have had who when asked why she called her son

> When a new star floats into the field of vision of some watchful astronomer, the world honors the discoverer, gives the

the world honors the discoverer, gives the new star a fitting name, and records the addition to the sum of human knowledge gained by this discovery. Yet of what small profit to humanity at large is this discovery? What will those cold star rays do for the sleepless sufferer who coughs and burns the long night through?

A far greater discovery for the sick is Dr. Pierce's Golden Medical Discovery, a remedy which has cured thousands

Dr. Pierce's Golden Medical Discovery, a remedy which has cured thousands of such sufferers. Obstinate and deep-seated coughs, bronchitis, weak and bleeding lungs and other conditions, which, if neglected, lead to consumption, are permanently cured by "Golden Medical Discovery," It contains no alcohol or other intoxicant, neither opium, eccaine nor other parcotic.

hol or other intoxicant, net cocaine nor other narcotic.
"I had a terrible cough over a year ago and could to stop it, or even to do of good," writes J. M. of Cameron, Screwen Co, chanced to see an adveryours, and forth with bottle of your invaluable Medical Discovery. Betaken half a bottle I was well." Golden fore I had entirely

well."
Winter before this, my oldest boy (who is now nearly five years old), had a terrible cough; he had it the whole winter

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words with those of the Evangelist the Beelzebub, said she wanted to give him a Scripture name.

There is then nothing in this second text to encourage one to play the Sacducee with flippant texts of Scripture on the end of his tongue and ignorance

of scripture in his head.
But enough for the present. The ther texts under the first heading are no more to the purpose than those we have seen. But we will look at them and at some other parts of the leaflet again. - N. Y. Freeman's Journal.

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When subscribers change their residence it important that the old as well as the new addes important that the old as well as the new added important that the old as well as the new added important the old as well as the new added important the old as well as the new added important the old as well as the new added important the old as the new added important the old as the new added important t

London, Saturday, April 21, 1900. LETTER OF RECOMMENDATION.

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

The Editor of THE CTHOLIC RECORD,
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE
CORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the taithful.
Blessing you, and wishing you success.

the faithful.
ssing you, and wishing you success,
Believe me, to remain.
Yours faithfully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

We regret to have to announce the serious illness of his Grace the Right Rev. Denis O'Connor, Archbishop of Toronto. We are, however, pleased to be able to say that by the latest account his Grace is very much improved, and good hopes are entertained of his complete recovery.

A SHAMELESS SCENE.

A curious scene was witnessed recently in a court room in Frankfort, Kentucky, while the judge was sitting on the bench trying a case. From some quarrel which arose out of the evidence given during the trial, almost a score of revolvers were drawn drawing his revolver, threatened to ing such insults. clear the court room unless all the disorderly parties resumed their seats. Order was restored, and the judge has been highly praised for his courage and presence of mind, but it is sad to think that it was necessary for him to show his courage in such a way. The like could not happen anywhere but in Kentucky.

Might it not be desirable for the Filipinos to send a few brigades of their soldiers over to that State to teach the Kentuckians how to behave as citizens of a civilized and law-abiding community?

DEWEY AND THE PRESID-ENCY.

Admiral Dewey has announced his readiness to become a candidate for

he was actually idolized, and freely spoken of as a candidate who would be sure of election on whatever ticket he might run ; but when he gave his wife him, and abuse heaped upon him, which showed the fickleness of the multitude. There is no doubt that this abuse was heaped upon him, not beaccomplished wife, but because she is which he now aspires.

a Catholic lady.

lished on earth. written, that Mrs. Dawey has become again a Protestant! Admiral Dewey is an Episcopalian, and it is asserted in Washington that Mrs. Dawey has determined also to become a member of the Episcopalian Church, and that of the Episcopal churches of that city.

We can scarcely credit that an indoing of this would certainly be man- authority, is perfectly accurate:

gelicals " are not pleased at the announcement now made ; and certainly it will not be gratifying to Catholics if it be true, what we very much

doubt. There is a report also current that this statement was merely put forth by certain politicians for the purpose of influencing the Presidential nominations in some way. It is safe to predict that the machinations of politicians will overreach themselves in this matter.

DISMISSED FROM THE U. S. ARMY.

A court martial has been ordered to try Major Kirkman of the United States Volunteers, and captain of regulars, for "conduct unbecoming an punishment will be dismissal from the service. The unbecoming conduct of which he stands accused is an insult offered to Monseigneur Chapelle, Archbishop of New Orleans, and Papal Dalegate to the Philippine Islands, During the voyage from San Francisco to Manilla, Major Kirkman, who was in command of the transport, hung his blanket to be aired so that it covered the window of the Archbishop's state-room. Archbishop Chapelle sent his clerical assistant to the major to complain that he was unable to air his state room. Major Kirkman replied that he did not care whether the stateroom was aired or not. The Arch bishop endured the insult throughout the trip. When Archbishop Chapelle was leaving the transport he was asked by several officers if he would report the insult. He replied : "Yes ; not that it will benefit me, but that it will prevent like insults to those com-

ing after me." It has several times occurred that officers sent to the Philippines and the other new territories of the United States have so far forgotten themselves as to allow the Catholic religion to be by partisans of the two opposite parties insulted by their subordinates, or in the case, whereupon the judge also have themselves been guilty of offer-

It is gratifying to know that the United States Government is determined to prevent or at least to punish such conduct when it occurs.

Since writing the above it has been announced that the major has been

REV. L. S. HUGHSON OF LIND. SAY.

dismissed from the army.

The Rev. L. S. Hughson is still raging against the CATHOLIC RECORD for baving exposed his fallacy in maintaining as a moral principle that an unjust war ought to be prosecuted to the bitter end. His last sayings appear in the Lindsay Watchman-Warder of the 5th inst., in which he again draws the red herring across the track by making a boastful challenge for us the Presidency of the United States in to open our columns to a series of the election which will take place in letters from him discussing the whole field of controversy between Catholics Before his marriage to a Catholic and Protestants. He asserts now that lady, the Admiral was so popular with he is ready to defend "all Churches the whole American population that that accept the rule of individual interpretation:" that is to say, if we put the matter into plain English, Universalists and Unitarians are as right in rejecting Christ's divinity and the present of a homestead which was man's redemption, and denying the given to him, a cry was raised against existence of everlasting punishment, as are the Presbyterians and a section of the Baptists at least, in admitting that Christ is God, and in asserting that God has specifically and irrevocause he had transferred the gift to his cably forcordained multitudes of angels and men to eternal punishment. a Catholic. It is possible that the same New Lights and Blue Lights, Shakers reason would operate against the Ad- and Quakers, New. O.d, and Wet, miral's election to the high office to Whippers and Dippers, Muggletonians, Tunkers and Dunkers, First The American people in general are Day and Seventh Day Baptists, Close not bigots; but there is enough of big- and Open-Communion, Calvinistic and otry among them to divert from the Arminian Baptists, Hook and Eye Admiral many votes which would have and Suspender Mennonites, Christian been given him if he had not married Scientists, Mormons, and other religious fads, are, each and every one, the It is reported, since the above was one true religion which Christ estab-

The Rev. Mr. Hughson is very indignant at us for asserting that his denomination has no fixed code of morals. We reiterate the assertion, for a moral code depends upon a fixity she is now a regular attendant at one of belief in revelation, and no body of men who leave every congregation to arrange its creed with its own minister telligent and conscientious lady like can have fixity of belief. Hence the Mrs. Dawey should take such a step for following description of the Baptist the purpose of forwarding the politi- sects, taken from Chambers' Cyclocal aspirations of her husband. The pedia, a Protestant, and generally fair

prepared by several Baptist clergymen who knew what they were saying, thus says down the Baptist system :

"The Government of these Churches is congregational. Each body being immediately dependent on Christ, is independent of all others and is complete in itself, for declaration of faith, and reception, dismission, or discipline of members."

These statements fully bear out our assertion. Of course the primary "dependence on Christ " is nothing more than a pretence. The reality is the liberty of every one to believe and practice what he thinks proper.

We have already spoken of the comparative morality of Catholic and Protestant nations and have shown briefly that Catholic nations stand in the front rank in this respect. Yet we must admit that not all nominal Catholics obey the laws of the Church. As Christ officer of the army." If convicted, the Himself declares, the wheat and the tares grow up together, and the separation will be made on the day of judg-But the wickedness of some ment. Catholics is not the consequence of their obedience, but of their disobedience to the laws and morality of the Church, but the vagaries of a Johanna Southcote, George Fox, (the noted Quaker) and Munzer ( the Dutch Baptist leader) were the consequence morality.

We have not space at our disposa for the series of letters which Mr. Hughson desires to furnish for insertion in our columns.

ANOTHER HERESY TRIAL IN VIEW.

The Presbyterians of New York, if predestined to anything, certainly appear to be predestined to trouble in the matter of having heresy trials of their ministers on hand.

It has long been understood that there is a revolution of creed going on in the Presbyterian body of the United States, and that the new generation of ministers are so inoculated with opinions directly adverse to the doctrines of the Westminster Confession of faith, which has hitherto been the standard of belief of that body, that the explosion cannot be long deferred.

It is not long since Professors Briggs and Smith of New York and Cincinnati Theological Seminaries were condemned respectively by the General Assembly and the Cincinnati Presbytery for holding and teaching doctrines which sap the very foundations of Christianity, and Presbyterianism was relieved only by practically ejecting the errant clergymen from its communion.

Another case which is still undecided is that of the Rev. Dr. McGiffert, also a theological professor of the New York Seminary.

It is undoubted that Professor McGiffert holds views quite as subversive of Christianity as those which were held by his predecessors in here tical teaching, and he is just as resolute as they were in maintaining his erroneous doctrines. Yet it was with great unwillingness that the New Dr. Hillis himself declares that he wi York Presbytery would deal with his case at all, and it has been only through the pertinacity of a stalwart believer in the Westminster creed that they have at last consented to bring the delinquent to trial on the charge of teaching false doctrine, or doctrine opposed to that of the Westminster divines, which is still, nominally at least, the standard of Presbyterian belief.

But the case of Dr. McGiffert is not disposed of before another minister utters a solemn protest from his pulpit against a well-known Presbyterian doctrine-the doctrine in fact which is regarded as the very shibboleth of Presbyterianism, that is to say, the teaching of the Confession of Faith that God hath from all eternity unchangeably decreed some angels and men to everlasting death.

The third chapter of the Confession thus explains this matter :

Tae clergyman who deems it his pastor of the well known Plymouth in reference to the aforesaid doctrine, spoke thus vigorously :

doing of this would certainly be manworship substituted for the worship of God. Yet even such a step at the present moment will scarcely better the Admiral's chances for election to the Presidency, if they have been really injured by the occurrences to which we have referred above. We are even told already that "the Evan-

have got the devil mixed up with God in some inextricable manner. What? Read the story of Christ's life, love, suffering, and death, and then charge God with particularity and unchangeably designing the mejority of His children to eternal torment! I would rather shake my fist in the face of the Eternal, and fling every vile epithet toward His stainless throne, where eternal mercy sists with the world's atoning Saviour, than lift my hand with that creed toward God's throne and affirm that I would teach or believe it."

But not content with thus improper

But not content with thus impugning the Presbyterian dogma of reprobation, Dr. Hillis on a subsequent Sunday attacked with equal vigor the Christian belief in the everlasting

punishment of hell.

It is a very popular theme with some people to discourse upon God's mercy, representing it as a reason why He does not or cannot punish the sinner everlastingly, and this is how Dr. Hillis represented the case. This mode of argument, however, is a failure and fallacy, for the reason that it entirely ignores, or keeps in the background, the enormity of mortal sin, which destroys our friendship with God and the true life of the soul, and is an evil opposed to the infinite majesty and perfections of God.

We shall not assert that reason alone would demonstrate that the punishment of sin must be everlasting ; for of their respective rules of faith and God might possibly have been content with punishing the sinner otherwise : but we have no right to assume that He inflicts upon the sinner, who dies impenitent, any less penalty than that which His sins deserve, namely, an everlasting punishment, unless we had a divine revelation that such is His method of dealing with sin. There is no such revelation, but everywhere in the Holy Scripture we are taught that the punishment of sin is everlasting in the same sense as that the reward of the just will also last forever. This is particularly clear from the description of the last judgment as given in St. Matthew xxv, 46, where we read, "And these, the wicked, shall go into everlasting punishment; but the just, into life everlasting." We must, therefore, believe in everlasting pun ishment.

> We admit, however, that Mr. Hillis' argument against the Presbyterian doctrine of reprebation is con-

It appears that though, strangely enough, Mr. Hillis is filling the pastor ate of a Congregational Church, he is still held to be a Presbyterian minisister, amenable to the laws of Presbyterianism, and subject to the Presby tery of Chicago, of which he is a member. Hence the Chicago Presbyterian divines are particularly indignant that he should utter sentiments which impugn directly the teachings of the Presbyterian standards. The Rev. Dr. D. C. Marquis, the Rev. Dr. H. Johnson, the Rev. Dr. A. C. Zanos, and the Rev. Dr. Craig, all Chicago theological professors, have openly expressed their indignation at Dr. Hillis teaching, and a heresy trial is threat ened against him for the purpose of either forcing him to retract or to go out from the Presbyterian ministry. not retract, but that he is ready to leave if required by the Presbytary so to do. We presume that if the matter should come to this critical stage, Dr. Hillis will easily find some sect quite willing to receive him, even though he repudiates the distinctive teaching of Presbyterianism. And yet there are still some people who have the hardihood to maintain that Christ has not left in His Church any more certain guide to a knowledge of the truth than the individual judgment in regard to what is the real teaching of the Bible on any doctrinal point which He has revealed. It is, nevertheless, a fact that St. Paul assures us that Christ instituted in His Church a body of pastors :

"Some apostles, some prophets, some evangelists, and other pastors and teachers" for the express purpose, "that we may not now be children tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive." (Eph. iv, 11, 14.)

"By the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death.

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

"By the decree of God, for the manifestation of His glory, some men and angels are predestined to every day's experience brings new proofs that we can have no certainty of faith except through the infallible authority of the Church of Christ, which is the Catholic Church.

It has been considered of sufficient duty to protest against this doctrine is importance to send across the ocean to the Rev. Dr. Newton Dwight Hillis, a supposedly interested public on this side, the announcement that Her Ma-Congregational Church of Brocklyn, jesty, the Queen, refused to have her who in his sermon on a recent Sunday carriage closed in an Irish shower of rain. If this is the sort of "taffy' which is expected to please the Irish race at home and abroad, it simply shows that silliness and stupidity still reign over a part of mankind-those that think it worth while to supply such

> The distance between Christianity and any other religion whatever is in-

OR PROGRESSING !

New York Presbyterian divine who for some years past has caused so great a Christianity. This has been the case commotion, first by his heretical teach with the Presbyterians of Japan, and ing while a member of the faculty of in India, and some parts of Africa, the the Union Theological Seminary of Methodists have succeeded in making that city, and afterward by his receiving Episcopal orders from Bishop Potting their new converts to practice ter, and thus becoming a recognized Episcopal clergyman, has written an essay in the Popular Science Monthly for February, wherein he deals with the question, "Is Christianity declining?"

His answer to the question will certainly be regarded as a strange one. He admits that what is popularly known as orthodoxy, or the Christianity of dogma, is undoubtedly declining, or, as he states, the matter "is experiencing a great overturning." Of course this remark is to be restricted to Protestantism, for Catholicity does not depart one iota from its original dogmas, yet it is true that the Protestant ism of to-day has drifted far from its former moorings, and is to a large extent nothing more than a pure Deism or Rationalism, which still retains the and in her progress we see the real name of Christianity-an empty name without the reality. Dr. Briggs, however, is not at all alarmed at this state of affairs, but, fully conscious as he is of it, he pronounces very positively that this is no evidence that Christianity itself has declined or is declining. This overturning of dogma "is not," he says, "a sign of decay, but of growth: an advance into the realm of freedom.

Neither do we believe that Christianty is declining, but our belief rests on very different ground from that Sundays is a sign that religion is detaken by Rev. Dr. Briggs.

The Catholic Church was never more vigorous than she is to day. Spread throughout all nations, the number of hundred and fifty millions, or more. It is indeed difficult to obtain reliable up to-date statistics of the number of Catholics of all nations, and for this reason an absolutely accurate estimate of this total cannot be made; but thirty five years ago the Propaganda issued an estimate founded upon incomplete returns made by the Bishops of the world. and the number was then set down at over 205,000,000. We are aware that in several countries the figures were, in this estimate, much below the mark, those of the United States and Canada being notably so, and the actual number of Catholics must have been then considerably greater than these figures.

Since that time the Church has inreased to a remarkable degree, except in Ireland, where the population of the country decreased, owing to causes of which we need not speak here. But if the population of Ireland decreased through emigration and other causes, that population tended to increase the Catholic population else- aware of the importance of the outwhere, especially in the United States not a real loss to the Catholic population of the world. In other countries the increase of the Church has been

phenomenal. Thus in Great Britain, notwithstand. ing any decrease which may have before, and sermons preached to empty occurred in Ireland, the Catholic population increased by 37,203 souls during the three years ending with 1897, according to recent statistics furnished by the Propaganda. In Holland and Luxemburg the increase during the same period was 62,338, in Danmark 1.900, in the Balkan Peninsula 82 612 and in Greece 8 000. In all these countries non-Catholics predominate, and the percentage of Catholic increase is large.

A table issued three years ago by the Propaganda reports that there were then in Asia 2,772 793 Catholics of the Latin rite and 833 020 of the Eastern rites, making a total of 3 605,-813. This includes 1,178,300 in India; 1,360,128 in China and Indo-China, and 81,419 Japan and Corea. In North Africa alone there are now half a million Catholics, and in all Africa the total number of Catholics converted from paganism is estimated at 2 000 000, of whom 1 980,000 were converted within the present century.

Everywhere, in fact, the Church has progressed, and we feel confident that 250 000 000 is rather under than over the mark for the present Catholic population of the world.

made much effort in the way of send- war worn, world-worn, Peter the Fishing missionaries to heathen lands, but erman looks and listens. He that of the Catholic missionaries, and in some cases it has succeeded only in converting the idoleters into Dates or when, standing by the Galilean shore, converting the idolaters into Deists or Jesus said : "Thou art Peter."

IS CHRISTIANITY DECLINING Rationalists, who have assumed, indeed, the Christian name, but who, denying Christ's divinity, are as The Rev. Dr. Charles A. Briggs, the truly non-Christians as they were before their so called "conversion" to so called Christians only by permitpolygamy and voodooism just as they were wont to do before they heard of Christianity. It is enough that they accept Bibles from the missionaries, attend mission service, or send their children to mission schools, and they are put down as converts.

We could not expect otherwise from Dr. Briggs than that he should put all this to the credit of advancing freedom; but he entirely ignores the fact that Christianity has a faith, and that Christ and His Apostles taught dog. mas or truths which we are bound to believe on the authority of God the revealer, who cannot deceive nor he deceived.

The Catnolic Church alone teaches these truths without change from generation to generation and in all climes, progress of Christianity, and not in the discarding of Christian doctrine which we see going on in all the sects which have wandered away from the centre of Christian unity and Church authority.

We have treated this matter at some length because of its importance; but there is still one point referred to by Dr. Briggs of which we must speak only briefly. The doctor does not think that the fact that men now absent themselves from public worship on clining, provided only that they do not deem it necessary to attend " as good citizens and respectable members of society, because they may get their her adherents must be now fully two instruction and stimulation elsewhere easier and with less expenditure of time and money."

In fact the doctor does not deem the public worship of God a matter of any great importance, and thus he considers it as a matter of little consequence that the attendance at church services on Sunday is rapidly decreasing among Protestants. If he were a correct reader of the human mind and the influences which operate upon it. he would be aware that example has so much influence on man that where public worship declines private or personal worship will also decline in proportion. Hence the Catholic Church insists upon the hearing of Mass by its members every Sunday as one of the chief means of preserving religion in the human heart.

We may lawfully conclude from the fact that as attendance at church services is admittedly declining among Protestants, this is a sure index that Christianity is also on the decline among them. But Catholies are well ward as well as the interior worship of God, and so we see that at all hours of the day, and especially at the Masses on Sunday mornings, the Catholic churches are crowded with devout worshippers, while the public prayers in the Protestant churches are recited benches. Catholic Christianity is certainly not declining, but Protestant Christianity is degenerating into Rationalism and Agnosticism, except perhaps among those sects which are coming nearer to the Catholic Church by adopting her creed and devotional practices by degrees.

### "THOU ART PETER." (From a sermon by Rev. Robert Kane, S. J., in

An old man lives in the city by the liber-a strange figure to be found at the close of the nineteenth century-8 teacher whom science scoffs at, a lawgiver whom statesmen ignore, a warrior without a weapon, a Judge without a court, a ruler without a nation, a king without a crown. The world is weary of him. Historians chronicle him as belonging to ancient days. The unanimous vociferations of innumerable sects proclaim that he is out of date, his influence long since dead. But Peter has often seen and heard all that before. Peter is not dead. He is the reigning monarch of a dynasty that counts the empires of Europe as children of a day. His next birthday will ar the date of twenty centuries. Upon that throne have sat, in one unbroken line two hundred and fifty-eight men that were the personality of Peter. them, nearly one third were saints ; all of them for over three hundred years, martyrs. Their history is the It must be admitted that during the history of civilization, of m last fifty years Protestantism has made much effort in the way of sand, the Fisherman. Weather worn, their success has not been equal to and heard all that before. All that is

UNBELIEF IN THE BIBLE The Catholic View of Protestant Higher Criticism. The position of the Catholic Church

on the higher criticism, as the term is understood in the Protestant church, was defined in a sermon at St. Patrick's Cathedral, New York, last Sunday by the Rev. Father Pardow, professor of philosophy at Gon zaga College, George town University. It was the first time that this question had been exhaustively discussed from the Catholic For several years Archbishop pulpit. For several years Archbishop Corrigan has made it a custom to invite some priest prominent among the Catholic clergy of the United States to deliver the Lenten sermons in the cathedral. The clergyman selected is always a man of learning as well as a orator. This year the Archbishop's invita-

stan

Chri

tion went to Father Pardow. He was educated for the priesthood at the College of St. Francis Zavier, New York; joined the order of Jesuits, studied in Rome, in France and in England, and in 1892 was called to the presidency of the college here from which he had been graduated. Completing the term of three years, he was appointed provincial for the Jesuit province of New York and Maryland, which includes New York, Pennsylvania, New England, Mary land and Virginia. In 1897 he was called to the chair of philosophy at Gonzaga Coilege, one of the colleges of Georgetown University, where he has since remained. He is regarded as one of the highest authorities in the Catholic Church on the literature of the Bible, as well as on the subjects which he teaches, and is one of the best pulpit orators among the Jesuits

The sermon on Sunday was the fifth which Father Pardow has delivered at the Cathedral since the beginning of Lent. His general subject has been "Reason, the Church and the Bible." In his sermon Father Pardow said :

The closing years of the nine-teenth century have seen, outside the Catholic Church, some very radical changes in many points of religious But the question which has suffered most from this wave of relig ious vandalism has been the Bible To realize how far reaching the change has been we must go back some three hundred years. Martin Luther's battle cry, as he rose in rebellion against the Catholic Church, was the Bible, the whole Bible, and nothing but the Bible.' What follower of Luther would dare to raise that battle cry now in the face of the so called Higher Criticism?

That the teaching of modern critical research, says a recent Frotestant writer, 'has seriously modified the Protestant view concerning the absolute authority of the Bible, is admitted on all sides. Modern Protest ant theology does not place as its foundation stone the infallibility of a book. Here, then, is the clear admission that the principles of the so-called Refor mation were wrong. The reason alleged to justify the Reformation was precisely to give the infallible Bible to

The Catholic Church has always taught that it is against reason to have every man, woman and child pick and choose his or her religion from a book which cannot explain itself and which is often very hard to understand. On no point have more calumnies been ut tered against the Church than on this question of the Bible. Even now, in these days of enlightment, when people can read and write, we are sometime asked whether Catholics are allowed to read the Bible. The accusation that has been dinned into the ears of children in the nursery for the past three hundred years. And now the battle cry for an 'open Bible' is considered to be the greatest glory of Protestant-

But it is high time for men to be more critical and not to accept more assertions in lieu of proof. The fact is that before the invention of printing in 1438, not one person in ten thou sand could possess a Bible, as the slow process of copying by hand rendered he Book very expensive. Hence th Church in order that the people migh read the Word of God for themselve had large Bibles chained to a pillar i the cathedrals. The chained Bible therefore meant, when examined crit cally, an open Bible. authorities chain a cup to the fountain is it in order to prevent the people from drinking the water or is it for precis ly the contrary reason?
"The watchful care of the Cathol

Church over the Bible was intended safeguard the Word of God. Ti desecrating hand of Luther was t cause of the blasphemous attacks the Bible, now so common among ne Catholics In tossing the great Bo to the popular for every one to find he might please, Luther w lowering it beneath the level of or There ha nary human literature. There has been established special chairs in u versities for the interpretation of Dan and Shakespeare. The Constitute of the United States has an authorize official interpreter in the learned ju ces of the Supreme Court ; but eve one, even the most ignorant, was co sidered able to interpret the Bib This was directly against reason well as against revelation. The ni teenth century has been reaping harvest of unbelief regarding the Bi the seeds of which were sown in early part of the sixteenth.

The attitude of the Catholic Chu

toward the Bible at the close of nineteenth century is clearly explain by our great Pontiff, Leo XIII., in admirable letter on 'The Study of Scriptures.' He first umasks hypocrisy of those men who outwa who.

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# UNBELIEF IN THE BIBLE. The Catholic View of Protestant Higher Criticism.

The position of the Catholic Church on the higher criticism, as the term is understood in the Protestant church, was defined in a sermon at St. Patrick's Cathedral, New York, last Sunday by the Rev. Father Pardow, professor of philosophy at Gonzaga College, George town University. It was the first time that this question had been ex haustively discussed from the Catholic pulpit. For several years Archbishop pulpit. For several years alcousted vite some priest prominent among the Catholic clergy of the United States to deliver the Lenten sermons in the cathedral. The clergyman selected is always a man of learning as well as a

pulpit orator. This year the Archbishop's invita tion went to Father Pardow. He was educated for the priesthood at the College of St. Francis Zavier, New York; joined the order of Jesuits, studied in Rome, in France and in England and in 1892 was called to the England, and in 1892 was called to the presidency of the college here from which he had been graduated. Completing the term of three years, he was appointed provincial for the Jesuit province of New York and Jesuit province of New York and Maryland, which includes New York, Pennsylvania, New England, Maryland and Virginia. In 1897 he was called to the chair of philosophy at Gonzaga Coilege, one of the colleges of Georgetown University, where he has since remained. He is regarded as one of the highest authorities in the as one of the highest authorities in the Catholic Church on the literature of the Bible, as well as on the subjects which he teaches, and is one of the best pulpit orators among the Jesuits

The sermon on Sunday was the fifth which Father Pardow has delivered at the Cathedral since the beginning of Lent. His general subject has been "Reason, the Church and the Bible." In his sermon Father Pardow said :

The closing years of the nine-teenth century have seen, outside the Catholic Church, some very radical changes in many points of religious But the question which has suffered most from this wave of relig ious vandalism has been the Bible. To realize how far reaching the change has been we must go back some three hundred years. Martin Luther's battle cry, as he rose in rebellion against the Catholic Church, was the Bible, the whole Bible, and nothing but the Bible. What follower of Luther would dare to raise that battle cry now in the face of the so called Higher Criticism?

That the teaching of modern critical research, says a recent Fro-testant writer, has seriously modified the Protestant view concerning the absolute authority of the Bible, is admitted on all sides. Modern Protest ant theology does not place as its foun-dation stone the infallibility of a book. Here, then, is the clear admission that the principles of the so-called Reformation were wrong. The reason alleged to justify the Reformation was precisely to give the infallible Bible to

the people. The Catholic Church has always taught that it is against reason to have every man, woman and child pick and choose his or her religion from a book which cannot explain itself and which is often very hard to understand. On no point have more calumnies been ut tered against the Church than on this question of the Bible. Even now, in these days of enlightment, when people can read and write, we are sometimes has been dinned into the ears of children in the nursery for the past three hundred years. And now the battle cry for an 'open Bible' is considered to be the greatest glory of Protestant

But it is high time for men to be sand could possess a Bible, as the slow process of copying by hand rendered the Book very expensive. Hence the Church in order that the people might read the Word of God for themselves, had large Bibles chained to a pillar in the cathedrals. The chained Bible, therefore meant, when examined criti cally, an open Bible. When the city authorities chain a cup to the fountain, is it in order to prevent the people from drinking the water or is it for precise-

ly the contrary reason?
"The watchful care of the Catholic Church over the Bible was intended to safeguard the Word of God. The desecrating hand of Luther was the cause of the blasphemous attacks on the Bible, now so common among non-Catholics In tossing the great Book to the popular for every one to find in it what he might please, Luther was lowering it beneath the level of ordi-nary human literature. There have been established special chairs in universities for the interpretation of Dante The Constitution of the United States has an authorized official interpreter in the learned justices of the Supreme Court ; but every one, even the most ignorant, was considered able to interpret the Bible. This was directly against reason as well as against revelation. The nineteenth century has been reaping the harvest of unbelief regarding the Bible, the seeds of which were sown in the early part of the sixteenth.

hypocrisy of those men who outwardly odist style I went among the brethren I teachers of theology many men whose

still claim to be Christians, while attacking the Bible. There are some, so writes the Pope, 'who, notwithstanding their their impious opinions and utterances against God and His Christ, against the Gospels and the rest of the Scriptures, would fain be regarded as theologians, as Christians and as men of the Gospel.' One would think he was referring to a certain scientist in England. 'They attempt,' continues the Pontiff,'to disguise under these honorable titles their rashness and insolence. Their vaunted 'High-er Criticism' resolves itself into the reflections of the bias and the prejudices of the critics; and, seeing that most of these men are tainted with false philosophy and so-called rationalism, their 'criticism' resolves itself into the re-flections the Bible of all prophecy, of all miracles and of everything that lies beyond the natural order.' Such are some of the clarion notes of our uncom promising Pontiff. 'It is at solutely wrong,' concludes the Papal letter, 'to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. who admit inspiration only in things of faith and morals and in nothing be-

yond cannot be tolerated.' "What surprises us beyond measure is that our Protestant brethren, though now professing that the Bible contains many errors, falsehoods and myths, are still shipping cartloads of Bibles to foreign nations and gaining by this mechanical method the spread of Chris tianity. Surely it is time for such a farce to stop. Will not all thinking men and women agree that it is abso lutely wrong to scatter among these people a book containing falsehoods and errors without giving them the key to discover the error? Would not sound judgment declare that at least the Book should first be purged of its errors and a revised, condensed Bible, containing only the Word of God, be

sent to them? "The remark recently made by the President of the Philippine Commission to Protestant societies which are think ing of sending missionaries to our new possessions is pitiable in the extreme. He begs them to agree on some points of doctrine and insist that all Protest-ant missionaries should teach the same thing, so as not to confuse these simple people. But, as has been truly said, if Protestants can all agree on some points of teaching, why not have the same unanimous teach ing for their home consumption as well as for their export trade? A request similar to the above should be ma all Bible societies. Before shipping the bales of Bibles to the heathen le them by all means print on the fly-leaf which parts of the Bibles are true and which are false.

"The Catholic Church teaches that the Latin Bible is true and to this Church was given the Divine commis-sion; but that commission was not 'Go and scatter Bibles,' but 'Go and teach,' and the matter to be taught was also specified. Christ's doctrine was not narrowed down to a few selected points, but all His doctrine was to be taught. 'Teaching them to was to be taught. 'Teaching them to observe all things' so runs the divine Charter of the Church—'whatsoever I have commanded you.

### TRIUMPHING EFFORTS IN MIS-SIONARY EFFORTS.

An Inspiring Augury of the Progress of the Battle-A Letter From the

At the close of a recent mission given by the Paulist Fathers in the Cathe-

To the generous friends of the Catholic Missionary Union, who have watched and assisted its triumphing efforts at awakening and increasing the missionary spirit of our people and encouraging our sometimes disheart-ened priests to still greater apostolic zeal the latest news from the field is an inspiring augury of how the battle for truth is bound to go sooner or later. The missionary in a far western territory where "the Catholic priest still enjoys the perennial popular interest in the unknown, sends an in teresting letter which unconsciously throws some side lights on hardships of a priest's life on the frontier. It reads

as follows:
"Rev. Dear Father:-"Your kind and encouraging letter with enclosed check for \$5 was duly received, for which please accept my sincere thanks. I feel very grateful also for the books and leaflets which have just come and I feel no doubt but that they will be a great help in bringing souls to God, if not all the way just now, at least half way. The preachers are a unit against me in my work; there are at least sixty four of them in my mission but I have no fear of them. I shall continue slowly but surely. Since my last letter I lectured on 'Indifferent ism' in the Campbellite church at Lib-eral. As usual, all the preachers were on hand, and the whole town turned out to see and hear 'the Catholic priest. From what I could learn, and judging from the notice in the town paper, all were well pleased. I did not attempt to remain more than one day, for I It has set some people thinking and I intend to return after Easter to give them a week's lectures. On my way home I stopped at Buckland a real nest of sanctified Methodists. I occupied the pulpit that night in the little Meth-odist Church, had a fair crowd and

and sisters shaking hands and introducing myself as the Catholic priest. Buckland is very small, but as I found four Catholic families there I have agreed to preach for our Methodist friends every time I go there to celebrate Mass. "I returned Saturday, the follow-

ing day being my Sunday at home. When I called at the office for my mail I found a letter asking me to come to Kinsley on the following Monday to officiate at the funeral of Wm. Carrol of the 20th Kansas U. S. V, killed at Manila. I saw a chance to do some good, and so I sent an answer by return mail saying that if Carrol was a Catholic and practised his religion I would officiate; that if they had no church they must hire a hall or pro-cure some non Catholic place of worship. The large Congregational church was gladly effered. I erected ship. a temporary altar on the pulpit plat-form, draped it with black and the national colors, and, having a part of my choir with me, celebrated a high mass of requiem. This was not only mass of requiem. something they had never witnesse but had never heard of. However, it was appreciated and left an impression which they will remember, for they were able to follow it by means of the non-Catholic prayerbooks which I distributed and explained before the Mass. After Mass I gave them an hour's talk on the true Christian Catholic life, from the baptismal font to the reception of the last sacraments, following this line in order to get in the doctrinal explanation to confession, Holy Eucharist and the Mass withexplanation out their knowing my aim.
But what was the outcome When I turned around to unvest, the gentlemen who gathered up the non-Catholic prayer-books came to me and said that everyone was asking that I would speak a half hour longer! was hard to refuse, but what could I do? I turned to the audience and after thanking them for their kind at tention, told them I should like to comply with their request. If they knew all the circumstances, however, I felt sure they would excuse me. I had risen that morning at 5:30, travelled thirty nine miles, sung High Mass, and given them an hour's talk, and all had been done fasting, (this required, a little explanation, which I gave) and that, therefore, as it was then pas 12 o'clock they must let me off. In de ference to their wishes, nevertheless after they had eaten dinner and I had breakfast, I would return and offer a few prayers at 2:30, the hour set for burial by the G. A. R. Well, I re-

turned at the time specified only to find the house packed, for all business was suspended and the school dis-Viewing the gathering, I missed. found that I had to do more than say a few prayers. I felt that the Lord would fit me for the occasion, and I believe He did. The beauty and truth of Mother Church in word and ceremony was placed before many of them for the first time and all seemed to be greatly impressed with the meaning of the Mass. I shall visit Kinsley again before long and in the mean time I am quietly distributing leaflets

CATHOLICISM NOW THE CHAM-PION OF THE BIBLE.

From the New York Sun.

among its people.

It may be assumed that because the now assured withdrawal of Dr. Mc Giffert from the Presbyterian Church the case of heresy against him, as appealed to the General Assembly by Rev. Dr. Birch, will be dismissed and cal seminaries there still remain many who are in agreement and sympathy with him, the controversy is bound to crop up again, unless that Church virtually abandons its position as to the

If Dr. Briggs and Dr. McGiffert had to leave of their own motion to escape being put out, what consistency is there in these others remaining? The Ro-man Catholic Church has condemned Dr. Mivart promptly and emphatically because of teachings which are gener ally akin to those of the "higher critof the Presbyterian Church. then, the General Assembly leave the championship of Scriptural infallibility to the Church of Roman alone, though the sole basis upon which Protestantism rests is avowedly the Bible? Rev. Dr. Ely contends that Catholicism accepts also tradition as co-equal in authority with the canonical Scriptures: but even granting that, he does it affect the matter of Biblical in-

fallibility? The Pope, in his Encyclical on Scripture in 1893, declared that "all the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost," and that inspiration is not only incompatible with error, but also excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the Supreme Truth, can utter that which is not true." The sacred and canonical books referred to include all the Bible as accepted by Protestants, and accordingly the Papal simply introduced myself through this lecture and intended it as a 'feeler.' entire and absolute infallibility. That is the question in controversy and the position of Rome as to it is unequivocal. So also is that of Protestantism so far as concerns its formal and auth. oritative standards of faith ; but while toward the Bible at the close of the nineteenth century is clearly explained by our great Pontiff, Leo XIII., in his admirable letter on 'The Study of the admirable letter on 'The Study of the After services in the good old Meth-Scriptures.' He first umasks the Scriptures.' He first umasks the Scriptures of the man have a state of the logs and a lair crowd and in readiness upon a plate, with a piece of soft bread, sait, and a handker chief, man Dr. Mivart to render obedience to of all graces, Jesus in the holy Communion. We shall thus obtain that the western of the state of the logs and a strength which actism retains in its ministry and as provinced and burning desire the source of soft bread, sait, and a handker chief, man Dr. Mivart to render obedience to fall graces, Jesus in the holy Communion. We shall thus obtain that heavening power and strength which solves a strength which solves and strength which solves a strength wh

teachings openly contradict its stand-

Does not this, then, leave the Roman Catholic Church the sole champion of Scriptural infallibility? Of coure, a law amounts to nothing, becomes a mere dead letter, unless it is enforced. And is it not a very remarkable situation? Protestantism, the great distinguishing feature of which is reliance on the authority of the Bible above and without any other, surrenders the keeping of the infallibility of that authority to the Church against which it protested and from which it separated in the sixteenth century, as a fountain of religious error !

# FIVE . MINUTES' SERMON. First Sunday After Easter.

MEANS OF PRESERVING THE PEACE OF GOD.

"Peace be to you." (John 20, 10.)

Peace! Oh! sweet and consoling word! To be in peace with God, with the world, with yourself, is this not to possess Heaven on earth? This price ess gift which surpasses our under standing, was brought by our divine Saviour from Heaven to this valley of tears. On this account, the prophet Isa has called Him, "the Prince of peace." Hence the angels sang at His nativity "Peace to me of good will." (Luke 2, 14.) The last words spoken to His

apostles, before beginning His passion were, "Peace I leave with you, my peace I give unto you." (John 14, 27) His first greeting after His resurrection was, "Pax vobis" (peace bate you.) be to you )

This consoling pax was not given to the apostles alone, but it will certainly be fulfilled in us, if we have, during the joyous Easter time, celebrated a true and lasting resurrection, for in this qualification most are wanting. Having for a short time, left the tomb of iniquity, they return to it. Having severed all connection with Satan, they become reconciled to him, by falling into mortal sin, and again enthrone him in their hearts. cause, brethren, of this strange perersity? The reason is, they do not avoid the dangerous and proximate ccasions of sin, and they do not make use of the means so necessary for a true

mendment. He who is anxious to preserve his life will not carelessly expose it to the greatest danger, and he who is solicitus about his soul's welfare, about re maining in a state of grace, must be equally careful not to expose it to such dangers as will inevitably lead it to destruction. Truly, it should not be necessary for God to warn us in the words of Holy Scripture, "He that loveth danger, shall perish in it." (Eccli. 3, 27... or with David, "With the perverse thou wilt be perverted." (Ps. 17, 27.) Sad experience daily remonstrates, that all good verted." resolutions will be broken as soon as you carelessly expose yourself to danger. It is useless for the drunkard to vow with tears nevermore to yield to the temptation of drinking. As oon as he visits his old haunts and mingles with his former companions, he will yield to his vile passion. It is vain for the calumniator to declare that he would rather tear out his tongue than slander his neighbor. He will keep his word only so long as he avoids those vile gossipers who invariably try to de stroy their neighbor's honor and reputation. He will be caught in the vilifying flow of slander, and will be carried along with it. It is vain for the poor wretch given to impurity to declare that he would rather die than only so long as he avoids those evil associations and connections where his soul formerly found death and destruction. So sure as he returns he will meet with the same fate as does straw when it is ignited; as the straw will be consumed by the fire so will the re-turn to his evil associations cause the death of his soul. The catechism teaches you that every confession made without a firm purpose of amendment is invalid, and this firm purpose is

This applies also to those who are not resolved to make use of the requis ite means for amendment. less for the patient to hope for recovery unless he takes the remedies pre scribed by the physician. In a similar manner, it is useless for the spirit ual patient to expect a recovery to the life of grace unless he makes use of the means or remedies which the confes.or, the physician of his soul, pre-scribes. These means are, above all, prayer, the remembrance of the presence of God, the thought of death, and the frequent reception of the sacra-Yes, prayer, earnest and perments. severing prayer is necessary for the life of grace and peace with God. Especially in times of temptation we must instantly raise our mind to God and, crying for divine aid, have re course to the Sacred Hearts of Jesus and Mary. The remembrance of the presence of God and the recollection of the eternal truths are powerful aids to protect us in times of temptation. Hence we should frequently say to our-selves, this may be my last day. I may appear to day before God, my The sacraments should be the most indispensible requisites for our souls, hence we should receive, as often as possible, and with the greatest despiritual enemies. For our Lord has with the Most Holy Sacrament let the God.

wanting if you are not determined to

avoid the proximate occasions of mor-

tal sin.

promised: "He that eateth my flesh and drinketh my blood, abideth in me and I in him." and hath everlasting life. (John 6, 57) How many good Christians have not experienced the

truth of this consoling premise!

My dear Christians, you now know how precious is the peace of God, and how carefully it must be guarded. You have also learned the means of attaining it. Avoid all proximate frequently receive the sacraments and remember death, judgment and eternity. By doing this, you will cer-tainly remain in union with the divine Prince of peace. In this union of peace and love, and in the knowledge of possessing a clear conscience you will even now have a foretaste of the In the hour of future, celestial peace. death you will with joyful confidenapproach the judgment seat of Him oo, through His apostle has said Be thou faithful unto death, and I will give thee the crown of life. (Apoc. 2, 10) Amen.

### THE ANCIENT CEREMONIAL OF HOLY WEEK.

To the Editor of the Globe : (St. John.) Sir-Will you allow a quotation from Lord Halifax's recent words addressed to the Church of England Working Men's Society, expressing the longing for the old Catholic services for Holy Week, with their vivid realization of the facts of the New Testament story of cisms, that Americans put too much redemption, which have faded from the mind of the English Church, as Lord ist Church here, he thou Halifax mourns, since it drifted away from Rome, and speke no more but in a wildered way, with the stammering

lips of ambiguous formularies.
"Where the reformers speke things contrary to the whole Church, we must not shrink to say so, and repudiate their teaching," adds this leader of the new High Church Anglicans.

He longs for the full services of the

He longs for the full services of the Church:

"When shall we see again, as Archbishop Benson so much desired, the ancient services for Holy Week restored in our greater churches—the Procession of Palme; the singing of the Passion; the Mass of the Pre sanctified with the Reproaches on Good Friday; the reading of the Prophecies and the lighting of the Passhal Candle on Holy Saturday? (Hear, hear.) " " Why are the Eucharistic vestments not in use in a single English cathedral? Is it not indeed time that something of the ancient dignity should be restored to the celebratiod of the Holy Eucharist in the mother church of every diceses? (Applause.) When shall we see again in churches like Westminster Abbey the altars restored in the side chapels, constant services with throngs of worshippers throughout all the early hours of the morning, and a chapter Mass sung daily at 9 o'clock, after the office of the day has been said? (Hear, hear.) " " Those who go abroad and are never present at the early Masses between 5 a. m. and 8 a. m. can have no idea what the religious life of the continent is in this respect. In this connection it must be confessed with shame that of all the sad and discouraging sights which it is possible to see, none appears so sad as the sight of an English cathedral when compared with those of continental cities. Compare Westminster Abbey with Cologne cathedral, or any other French church in the early hours of the morning, and it will almost make one wish never to enter the Abbey again till a radical change has been effected in its arrangement. ArchbishopBenson makes almost exactly this remark, when he contrasts the way the poor use of the cathedrals abroad, and the little use they make of them in England.

When shall we see a selemn Requiem sung everywhere for the departed, instead of those memorial services, so unmeaning and misleading in themselves, which a modern fashion has substituted for those solemn prayers for the rest and peace of the dead in Christ, with which the Church has ever accompani

with which the Church nas ever when shall ied her children to the grave? When shall we see all this, and so much else, which is required to make the Church of England once more a joy and praise upon the earth? (Apylours truly W. F. P. STOCKLEY.

P. S. The other day at Canterbury such as will be seen next Thursdaythe day of the institution of the Holy Eucharist in the Catholic churches of St. John.

Will you also allow a note from a layman saying that-with all due respect to some newspapers -most cer-tainly no "modern unmeaning and misleading memorial services" have been announced in Catholic churches for soldiers killed in the war. One newspaper said that there was a Mass "in honor of" sic (a) dead soldier. But priests are not taugh thus to trifle with life and death. There is one place anyway on earth where men are taught not to forget that their mortality means "we shall all stand before the judgment seat of God."

# OUR SICK.

What is to Be Done When One is to Receive the Last Sacrament.

If one who is sick is to receive Extreme Unction let notice be given as soon as possible to the parish priest, or his substitute, in order that a time may be fixed which will sait his convenience as well as that of the sick man The latter should then prepare himself carefully, since as a general rule he ought to receive the sacraments of penance and of the altar previously, to make sure of his being in a state of grace. Those who attend upon the sick man must wash his face, hands and feet, change his linen and if possible, that which is on the bed as well. Let the room also be aired and put in order and everything unpleasant to the sight removed. Then let a table be placed in the room, covered with a clean linen cloth, with a crucifix upon it, and two, or at least one, burning taper. Let fine pieces of cotton-wool (or some similar substance) be placed votion and burning desire the source in readiness upon a plate, with a piece of all graces, Jesus in the holy Comof soft bread, sait, and a handkerchief,

attendants meet him at the door, carrying lighted tapers; then kneel down and recite the Rosary at a distance sick man's confession is heard. If the priest does not bring the Blessed Sacrament the candles need not be lighted until the confession is Then let those who are present remain on their knees while the holy unction is administered. When the ceremony is over it is well to leave the occasions of sin; be fervent in prayer sick man alone for a short space of time, that he may make his thanksgivwalk always in the presence of God ing, or, if he be unable to do so him-and remember death, judgment and self, some assistance may be rendered eternity. By doing this, you will cer-to him. The bread, the salt and the wool, with which the priest had wiped his fingers, must be thrown into the fire, and the handkerchief must be washed before being used for any other purpose.

### PRAISE FROM A MINISTER.

Methodist Preacher Advises His Co-Religionists to Study Catholic Meth-ods.

Rev. Dr. John Rhey Thompson of the Summerfield Methodist Episcopal Church, Brooklyn, N. J., addressed the Methodist preachers' meeting at No. 150 Fifth avenue, New York, last Monday, on "Some Present Day Needs of Methodism."

He referred especially to conditions in large cities, and he spoke of the relative decline in the strength of the Methodist church. He, however, quoted with approval Matthew Arnold's criti-The Method ist Church here, he thought, had congratulated itself unduly on its numer-ical superiority, when the one thing to be solicitous about was the character and energy shown in Christian work. Still, if the Methodist Church was falling off, there was reason for it, and it might be well to try and find out what was lacking.

Dr. Thompson referred with approval to the foresight shown by the Roman Catholic Church in selecting commanding sites for church buildings even while towns were in their infaucy. He added:

They do not put up mere opera houses, and they do not waste their resources by duplicating churches with-in a few rods of each other. When I see Catholic churches built, permanent, substantial, beautiful structures, I wish that the Methodist Church had some machinery to exercise similar foresight.

"Another thing, the Roman Catholie Church is a pure despotism, yet it is made to appear as a democracy, where rich and poor kneel side by side in its houses of worship. The Protestant Church, however, which is really a democracy, is made to appear as a spiritual aristocracy through the sys-tem of renting all the desirable pews to the rich. The Methodist Church to day needs to abandon definitely and permanently the pew rental system.

# BRUNETIERE'S CONVERSION.

Eminent French Academician Makes a Public Profession of Faith.

Bossuet, he who two hundred years ago changed the beautiful La Valliere into a penitent Magdalen and brought the great Turenne into the fold of Catholicism, has just made another convert, says the Paris correspondent of the London Catholic Times. This is no other than M. Ferdinand Brunetiere. The eminent Academician and conferencier has just said in public that he is a Catholic, that his conversion has been going on for four years, and that it is Bossuet who was converted him. can read and write, we are sometimes can read and was canterious can read and ca being a conference by M. Brunetiere. The Archbishop of Besaucon, the Archbishop of Sens, and the Bishops of Monaco and Quimper were present.

The head of M. Brunetiere's dis-

course, delivered before the most intellectual element of Besancon society, was, "What Do Learn at the School of Bossuet?" After telling his hearers what was to be learned at that school, he told them what he himself had learned at it, viz, to become a Catho-Thus one of the leaders of the mind of his time stood forth not as an apologist of Bossuet's intellectual greatness, but as a proof that patient study of the "eagle of Meaux" leads to Rome. This avowal of his Catholicism came after his lecture. Before this he had brought into relief certain points in the rugged grandeur of Bossuet's genius. "Pascal and Bossuet," he said, the two who had the most in-comparable mastery over the French language. With this, Bossuet at-tached more importance to thinking justly than to writing elegantly. He had a horror of dilettantism that is of art for art. Thus we learn from him not to wrap up emptiness of thought in He proves to us, fine language. He proves to us, moreover, that the greatest orator is not necessarily the most correct, aggreeable and accomplished, but rather he who best leads human action into the paths of truth and justice.'

M. Brunetiere had never been the object of such enthusiastic applause as the other day at Besancon. His conversion as that of a man representing the advanced intellect of the day is a host in itself.

Before dispersing the company joined in singing the National An-

Thou are not more holy for being praised, nor the worse for being blamed.

He that seeketh no outward testimony for himself showeth plainly that he hath wholly committed himself to BY A PROTESTANT MINISTER

LXXXI. I see by a clipping from the Literary Digest of Feb. 24 that C. H L Schuette of Columbus, Onio, bitterly resenta the imputation that Luther is the father of Mormonism. Doubtless he has a right to resent it. Luther is not the father of Mormonism. Mohammed is Utah Mormonism is an entirely distinct and original spawn of hell. teaches that in eternity every man is the god of a world of his own, composed entirely of his own posterity, and is greater in proportion to their number. Adam, it says, is the god of this world, and the only God with whom we have any concern. Whether there is a Sue God or not is a matter of free pinton. Therefore to secure as large terity as possible every man is ound to marry as many wives as he can support. Otherwise he does not "live his religion." A woman's hopes can support. of heaven rest on being a wife, al-though it suffices if she is "sealed" to some man here for a marriage here.

Now of all this Mohammed knows nothing. His teachings concerning Paradise are unspeakably sensual, but he in no way connects them with this life. He permits polygamy, but does not command it, and it is said that in the Mohammedan world to this day monogamy is regarded as more honor-

Much more have the European races even in paganism, always disliked polygamy. The Romans in their best days would not tolerate it, and even in their worst hardly suffered it except in our American form of unbridled divorce. The Germans, while pagan only allowed it to their princes, for the sake of political alliances.

Luther was an European, a German a Christian, and bred a Catholic. Therefore, by all these titles, he natur ally disliked it. This I have shown be He nowhere commends it, and has often condemned it. He urges the mischief which it works to the peace of families as a reason why the civil law should forbid it. He allows a priest, indeed, two, or even three concubines all his life, if it must be so, and assures him that this will not interfere with his justification, if he really has not the moral force to live otherwise, but he does not praise this concubinage, much less propose to sanctify it by form of marriage. Unchastity, we must remember, or even murder, he does not account as being in itself any obstacle to the favor of God.

The letter to the Landgrave cited by Dr. Schuette (for I presume him s clergyman) takes still higher ground. It shows Luther to have had a much stronger sense of the equality of the sexes (which naturally involves mono gamy) than Milton, Romeyne, or that ultra - Protestant American Bishop whose virtual plea for polygamy I have lately cited. Bucer, too, in the lying manifesto which he and Luther deavored in vain to persuade the Landgrave to sign, denying his bigamy, shows himself to have a perfect sense of the moral forces which have moved the Christian Church, as he himself says, "to reduce marriage to the unity of its original institution, that every Christian should have only one mar-

All this is true. Yet all this does not blot out the fact that in 1524, in a letter written under no stress of contro versy, under no pressure of obsequ lousness to a libidinous prince, he exessly declares that "polygamy i not repugaant to the Holy Scriptures. He merely says that he should not, on account of the scandal, like to be the

first to introduce it among Christians Nor does Luther's strong dislike o polygamy, which gradually grew, blo out the fact that about 1532 Melancthon, supported by Luther, advises Henry VIII., rather than to divorce Catherine, to marry Anne too, express ly assuring the King of England that such a plural marriage is not against the law of God. Here also the two Raformers wrote under no pressure. They were not Henry's subjects, and stood in no fear of his power. own Emperor was zealous for the dignity of his noble-minded aunt, and would have been much displeased to learn that the Raformers proposed to reduce her to a co-partnership in bigamy. They gave this advice be-

A Methodist correspondent refers me to some work of Luther published after 1524 and before 1532, utterly condemning polygamy. He also cites similar condemnations written after the Land grave's case, which occurred in 1539 Now what does all this signify? most it would only mean that, always frankly disliking poigamy, he some times condemns it and sometimes allows it, and that after his delectable hated it worse than ever, and wished that polygamy, its advocates (and I punishment. suspect the Landgrave, too ) were all ments, and he is not very strenuous text world. Then the Holy Scripture he shall attract the future modern over other things, and does not care speaks of "souls saved so as by fire." mind. Yet one may be permitted to

very much for consistency in his own opinions about them.

However, it is not necessary to accuse him of inconsistency as to polygamy. As he himself expressly says with reference to this very point 'Inside and Outside are two things. With reference to polygamy he has three doctrines, a common, an interior and an exterior. His common doctrine, intended for all, is this: The highest, and original, divine concep-ion of marriage, is the union of two. It is much better to adhere to this. His exterior doctrine, intended for the people, and appearing in his general writings, is this: Christ has withdrawn the dispensation for polygamy, so that it is not lawful for Christians. His interior doctrine, intended only for the inner circle of divines and princes, is this: Christ has remanded the whole matter of marriage to the civil power. Marriage is only an outward thing, any how, like a handicraft, and is to be regulated like any orther outward thing. The state does well to forbid polygamy to the multitude, who would be sure to abuse it. It does well also to reserve to itself a right of granting occasiona dispensations to great personages for plural marriages, for reasons of public

Of course, then, this interior doctrine would not appear in his general writ-ings. It is not intended for those "swinish beasts," the people, out of whom he sprang, and whom he treats with such consummate scorn. It is a bonne bouche, intended exclusively for the satisfaction of the great, and to be sed with much reserve even by them

Unluckily such things will leak out He professed himself ready to come out with "a good plump lie" to cover the Lindgrave's case, but unhappily for him Philip's conscience all at once took an impracticable turn, and he would not have people think, as Luther and Bucer desired, that Margaret von der Sale was only his mistress, but insisted that all the world should know that she was his wedded wife, in a plural mar riage. No wonder this unexpected disclosure, almost killed Melancthon. It did not kill Luther, for, as he says of himself, he was too "thick-skinned a peasant" to be easily killed, but it exasperated him to the last degree. course he might have expected that all his secrecies, and proposed denials, and 'good plump lies," would break down under the weight of such a scanda Still, it is easier to consent to a scandal han to foresee all the consequences it, especially when the scandal, in the eyes of the consenting parties, is not a crime, and involves no breach of the law of God. Luther and his fellows have made it as clear as day that while they exceedingly disliked the mar-riage, they held it undoubtingly to be

valid before God and the Church Melanchthon, with Luther's sanction, attended it; Bucer was present; Bugenhagen was present. The wed ding was solemnized by Melander, a Lutheran clergyman, himself the hus band of three wives, all living and un divorced, and therefore making him in law not a bigamist like his prince, but a trigamist. The Elector of Saxony, a man addicted to evils that may not be named, but the lay leader of the

the marriage. Nobody imagines that the Lutheran Church accepts polygamy as lawful. Why not frankly own that Luther is a beast in his teachings concerning the relations of the sexes, and declare that she admires him and follows him for very different reasons? This is awkward, to be sure, but then fact is fact.

Charles C. Starbuck. 12 Meacham street, North Cambridge, Mass.

WHAT DO YOU KNOW ABOUT THE NEXT LIFE?

A "seeker after truth" asks us what do we know about the next life. All we do know is what Holy Church teaches, and the pillar and the ground of truth tells us that there are three distinct places in the other life. There is Heaven, to which souls go who die so pure and clean of heart that they deserve to see God at once. They die without any stain of sin, or without owing any atonement for sins forgiven. Very few die in such consummate sanctity as to be brought at once into communication with the immaculate purity of God, for nothing

defiled can enter Heaven.

There are those who die in mortal sin, and who go to hell, from which there is no redemption. are those who die in vental sin, or who temporal punishment due to When a man commits a mortal sin he entails death upon his sout, he entails privation of the grace of God, and he entails eternal punishment, way he analyzes Newman's peculiar When we go to confession, eter-nal death is removed from our soul, and we are reinstated in the state of grace—in other words, our soul must be studied, and he is of value lives again. We are also forgiven only in so far as he provokes us to ences with the Landgrave he the eternal punishment due to our think and make judgments for our sins, but there remains the temporal selves.

in hell together. Luther was not a to reproach him for his sin. When what we term genius; yet it is only a man of principles. Calvin was. All David repented and his sin was for testimony, unrivalled, if you will, for his opinions hold together, of course not without development, but with a punishment to be undergone for it. He sonal unto himself. To the religious Luther, a greater had to choose between a punishment at philosopher it will ever be an enigma, man, but not like the French divine, a the hand of God and a punishment at and to reduce it to value some symmaman of one piece, says sometimes one the hand of an enemy, and we know thetic disciple shall have to harthing and sometimes another, accord that he chose his chastisement at the ness it in scholastic terminology, else that a close his constituent at the less it in scholastic terminology, else hand of God. The Church in it will ever remain a tangle of mental this doctrine of purgatory rememtion comes by the simple confidence of it, that man's will, since the Fall, is utterly passive, and that Christ is matured to be a compared to the constitution of the control of erially present in the Eucharist to world or in the next," whereby He tic. Perhaps the fault we find may be gether with the still subsisting elessignifies some eins are forgiven in the one of the golden charms with which

Purgatory is a prison; it is a place where souls are detained by reason of the guilt of sin or the punishment due to sin remitted. - American Herald.

IMITATION OF CHRIST.

By two wings is a man lifted above earthly things, viz , by simplicity and purity. Simplicity must be in the intention, purity in the affection.

Simplicity aimeth at God, purity ap rehendeth Him and tasteth Him. No good work will be a hindrance to thee, provided thou be free interiorly

from all inordinate affection.

If thou aim at and seek after nothing else but the will of God and thy neighbor's benefit, then shalt thou en joy interior liberty.

If only thy heart were right, then every created thing would be to thee a mirror of life and a book of holy teach

ing.

There is no creature so little and so vile, that it showeth not forth the good ness of God.

If thou wert inwardly good and pure, then wouldst thou discern all things without impediment, and comprehend A pure heart penetrates them well. heaven and hell. According as every one is interiorily, so doth he judge ex-If there be joy in the world, truly

the man of pure heart possesseth it.

And if there be anywhere tribulation and distress an evil conscience doth the more readily experience it. As iron cast into the fire loses its rust, and becomes all bright with burn-

ing, so the man that turneth himsel wholly to God is divested of all sloth, and changed into a new man. When a man beginneth to grow lukewarm then he is afraid of a little

labor, and willingly receiveth exter for consolation. But when he beginneth perfectly to overcome himself, and to walk man-fully in the way of God, then he mak

eth little account of things that before seemed to him grievous. We may not trust too much to ourselves, for grace and understanding are often wanting to us. There is in

us but little light, and this we soon lose by negligence. Oftentimes we are quite unconscious how interiorly blind we are.

We often do amiss, and do worse in excusing ourselves. Sometimes we are moved by passion

and think it zeal We blame little things in others, and overlook great things in ourselves.

We are quick enough in perceiving and weighing what we bear from oth ers; but we think little of what others have to bear from us. He that should well and justly weigh his own doings would find little cause to judge harshly of another.

The interior man regardeth the care of himself before all other cares ; and he that looketh diligently to him self findeth it not difficult to be silent about others. Thou wilt never be in terior and devout unless thou pass over in silence other men's affairs, and

look especially to thyself.

If thou attend wholly to thyself and to God what thou seest abroad will affect thee but little.

Evangelical Church, sent a delegate to Where art thou when thou art absent from thyself? And when thou hast run over all

things, what hath it profitted thee if thou hast neglected thyself. If thou wouldst have true peace and perfect union, thou must cast all things else aside, and keep thy eyes upon thyself alone.

wilt make great progress, it thou keep thyself free from every

temporal anxiety.

Thou wilt fall back exceedingly, if thou make account of anything temporal. Let there be nothing great, nothing

high, nothing pleasant, nothing acceptable to thee but only God Himself or what comes from God.

Think it all vanity, whatever conso lation thou mayest meet with from any creature. The soul that loveth God lespiseth all things that are less than

ANOTHER ASPECT OF NEWMAN

John Henry Newman is now enter ing on that larger life of literature in which he will be known to stude ats in the future. A complete edition of his works has been just issued by Longmans in thirty - nine volumes, and Father O'Keeffe, of the from which And there in the Catholic World Magazine for April says, among other things, that die without any sin upon their souls. Newman has attached himself to the everlasting world of literature by his gift of imagination and speech. Nothing can be compared to his simplicity and self-restraint. In a keen critical

sceptical spirit. He says:
"The truth is that Newman, like any other man or school in the Church, The full-blown maturity of his power is in the "Grammar of Assent, When David sinned the prophet went and it truly seems to bear the seal of

say this and still kneel in reference to the light of his spiritual sense, to the glories of his literary art, to the un-varying purpose of his houest life and his unflinching faith unto death."

A MIRACLE OF THE REAL PRES-ENCE.

Writing to a religious in Australia, the superioress of a convent in Albany relates the following extraordinary occurrence, which befell a certain good priest, from whose lips she heard the whole story. Being summoned one night to attend a dying person who lived at a great distance from the town, the priest placed the Blessed Eucharist in a pyx on his breast and roie forth into the darkness. The road was bad; a fearful storm was blowing; the horse, after going some distance, was quite exhausted and the traveller was forced to put up at a wayside inn. After depositing his acred charge in a drawer near his bed ide, the Father betook himself to rest Early next morning he resumed his journey and had already gone about three miles on his way, when it suddenly flashed across his mind that he had, in a most unaccountable way, for gotten to take the Biessed Sacramen rom the drawer before leaving his

Inexpressible was his dismay when he remembered that he had left the Holy of Holies unguarded at the mercy of the unbelieving household. He retraced his steps toward the hotel, full of anxiety as to what might have happened. Springing from his horse at the door he met the host, of whom he anxiously inquired whether the room in which he had slept the previous night still remained unoccupied deed, sir," excitely replied the hotel keeper, "I don't know what you have done to that room. We cannot get the door open, try as we will, and we can see through the keyhole that the room is full of a very bright light!" fervent ejaculation of thanks to

Heaven for this wonderful interposition the priest hastened toward the room, followed by the curious and ex-

pectant household.
Without the slightest resistance the door opened at his touch, and he threw himself on his knees before a chest of drawers, which served as a temporary abernacle for the Lord of Hosts. the priest, holding the Sacred Host in his hand, addressed the assembled company with deep emotion and elequence uch as he had never possessed before explained the doctrine and mystery of he Blessed Eucharist in burning words of faith and love, and declared that house to be blessed wherein theLord of Heaven and earth had deigned to take up His abode and show forth His power and goodness in so wonderful a way. humble chamber had indeed become suddenly changed into a chapel, and the crowd of bystanders into an attent ive and awe-stricken audience.

In consequence of this extraordinary event every member of that unbeliev ing household became a child of the true Church .- Annals of Our Lady of the Sacred Heart.

CATHOLIC IN ONE THING CATHOLIC IN EVERYTHING

The life of a servant of Christ is a life that belongs to Christ and to no one else. "Dead to sin - living to God, through Jesus Christ our Lord"-is the description of Catholic duty, as given Paul. Those words by St. Paul. Those words mean, "Catholic in one thing, Catholic in everything." A man's life is made up of many elements - many actions, many duties, many occupations. His heart and soul are the seat of many different aspirations and of much vital activity. But there is no portion of a man's heart and no division of his time which can lawfully be put outside of his duty to his God and his Saviour. We all feel that we belong to God when we kneel before His Altar, or when the sound of His holy word stirs our souls to devotion. It is not diffi cult to behave as a Christian in Church; but when we pass from the church into the street, to our homes, to our occupa tion, then it is found that there are many, very many, who seem to leave their Catholicism at the church door. It is too wide a subject to pursue into The evil life, the immorality, the drunkness, the dishonesty of many who profess themselves Catholics, and who even go to church, are the chief reasons why Catholicism does not make greater progress -Sacerdos, in Amer ican Herald

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# OUR BOYS AND GIRLS.

Our Lady of Good Counsel. " A Constant Reader "of this depart-

ment requests us to reproduce the fol-lowing beautiful poem to Our Lady of Good Counsel which some time ago ap-peared in our columns and which was later on set to music by a member of the Community of la Congregation de Notre Dame, of Ottawa. We all the more readily accede to our young friend's laudable wish since the feast of Our Lady of Good Counsel is so pear at hand, occurring as it does on the 27th of the present month of April.

In republishing the poem we trust that our boys and girls will derive the same consolation and encouragemen in their little trials and difficulties a did the youth to whom we refer, whe writes us that "since reading it in these columns I invariably recited the hymn before undertaking any school examination which I dreaded, with th happy result that all doubt and anxi ety disappeared," and through the in tercession of Oar Lady of Good Couns he eventually succeeded and is now or cupying a position of trust and respon sibility, with every prospect of promo tion in the near future

That the lustre of his faith may never become tarnished by this world "cheating shadows," and that at "life awful closing" the voice of our Lac may still sound " first and clearest" earnest prayer for our your friend and for all the readers of this d partment. The following is the poe

O Virgin Mother, Lady of Good Counsel, Sweetest picture artist ever drew. In all my doubts I fly to thee for guidant Mother, tell me what am I to do? By thy face to Jesus' face inclining. Sheltered safe beneath thy mantle bl by his little arms around thee twining, Mother, tell me what am I to do?

Life, alas! is often dark and dreary; Cheating shadows hide the truth fr When my soul is most perplexed and wea
Mother, tell me what am I to do?
Plead my cause — for what can He refthee?—

thee?— Get me back His saving grace anew I, I know thou dost not wish to lose me Mother, tell me what to do?

Be of all my friends the best and dearest, Of my counsellor sincers and true; Let thy voice sound always first and clear Mother, tell me what am I to do?

In thy guidance tranquilly reposing Now I face my toils and cares anew; All thro life and at its awful closing, Mother, tell me what to do.

# A Ten Year Old Heroine

Little Ruth Denovan of New Y who is only ten years old, saved own life and that of her little bro by her coolness during a fire in the where they lived. When she saw could not escape by the stairway carried her little brother to the f windows, which she opened so the The fireme men could see them. down a ladder from the roof and brave little girl insisted on han her brother out first and then she rescued, not much the worse for perilous experience.

Sir Walter Scott and His Pets The frog who would "a-wooing has become very famous, but the that wanted to go hunting is per not so well known.
Sir Walter Scott and some of

friends were once on the point of ing out to hunt, when Sir Wa daughter laughingly screamed:
"Papa! papa! I know you
never think of going without

Sir Walter looked around and not help smiling when he say little black pig had joined the and was frisking about his Poor piggy, with a strap arou neck, was soon dragged away. pet had become very fond of Si ter, and whenever possible used with the numerous greyhound

terriers that the great writer ow Horses, donkeys, dogs and eve seemed naturally to wish to force company on Sir Walter, who treated dumb creatures in the l manner.

Carlyle tells an anecdote of Sc one of "the beautifulest and tini dogs" that he knew. This litt ture was so shy that he would a One but his mistress to approach

a "tall, singlar, busy looking stopped close by. Immediate dog began jumping and bark licking at the stranger's feet. Ever afterward when the met Sir Walter he showed the s

For the Altar. The flowers of spring pr Lord, and offer the incense perfume to their Maker. Ex loves flowers, and their culture refine and elevate.

All who can should plant a bud for a special purpose. Uthat bloom in May to decorate of our Blessed Mother, so tha all that month a bank of flowers at her altar should a beauty of the devotions to he

Use those that bloom in Jun rate the altar of the Sacred H for the feast of Corpus Christi sible have roses and carnat marguerites (the favorite Biessed Margaret Mary). If who has during the year favor, spiritual or temporal, Sacred Heart, would donate plant each, what a mass would beautify the church d month! Try and do this during this, the Jubilee ye which the whole world will crated to the Sacred Heart. flowers you decorate the alta daily spiritual bouquets, c

# OUR BOYS AND GIRLS.

Our Lady of Good Counsel.

"A Constant Reader "of this department requests us to reproduce the fol-lowing beautiful poem to Our Lady of Good Counsel which some time ago ap-peared in our columns and which was later on set to music by a member of the Community of la Congregation de Notre Dame, of Ottawa. We all the more readily accede to our young friend's laudable wish since the feast of Our Lady of Good Counsel is so near at ment requests us to reproduce the folpeared in our columns and which was later on set to music by a member of the Community of la Congregation de Notre Dame, of O:tawa. We all the more readily accede to our young friend's laudable wish since the feast of Our Lady of Good Counsel is so pear at hand, occurring as it does on the 27th of the present month of April.

Keep all your school books if you possibly can. Never sell them or distinguished to some books of them in any way unless it is very plainly your duty to somebody else to do so. For instance, in a family an older sister may let the lyounger children have her books when she is done with them. This may save her parents the expense of having new

of the present month of April.
In republishing the poem we trust that our boys and girls will derive the ame consolation and encouragement in their little trials and difficulties as did the youth to whom we refer, who writes us that "since reading it in these columns I invariably recited the hymn before undertaking any school examination which I dreaded, with the happy result that all doubt and anxiety disappeared," and through the intercession of Oar Lady of Good Counsel he eventually succeeded and is now oc-cupying a position of trust and responsibility, with every prospect of promo-

That the lustre of his faith may never become tarnished by this world's "cheating shadows," and that at "life's awful closing" the voice of our Lady may still sound "first and clearest" is our earnest prayer for our young friend and for all the readers of this department. The following is the joem

O Virgin Mother, Lady of Good Counsel,
Sweetest picture artist ever drew,
In all my doubts I fly to thee for guidance;
Mother, tell me what am I to do?
By thy face to Jesus' face inclining,
Sheltered safe beneath thy mantle blue,
By his little arms around thee twining,
Mother, tell me what am I to do?

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on. Ont

Life, alas! is often dark and dreary; Cheating shadows hide the truth from

view.
When my soul is most perplexed and weary,
Mother, tell me what am I to do?
Plead my cause—for what can He refuse
thee?—

thee?—
Gat me back His saving grace anew;
I know thou dost not wish to lose me;
Mother, tell me what to do? Be of all my friends the best and dearest,

Of my counsellor sincers and true:
Let thy voice sound always first and clearest
Mother, tell me what am I to do?

In thy guidance tranquilly reposing Now I face my toils and cares anew; All thro life and at its awful closing, Mother, tell me what to do.

### A Ten Year Old Heroine

Little Ruth Donovan of New York, who is only ten years old, saved her own life and that of her little brother by her coolness during a fire in the flat where they lived. When she saw they could not escape by the stairway, she carried her little brother to the front windows, which she opened so the fire-men could see them. The firemen let men could see them. The firemen let down a ladder from the roof and the brave little girl insisted on handing her brother out first and then the was rescued, not much the worse for her perilous experience.

Sir Walter Scott and His Pets.

The frog who would "a-wooing go has become very famous, but the pig not so well known.
Sir Walter Scott and some of his

friends were once on the point of starting out to hunt, when Sir Walter's aughter laughingly screamed:
"Papa! papa! I know you could
never think of going without your

Sir Walter looked around and could not help smiling when he saw that a little black pig had joined the party and was frisking about his pony. Poor piggy, with a strap around his neck, was soon dragged away. This pet had become very fond of Sir Walter and whenever possible used to mix ter, and whenever possible used to mix with the numerous greyhounds and terriers that the great writer owned.

Horses, donkeys, dogs and even hens seemed naturally to wish to force their company on Sir Walter, who always treated dumb creatures in the kindest

Carlyle tells an anecdote of Scott and one of "the beautifulest and tiniest lap-dogs" that he knew. This little creature was so shy that he would allow no one but his mistress to approach him. On one occasion, when in the street.
a "tail, singlar, busy looking man",
stopped close by. Immediately the
dog began jumping and barking and

licking at the stranger's feet. afterward when the lap-dog met Sir Walter he showed the same de-

# For the Altar.

The flowers of spring praise the Lord, and offer the incense of their perfume to their Maker. Every one loves flowers, and their culture tends to

refine and elevate. All who can should plant at least a bud for a special purpose. Use those that bloom in May to decorate the altar of our Blessed Mother, so that during all that month a bank of beautiful flowers at her altar should add to the beauty of the devotions to her during

Use those that bloom in June to deco rate the altar of the Sacred Heart, and for the feast of Corpus Christi. If possible have roses and carnations, also marguerites (the favorite flower of Blessed Margaret Mary). If every one who has during the year received a favor, spiritual or temporal, from the Sacred Heart, would donate only one plant each, what a mass of flowers would beautify the church during this would beautify the church during this Try and do this especially month! during this, the Jubilee year during which the whole world will be consecrated to the Sacred Heart. And to the flowers you decorate the altar with, add daily spiritual bouquets, composed of

fervid Communions, ardent aspirations to the Sacred Heart, humble resigna-tion to the Divine Will in all our trials, and the practice of all the virtues so dear to the Sacred Heart.

Keep Your School Books, Keep all your school books if you parents the expense of buying new ones and having the same books duplicated in the household collection. there may be in your acquaintance a girl too poor to buy new tooks who will be very glad and thankful to have yours as a gift. In this case it will be your pleasure, I am sure, to make this friend happy and to relieve her of anxiety and help her in procuring her education. But as a rule I would ad-

vise you to keep your books for your-Even when you have finished self. studying in a particular book you may want it to refer to, and after your school days are over your books will be reminders of the delightful times you had when you used them. School books are valuable because they are written in a clear, straightforward style which is quite easy to compre-

hend. They do not wander away from the point and they give a great deal of information packed up in a small compass. A good school book on any subject is a real treasure.

All hears should be treated with research All books should be treated with respect. No nice person leaves books lying around heedlessly with the bind-

ings opened widely so that they be-come loosened, and the pages curling up at the corners. If a girl is neat about her room and her dress she will surely be so in the care of her books. Never let books gather dust. They are as ornamental as pictures or flowers or vases, and a house in which there are a number of books is already

half furnished.

If by any chance books have been used by a patient in illness, such as scarlet fever or any other contagious disease, they must immediately be burned up. A child recovering from such an attack may ask for his or her books to play with. Let the books be given, if the mother is willing, but they must be destroyed afterward. Even if they have remained on shelves in the room and she has not so much as touched them, they must be burned, for books have a way of preserving germs of disease, and must be used only by people who are not ill with anything infectious or who are per-

Do I think books should be covered? To save the bindings, you mean? It depends on how clean and dainty are the hands which hold them. Smooth white paper makes a good covering and is essily renewed, and most publishers in these days provide attractive covers for the beautiful books they sell. - Harper's Round Table.

# Serving at Mass.

Theologians tell us, says Cardinal Vaughan, in a beautiful little devo-tional work, "The Sacrifice of the

tering spirit in the nesh of the King of kings and Lord of Lords, to Jesus Christ, the Man God.

St. Thomas of Aquinas used to make his thanksgiving after Mass by serving another Mass. The great chancellor of England, Sir Thomas Moore, always took the greatest de-Moore, always took the greatest de-light in serving Mass, and when he was one day told that the king would be displeased if he heard that he lowered himself by serving a poor priest's Mass, he replied: "My lord, the king cannot be offended if I render carryles to his Lord, who is King of service to his Lord, who is King of

service to his Lord, who is king of kings and Lord of lords."

St. Wenceslaus, king of Bohemia, used to serve Mass with the greatest devotion. He knew no royal privilege equal to that of serving the Mass of the humblest priest in his kingdom. of the humblest priest in his kingdom. He would kneel without a cushion, and so highly did he esteem everything connected with the altar that he actually with his own royal hands used to cutivate a field, sow the seed, and then gather and grind the wheat, in

order with his own hands to prepare the host for the holy sacrifice. But the spirit of faith is not dead But the spirit of faith is not dead amongst us. At the present day many of the highest Catholic nobility in England esteem it a real honor to serve Mass, and they often serve it with edifying faith and devotion.

St. Matilda had a vision of the soul of severally law brother, and beheld

a poor simple lay brother, and beheld him crowned with the utmost effulgence of glory, and she was given to understand that this was his reward for having served all the Masses he could, with the greatest possible faith and devo-

tion. He who in our days asks prodigies in order to believe is himself a pro-

digy .- St. Augustine.

# CHATS WITH YOUNG MEN.

Room in Everything at the Top. A strong inclination toward a trade or profession is often one of the surest signs that a young person will succeed in it, and if the inclination is strong enough and shows signs of permanence perhaps the young person cannot do better than to follow it, no matter what some of his advisers may say to the

A young man with mild manners stepped into the office of his somewhat crusty uncle, who was engaged in the

practice of law.
"Well," said the old gentleman,
"now that you're out of college, what
are you going to do for a living?"
"I think I'll study some more, and
adopt the profession of law."
"That's right," was the sarcastic re-

joinder. "Go shead, and have your own way. Don't take any advice. I thought we had a talk about that the other day. I told you the profession was overcrowded. But you won't believe me, of course. You've got to go ahead and put in a few years finding out for yourself."
"I'm willing to take advice,"

plied the nephew, midly. "The fact is, I'm trying to take all the advice I can get. When you told me to give up the idea of practicing law, I went to a friend who is a civil engineer. He said my general education ought to give me a good foundation for any profession, but he advised me to let civil engineering alone. He said there were too many people in the business now. He said commerce was the thing for a young man, and he gave me the address of a friend of his who keeps a drug store.

The druggist said that I could go through a college of pharmacy without any trouble, but he wouldn't advise me to it, as there were as many people in the business as it would stand. He asked me why I did nt take up medi-cine. I thank him for the hint, and went to see our family physician. He told me that it was an exacting life, in which the percentage of eminent suc-cess was small. In fact, he said there were more physicians now than there was practice for. He had heard me sing, and asked me if I had never thought of a career in music. I went to see a musician, and he tried my

"What did he say?" "He was not as gently considerate as the others. He said there were hundreds of people with better voices than mine, looking for work. He thought I might make a good brick-layer, or something of that kind. So I hunted up a bricklayer, and talked it ever with him. He said the bricklaying business was over-crowded, and he should think a man with my training would be a lawyer. So I came back here, and I'm willing to start in and go to work studying with you, or go through the list again, getting more advice, whichever you think proper."

# Hints on Bathing for the Healthy

The best time to bathe is after exercise, and a bath of some kind, sponge bath at least, should be taken each thoughtfully and by a masterly hand with themselves, for he has become a ministering spirit in the flesh of the King of Kings and Lord of Lords, to Jawa Christ, the Man God. Make it one of your regular

ately after exercise. Sponge the body for a few minutes with warm water and then let cold water run into your basin of warm water. Quickly sponge off with this cooling water until your system cries out enough. Then dry the body thoroughly with a coarse

Take the bath in a warm room and where no draft of air will strike you. When taking a shower bath do not allow the shower to fall directly upon the head.

In the weekly tub bath use nothing but the best of soap and do not soak in the warm water longer than five min-utes. Long warm baths weaken the system. End the bath with a quick, cool water bath and you won't take

Bathing with increase the activity of the pores of the skin, and a daily cool bath, not over a minute long, with lots of rubbing, will strengthen weak

Hand shower douche and salt-water bathing will help varicose, veins and also strengthen weak parts of the body · Cleanliness is next to Godliness, and we have no good excuse for not keeping our bodies clean.

Thoroughness the Corner-Stone to Suc-

In the Civil War times, when the entire financial interests of this country underwent sudden transition, a young man came very suddenly into a young man came very suddenly into a very commanding banking position. His influence was widely felt, and his remarkable ability quickly made him a power in money affairs. Added to stalwart honour and industry that the details of his business. But this knowledge was not a sudden acquisition. As a boy in a country bank, doing errands and attending to the grands and strending to the grands and strending to the sudden acquisition.

# office, he lost no proper opportunity to make himself familiar with every de-tail of the book keeping, the routine of all the bank business, and as a boy, before any responsibilities of an im portant character had come to him, he was thoroughly posted in all that could be learned in the limited sphere

of a country bank. Thus began a distinguished and successful career. That boy was father of the man he came to be. Intense application i needed always in the creation and maintenance of a business position. It demands the highest and most persistent devotion, second only in its obligation to religion. God first, business next, should be the aim of every young man struggling for place and promotion. Study of the careers of successful men is always most interesting, and I would suggest that there is no more profitable knowledge to be acquired by a young business man. But there should always be the limitation that comes with a proper definition of success. There are great and successful men, as the world goes, who may serve as models for work, but whose aims in life are so utterly unworthy-men who make money their God-as to be frightful examples of the debasing power of success, when money and position become an end and not an incident of life. Money is a good friend if rightly used. Power and influence are blessings when their use is controlled by lofty purposes. But money, power and influence, when controlled by selfishness, become a curse that debases the mind and corrupts the heart. Therefore, study men, but study them intelligently. —C. S. Ogden, in Saturday Evening

A man muct be ready for an opportunity or the opportunity passes on to better mettle. A man may be known by his youth; by the way he makes himself ready for great opportunities; but the extent of his preparations can not be fairly judged by his superficial, exterior life. Down at the roots of a man's being these preparations are in progress, and no one acquainted merawith the surface of his life is proper ly prepared to judge the man. has been demonstrated throughout the history of the world whenever seeming ly easy going nonentities have sudden ly begun to leap with heroes. It is commonly claimed that unless a man shows himself distinctly successful by the time he is forty there is small hope for him; in which fallacy there is one grain of truth, applying more especially to the average man who has no intention of leaping with heroes, and no enthusiastic desire to break the average traces. Evidently the grain of truth to be found in this generalization lies in the fact that after the meridian of life is past both physical and mental strength begin to wane, robbing human beings in their going of courage and enterprise, factors of all successful endeavor, but especial requis-

ites in business. Along the line of original thought and in the field of political and warlike heroes men are still beginning at middle life, but they must have begun to begin much earlier if they are to wear elderly crowns—ornaments manufactured carefully, deliberately, thoughtfully and by a masterly hand

From the Acadien, Wolfville, N. S.

The mails from Wolfville to Gaspereau are carried every day by an official who is noted for his willingness to accommodate and the punctuality with which he discharges his duties. His name is Mr. Merriner Cleveland and his home is in Gaspereau, where he resides with his wife and grand-daughter, Miss Lizzle May Cleveland, a bright girl of fiteen years. A few months ago the health of their granddaughter was a source of very great anxiety to Mr. and Mrs. Cleveland, and the neighbors who learned of the physicial condition of the little girl gravely shook their heads and said to themselves that the fears of the fond grand-parents were by no means groundless. When the news reached the ears of an Acadian map, a short time ago, that the health of Miss Cleveand had been restored, he hastened to interview Mr. Cleveland as to the facts of the case. When he explained his errand both Mr. and Mrs. Cleveland appeared only too eager to give him the information sought and it is in accordance with their wishes that we give to the public the facts of this remark. able cure. Early in December, 1898, Miss Cleveland was taken ill with a severe attack of la grippe and fears of her recovery were entertained. Careful nursing, however, brought her through this malady, but it left her system in a completely run down condition. This showed iteelf principally in a weakness of the nerves. In January symptoms of St. Vitas' dance because the state of the system of the sy knew no pause he was his mastery of all gan to show themselves. At first these the details of his business. But this were not very prominent, but it was

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the movements of her hands and feet. For weeks she had to be carried from room to room and was unable to feed herself. Her grand parents naturally became very much alarmed and havbecause very flutter remedies without effect, determined to give Dr. Williams' Pink Pills a trial. Developments showed that their confidence was not misplaced. When three boxes had been used the when three boxes had been used the condition of the patient had improved considerably. Then Mr. Cleveland bought six boxes more and continued their use as before. The sufferer rapidly began to recover. When she had consumed the fifth box Mrs. Cleveland reduced the dose to one pill a day and by the time the sixth box was gone a complete cure was effected. Cleveland is now as vigorous and healthy as could be desired. Her grand-parents are persuaded that Dr. Williams' Pink Pills are alone responsible for her cure and are devout ly thankful for the results which, under

Providence, they have produced.

Sold by all dealers or sent post paid at 503, a box or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be per suaded to try something else said to be

### "The Better Part

of valor is discretion," and the better part of the treatment of disease is prevention. Disease originates in impurities in the blood. Hood's Sarsaparilla purifies the blood. People who take it at this zeasen say they are kept healthy the year round. It is be cause this medicine expels impurities and makes the blood rich and health giving.

All liver ills are cured by Hood's Pills.

A Life Saved.—Mr. James Bryson, Cameron, states: "I was confined to my bed with inflammation of the lungs, and was given up by the physicians. A neighbor advised me to try DR.Thomas' Eclectric Coll. stating that his wife had used it for a throat trouble with the best results. Acting on his advice, I will be medicine, and less than a half bottle cured me: I certainly believe it saved my life. It was with reluctance that I consented to a trial, as I was reduced to such a state that I doubted the power of any remedy to do me any good."

The great lung healer is found in that extended to such a state that I doubted the power of any remedy to do me any good."

to do me any good."

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

consumption.

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a marvestous manner to the fittle one.
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### WERE McKINLEY'S ANCESTORS CATHOLICS.

The President's Cousin Says They Were of the Faith.

The last issue of the Loretto Magasine contains a very interesting statement of the recent conversion, baptism and confirmation of Capt. Arthur S McKinley, first cousin of President Mc-The captain stated in the Kinley. The captain stated in the course of an interview that President McKinley's grandparents were staunch Irish Catholics, it being usually supposed the McKinleys were Irish Protestants. Capt. McKinley states that President McKinley's grandfather called for the priest on his death bed, the latter arriving too late, and that grandmother McKinley was comforted by a priest in her last hours.

THE STATEMENT. The statement is as rollows: 'At the 6:30 o'clock Mass in the

chapel of the Sisters of Loretto, St. Mary's academy, Denver, Feb. 26, Mary's academy, Denver, Feb. 26, Captain Arthur, S. McKinley, first cousin of our President, received his first Communion. The captain was baptized in the Denver cathedral a The captain was few days previous, and requested the privilege of making his first Communion in the chapel of the Loretto Sisters.

"The sisters invited the gentleman and his wife to breakfast with the chaplain in the academy parlor after Mass, and, during breakfast, Sister smilingly asked if the conversion was not a re-turning to the faith of his forefathers. The Captain replied 'Yes, my grand father, and of course the president's, for our fathers were brothers, was a staunch old Catholic of Belfast, Ire-But our fathers came to America whilst very young and married non-Catholics, then fell from the faith selves. Later, they sent for our old homestead in Canton, Ohio, where the President and I were raised. I was but a child at the time, but I was present at my grandfather's death-bed and, 'though we were one hundred miles from a Catholic church, he requested my father and uncle to send for a priest. The priest did not arrive in time to assist the old gentleman, but when his wife, our grandmother Me

Captain McKinley attended the mission given at the Denver cathedral in October, and determined at its close to ecome a Catholic. He accompanied a Catholic friend at first, only sermons of the Passionist Fathers who, he heard, had a reputation for oquence ; but God touched his heart. and now he rejoices in the possession of the Catholic faith.

with her.

# THE TRUE CHRISTIAN HOME.

From the conduct of the Mother of Jesus, as recorded by St. Luke, we may learn a lesson. As the various mysteries of the Incarnation were developing around her, "Mary kept all these words, pondering them in her They formed her daily meditation. She was thereby raised on seraph's wings toward the throne of God, and attained to heights of sanc tity known only to the "Mother of fair love." We, too, in our humble measure, may rise above the things of earth, if only we meditate daily on the law of the Lord and close our ears to all that does not really concern us. It is a truism to say that ours is a material age, in which men live by sense rather than by faith. In the rush of modern life few allow themselves time to think seriously of the destiny that awaits them when this fleeting life has passed away. How rare it is in these days to find a truly Christian home, where a wholesome discipline is en forced and duly observed! In how many homes are the young taught the virtue of obedience as a duty which they owe to God? In how many mes are the household brough daily together for family prayer? key-note of modern family life is chaos and confusion-that is, an absence of discipline and wholesome self-denial, without which there can be no true education. The only hope of the future lies in upholding the sanctity of family life.—Sar-cerdos in American Herald.

# MY NEW CURATE.

By the Rev. P. A. Sheehan, P. P., Marlier, Few Catholic stories, if any, have ever met with the instant popularity that greeted this noble work on its first appearance in book form last December. Its success, however, is perfectly natural, due solely to the judicious mixture in it of all the elements that go to hake up an ideal story of Catholic life. But it takes a very genuine man as well as a skilled writer to produce such a story. Father Dan is delicious, a lovable soggarth, lovingly drawn; he and Father Lotheby are noble figures to stand before the world as representatives of the priesthood of Ireland. Hardly less beautiful are the lowlier lives depicted in Father Sneehan's pages, especially that of the little martyr. The whole book is a transcript from real life,—every bage of it preclous, and every page palpitating with taterest, sympathy, wit, humor, and pathos.—Ave Maria.

"My New Curate" can be obtained at the Catholic Kiscoln Office. Price \$1.50.

### REPORT OF SEPARATE SCHOOL, GALT.

Wm. Prendergast, B. A., Inspector of Separate Schools, made an official visit to the Separate school of this town on March 22nd, and the following is taken from the detailed reendance-Pupils enrolled, 72; pupils pres Attendance—rupits enrolled, i.e., particle present, 66.

Number of pupils who passed the High School Estrance during the year—4.

Organization—Good.
Discipline—Very good, considering the great attendance.

Proficiency of classes examined—Good.
Accommodation—The building, etc. same as a second or a pupil particle.

### ARCHDIOCESE OF KINGSTON. St. Mary's New Church Now in Course

of Erection.

Campbellford Despatch, April 5. Most of our readers now know that the Roman Catholics of this town and surrounding country suffered a serious loss by the destruction of their neat little House of Worship, by fire, on Christmas morning last, after much labor and taste had been expended by willing hands on interior decorations, for the most important of all their many services, viz.; the commemoration of the birth of Christ and the renewal of their vows of love and fealty to the Saviour of mankind. That structure, being of frame, burned like tinder, and despite the herole efforts of our fire department was entirely consumed with all its contents, including a valuable organ which had been but recently put in, together with all sacred vestiments and many other valuables as well. The belialone—which was in a separate cupola or tower specially erected for it—being all that was saved. How the fire originated is to this day only a matter of conjecture, but the most reasonable supposition is that it resulted from a defective electric wire or imperfect flue, if not from some light substance igniting from the heating apparatus. This, however, is of little importance now; certain it is that the loss of the church at that particular time was regarded with much regret if not absolute sorrow, by a goodly number of their own people, for though not as large and imposing an edifice as some could have wished for it would, with some additions, which were in contemplation, have answered all purposes of the congregation for years to come. Aside from the hallowed associations connected with the true whose doors were ever open and whose stillness and tranquility inspired them with awand reverence and made them feel that they were indeed face to face with the true whose doors were ever open and whose stillness and tranquility inspired them with awand reverence of Hearts, Then, too, it had become familiar to all eyes, and the removal of anything like a landmark is always regarded with regret, especially by those of mature years This is, however, an age of change—a com

Kinley died, she had a Catholic priest

O tawa, April 29th; St. Joseph's, Ottawa, May oh; St. Patricks, Ottawa, May 13th; St. Bridgets, Ottawa, May 13th; St. Bridgets, Ottawa, May 29th; L'Origoni, May 22th, 28td, 28td, 21th; Vunkleck Hill, May 15th; St. Stugene, May 30th, Slst; St. Anno 15th; Stugene, May 30th, Slst; Sls

### DIOCESE OF LONDON.

The ceremonies of Holy Week were carried out in the cathedral with solemnity and decorum, all the priests who could conveniently leave their parisis was an efficient of the leave their parisis was considered to the parisis was considered to the leave their parisis was considered to the leave their parisis was considered to the leave the leave

Peterborouga Times, April 9,
Mr. John O'Meara, representative of the uburban Division in the Carleton County founcil, received an acceptable St. Patrick's ay gift on the 17th of March. On that day has appointed County Solicitor, in succession the late G. M. Greene, Esq. As the Council of the late G. M. Greene, Esq. As the Council and Catholics, it is apparent that in Carleton eligious differences do not weigh against mer the

religious differences do not weigh against merits.

From a contemporary we glean the following particulars concerning Mr. O Meara;
Mr. O Meara, newly appointed County Solicitor, was born in Pembroke, Ont, in the yelection, and the pembroke of the same place. He received his education at the Pembroke Separate and High schools and in the Ottawa University. He studied law in Ottawa with the firm of O'Cara, Lapeirre & Remon, and afterwards in Toronto in the law office of Cameron, McMichael & Hoskin, Mr. O'Meara was called with honors to the bar in 1881. He practised in Ottawa for a short time and at the time of the boom went to the North-west, where he remained for some time. Returning he established himself in Peterborough, where helparried on a successful practice for ten years. He then moved to Ottawa, residing in Hintonburgh as a separate village, he was elected first Reeve thereof, and re elected in 1895 and 1896.

In 1897, when the change respecting the con-

Organization—Good.
Discipline—Very good, considering the great attendance.
Proficiency of classes examined—Good.
Accommodation—The building, etc. same as at time of last report.
Requirements—A good dictionary would be a very valuable addition to the equipment.
Remarks—I have much pleasure in saying that this school is in a satisfactory condition. The attendance is very large, but Miss McCowell by her untiring efforts, is doing full justice to all the classes,
(Sizned) WM. PRENDERGAST.

(Sizned) WM. PRENDERGAST.

(Happy is the mag who early learns the wide chasm that lies between his wishes and his powers.

(Sizned) WM. PRENDERGAST.

(Allest, Alleste, A. Allest, Common and redected in 1895 and first Reeve thereof, and re elected in 1895 and are elected in 1895 and are elected in 1895 and redecting the constitution of County Council soberful, when the change respecting the constitution of County Council soberful in the change respecting the constitution of County Council soberful in the change respecting the constitution of County Council soberful in the change respecting the constitution of County Council soberful in the change respecting the constitution of County Council soberful in the change respecting the constitution of County Council soberful in the change respecting the constitution of County Council soberful in the change respecting the constitution of County Council soberful in the change respecting the constitution of County Council soberful in the change respecting the constitution of County Council soberful in the change respecting the constitution of County Council soberful in the change respecting the constitution of County Council soberful in the change respecting the constitution of County Council and redeated by a few votes. At the election of the county Council sobrem of the constitution of County Council sobrem and redeated by a few votes. At the election of the county Council sobrem of the county Council sobrem and redeated by a few votes.

A Canadian pilgrimaze to Paray-le-Monial is the shr

an ardent Conservative and as a campaign orator yields the palm to no one in the eastern district. listrict.
Shortly after being called to the bar Mr.
) Meara married Miss McGauvran of Mon-real, and has a family of seven children, six of whom ar; boys.

# THE TRANSVAAL WAR.

During the past week the most important news from the seat of war is to the effect that the Borrs have been exhibiting renewed activity in several directions not only toward the north and east of General Roberts' position at Bloemfontein, but even south and west thereof, and on the territory which was the scene of General Roberts triumphantmarch from Kimberly. General Roberts, however, sends very hopeful depatches to the war office, and it would appear that the line of retreat of whose Boers who are operating in the Southand Southeastern part of the Orange Free State are likely to have their line of retreat cut off by the superior forces under Roberts' command. One newspaper correspondent writes to his paper, "the Boers are just where we want them. They are having a little triumph to say yourselves."

It would appear that the Boers have been

them. They are having a little triumph to which they are weicome as you will presently say yourselves."

It would appear that the Boers have been encouraged by the fact that they have not yet met with defeat in any great battle, which might be supposed to be decisive.

They are, however, evidently becoming anxious about the security of their line of retreat, as Gen. Roberts is between the Boers of the South and South East, and the main body of their army which is between Bloemfonteln and Kroonstadt.

It is now understood that General Roberts has rested his forces sufficiently, and is by this time fairly well supplied with horses to begin his orlensive movement without further delay. The delay made so far is said to have been absolutely necessary in order to recruit his jaded force, and horses were badly needed, as he lost 16:00 since he assumed command of the army in the field.

At Wepener, which is about 40 miles southeast of Bloemfontein, and on the border of Basutoland asmall force of British under Gen. Brabant, have been beleguered during the last few days, but the British have held their own almost after the example of the garrisons of Ladysmith and Kimberley, and now the beleaguering force has already been reported to have been badly defeated, and to be retreatine, having been foiled in its efforts to capture the British division. Many Boers and guns have been taken by Brabant in the encounter. Lord Methuen is moving eastward from Boshop, and is now ar Zwartkopfontein, apparent ly with the view of co-operating with Lord Roberts in an advance against the Boer main army north of Bloemfontein, which is said now to number nearly 40,000 men well armed and in a high state of efficiency. It is reported that Roberts is now moving to the attack, and at the same time that he expects to capture the whole Boer force of 12,000 who are operating in the South-east.

Mafeking is still greatly distressed, and we have yet only to record the off expressed hone

ne South-east.

Mafeking is still greatly distressed, and we are yet only to record the off expressed hope

The Boer prisoners hitherto held at Cape-own have been all shipped to St. Helena, as hey can be held there more safely. They were ery loath to go there, but military necessity bliged the British authorities to put them in his place of security? Gen. Cronje and Com-nandent Schiel are already in St. Helena, and dishel medal two managers of attentions.

The state of the control of the cont and its vice-president when death called him to his reward. He was also vice president of the Irish Catholic Temperance Society from its inception under the presidency of the late Rev. Father Molioy and under its present president. Rev. Canon McCarthy. His exemplary life was referred to in touching terms on Sunday last from the pulpit of St. Bridget's church by Canon McCarthy when prayers were offered up for the happy repose of his soul. Mr. O'Reilly leaves a wife and seven children to mourn his loss. His four sons are: Frank, coal merchant; George, manager of the Ottawa Cold! Storage Company; Dr. Robers, and William. His daughters are: Mrs. P. J. Brennan, Miss Tessie and Miss Helen O'Reilly, the latter being known as Mdlle Helen de Rideau, a gifted singer who having completed her musical training in Italy is now following her profession in New York. Always a kind father, a good citizen, a firm friend and a Christian gentleman. Mr. O Reilly's loss will be widely felt. May he rest in peace!

JOHN O'BRIEN, DOURO, ONT.

Died at Denver, Texas, John O'Brien, son of Mr. and Mrs. Denis O'Brien of Douro, Ont., in the twenty-sixth year of his age. The funeral took place last week in the Douro parish church and was largely attended. The deceased was a practical and devout Catholic, the pride of his family and friends. A few weeks ago he left home in quest of health thinking that a change of climate might be beneficial, but such was not God's holy will, to which we must all bend in resignation knowing that such is our salvation. It must, however, be a source of consolation to the sorely-grieved parents to have the remains of their beloved son interred in the parish cemetery, over whose grave they may so often kneel in carnest prayer and supplication to our Heavenly Father.

The sympathy of the community, in which we sincerely join, is extended to the loving parents in their bereavenent, the more so as thus is the third death which occurred in the family within a year—the other two being Miss Anale, a school teacher, and a

MR. THOMAS CAVANAGH, LONDON.

We regret very much to announce the death of Mr. Thomas Cavanagh, an old and well-known resident of this city—one of the old ioneers who had witnessed the steady and healthy growth of London from a mere namlet to its present prosperous and independent standing. He had many friends, particularly amongst the old residents, and, it can with truth be said, no enemies. He lived to enjoy the celebration of his Golden Wedding, which occurred over a year ago.

High Mass of Requiem was celebrated by Rev. D. J. Egan, in the cathedral on Wednesday, April 11th, after which the interment was made in St. Peter's cemetery.

Besides his faithful and devored wife two daughters—Mrs. Demarais and Miss Cavanagh—and two sous, Edward and James, survive.

May his soul rest in peace!

MRS. CATHERINE CHISHOLM. ALEXANDRIA.

We regret to record the death of Mrs. Catherne Crisholm of Alexandria which took MR. THOMAS CAVANAGH, LONDON.

We regret to record the death of Mrs. Catherine Chisholm of Alexandria, which took place, on the 2ad inst., at the residence of her daughter, Mrs. McMillan, Elgin street, that town, at the good old age of eighty-eight years. May her soul rest in peace!

and thus test up the tender thread like roots that are spreading under the ground. The great secret in transplanting maple tree is to put them into the ground as soon as possible after they have been taken out of the parent

### (ALL RIGHTS RESERVED.) HIGH SCHOOL ENTRANCE LITER-ATURE.

Yarrow Visited.

INTRODUCTION—The Yarrow is a small stream in Seikirkshire Scotiand, flowing into the Estrick, and made famous in many old Scottish ballads. The valley is justly noted for its charming though quiet scenery, such as Wordsworth loved most to depict. To appreciate, or even properly to understand his should first be read that stanziet, noting especially the VI and LL stanziet, noting especially especially the VI and LL stanziet, noting especially especially the VI and LL stanziet, noting especially espe

will henceforth be to him a source of constant joy.

PRELIMMARY STUDY.—What was the time of day? what the season? when the visit was made? On first eatching sight of Yarrow what were the poets feelings? What nature features of the scene made him less sad? What has he pictured in this valley that could not be seen in a Canadian one?

Write in your own words: To utter notes of cladness; visibly delighted; a pensive recollection; pastoral melancholy; rich groves of loty stature; the pomp of cultivated nature; any lips can breather.

CLASS STUDY—Fancy. dream was dear to him cherished and constantly remembered. "An image. perished." When the reality is seen the imaginary picture is destroyed. "To chase. air. An uncommon corresponding the season of the season. Supplying the season of the season

clearly all the features of the lovely scene, thus heightening the pleasing effect. "Is. bruntness." A soft mist is spread over a part, of the valle. What besides "tender" expresses this 'soft color! "Mild. dejection." It gives promise of a lovely day which should tend to drive away useless regrets. (See I stanza). "To admit." recollection." The next two stanzas of the original poem, omitted in the Reader explaint the references. "But thou," Yarrow. "Fond imagination." Because it pictured so charming a scene. "Dost. creation." This is the highest praise he could give Yarrow—that the reality was indeed as lovely as his fancy could have painted it. "Her delivate creation." Give in your own words. "Meek loveliness." The opposite to boid, striking features. "The grace deaved. The season explains this. Would this be appropriate for a Candian scene," "That. left," "Be giar is understood before "left," he began at the source of the stream. "Of... nature." In contrast with that described in the previous stanza: which appeals to him the

smith and R. Brennan; drawing, Annie Finigan and E. Connell; map drawing, Jennie Flynn.

Senior III, Class—Christian doctrine, Dan McInnis and Will Nesbitt; good conduct, Fred Pace; arithmetic, Sophia Flynn; grammar, Eva Garceau; geography, Dan O'Sullivan and Sophia Flynn; history, Dan McInnis; Itlerature, Dan O'Sullivan; composition, Frank Magnire; spelling, Willie Magnire; reading, Eva Garceau; writing, Fred Pace; drawing, Timothy McInnis and Sophia Flynn.

Junior III.—Christian doctrine, Thos. Confrick; good conduct, May Carty; arithmetic, Ella McKenna and Jas. Harding; grammar, Frank Garceau; geography, A. Fitzpatrick and M. Graham; history, V. Pudney; literature, Jas. Condrick; composition, Susie McGill; spelling, Josie Bray; reading, Thos. Walsh; writing, Florence Harter; drawing, Joo. Jamieson and Ive Smith.

The best workers in the II, Class have been N. Connell, M. Flynn, Oliver Harding, Chester Brennan and Edgar Boyle.

St. NICHOLAS SCHOOL.

N. Connell, M. Flynn, Oliver Harding, Cnester Brennan and Edgar Boyle.

St. NICHOLAS SCHOOL.

Third classa—The highest marks on a total obtained by Mary Connelly, for Christian doctrine, John Brennan, Avihur Leary, James Hennessy and Willie Boucher; avithmetic, James McNiff, Dan Cushing and Mary Connelly; grammar, Dan Cushing, Mary Connelly and Edna Morkin; composition, Rose Quin and Beatrice McPherson; liverature, Frank Hickey, James McNiff, and Mary Connelly, sistory James McNiff, and Mary Connelly, sistory James McNiff, and Mary Connelly, sistory James McNiff, and Cushing and Beatrice McFnerson; geography, Tom Brennan and Lena Marsh; reading. Rose Quinn and Edna Morkin; spelling, Willie Shaver; good conduct, Peter Seguin and Agnes McNamara.

Second Class—Highest marks for Christian doctrine, Mamie Toohey and Rose Self; arithmetic, Lena McNiff; and Rose Self; arithmetic, Lena McNiff; and Rose Self; omposition, Blanche Cowan and Anrie Connolly; geography, Josephne Morkin and Mamie Toohey; reading, Sames McCue and Richard McNiff; drawing, Pat Flanagan, Blanche Cowan and Ethel McPherson; spelling, Chester Cushing, Josephne Morkin and Rose Self.

# NEW BOOKS.

"An Every-day Girl," by Mary Catharine Crowley, has been published by Benziger Brothers, 36 Barciay street, New York City, Prettily bound in cover with colored design. Price, 40 cents.

Far down the village street, with step so slow And bended form, he comes. His cassock old Flaps faintly in the breeze. The sun's last

Signature of the content of the cont Their souls—and when he serrow mars their bliss, His—too their joy; and soft, his voice doth fill Their souls with Hope, as Life's drear path

they trod, And leads them ever nearer Home and God.

### THE MASTER'S TOUCH.

"He touched her hand and the fever leither." He touched her hand, as He only can, With the wondrous skill of the Great Physi-

cian,
With the tender touch of the Son of Man.
And the fever pain in the throbbing temple And the fever pain in the throbbing temple Died out with flush of brow and cheek, And the lips that had been so parched and burning Trembled with thanks that she could not

speak.

And the eyes where the fever light had faded.

Looked up, by her grateful tears madedim,

And she rose and ministered in her house-hold,

Sherose and ministered unto Him. He touched her hand and the fever left her.' Oh, blessed touch of the Man Divine! So beautiful then to arise and serve Him,
When the fever is gone from your life and

nine.
It may be the fever of restless serving.
With heart all thirsty for love and praise,
And eyes all aching and strained with yearning
Toward self-set goals in the future days.
Or it may be a fever of spirit anguish.
Some tempest of sorrow that dies not down.
Till the cross at last is in meekness lifted,
And the head stoops low for the thorny crown.

crown.
Or it may be a fever of pain and anger.
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly rankling there,

Whatever the fever. His touc can heal it Whatever the tempest. His voice can still, There is only joy as we seek His pleasure, There's only rest as we choose His will.

And some day, after life's fitful fever.

It think we shall say, in the home on high, "If the hands that He touched but did His bidding How little it matters what else went by !"

Ah, Lord! Thou knowest us altogether, Each heart's sore sickness, whatever it be Touch Thou our hands! Let the fever leave And so shall we minister unto Thee! -London Christian

Last week we had the pleasure of a visit from Miss Sullivan, of St. George's school staff for George), who was spending her Easterholday with her friend, Miss Marren, of St. Peter palace, this city.

London, April 19.—Grain, per cental — Wheat #1.05 to \$1.10; osts 95c. to \$1.00 peas, \$1.00 to \$1.20; peans, per bushel, \$1.25 to \$1.30; barley, 80 to #90; corn, 75 to 80c.; rye, 85c to \$1.10; buck-

clover, do., red, \$5 25 to \$5.75; timothy, do., \$1.15 to \$1.70.

Farm Produce — Hay, \$8.60 to \$9.00; straw, per load, \$3.00 to \$4 90; straw, per ton, \$6.00 to \$7.00.

per load, \$3.00 to \$4.00; straw, per ton, \$6.00 to \$7.00.

Live Stock—Live hogs, \$5.65 to \$5.75; stags, per lb., 2 to 2½c; sows, per lb., 2c; pigs, pair \$5.00 to \$5.00; fat beeves, \$4.00 to \$5.00.

Dairy Produce—Eggs, fresh iaid, per dozen, 12 to 14c; eggs, basket lots, 11 to 13c; butter, best roils, 15 to 18c; butter, best crock, 14 to 16c; butter, creamery, 21 to 23c; cheese, pound, wholesale, 9 to 11c; cheese, pound, retail, 13 to 11c; nheey, per pound, 10 to 14c; lard, per pound, wholesale, 7 to 75c; lard, per pound, wholesale, 7 to 75c; lard, per pound, retail, 19 to 10c; maple syrup, per gallon, \$1.00 to \$1.10; maple sugar, per lb 7 to 8c.
Vegetables—Potatoes, per bag, 50 to 55c; onions, per bag, \$1.00 to \$1.50.
Poultry—Ducks, dressed per pair, 75c to \$1.50 to

pair (dressed) 65 to 90; geese, each, 60 to 76; turkeys, per lb, 11 to 13c.

Meat—Pork, per cwt., \$7.00 to \$7.25; beef, cow, \$4.00 to \$5.00; beef, heifers and steers, \$6.00 to \$7.00; veal, by carcass, \$5.00 to \$7.00; mutton, by carcass, \$5.00 to \$7.00; lamb, by the carcass, \$9.00 to \$7.00; lamb, to 11c.

and west; spring at one case, speak, at Ste. to Slåe, grinding in transit, and at St to Slåe, Rych Bay; at Fort William No. 1 hard is quoted at 67¢c. Barley is quiet; No. 1 de quoted at 45¢c, west and 41¢c east; No. 2 sheady, at 42¢c, west and 43¢ east. Oats—Demand fain and prices steady; white quoted at 28½ to 20¢c east, and 25¢ west; mixed, 27¢c, to 27½c, west. Peas unchanged, with sales at 61½c to 62¢c. Corn steady, with No. 2 American yellow quoted at 47 to 47½c, on track Toronto; Canadian steady, at 45½c, on track, and 40¢c. west and 50¢c east. Rye is firm, at 52¢c. west and 50¢c east. Rye is firm, at 52¢c. west and 50¢c east. Oatmeal is steady, \$3.20 in bags and \$3.30 in barrels.

Latest Live Stock Markets.

Latest Live Stock Markets.

East Buffalo, N. Y., April 19—Cattle—Mostly held for Monday's market. Calves—Fair demand, \$5,50 to \$6.50. Sheep and lambs—Offerings excessive; basis declined; wool lambs, choice to extra, \$7,75 to \$7,90; good to choice, \$7.50 to \$7.75; clipped lambs, \$0.25 to \$6.00; yearlings sheep, \$0.25 to \$7; clipped sheep, \$5.50 to \$6; close fairly steady. Hogs—Demand active. higher; heavy, \$5.90 to \$5.70; good weight, \$5.70 to \$5.30; pigs, \$5.25 to \$5.30; roughs, \$5.25 to \$5.40; stags, \$4 to \$4.50; close firm.

A Story Gathered from the Stray Leaves of an Old Diary by the Rev. P. A. Sheehan, P. P. Doneraile (diocese of Cloyne), author of "Geoffrey Austin; Student," "The Triumph of Failure," etc.

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# SACRED PICTURES.

We have now in stock some really nice colored crayons of the Sacred Heart of Jesus and of the Sacred Heart of Mary—size, 12z, 2z, Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 cents each. Extra large size, (steel engravings, 15.50 each.

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Colored pictures of St. Anthony of Padua

—;ize, 12\(^2\)x16\(^2\)—at 25 cents each.

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# VOLUME XXII.

# The Catholic Record

London, Saturday, April 28, 1900 THE APOSTOLIC DELEGATE The CATHOLIC RECORD has much

pleasure in presenting its respect

ful greetings to Our Holy Father honored representative, His Exce lency Monsignor Falconio. W tender him our homage because l comes in the name of the august Po tiff whose days are illumined wi the light of scholarship and sanctit and whose words, re-animating th courage of his children and guidin them surely are listened to even those who yield him no alleg ance ; and we welcome him because has since his sojourn among us giv proof of many admirable qualities mind and heart. The gentleness a humility-the heritage of those w are truly great-endears him to a and a high order of intellect stamps h as no unworthy member of the ba of brilliant prelates who in differparts of the world are the speguardians of Rome's honor and Rom faith. These are not em words, but the enunciation a truth that is appreciated his friends and admirers. has had to do with questions requ ing deft and tactful handling and times when everything betokened aster : but we have yet to learn t failure attended his efforts. His career, whilst affording ample ence of scholarship and sanctity ar knowledge withal of the mysterie human nature, warrants us in asser that his years in Canada will gemmed with deeds worthy of a re sentative of the Holy Father and o own honored and successful past.

We bid him welcome from our h of hearts, and we beg to assure that he can ever rely upon the d tion of Canadian Catholics. T love and fidelity, which may perch bring comfort to him amidst the and difficulties of office, will neve

TO CANONIZE DE LA SALI

An Imposing Ceremony to be He Rome on May 24th Next.

Catholic France will soon be a add to the grand list of saints w ceived the honors of the altar v the first twenty or thirty year name of one of her most deserving John Baptiste De La Salle, found the Society of the French Chr Brothers, called Brothers D Saile. The Pope, writes a Rome respondent, has fixed the solemn mony of his beatification upon the day of May next. brings already many thousan pious pilgrims to the Eternal The eldest daughter of the Church foremost in organizing a gran tional pilgrimage to the shrine Peter, and to the feet of his

Apart from testifying their un love and veneration for the Sov Pontiff, the pilgrims, in the na France, under the presidency Eminence. Richard, Cardinal bishop of Paris, have a threefold They go to Rome to g Jubilee, they are to visit the Sac silicas to render solemn homage Divine Redeemer, as decreed XIII. to be done during the year of the century, and they g Peter's to assist at the canoniz the great French saint, the ber of the children not of Catholic alone, but of the Catholic unive

The solemn ceremonies-wh Pope in performing an act of rogatives the most sublime as h a new saint upon our altars, him as a model and a patron to tire world-have always attra faithful and brought togethe merable masses of Catholics. last year when St. Peter Four other French saint and great ary, was beatified. The next zation, that of the great apo great man of God, who has a france that incomparable Brothers of the Christian School at any time have brought to vast, powerful and repre-body of Frenchmen. But it pens that to day the conccurse come exceedingly greater, o the happy coincidence that manifestation of Catholic Fre enhance still more the alrea sublime and solemn function Peter's. Yes, at the solemn when the Sovereign Pontiff w first time, and the first of al the new saint, the pilgrimag ized for the great jubilee have brought a nation of Fi into the Vatican Basilica to the Holy Father's invocation Joannes Baptiste De La

mighty response of "Ora pro Not only shall the suprem