

# The Catholic Record.

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

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, JUNE 13, 1896.

NO. 921.

## Feast of the Sacred Heart.

BY ELEANOR C. DONNELLY.

The chapel is bright with its myriad tapers. The fairest and freshest of blooms are there: High o'er the altar, the incense vapors float thro' the hush of the perfumed air. The sweet voiced choir cease their singing. Resplendent rays from the monstrance dart. And the bell of the Benediction ringing, Hallow the feast of the Sacred Heart.

O dear, dear feast! I have watched thy coming. Thy long, glad days of this golden June. While the birds sang clear, and the bees were humming. Over the flower-beds, morn and noon. From the sunrise glow till the stars were burning.

Like glittering lamps in the summer skies, Our hearts to the great Heart, ever turning, Longed for its joys with prayers and sighs.

Welcome, O day of supreme salvation! Welcome, acceptable time of grace! Beautiful hour of love's reparation. Hither, dear souls, to the light of His face. Haste, while ye may—no bliss craven That sports with the pleadings of Infinite Love!

Crave, crave, is the cry of the raven. Nunc, nunc, is the note of the dove. What tho' the spirit be steeped in sorrow? What tho' the soul be heavy with sin? To-day, if we call, He will hear; to-morrow His Heart may be closed, would we enter in. Swift from the letters of hell He frees us. Washing us white as the snowflake fleece; Deep in the glorious Heart of our Jesus, Grief is forgotten, and all is peace!

## NECESSITY OF A TRIBUNAL OF FINAL RESORT IN SPIRITUALS.

PAROXYSMS.

Undoubtedly, the great question of the times is the supremacy of the chair of Peter in the Church of God. The Papacy furnishes absolutely the only ground of hope for organic unity among Christians. The question of the supremacy must, of course, be described by an honest, candid and unprejudiced appeal to Scripture, to tradition—the history of the Church—and to the reason of things. Such an appeal ought to be sufficient to convince any man of the truth of the claims of supremacy for the chair of Peter.

But suppose that the Papacy were not a divine institution, that we had no satisfactory evidence that Our Lord intended to provide a head for His Church and therefore that all the Roman Pontiffs have held this office simply by the authority of the Church itself, we still hold that the present form of government of the Church is not only wise, and reasonable, and in accordance with the dictates of the highest prudence, but that it is indispensable to the accomplishment of the purposes for which the Church was established.

All acknowledge the importance of unity. The object of the Church is the conversion and salvation of the world. But the world cannot be converted to true Christianity without unity, and unity is impossible without a head.

The syllogism, often quoted, is as simple as it is true, and it adds the force of inexorable logic to the truth of our contention. "Every organized body must have a head; the Church is an organized body; therefore, the Church must have a head." There must be unity of principle, unity of government, and unity of purpose and action. There must be no divided forces in the Church.

Our Lord knew perfectly the importance of unity in order to the triumph of His glorious Gospel in the world when in that last solemn interview with His disciples He prayed, "that they all may be one as thou Father art in Me and I in Thee, that they also may be one in us that the world may know that Thou hast sent Me." What more powerful plea for unity could possibly be presented than this wonderfully clear and emphatic language of our Lord? How can the world ever learn that definite system of divine truth which our Lord came to reveal for the benefit of mankind, if from a hundred sects and parties all differing from one another and yet all claiming to teach the true doctrine? Of course, the supposition is absurd, and, fortunately, our Protestant friends are beginning to find it out.

But how is the evil to be remedied? Why, manifestly there must be some central authority somewhere to interpret the law and settle disputes. Without such a tribunal of final resort the idea of unity either of principle or organization is impossible.

Suppose, now, that the Catholic Church should consent to waive her claim for the supremacy of the chair of Peter by divine right and to meet in general council with all other denominations, what would be the first and most important question to be considered? Manifestly it would be the election of a head and the establishing of just such an authoritative tribunal for deciding questions in dispute as we have now in Rome. There could be no unity, no agreement without such a head and such a tribunal. As a matter of fact such an agreement could never be reached in such a miscellaneous assemblage. But suppose it could, what is the use, since we have such a head and tribunal already made to our hand and superior to any that could possibly be created by a miscellaneous assemblage of differing and hostile sects?

There is not on earth a more learned, able and altogether high-toned, conscientious body of men in the world than those who compose the Roman Curia. They are trained to their work from youth. They are perfectly familiar with the whole range of theology, dogmatic and moral, of philosophy, history, science, of civil

and ecclesiastical government, in fact there is no subject in all the range of human knowledge in which at least some member of the Curia is not an expert and thoroughly familiar with all that can be said in favor or against it. When any important question comes before them for solution we may be perfectly sure that it will be probed to the bottom and that the truth will be brought out so far as the human mind is able to comprehend it and the decision will be made without fear, favor or prejudice.

It is important to remark that even the final and infallible decisions of the Holy Father on questions of faith and morals are not merely his private opinions, arrived at by his own individual exegesis, he is the mouth-piece of the Church. He calls in the aid not only of his official advisors but of the Bishops, doctors and learned theologians and canonists of the Church either in council or dispersed throughout the world. When he gives his decision it is the result of the combined wisdom of the Church. Even if we were not assured that he was divinely guided we should have reason to believe that his decision would embody the highest wisdom of man and therefore that it would be entirely worthy to command the implicit assent and obedience of every member of the Church.

We should have no more hesitation in accepting and obeying such a decision than we have in submitting to the decisions of the Supreme Civil Court. Indeed, we would have more reason to receive the decisions of such a tribunal with implicit faith than we have to receive those of the highest court of civil jurisdiction.

In this view of the case we see how absurd are the popular Protestant charges against Catholics of submitting to "spiritual tyranny." It is only rebellious and disgruntled citizens who presume to call the decision of the civil tribunal of final resort tyrannical. All loyal citizens submit without protest. Why should it be thought any more unreasonable or humiliating to submit to the decisions of a spiritual tribunal of final resort, especially such an one as we have now in Rome, still more especially when we consider that without such a tribunal organic unity is utterly impossible?—N. Y. Catholic Review.

## STATE OR PLACE.

1. Is there such a state as natural beatitude, separate from and independent of heaven and hell in the next world?

2. Will a period not be reached when there will be but two states, heaven and hell?

3. What becomes of unbaptized infants? If separated from God, are they conscious of such separation, and is it a source of unhappiness?

Querist.

1. It is not of faith that there is such a state. To be in heaven is to possess and enjoy the beatific vision. With this vision one is in heaven, wherever one may be. All Catholic theologians agree that infants dying without baptism do not and will never enjoy this vision. "Unless one be born of water and the Holy Ghost, one cannot enter into the kingdom of heaven." But this exclusion does not imply that they suffer or that they are in the heat of the damned. Pope Innocent III. distinguishes between the results of the two kinds of sin, actual and original. The result of actual mortal sin is eternal torments. The result of original sin is the absence of the intuitive vision of God. "Poena originalis peccati est carentia visionis Dei, actualis vero poena peccati est gehennae cruciatus."

Cardinal Gousset, following the teaching of St. Thomas, affirms that though children dying without baptism do not enjoy the beatific vision, yet they do not suffer pain or sadness in consequence of this privation. And not being guilty of any actual sin, they do not suffer the pains reserved for those who die guilty of actual mortal sin. They are, then, to enjoy a natural happiness; that is, a happiness derivable from a participation in the persons of many devout pilgrims.

For ten years in the opening fortnight there was most unpropitious weather, cold, wet and stormy, but the eve of May day was clear, bright and calm. From 7,000 to 10,000 people, each one carrying a lighted candle, marched in procession, cross and re-crossing in tangled lines of lights on the inclines, the garden and the open square. It was a wonderful spectacle from the surrounding heights, the slender spire of the church burning and flashing as a centre of Bengal lights and electric search-lights. This continued for over two hours, while all the time a ceaseless chanting of hymns and litanies went on.

The scenes of each day are very edifying, more so even than is usual. There is no excitement or false exaltation; on the contrary, a serious, tranquil and universal recollection is everywhere. The fervor and devotion are remarkable among the Belgians and Swiss. The Belgian preachers, too, were superior this year to the others, except the learned Franciscan, Father Clement, of Pau, who preaches every afternoon in May. The French pilgrims and a few English visitors are

The first begins with the soul that for the first time sees God face to face, and ends with the highest and most perfect feature in glory. The second begins with the non-baptized infant, who experiences neither pain nor supernatural pleasure, and ends with him who suffers the extremest torments of hell.

Here again you will observe that there is no account taken of place, and that place is not so important a state, for in the next world the blessed will be happy in any place, even in hell, and the wicked will be miserable, even if they were in heaven. It is the internal state or condition and correlation, not to place, but to God, that counts. Live and die in the state of grace, and God, who is infinitely good and powerful, will enable us to understand what St. Paul meant when he said he saw and heard things that it is not given to man to speak.

Your third question is answered in replies to first two.—N. Y. Freeman's Journal.

## BACK TO THE FOLD.

John W. Gerdemann, whose defection from the Roman Catholic Church and subsequent marriage caused a great sensation some twenty-two years ago among the people of that faith in this city, and especially among German Catholics, has become reconciled to the Church, and will spend the remainder of his years in penitential seclusion. At the time of his defection, he was one of the ablest and most popular German priests in the diocese of Philadelphia, and the announcement of his deposition from the pastorate of the church of St. Bonifacius came with a sense of shock to a very large number of people.

Many of his parishioners had deposited with him money for safe keeping, and his financial accounts after he left the church were found to be in bad shape, but the church property and assumed all liabilities, whereupon whatever suits had been instituted were dropped, and from that time on the church has prospered. After leaving his former charge, Father Gerdemann married a lady who had come here from Reading and acted as organist at the church of St. Bonifacius. Mrs. Gerdemann was and remains a Protestant. They had two children, a son and a daughter, both of whom have been raised in the mother's religious belief.

Mr. Gerdemann studied law after leaving the priesthood, and was admitted to the bar, but never acquired much of a practice. Latterly, he has been seen more than once slipping quietly into the church of which he was formerly pastor, and there, in an obscure pew, kneeling for an hour or more at a time. It is yesterday that he left the city, and Gerdemann has gone. He left the city yesterday, and it is assumed that his destination is one of the monasteries to which a priest seeking reconciliation with the Church is apt to be sent. It is understood that Mrs. Gerdemann and the children were consulted, and that they agreed to his taking this step.—Philadelphia Public Ledger.

## THIS YEAR'S CURES AT LOURDES SHRINE.

Opening of the Pilgrimage Season. Many Nations Represented.

The season for large parties of pilgrims opened at Lourdes as early as the last days of April, and has increased the number of cures and the fervor of the visitors with each new band. The Belgian cities (Antwerp in the lead) were among the first to pay their tribute of 2,500 representatives. Liege sent 32 railway passenger cars, bearing the first Flemish pilgrims, in white-laced caps and long black cloaks, that have ever appeared in Lourdes. The French and Swiss Jura, northeastern Switzerland, Holland, Liverpool and Manxland, Angers and Laval, have all spent days and nights of prayer before the shrine in the persons of many devout pilgrims.

For ten years in the opening fortnight there was most unpropitious weather, cold, wet and stormy, but the eve of May day was clear, bright and calm. From 7,000 to 10,000 people, each one carrying a lighted candle, marched in procession, cross and re-crossing in tangled lines of lights on the inclines, the garden and the open square. It was a wonderful spectacle from the surrounding heights, the slender spire of the church burning and flashing as a centre of Bengal lights and electric search-lights. This continued for over two hours, while all the time a ceaseless chanting of hymns and litanies went on.

The scenes of each day are very edifying, more so even than is usual. There is no excitement or false exaltation; on the contrary, a serious, tranquil and universal recollection is everywhere. The fervor and devotion are remarkable among the Belgians and Swiss. The Belgian preachers, too, were superior this year to the others, except the learned Franciscan, Father Clement, of Pau, who preaches every afternoon in May. The French pilgrims and a few English visitors are

all that are here at present, and there are many cases of improvement among the French.

The cures have not failed to reward the pure faith of many. I have seen two young girls miraculously cured walking about with radiant faces and vigorous air within a short period of the time when they entered the bath on crutches, pale and suffering. The first, when I questioned her, related the story of half a life-time of pain and helplessness from coxalgia. An open abscess on the outer side of the thigh caused any movement of the leg to be painful, and obliged her to use the crutch on which she limped before me on the morning of her instantaneous cure. The other young lady had curvature of the spine, with steadily failing powers, which two years ago resulted in paralysis of both legs. She made a vow to go to Lourdes if Our Lady would restore her even so that she could use crutches. This she was enabled to do in February last, and at the first opportunity she came to Lourdes in thanksgiving. After her first bath she went on crutches to Mass, and during the Mass was completely restored to health. There are many other cases on record, but time would fail me to recount them. And, after all, the miracles are not the most wonderful of the wonders of Lourdes. "The rare consciousness of a pervading and prevailing spirit of prayer," as has been said, touches the heart and moves the innermost soul of all who have the happiness of a visit to Lourdes.

On the 15th of last August there were 15,000 pilgrims here, and 115,000 in the city. Yet Lourdes remains a lovely holy land in memory to the many who were not cured. It is the spirit of the place that holds and charms, subdues and awakens.

The pilgrimages yet to come are reckoned into the hundreds. In spite of all sneers and doubts, "reason" and "common sense," the work goes on under Our Lady's banner.

## ANGELS OF MERCY.

A Gallant Soldier Tells of Their Work on the Battlefield.

I remember a few years ago hearing that veteran and silver-tongued orator, Gen. Gibson, speaking. It was at some kind of a patriotic celebration at Columbus.

Gen. Gibson's gaunt figure could be seen rising, and with a wave of his hand he hushed the thousands that composed the audience into breathless silence. He said:

"When I was a young man, before the great struggle between the North and South, I must say that I was somewhat prejudiced against the Catholic Church. I used to picture to myself heaven. I imagined it was a grand palace, grand beyond description, because it was the dwelling place of the King of Kings, the Lord of Lords, as well as of all good Protestants. Of course, I couldn't see any reserved seats for Catholics. They, in my opinion, had no business there.

"Well the cry came, 'To arms!' I had the honor of commanding a regiment, the Forty-ninth Ohio Volunteers. After a day's engagement with the enemy, in which my regiment took an active part, and after our forces were badly beaten, I looked out from headquarters, which were located on an eminence, upon the scene of conflict, and through my field-glass I could see among the wounded and dying soldiers, I immediately ordered my aide-de-camp to go down and see who those black-robed figures were, and report as soon as possible to me. He soon returned almost breathless, and exclaimed: 'O General, it was a heart-rending sight! The figures are those of Sisters of Charity, who are going around ministering to the wounded and dying soldiers. The self-sacrifice of these noble bands of women would bring tears to a heart of stone.' I was amazed, and concluded to make a personal investigation. I went down to the scene of the great conflict, accompanied by some of my staff officers. I didn't have to go far before coming across a black-robed figure that died at her post. She wore no regular uniform, but she was not regular. I received no pecuniary compensation; what a reward will be hers. This noble woman was called to her eternal reward. Her companions were still engaged in succoring the wounded and dying. When I saw this with my own eyes on that eventful day I returned thanks on my bent knees to the omnipotent God for opening my eyes to the sublime grandeur of the Roman Catholic Church. Those grand women did not ask the suffering soldier to who Church he belonged, or whether he belonged to any; neither did they stop to inquire the side to which he belonged. They were performing their God-given mission. They aided those who wore the blue and grey alike. The black and white were all treated alike by them. I had the great pleasure of witnessing some members of this order assisting with their tender hands the suffering soldiers. They braved all dangers, and had no fear of contagious diseases. Oh! how often have I prayed since that God may forgive me for my

first impression of the Catholic Church. I saw that Church in its true light that day on the battlefield. I saw heaven as I now believe it really is, and saw in it one of the largest apartments, one I never in my imagination saw before, the Catholic apartment."

## WRETCHED ITALY.

Boston Pilot.

Mr. Marion Crawford's "Taquisara," now publishing in London, bears witness to the sad truth of the references to the general condition of Italy found in Connellan's letters to the Pilot. He is telling of a village thirty miles from a railway station and he says:

"In Lavianno, facing the wretched houses, stood the grand beginning of a wretchedly unfinished building, one of those utter failures of great hopes, which trace the track of invading liberty through the South. It came, it saw, and it began many things—but it did not conquer and it completed very little. In the first wild enthusiasm of the Garibaldian revolution, even poor, hill-perched, silt-stricken, pig-breeding Lavianno was to be a city, and forthwith, in the general style, the walls of a great municipal building from which lofty destinies were to be guided and controlled in the path to greatness, began to rise, with strength of stone masonry, and arches of well-hewn basalt, and divisions within for halls and stairways, and many offices. But the beams of the first story were never laid across the lower walls. There was no money, and what had been built was a palace for the pigs. Lavianno had spent its little all, and gone into debt to be great, and had failed; and though the people had earned some of their own money back as wages in the building, more than half of it slipped into the pockets of architects, who went away smiling, jingling, and happy, to prey upon the next foolish village that would be great and could not. And, above, from a hill on the mountain's spur outside the village, still frowned intact the heavy four-towered castle, complete and sound as when it had been built, the lasting monument of those hard warriors of a sterner time, who could not only take, but hold—and they held long and cruelly.

And again he says:—

"That Italy has done what she has done in thirty years, to be a power among nations, is a marvel, a wonder, and almost a miracle. That she should have done it all is the greatest mistake ever committed by a civilized nation, and it is irrevocable, as its results are to be fatal and lasting. But upon the good reality of unity, the deadly dream of military greatness descended as a killing blight, and the evil vision of political power has blasted the common-sense of a whole people. It is one thing to be one, as a united family, each working for the good of each and all; it is another thing, and a worse thing, to be one as a vast and idle army, sitting down to besiege its own store-houses, each eating something of the whole and doing nothing to increase that whole, till all is gone, and the vision fades in the awakening nakedness of desolation to tell the story of a huge mistake."

Mr. Crawford and Mr. Connellan know their subject.

## ANGLICAN ORDERS.

Conclusion of the Commission.

The commission of experts on the question of the validity of Anglican orders has at length terminated its labors, and the result of the same, embodied in a voluminous report, has been forwarded to the Congregation of the Inquisition. The experts have had an almost continuous sitting for two months. The whole, the case for the Anglicans was ably championed by the Abbe Duchesne, Father de Augustinis, S. J.; Sig. Gasparri, professor of Canon law, and Father Scannell. The other side was also represented by four experts in the persons of Canon Moyes, Father Gasquet, O. S. B.; Father David, O. S. F., and Father Joseph de Llevreres, a Capuchin. His Eminence Cardinal Mazella presided at all the meetings. The course of procedure allowed of objections and statements to be made from both sides, and these, as they arose, were closely examined into before anything definite was done. Of course, the entire volume of debates have had to be drawn up *pro forma* and submitted to the Holy Office, who alone can present it in its final shape to the decision to come. The Rev. Mr. Fuller and the Rev. Mr. Lacey, the Anglican theologians who some time ago came here, though not at the wish of the Holy See nor of the commission, have had, nevertheless, ample opportunity of communicating with the Abbe Duchesne and of laying their arguments before him. But the commission will have no voice whatever in the decision to be arrived at, and the members of it await just as anxiously as do the outside public for the final act in the commencement of this great question of reunion. When this decision is to be made is not

known by any one connected with the question, but it will not be delayed. Most of the other commissioners have left the Eternal City. Canon Moyes, however, still here, and will not return to Westminster until the middle of June.—Rome Correspondent in N. Y. Freeman's Journal.

## CARDINAL GIBBONS ON A P. A. POLITICS.

The Duty of the Parties and the Duty of Catholics.

Washington, May 18.—Through Rev. Dr. Stafford, of St. Patrick's Church, this city, a prominent Republican, who held a foreign mission under President Harrison, addressed several questions to Cardinal Gibbons relative to the recent denials of religious liberty and attacks of the A. P. A. on the Catholic citizens of the country. The Cardinal sent the following reply:

"Cardinal's Residence, Baltimore, May 17.

"My Dear Sir: It is the duty of the leaders of political parties to express themselves, without any equivocation, on the principles of religious freedom which underlie our Constitution. Catholics are devoted to both the great political parties of the country, and each individual is left entirely to his own conscience. We are proud to say that in the long history of the Government of the United States the great Catholic Church has never used or perverted its acknowledged power by seeking to make politics subserve its own advancement.

"Moreover, it is our proud boast that we have never interfered with the civil and political rights of any who differ from us in religion. We demand the same rights for ourselves and nothing more, and will be content with nothing less.

"Not only is it the duty of all parties distinctly to set their faces against the false and un-American principles thrust forward of late, but, much as I would regret the entire identification of any religious body as such with any political party, I am convinced that the members of a religious body whose rights, civil and religious, are attacked, will naturally and unanimously espouse the cause of the party which has the courage openly to avow the principles of the civil and religious liberty according to the Constitution. Patience is a virtue. But it is not the only virtue. When pushed too far it may degenerate into pusillanimity. Yours faithfully, James Cardinal Gibbons."

## What's in a Name?

"Dr. L. A. Lambert, author of 'Notes on Ingersoll' and editor of the Freeman's Journal, never prints the Colonel's name without spelling it out 'Robert Green Ingersoll.' He is not the first to discover that that method is replete with keen humor."

We cannot see why the *Truth Seeker* should grumble because we give a man his full name. There might possibly be grounds of complaint if we had given him the name originally, but we assure our esteemed contemporary that we did not. If his respected parents thought it appropriate to label him in that way it would be exceedingly capricious on our parts to question their judgment or good taste.

If they made a mistake, it is one of the few that the son cannot hold Moses responsible for. But we cannot accept the *Truth Seeker* as voicing the sentiments of Robert Green Ingersoll on this subject. If there be any humor in the combination of names or in their association with the humorist, no one would appreciate it more than the colonel himself. We do not believe he is ashamed of his name, or that he ever authorized the *Truth Seeker* to resort to our giving it in full.—N. Y. Freeman's Journal.

## Man Overboard.

It is wonderful how slight a thing will save a drowning man's life. An oar thrown overboard will buoy him up; a thing scarcely thicker than a knitting needle will draw him safely to the shore. Franklin, when a boy, used to float on the surface of the water, sustained by the pull of his flying kite, and men have ridden in storms on the great sea on hen coops and insignificant splinters of mighty ships that had broken up under their feet. It is the same in the troubled waters of life's ocean. A very little help has often rescued a struggling brother who must otherwise have gone down to rise no more—and thousands do go down while those who might safely lend them a helping hand look on indifferently. To lend a helping hand to any man who throws up his own hands and manifests no disposition to save himself from sinking is useless; but the "man overboard" on the voyage of life who buffets the billows of fate valiantly has a righteous claim to the sympathy and support of his more fortunate brethren.

## A RETREAT.

FOR LADIES WILL BE GIVEN AT THE Convent of the Sacred Heart, in this city, commencing Tuesday evening, June 23rd, at 7 o'clock, and closing Saturday, June 27th. For cards of invitation and further particulars apply to Lady Superior, Convent Sacred Heart, Queen's Ave.

Stock Markets.  
CATTLE—Receipts 1,500; extra steers, \$3.35 to \$3.55; good steers, \$3.25 to \$3.45; cows, \$2.75 to \$2.95; calves, \$3.75 to \$4.25; Tex. calves, \$3.75 to \$4.25; sheep, \$2.00 to \$2.25; hogs, \$4.00 to \$4.25; pigs, \$3.75 to \$4.00.  
WHEAT—Receipts 20,000; No. 1, \$1.15 to \$1.20; No. 2, \$1.10 to \$1.15; No. 3, \$1.05 to \$1.10; No. 4, \$1.00 to \$1.05; No. 5, \$0.95 to \$1.00; No. 6, \$0.90 to \$0.95; No. 7, \$0.85 to \$0.90; No. 8, \$0.80 to \$0.85; No. 9, \$0.75 to \$0.80; No. 10, \$0.70 to \$0.75; No. 11, \$0.65 to \$0.70; No. 12, \$0.60 to \$0.65; No. 13, \$0.55 to \$0.60; No. 14, \$0.50 to \$0.55; No. 15, \$0.45 to \$0.50; No. 16, \$0.40 to \$0.45; No. 17, \$0.35 to \$0.40; No. 18, \$0.30 to \$0.35; No. 19, \$0.25 to \$0.30; No. 20, \$0.20 to \$0.25; No. 21, \$0.15 to \$0.20; No. 22, \$0.10 to \$0.15; No. 23, \$0.05 to \$0.10; No. 24, \$0.00 to \$0.05; No. 25, \$0.00 to \$0.05; No. 26, \$0.00 to \$0.05; No. 27, \$0.00 to \$0.05; No. 28, \$0.00 to \$0.05; No. 29, \$0.00 to \$0.05; No. 30, \$0.00 to \$0.05; No. 31, \$0.00 to \$0.05; No. 32, \$0.00 to \$0.05; No. 33, \$0.00 to \$0.05; No. 34, \$0.00 to \$0.05; No. 35, \$0.00 to \$0.05; No. 36, \$0.00 to \$0.05; No. 37, \$0.00 to \$0.05; No. 38, \$0.00 to \$0.05; No. 39, \$0.00 to \$0.05; No. 40, \$0.00 to \$0.05; No. 41, \$0.00 to \$0.05; No. 42, \$0.00 to \$0.05; No. 43, \$0.00 to \$0.05; No. 44, \$0.00 to \$0.05; No. 45, \$0.00 to \$0.05; No. 46, \$0.00 to \$0.05; No. 47, \$0.00 to \$0.05; No. 48, \$0.00 to \$0.05; No. 49, \$0.00 to \$0.05; No. 50, \$0.00 to \$0.05; No. 51, \$0.00 to \$0.05; No. 52, \$0.00 to \$0.05; No. 53, \$0.00 to \$0.05; No. 54, \$0.00 to \$0.05; No. 55, \$0.00 to \$0.05; No. 56, \$0.00 to \$0.05; No. 57, \$0.00 to \$0.05; No. 58, \$0.00 to \$0.05; No. 59, \$0.00 to \$0.05; No. 60, \$0.00 to \$0.05; No. 61, \$0.00 to \$0.05; No. 62, \$0.00 to \$0.05; No. 63, \$0.00 to \$0.05; No. 64, \$0.00 to \$0.05; No. 65, \$0.00 to \$0.05; No. 66, \$0.00 to \$0.05; No. 67, \$0.00 to \$0.05; No. 68, \$0.00 to \$0.05; No. 69, \$0.00 to \$0.05; No. 70, \$0.00 to \$0.05; No. 71, \$0.00 to \$0.05; No. 72, \$0.00 to \$0.05; No. 73, \$0.00 to \$0.05; No. 74, \$0.00 to \$0.05; No. 75, \$0.00 to \$0.05; No. 76, \$0.00 to \$0.05; No. 77, \$0.00 to \$0.05; No. 78, \$0.00 to \$0.05; No. 79, \$0.00 to \$0.05; No. 80, \$0.00 to \$0.05; No. 81, \$0.00 to \$0.05; No. 82, \$0.00 to \$0.05; No. 83, \$0.00 to \$0.05; No. 84, \$0.00 to \$0.05; No. 85, \$0.00 to \$0.05; No. 86, \$0.00 to \$0.05; No. 87, \$0.00 to \$0.05; No. 88, \$0.00 to \$0.05; No. 89, \$0.00 to \$0.05; No. 90, \$0.00 to \$0.05; No. 91, \$0.00 to \$0.05; No. 92, \$0.00 to \$0.05; No. 93, \$0.00 to \$0.05; No. 94, \$0.00 to \$0.05; No. 95, \$0.00 to \$0.05; No. 96, \$0.00 to \$0.05; No. 97, \$0.00 to \$0.05; No. 98, \$0.00 to \$0.05; No. 99, \$0.00 to \$0.05; No. 100, \$0.00 to \$0.05; No. 101, \$0.00 to \$0.05; No. 102, \$0.00 to \$0.05; No. 103, \$0.00 to \$0.05; No. 104, \$0.00 to \$0.05; No. 105, \$0.00 to \$0.05; No. 106, \$0.00 to \$0.05; No. 107, \$0.00 to \$0.05; No. 108, \$0.00 to \$0.05; No. 109, \$0.00 to \$0.05; No. 110, \$0.00 to \$0.05; No. 111, \$0.00 to \$0.05; No. 112, \$0.00 to \$0.05; No. 113, \$0.00 to \$0.05; No. 114, \$0.00 to \$0.05; No. 115, \$0.00 to \$0.05; No. 116, \$0.00 to \$0.05; No. 117, \$0.00 to \$0.05; No. 118, \$0.00 to \$0.05; No. 119, \$0.00 to \$0.05; No. 120, \$0.00 to \$0.05; No. 121, \$0.00 to \$0.05; No. 122, \$0.00 to \$0.05; No. 123, \$0.00 to \$0.05; No. 124, \$0.00 to \$0.05; No. 125, \$0.00 to \$0.05; No. 126, \$0.00 to \$0.05; No. 127, \$0.00 to \$0.05; No. 128, \$0.00 to \$0.05; No. 129, \$0.00 to \$0.05; No. 130, \$0.00 to \$0.05; No. 131, \$0.00 to \$0.05; No. 132, \$0.00 to \$0.05; No. 133, \$0.00 to \$0.05; No. 134, \$0.00 to \$0.05; No. 135, \$0.00 to \$0.05; No. 136, \$0.00 to \$0.05; No. 137, \$0.00 to \$0.05; No. 138, \$0.00 to \$0.05; No. 139, \$0.00 to \$0.05; No. 140, \$0.00 to \$0.05; No. 141, \$0.00 to \$0.05; No. 142, \$0.00 to \$0.05; No. 143, \$0.00 to \$0.05; No. 144, \$0.00 to \$0.05; No. 145, \$0.00 to \$0.05; No. 146, \$0.00 to \$0.05; No. 147, \$0.00 to \$0.05; No. 148, \$0.00 to \$0.05; No. 149, \$0.00 to \$0.05; No. 150, \$0.00 to \$0.05; No. 151, \$0.00 to \$0.05; No. 152, \$0.00 to \$0.05; No. 153, \$0.00 to \$0.05; No. 154, \$0.00 to \$0.05; No. 155, \$0.00 to \$0.05; No. 156, \$0.00 to \$0.05; No. 157, \$0.00 to \$0.05; No. 158, \$0.00 to \$0.05; No. 159, \$0.00 to \$0.05; No. 160, \$0.00 to \$0.05; No. 161, \$0.00 to \$0.05; No. 162, \$0.00 to \$0.05; No. 163, \$0.00 to \$0.05; No. 164, \$0.00 to \$0.05; No. 165, \$0.00 to \$0.05; No. 166, \$0.00 to \$0.05; No. 167, \$0.00 to \$0.05; No. 168, \$0.00 to \$0.05; No. 169, \$0.00 to \$0.05; No. 170, \$0.00 to \$0.05; No. 171, \$0.00 to \$0.05; No. 172, \$0.00 to \$0.05; No. 173, \$0.00 to \$0.05; No. 174, \$0.00 to \$0.05; No. 175, \$0.00 to \$0.05; No. 176, \$0.00 to \$0.05; No. 177, \$0.00 to \$0.05; No. 178, \$0.00 to \$0.05; No. 179, \$0.00 to \$0.05; No. 180, \$0.00 to \$0.05; No. 181

Cripple

The iron grasp of scrofula has no mercy upon its victims. This demon of the blood is often not satisfied with causing dreadful sores, but rakes the body with the pains of rheumatism until Hood's Sarsaparilla cures.

Made Well

Burning sores broke out on my thighs. Pieces of bone came out and an operation was contemplated. I had rheumatism in my legs, drawn up of shape. I lost appetite, could not sleep. I was a perfect wreck. I continued to grow worse and finally gave up the doctor's treatment to

Hood's Sarsaparilla

It is the One True Blood Purifier. All druggists sell. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Sarsaparilla

It is the One True Blood Purifier. All druggists sell. Prepared only by C. I. Hood & Co., Lowell, Mass.

ST. JEROME'S COLLEGE. Complete Classical, Philosophical and Commercial Courses. And Shorthand and Typewriting.

THE PINES URSULINE ACADEMY. The Educational Course comprises every branch suitable for young ladies.

NORTHERN Business College. Owns 800, Ontario, is the very best place in Canada to get a thorough business education.

"HORRORS OF THE CONFESIONAL". A complete refutation of A. P. A. falsehoods, and is without doubt just the book you want.

French Bordeaux Clarets. Which will be sold at the lowest price.

JAMES WILSON. 393 Richmond St. London. Phone 650.

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

Father Damen, S. J. One of the most instructive and useful pamphlets extant is the lectures of Father Damen.

Stained Glass for Churches. Best Qualities Only. Prices the Lowest.

McCAUSLAND & SON. 75 King Street West, Toronto.

Dr. Woodruff, No. 185 Queen's Ave. Defective vision, impaired hearing, nasal catarrh and troublesome throats.

Y. OVE & DIGNAN, BARRISTERS. 101 St. John's Street, London.

URIEL; Or, the Chapel of the Holy Angels.

BY THE AUTHOR OF "THE AUSTRALIAN DUKE; OR, THE NEW UTOPIA," ETC.

CHAPTER XXIV. SUNSET.

The return to Merylin seemed to have a reviving effect on Uriel's health, and for a week or two he gave hopes of regaining some degree of strength.

So April blushed and budded into May, and every day Aurelia's hopes grew stronger. "You will see," she said, "as the warm weather comes he will lose his cough; Naples must really have done him good after all; we shall keep him with us a little longer."

The drives had to be given up now; he could only take a few turns on the terrace that overlooked the sea, and to this spot at last his out-door life became limited.

They seldom or never left him alone, unless it were at times when he called his little Uriel to him, and spoke to him in words which the child in all his after years loved to cherish and remember.

And though he could not speak for long together, he would look from one to another with his sweet kind smile, and tell them again and again how glad he was to have them with him.

MOTHERS and those about to become mothers, should know that Dr. Pierce's Favorite Prescription robs childbirth of its tortures, terrors and dangers to both mother and child.

Trunks, Cattle Co., Texas. Dear Sir—I took your "Favorite Prescription" previous to confinement and never did so well in my life.

A MOTHER'S EXPERIENCE. South Bend, Pacific Co., Wash. Dear Sir—I began taking your "Favorite Prescription" the first month of pregnancy.

Dr. R. V. Pierce, Buffalo, N. Y. Dear Sir—I began taking your "Favorite Prescription" the first month of pregnancy, and have continued taking it since confinement.

Dr. R. V. Pierce, Buffalo, N. Y. Dear Sir—I began taking your "Favorite Prescription" the first month of pregnancy, and have continued taking it since confinement.

drag him back to hopes and deceptions, which had long been to him as dust upon the balance. Every day one or other of them took it by turns to sit by him and see to all his wants.

"No, Uriel, not another word, if you please; I can't listen to it. I did not think you had any such fancies, and you must banish them."

"Listen to me, Geoffrey," said Uriel, as soon as he could get in a word, "listen to me, and don't be a simpleton. Time with me is too short for such circumlocution."

"Why not?" said Uriel. "Why, if Geoffrey has anything to say, can't he say it?"

"Ah, you don't know him yet, if you say that," said Julian; "his diffidence in himself, or whatever you like to call it, is just monstrous."

"Then I must find it for him," said Uriel; "I could not have imagined such a folly would have taken hold of a man of his sense."

"Yes, I do know," said Uriel; "and I'm glad of it. And that just fits in with something I want to talk about Aurelia; will you listen?"

"Very true," replied Aurelia; "I never cared much for fine feathers, as you know."

"What do you call the English type?" said Aurelia; "it seems to me we all so different."

"But with something that is alike in our difference," said Uriel, "truth, fidelity, a sort of a sticking to duty—you see it in our very railway guards. It is something that wears better than a world of fine feathers."

"What about him?" said Aurelia, in a voice in which an attentive ear would have discerned a tone of rather over careful tranquillity.

at the member referred to, "curious taste, rather, but, perhaps, by-and-by, you see—I am thinking of going to Manitoba."

"Going to Jericho, you may as well say," said Uriel; "now, put all that out of your head, and listen to me, Geoffrey. See here, now, when are you going to speak to Aurelia?"

"No, Uriel, not another word, if you please; I can't listen to it. I did not think you had any such fancies, and you must banish them."

"Listen to me, Geoffrey," said Uriel, as soon as he could get in a word, "listen to me, and don't be a simpleton. Time with me is too short for such circumlocution."

"Why not?" said Uriel. "Why, if Geoffrey has anything to say, can't he say it?"

"Ah, you don't know him yet, if you say that," said Julian; "his diffidence in himself, or whatever you like to call it, is just monstrous."

"Then I must find it for him," said Uriel; "I could not have imagined such a folly would have taken hold of a man of his sense."

"Yes, I do know," said Uriel; "and I'm glad of it. And that just fits in with something I want to talk about Aurelia; will you listen?"

"Very true," replied Aurelia; "I never cared much for fine feathers, as you know."

"What do you call the English type?" said Aurelia; "it seems to me we all so different."

"But with something that is alike in our difference," said Uriel, "truth, fidelity, a sort of a sticking to duty—you see it in our very railway guards. It is something that wears better than a world of fine feathers."

"What about him?" said Aurelia, in a voice in which an attentive ear would have discerned a tone of rather over careful tranquillity.

"No, I want you just now, and no one else. See here, Aurelia, Geoffrey's future is in your hands; you are not going to throw him overboard, are you?"

"All right," said Geoffrey, drawing a chair beside him, and expecting to hear something about their plans for the tenants.

"In the first place, there's the boy," said Uriel; "my boy. You know, I have left you and Julian his guardians. You'll make him a brave, true man, like yourself, Geoffrey; that is all I care for."

"I will do my best," said Geoffrey, falling back on the old familiar phrase, "and Julian will do his. In Julian's hands he can't go wrong; he will teach him everything."

"But I want him to be in your hands, Geoffrey," said Uriel; "I want you to make him a strong, true, honest man. Julian is a thorough good fellow, no one knows that better than I do, but the hand that is to form my little Uriel's character must be that dear old fist of yours, Geoffrey."

"he won't speak because—well, I really can't explain it—he seems to fancy no one would ever think of him. Most absurd, I should say, only you can't make him see it. But yesterday I forced it all out of him, and I told him plainly if he did not choose to speak, I should; so now, I want your answer."

"No, no, Uriel, you must not say that," said Aurelia, her marble-like reserve giving place to a warmer rush of generous feeling. "He is, indeed, a noble heart, and if all you say is true it doubly proves it. When he fancied I was thinking of another, his only thought was how to make me happy. He has never thought of himself, never. Geoffrey Houghton is the only living man I could call a hero. Not care for him, indeed! who else is there in the whole world I could ever dream of caring for?"

"Ah, Aurelia!" said a broken voice behind her. She turned, and beheld—Geoffrey.

He had approached them while she was speaking, and at a gesture from Uriel had remained standing, and had heard her last words.

"Now, heaven be praised that you understand one another at last," said Uriel sinking back on his couch, as one whose heart was relieved of a heavy weight. "My last earthly wish is granted, and now I can die happy!"

Uriel Pendragon lived about three weeks after the event we have recorded. In the prospect of his sister's future marriage with Geoffrey Houghton he saw the fulfilment of all his hopes, and a security both for her happiness and the guardianship of his little Uriel.

As to Geoffrey and Aurelia, their great joy came to them sobered and chastened by the thought of their coming sorrow. Their long wooing, if we may call it such, had been but little after the fashion of the world; and his happy issue could never now be disconnected in their minds with the memory of the last weeks, the last days of Uriel's earthly existence.

The next morning Uriel declared that the others must not tie themselves to the side of the couch, but must go for a stretch somewhere or other, and take little Uriel with them.

"Why not?" said Uriel. "Why, if Geoffrey has anything to say, can't he say it?"

"Ah, you don't know him yet, if you say that," said Julian; "his diffidence in himself, or whatever you like to call it, is just monstrous."

"Then I must find it for him," said Uriel; "I could not have imagined such a folly would have taken hold of a man of his sense."

"Yes, I do know," said Uriel; "and I'm glad of it. And that just fits in with something I want to talk about Aurelia; will you listen?"

"Very true," replied Aurelia; "I never cared much for fine feathers, as you know."

"What do you call the English type?" said Aurelia; "it seems to me we all so different."

"But with something that is alike in our difference," said Uriel, "truth, fidelity, a sort of a sticking to duty—you see it in our very railway guards. It is something that wears better than a world of fine feathers."

"What about him?" said Aurelia, in a voice in which an attentive ear would have discerned a tone of rather over careful tranquillity.

and began the prayers for the departing soul; whilst here and there Uriel seemed to join as though he was conscious of all that was passing.

It was a brief half hour, and then they all knew that his release had come, and their tears flowed fast as they beheld him lying with that wondrous smile of peace upon his lips; one hand pressing the crucifix to his breast, and the other still holding the bunch of summer roses.

Our story is ended, and what remains to tell will be supplied by the imagination of our readers. Uriel was laid to rest among the tombs of his fathers in the chapel of the Angels, and according to one of his last requests the union of his sister with Geoffrey Houghton was not long delayed.

"My dear," said Mrs. Houghton, who was present at the family council, "I am afraid it will be a great change for you. What can you find at Laventor to please you after Merylin?"

"For one thing," replied Aurelia, taking the old lady's hand, and kissing it tenderly, "I shall find—a mother!"

"Ay, Aurelia," said Geoffrey, "a mother and a home are not bad things to begin with. And you are right; I should not be myself anywhere but at Laventor. But how about Merylin? It must be shut up, I suppose, till Uriel comes of age, and that won't be for fourteen years. It will be dull for the old place. I'm sorry."

"I am thinking," said Julian, "here are Mary and I, homeless and houseless vagrants. Why should not we hire the place, and keep out of the owls and bats till Sir Uriel takes possession? We must live somewhere, and I should like no place so well. There I could still keep an eye on the life-boats."

"Aurelia at Laventor and I at Merylin!" said Mary, "what a strange idea! Do you remember, Aurelia, how you talked once, and declared you loved our little bird's nest better than all the towers of the Pendragons? How little we either of us guessed that we should ever be exchanging places!"

"I remember," said Aurelia; "it was the day I came to speak to Geoffrey about the chapel. And he asked Julian; and it was Julian's cartoon that found Uriel. How wonderful it has all been; but it all began with the restoration of the chapel. It is really true; all our happiness, from first to last, has come to us through the Holy Angels!"

The following words are taken from a discourse by the late Cardinal Newman:

How many are the souls in distress, anxiety or loneliness, where the one need is to find a being to whom they can pour out their feelings unheard by the world? Tell them out they must. They cannot tell them out to those whom they see every hour: they want to tell them and not to tell them. And they want to tell out, and yet be as if they were not told; they wish to tell them, yet are not strong to despise them; they wish to tell them to one who can at once advise and sympathize with them; they wish to relieve themselves of a load in order to gain a solace; to receive the assurance that there is one who thinks of them, and one to whom in thought they can recur; to whom they can betake themselves, if necessary, from time to time, while they are in the world.

How many a Protestant heart would leap at the news of such a benefit, putting aside all ideas of sacramental ordinances altogether! If there is a heavenly idea in the Catholic Church—looking at it simply as an idea—surely next after the Blessed Sacrament, confession is such. And such is it ever found, in fact: the very act of kneeling, the low and contrite voice, the sign of the cross hanging, so to say, over the head bowed low,—and the words of peace and blessing.

Oh, what a soothing charm is there which the world can neither give nor take away!

Oh, what a piercing, heart-sounding tranquility, provoking tears of joy, is poured almost substantially and physically upon the soul—the oil of gladness as the Scripture calls it—when the penitent at length rises, his God recalled to him, his sins rolled away forever! This is confession as it is in fact, as those who bear witness to it know by experience.

Experience has Proved it. A triumph in medicine was gained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Fagged out.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parolee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parolee's Pills.

What an In...

There are...

There are... grossly mis... writers th... ences. Th... not only t... mitted be... sinous, is a... allege, mo... tial condit... ence is su... certain su... wise intell... us these re... Archbishop... them are d... intimately... whom they... as their eq... edge as w... science. I... that ladies... ment of m... unquestio... bring them... so repugn... principles... Should not... ably clear... have put a... teaching o... this point... tain what... Church is... needed in... her enem... purpose t... practices... sources we... derive th... teaching o... tomes ove... lights to... ary of all... —the litt... children... religion... tell us th... don of st... frayed, it... forgiven, g... gained.

Indulgen... No, it ex... and blas... doctrine... that n... his attra... certainly... The C... rectly do... "the ren... of the re... after the... This defi... plain as... First...

given by... of every... mortal an... from the... geuce giv... move all... ment; a... of the t... indulgenc... from all... ordinary... the forg... after ba... penance... position... the wort... is sincer... indeed, i... remitu... tion of... explan... false vi... those ot... Indulge... sin.

Secor... tempor... punish... remain... mortal, h... has bee... is call... endure... it will... distinct... of hell... The l... which... soon as... soul.

due to... the sin... to the... ings of... erful in... crimin... law de... even i... is due... same i... in the... ing to... for yo... are yo... in my... Churo... mend... tions... cept t... Did... great... by H... itself... Prote... seq... earlie... God i... but I... most... Mose... which... of the... were... pron... xxxi... W... holy... stain...

A DOCTRINE DEFINED.

What an Indulgence is in the Catholic Church.

There are few doctrines of the Catholic Church which have been more grossly misrepresented by Protestant writers than the doctrine of Indulgences. That an Indulgence means not only the full pardon of sins committed but a license to commit future sins, is a commonly received opinion among our non-Catholic friends. They allege, moreover, that the most essential condition for obtaining an Indulgence is the payment to the priest of a certain sum of money. Even otherwise intelligent Protestants impute to us these revolting tenets. Yet, writes Archbishop Keen of St. Louis, many of them are doubtless acquainted, perhaps intimately acquainted, with Catholics when they are compelled to recognize as their equals in keenness of knowledge as well as in delicacy of conscience. Does it never occur to them that ladies and gentlemen of refinement of manners, of mental culture, of unquestioned moral character could not bring themselves to profess a doctrine so repugnant to reason and to the first principles of Christian morality? Should not the inference be unmistakably clear—namely, that they must have put a wrong construction on the teaching of the Catholic Church upon this point? But how can they ascertain what the real doctrine of the Church is? Where shall they seek the needed information? Not surely from her enemies; not in works written on purpose to assail her doctrines and practices. We refer them to the very sources whence Catholics themselves derive their knowledge of Catholic teaching: not alone to the ponderous tomes over which the theologian delights to pore, but to the most elementary of all Catholic books of instruction—the little Catechism from which our children learn the rudiments of their religion. Does the Catholic Catechism tell us that an Indulgence is the pardon of sins committed? On the contrary, it says that our sins must first be forgiven, before an Indulgence can be gained. Does the Catechism teach that Indulgence as a license to commit sin? No, it expressly repudiates this absurd and blasphemous interpretation of our doctrine. Does the Catechism inform us that money can purchase the benefits attached to an Indulgence? It certainly does not.

The Catechism succinctly yet correctly defines an Indulgence to be "the remission, in whole or in part, of the temporal punishment due to sin, after the guilt has been forgiven." This definition we shall proceed to explain as briefly and clearly as possible. First. No sin is remitted or forgiven by an Indulgence. The guilt of every sin, great and small, i. e., mortal and even venial, must be erased from the soul in order that an Indulgence granted by the Church may move all liability to temporal punishment; and the temporal remission of any part of the temporal punishment by an Indulgence necessarily supposes freedom from all grievous or mortal sin. The ordinary means provided by Christ for the forgiveness of all sins committed after baptism, is the sacrament of penance, and the most essential disposition on the part of the sinner for the worthy reception of that sacrament is sincere contrition or sorrow of heart; indeed, when the contrition is perfect, it remits sin even before the application of the sacramental grace. This explanation completely refutes the false view so commonly entertained by those outside the Church, that by an Indulgence we mean the pardon of sin.

Second. What is understood by temporal punishment? It means the punishment which often and generally remains due to sin, whether venial or mortal, even when the guilt of the sin has been blotted out from the soul. It is called the temporal because, whether endured in this world or in the next, it will last only for a time; in contradistinction to the eternal punishment of hell which every mortal sin deserves. The liability to eternal punishment which attaches to mortal sin ceases as soon as the sin itself is effaced from the soul. That some punishment remains due to the justice of God, even when the sin has been forgiven, is consonant to the dictates of reason and the teachings of Holy Writ. Even when powerful influences plead for the convicted criminal, does not the majesty of the law demand some chastisement? Yes, even human mercy cannot forget what is due to public justice. We find the same principle taught and illustrated in the pages of Holy Scripture. Writing to the Colossians (1, 24) St. Paul says: "I now rejoice in my sufferings for you, and fill up those things which are wanting of the sufferings of Christ, in my flesh, for His body, which is the Church. Does not the Saviour recommend the practice of bodily mortifications to all His disciples? Does He expect those even who are free from sin? Did not God punish David for his great sin, even after He had declared by His prophet Nathan that the sin itself had been forgiven? (2 Kings, Protestant version, 2 Samuel xii, 13 et seq.) Our first parents are a still earlier example of the same truth. God pardoned their sin of disobedience, but He inflicted on them centuries of the most rigorous hardships. So too were Moses and Aaron pardoned their sin, which was but a slight transgression of the divine command, and yet they were both punished by being deprived of the pleasure of entering into the promised land. (Num. xx., Deut. xxxiv.)

When the regenerating waters of holy baptism are poured on the head, the soul is indeed cleansed from every stain of every sin, and freed from all

liability to punishment for any actual sins before committed. There is truly a new birth, giving to the baptized all the privileges of a child of God and an heir of heaven. But when these glorious privileges have been again forfeited by sin, they are not so easily recovered in all their fullness. Hear what St. Paul says on this subject: "It is impossible—i. e., morally impossible—or extremely difficult—for those who were once enlightened, have tasted also, the heavenly gift, and were made partakers of the Holy Ghost, and are fallen away, to be renewed again unto penance, etc." (Heb. vi., 4 5 G.) God has justly reserved some penalty for transgressions which assume a blacker dye, when committed by those who, through the sacrament of regeneration, had become His children. These must make some atonement for their ingratitude to so good a Father, if this satisfaction to the divine justice is not made in this world, it must be made, even to the last farthing, in the purifying fires of Purgatory. Such is the interpretation ever put on those words of our Blessed Saviour in Luke xii., 58-59, and Matt. v., 25. With these few words of explanation, it is easy to understand the purpose and effect of an Indulgence. It is intended to remit, in whole or in part, this temporal punishment due to sin already forgiven. How different this true idea of our doctrine is from the misconception of it which fills the minds of most Protestants.

Third. When a Catholic fulfils all the conditions for gaining an Indulgence offered by the Church, and thereby secures the remission of any part of the temporal punishment which his sins deserve, the justice of God is not defrauded of that full satisfaction due by the sinner. This is the next point we wish to explain. We all know and admit that Christ's satisfaction for sin is simply infinite in itself and therefore inexhaustible. Moreover, Catholics believe that the good works of all the just, who are living members of Christ, are the works of Christ Himself, their divine Head. The Church has ever indignantly repudiated and reprobated the Protestant doctrine of mere imputed justice. When God pardons the sinner, He does not merely cloak over his foulness with Christ's merits, as the "Reformers" held, but He blots out the stain of sin from the soul, beautifies it with His holy grace and vivifies it with His divine life. Each soul thus united to Christ may truly say with St. Paul: "I live, now not I, but Christ liveth in me." (Gal. ii., 20.) Yes, in such a soul, Christ lives and works, and therefore the good works of the just are not only meritorious of a reward, but they possess an expiatory virtue—that is, they not only deserve a reward proportionate to their value in God's sight, but also merit the remission of the temporal punishment due to sin. This last effect of good works—their efficacy in remitting the temporal chastisement for sin committed—may far exceed in value before God the debt which they perform them owe to His justice. Of this God alone can judge; He alone can estimate their value. But whatever is not needed by him who performs the good works for the remission of the temporal punishment his own sins deserve, goes to make up, together with the merits of Christ, a common treasury, placed at the Church's disposal for the benefit of her needy children. Hence when in virtue of an Indulgence, the deserved punishment is remitted, God always receives the satisfaction which He claims and which His justice demands. The debt due to Him is paid to its full amount out of the treasury laid up in the Church—the inexhaustible treasury of the merits of Christ and His saints.

Let it not be said that we derogate from the atonement of Christ when we attribute to the Christian in the state of grace the power of performing works both meritorious of an eternal recompense and efficacious in satisfying for the temporal punishment which sin deserves; rather do we thereby enhance the precious value of that divine redemption, since it is only by a vital union with Christ that the Christian possesses such a power. Let it also be borne in mind that nothing is called the Divine Redeemer Himself can expiate the eternal penalty which mortal sin deserves. Immense as the satisfactory good works of all the saints must be, they can purchase for us only the remission of that temporal punishment of which we have spoken.

Fourth. That the Church has the power of applying the merits of our Lord and His saints directly by way of Indulgences to her children on earth, and indirectly by way of suffrage to the souls in Purgatory, is a dogma of our holy faith. This power is manifestly implied in the words of Christ to His apostles: "Whoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven." (Matt. xviii., 18.) This same power given to all His Apostles conjointly, Christ gave to Peter singly. "And to thee shall I give the keys of the Kingdom of heaven, and whatsoever thou shalt bind upon earth, shall be bound also in heaven; and whatsoever thou shalt loose upon earth, shall be loosed also in heaven." (Matt. xvi., 19.) This concession of power to loose the sinner from all bonds whatsoever is unrestricted. Indeed if the Church through the sacraments has power to free the repentant sinner from the guilt and eternal punishment of his sins, a fortiori, must she possess the power to relieve him from his lesser punishment. St. Paul seems to have exercised just such a power in the case of the incestuous Corinthian. (2 Cor.

ii., 10.) We know from tradition that the Church has claimed and exercised this power from the earliest ages. One fact suffices to prove this. How often were not the severe canonical penances, which had been imposed on those who denied the faith, mitigated or entirely remitted on the recommendation of the holy martyrs and confessors? We learn from Tertullian that such intercession of the saintly confessors and holy martyrs was deemed efficacious even in remitting the sin itself—much more than the punishment due to it.

We willingly acknowledge that the use of Indulgences in the early Church was not as frequent as in later times. But the power to grant Indulgences and their use are two very different things. It is a doctrine of faith that the Church has, and always has had, this power; but the exercise of this power pertains to the discipline of the Church, which she is at liberty to change as she considers most conducive to the good of her children. In primitive times, the Church may not have deemed it necessary or useful to use this power to any great extent. It is certain that then there was very much more fervor among Christians. The very severity of the canonical penance, so cheerfully performed, shows that they were not afraid to expiate in full, if possible, here below, the temporal pain due to their sins. As long as this generous spirit possessed them, the Church did not judge it wise to check their noble sacrifice, and she found not the same reasons to mitigate her discipline by the exercise of a power the use of which was left to her own discretion. Should she consider it proper, she could at any time alter her discipline as to grant these favors more rarely, or to suppress them entirely.

Fifth. The terms used in the grant of Indulgences requires a few words of explanation. When a full and entire remission of all temporal punishment is offered, the Indulgence is called Plenary. For obtaining all the efficacy of a Plenary Indulgence, a person must be free from even venial sin and from all affections to it. Few persons have dispositions so perfect; and hence the remission of the penalty due their sins, when Indulgences are called Partial because their effect is ordinarily restricted to the removing of some part only of the punishment of sin. The language in which the grant of Partial Indulgences is made, is sometimes misunderstood even by Catholics. To understand the meaning attached by the Church to such expressions as an Indulgence of seven years, of five years, of three hundred days, of one hundred days, etc., we must recall the discipline of the early ages. Then public or canonical penances were imposed, sometimes indeed for life, some times for a fixed period of years or days. When now the Church grants an Indulgence, say, of seven years, she means to attach to the worthy performance of the conditions imposed, the efficacy for the remission of temporal punishment as seven years of canonical penitential works would have possessed. None but God can know just what that efficacy is. Some seem to imagine that the years or days designated in the concession of an Indulgence signify years or days of release from the expiating fires of Purgatory. But the Church has no such intention. Indeed, when an Indulgence is made applicable to the Holy Souls in Purgatory, the application is but a form of earnest supplication to the mercy of God, that, in view of the merits of Christ and His Saints, He may shorten or mitigate the sufferings of those Holy Souls; for the Church claims no direct jurisdiction over those who have left this world.

Sixth. Every one who wishes to gain an Indulgence has sometimes to comply with other conditions; especially in the true Plenary Indulgences. Very often confession, Holy Communion, certain prayers, visits to churches and almsgiving are prescribed. The object to which the alms are to be applied may be designated. That abuses have arisen in connection with the use of Indulgences is quite possible; but abuses are no valid argument against their use. Such abuses have ever met the severest condemnation of the Church, which cannot be held responsible for the wrong doing of individuals. But we do not doubt but that there has been much exaggeration in the reports of alleged abuses.

Seventh. We do not dwell on the priceless benefits that accrue from Indulgences. The very doctrine on which they are grounded is a constant reminder of God's inexorable justice, and of the dreadful consequences of sin, both here and hereafter. Happy they who avail themselves of this proffered means of atoning for their transgressions, and thus mitigate at least the rigors of the judgment which awaits every soul in the hour of death.

Perfect Wisdom. Would you give perfect health. Because men and women are not perfectly wise, they must take medicines to keep themselves perfectly healthy. Pure, rich blood is the basis of good health. Hood's Sarsaparilla is the One True Blood Purifier. It gives good health because it builds upon the true foundation—pure blood.

HOOD'S PILLS are purely vegetable, perfectly harmless, always reliable and beneficial. Fever and Ague and Bilious Derangements are positively cured by the use of Hood's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results. Pure, rich blood is the true cure for nervousness, and Hood's Sarsaparilla is the One True Blood Purifier and nerve tonic.

JOHN DILLON, M. P. Comprehensive Sketch of the Irish Party Leader.

Among the Irish Catholic people at home and abroad perhaps the man that fills the largest space of public attention to-day is Mr. John Dillon, M. P., the newly elected leader of the Nationalist Party. Of course every Irishman the world over has for years past been familiar with the name of John Dillon, as he were in the last generation with that of his distinguished father; but his present elevation to a very responsible position has given added fame and interest to his person and career. It is, therefore, fitting that fresh notes of the patriotic Irishman's life and character should be put before American readers. Having been born of parents whose love and devotion to the cause of suffering Ireland were phenomenal, it is natural to expect that the new leader came legitimately by those Celtic qualities which endear him to the Irish Celtic race, but apart from what he inherited he has developed in his own personality abundant qualities and characteristic features that make him trusted and esteemed by the Irish nation, and by the whole Celtic race, everywhere, and by his Irish Parliamentary colleagues and by both sides in the British House of Commons.

Tributes of respect from the latter body are not usually given to Irish members who have to fight the battle of their country on the floor of that aristocratic chamber, but Mr. John Dillon has won their good opinion by his long and persistent efforts on behalf of Ireland, by his honorable methods and by his frankness and fearlessness in making his demands, and not less by the clearness and lucidity of his arguments. Perhaps no living Irishman has been more frank and fearless than has John Dillon in telling the English Government how badly Ireland is governed, and how unjustly she has been treated; and yet Englishmen cannot cavil at Mr. Dillon, because his presentation of his country's grievances is always made with calmness, force and reason and in good taste and temper. He is not called a great tactician, nor does he aim to cultivate this faculty. The inherent honesty of his nature inclines the other way. The systematic use of tactics means artfulness and cunning, and may be mixed with subterfuge. Mr. Dillon's strength does not lie in that direction; he deals in straightforward statements and in clear declarations. He does not even claim to be an orator; neither did the late Mr. Parnell—both of these honest leaders has always depended more upon the power of solid, clear and logical argument to convince and impress than to great heights of oratory. Nevertheless, Mr. Dillon, as his deceased predecessor, makes a lasting impression when he speaks in Parliament, or before English audiences on the burning Irish question or other important public affairs. His well matured thoughts have weight and force to carry conviction to the minds of his hearers. This merely refers to his oratorical strength before alien assemblies and in a foreign Parliament. The case is greatly altered when he speaks to his compatriots on the hill-sides of Ireland in any of the four provinces. With his own people his weight and influence are irresistible; and it could not well be otherwise, for his name and career are so thoroughly identified with what is true, reliable and patriotic, therefore the Irish Celtic people willingly accept Mr. Dillon's words as the frank and truthful utterances of a leader and guide who never deceived them, and whom they consider incapable of doing so. If, however, the observer wishes to make an exact calculation of this leader's usefulness and strength, personally and otherwise, he will discover that his commanding position in politics and in the estimation of his countrymen is due more to force of character and real steadfastness of purpose than to any other feature in his personality. It has been said by some opponents in Ireland that John Dillon is a melancholy man. The allegation is not correct, for, despite the worries and conflicts of his nearly twenty years' struggle on behalf of his native land, he still retains his genial and sociable nature; he enjoys a joke with great relish, and he can tell amusing and entertaining stories from the repository of his well-stored mind and tenacious memory. He dines out a good deal, and is always a welcome guest at the festive boards and in the best English society. He is an entertaining companion as he is a well read man, and has a very intimate acquaintance with foreign lands; he would feel at home anywhere on the European continent, or for that matter in this American continent, where he has hosts of warm, personal friends, and the respect and good-will of the Irish element. I think I am correct in saying that he lived for some time on a ranch in Colorado. Then he has travelled extensively in Australia and New Zealand. In fact, if a wayfarer wanted guidance even in any of these remote lands, Mr. Dillon could give it to him. It must not be understood from this that our subject makes a boast of his acquired knowledge in this respect, for he never speaks of it in any occasion demands it, or an interested friend seeks for useful information, or perchance a fellow-traveller wishes to talk over old times and past sensations in distant climes. All this valuable information relating to the political, social and industrial conditions of other countries will be of great service to the new leader in the responsible position he has now assumed; it will enable him to make comparisons and to

draw conclusions; for instance, in Canada he saw a British colony, peacefully free and self-governing; in Australia he beheld pretty much kindred conditions. But touching the importance of his new sphere of action the question will be asked in what consists his fitness for leadership and his qualifications for political life? Unprejudiced Irishmen will say they are many and substantial. Standing first perhaps is his life-long devotion to the cause of his country, and his thorough comprehension of all subjects that concern its welfare; then follow his great natural ability, well-trained by long experience; his ready gift of speech, and his indomitable courage, keen reasoning power and a placidity of temper that nothing can rattle. This last feature is of vast advantage to a leader who will have to withstand the sneers of some brutal Englishmen in and outside the House of Commons, and occasionally the poisoned shaft of some embittered rival of his own race and creed.

Taking him all in all, it is not likely that Mr. Dillon has entered upon his present onerous and very troublesome office without some degree of misgiving; but he is not the man to shrink from responsibility, and having once accepted the position he will fulfill the duties of his charge courageously and in accordance with his conception of what he believes to be best for his party and his country.

It is well for the interests of Home Rule that the Nationalist party have chosen a leader of such strong fibre and unflinching patriotism, and one that represents in his own personality traditions that are sacred to the Irish race.

John Dillon the elder was a rebel of '48, and was willing to do or die for Ireland; but his keen judgment convinced him of the hopelessness of the struggle in that day, and, seeing he could not avert it, he fearlessly joined Smith O'Brien in the unequal combat, ready to sacrifice his fortune and his life for the freedom of his country.

He had to suffer the penalty of exile for many years, but on his return to Ireland he was elected member of Parliament, and in the British House his admirable display of moderation, judgment and statesmanship drew to his side John Bright and some of the ablest English statesmen of the day.

It was then that the idea first took shape of uniting the forces of liberal-minded Englishmen in an alliance with Irishmen of true national instinct, to effect some relief for Ireland. The movement was to be marked by a banquet to John Bright in Dublin, at which Mr. John Dillon was to preside. The event took place and Mr. Bright made a famous oration, but Mr. Dillon was then in his coffin or his grave, having died somewhat suddenly a few days previously. The present John Dillon was very young then, but he was old enough to catch the fire and inspiration of the time, and they have not since ceased to maintain the life and warmth of his pure Celtic blood. John Dillon is the worthy son of a noble father.—Wm. Ellison, Bowmanville, Ont., in the Catholic Union and Times, of Buffalo.

A Good Story of Curran.

James Payn in his "English Notes," in the Independent, is reminded of a good story of Curran, by the proposal on foot in London to build an animals' hospital in memory of Jack, Judge Hawkins' dog. Promising that English judges, "the good ones at least," have always been fond of animals, he says:

Judge Clare, who hated Curran, used to bring a large dog with him on to the bench, to whom he gave more attention than to the counsel. Once when his lordship was fondling the animal at an important point in the case, the advocate stopped.

"Go on—go on," said the judge. "I beg a thousand pardons, my lord," replied Curran; "but I thought you were engaged in consultation."

A healthy appetite, with perfect digestion and assimilation, may be secured by the use of Ayer's Pills. They cleanse and strengthen the whole alimentary canal and remove all obstructions to the natural functions of either sex, without any unpleasant effects. Why will you allow a cough to linger, your throat to become inflamed, and run the risk of filling a consumptive's grave, when, by the timely use of Bickel's Anti-Consumptive Syrup the pain can be allayed and the danger averted. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, croup, bronchitis, etc. etc.

your child

You note the difference in children. Some have nearly every ailment, even with the best of care. Others far more exposed pass through unharmed. Weak children will have continuous colds in winter, poor digestion in summer. They are without power to resist disease, they have no reserve strength. Scott's Emulsion of cod-liver oil, with hypophosphites, is cod-liver oil partly digested and adapted to the weaker digestions of children.

Scott & Bown, Belleville, Ont. Soc. and Co.



No Other Medicine SO THOROUGH AS AYER'S Sarsaparilla

Statement of a Well Known Doctor "No other blood medicine that I have ever used, and I have tried them all, is so thorough in its action, and effects so speedy a permanent cure as Ayer's Sarsaparilla." Dr. H. F. Merrill, Augusta, Me.

Ayer's Only Sarsaparilla Admitted at the World's Fair.

Ayer's Pills for Liver and Bowels. FIRST COMMUNION. PICTURES FOR FIRST COMMUNION.

For Boys and Girls. Per Doz. Size 12 x 12 with figures of the Sacred Heart, 25c. Size 12 x 18 with Emblems, 40c. Size 9 x 12, 20c. Size 6 x 6, 10c.

FIRST COMMUNION ROSARIES. In Mother of Pearl, Silver Chain, \$1.00 each and upwards. Do Silver-plated, 25c. and upwards. Imitation Pearl Beads, 75, 90, \$1.00, & \$1.25 per doz.

White Bone Beads, 80, 90 and \$1.25 per doz. Red Bone Beads, 90, \$1.00 and \$1.25 per doz. Plain Wood Beads, 30, 40, 50, 60, 75, 80, 90c per doz.

PRAYER BOOKS. White Covers at 75, \$1.00, 1.25, 1.50, 2.00 and 3.00. Dark Morocco Covers at 50, 60, 75, \$1.00 and upwards. Church Books at 1.00, 1.25, 1.50 and 1.75 per doz. and upwards. Eight Day Sanctuary Oil, best quality. Regular Sanctuary Oil.

INCENSE, CHARCOAL, LIGHTERS. Headquarters for the best grades of Candles in Pure Wax, Stearic Acid and Paraffin.

D. & J. SADLER & CO. Catholic Publishers, Booksellers and Stationers, Church Organists, Vestment-makers, Statuary and Religious Articles, 609 Notre Dame St. | 115 Church St. MONTREAL | TORONTO.

VERY LIBERAL OFFERS

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

THE HOLY BIBLE.

Containing the entire Canonical Scriptures, according to the decrees of the Council of Trent, translated from the Latin Vulgate, & literally compared with the Hebrew, Greek and other editions in diverse languages. The Old Testament, translated by the English College at Douay, A. D. 1609. The New Testament, by the English College at Rheims, A. D. 1582. Revised and corrected according to the Clementine edition of the Scriptures, with annotations, by the Rev. Dr. Charles Jones, to which is added the History of the Holy Catholic Bible, and Cabinet Illustrations and Explanatory Notes, by the same author, all edited by the Rev. Ignatius F. Herzmann, D.D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles, Baltimore, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, and a history of most of the Feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings. This Bible will prove not only a blessing in every Catholic household, but an ornament as well. The size is 12 1/2 x 10 1/2 x 4 inches, weight 12 pounds. Cash to accompany order. We will send the Bible by express to any part of the Dominion, freight and postage prepaid; and besides will give credit for one year's subscription of THE CATHOLIC RECORD. THE BIBLE and the RECORD for a Year for Seven Dollars. Subscribers who live where there is no express office can have books forwarded to the nearest their residence. Please note that, on examination, anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been sold by agents for ten dollars each.

THE HOLY BIBLE (A SMALLER EDITION)

Translated from the Latin Vulgate. Neatly bound in cloth, size 10 x 7 1/2, and weight 3 pounds 6 ounces. This book will be sent to any address on same conditions as the larger edition for Four Dollars and a year's credit given on subscription to THE CATHOLIC RECORD.

It is always better to send remittances by money order, but when cash is sent the letter should in every case be registered. Address—THOMAS COFFEY, Catholic Record Office, LONDON, ENGL.

NOTICE.

TO ALL WHOM IT MAY CONCERN. When the publication of the Canadian Freeman ceased, a large amount of money was due by subscribers. Up to this time, the publisher did not trouble them with accounts or ask for settlement. The financial circumstances of the undersigned obliged him to appeal to those who were in arrears for the Freeman's pay, at least of what they owe. Though the indebtedness of all is long since out-layed by lapse of time, the undersigned ventures to hope that a large number of his old friends and supporters—or their children—will be led by a conscientious sense of justice and a recollection of the Freeman's usefulness, in trying times, to come to his aid and respond to a call so justly delayed for a quarter of a century. The books of the Freeman have been lost, the matter of payment is left entirely to the discretion and honesty of the subscribers. Please address J. G. Moylan, Daily Freeman, OTTAWA.

The Catholic Record. Published Weekly at 494 and 496 Richmond Street, London, Ontario.

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

London, Saturday, June 13, 1896.

DIVERS SCHOOL MATTERS.

"J.O.," Peterborough, desires to know through the columns of the CATHOLIC RECORD: (1) How many Protestant Separate schools are in Ontario, and where are they? (2) Are there any High Catholic Separate schools in the Province, and if not, why?

In connection with this second query he also asks whether the law would recognize a High School if established by Catholics, and would Catholic rate-payers be exempt from taxation for the Public High school in such a case?

(3) Is it true that near Montreal Protestants were obliged to pay taxes to Catholic schools, because the Catholics "caused a parish to be split in such a manner as to bring them against their will into a Catholic school district, the notices whereby the change was effected having been posted on the Catholic church gates, where Protestants would not see them, on which account they knew nothing of the proposed change until it was effected, and therefore they could not take any steps to prevent it?"

1. There are ten Protestant Separate schools in the Province, viz., in Anderton, Bromley, Cambridge, Marlboro, Osgoode, Puslinch, Rama, L'Original, and Penetanguishene. It has been stated in the papers that another is to be or has been established in Essex county, but it has not been mentioned yet in the educational reports.

2. There is no provision in the law recognizing Catholic High schools, and there is, therefore, no exemption from taxation for Public High schools. There is in several of the cities an effort made to have a department in connection with the Separate schools in which the High school standard of education is attempted to be reached, but there is no Government grant in such a case, except such as is given to Separate schools when these High Schools are conducted under the Separate school law. There are also Catholic colleges and academies without any Government aid.

3. The third question is put by our correspondent by occasion of a statement made to him by a Protestant friend, who, we presume, intended to give the impression that Protestants are harshly dealt with by the Catholics of Quebec. For some time past the Montreal Witness has been making much capital out of this subject, and the Presbytery of Montreal and Ottawa have made serious complaint concerning it as a terrible grievance. It deserves, therefore, to be treated somewhat fully.

At St. Gregoire Thaumaturge, near Montreal, a new school district was formed in the usual manner, as the law directs. Notices were put up in public places, as the law requires, and it is said that one of the notices was placed on the gate of the Catholic church, which is certainly a public place, yet Protestants had no need of going into the church in order to see it. But as three notices are required, there must have been two at least put up in other public places where Protestants could read them, if it was against their consciences to read the one on the church gate.

The new school district was established by Catholics in the same sense in which we may say that nearly every school district in Ontario has been established by Protestants. It could not be otherwise where almost the whole population belongs to one religious creed, as is the case in St. Gregoire, nearly all the people being Catholics. Surely our Protestant friends could scarcely expect that the very small minority should have the full control of such a matter.

It appears that by the forming of the new school district, some Protestants were cut off from the school district to which they formerly belonged, and in which there was a Protestant school to which they sent their children. The same thing might occur in Ontario, and we have no doubt that it has occurred in some cases, by the cutting off

of Catholic ratepayers from a Catholic school, thus putting them into the position of non-residents, and depriving them of the rights of residents in regard to the Catholic schools.

But the Protestants to whom we refer had the remedy for all this provided by the Quebec school law in a manner in which the Ontario school laws make no such provision in favor of Catholics. Not only may Protestants in Quebec send their children to the Protestant school in another school district, but the 22nd and 23d sections of the Education Act empower Protestants to establish a section of their own, and to form its limits independently of the Public school commissioners.

We must say we cannot see how they were very seriously aggrieved in being taxed for Public school purposes, whereas it is admitted that they did not take the necessary steps required by law that they might constitute themselves Separate or Dissident school supporters. Certainly in Ontario if Catholics in any locality were to neglect taking the steps necessary to make themselves Separate school supporters they would be taxed for the Public schools. We have known hundreds of instances of this, and we know, too, that three general elections were held in the Province of Ontario at which it was the main purpose of the Ontario Conservatives under the leadership of Mr. Meredith to make it as difficult as possible for Catholics to be Separate School supporters. There has never been such an issue at the polls in the Province of Quebec, and it was testified recently by the Hon. Mr. Morris, the representative in the Government of the Quebec Protestant minority, that he always found his colleagues ready to remedy any just demand of that minority. The Hon. Mr. Joly, who was also the representative of the Protestant minority when a Reform Government was in power, has also frequently given similar testimony; but it can scarcely be called a grievance if either through contempt or gross ignorance of the law the Protestants of St. Gregoire endured the consequences of the course they thought proper to pursue.

We must now add that the Quebec Government has dealt most liberally with the Protestants in this case, by administering the law in their favor by a liberal interpretation, by remitting their Public school tax; and there is no Catholic Orange Grand Lodge to pass resolutions to threaten the Government with annihilation unless it treat the Protestants harshly, as the Orange Grand Lodge of Canada did only a few days ago at Collingwood in regard to the Catholic minority in Manitoba.

ARCHBISHOP MACHRAY AND THE MANITOBA SCHOOLS.

Dr. Machray, the Anglican Archbishop of Rupert's Land, and Primate of Canada, was interviewed in Montreal a few days ago on the school question of Manitoba.

The Montreal correspondent of the Toronto Mail and Empire gives his opinion on the subject. The Archbishop admits that there is religious teaching in the Public schools of the province, but of the most meagre kind, consisting of the opening of the schools with prayer and the reading of some verses of scripture without comment. His Lordship appears not to be aware of the fact that the Greenway laws prescribe that there shall be comment on the ethics of scripture, and this comment will necessarily be of a distinctively Protestant character. But he is of opinion that the amount of religious instruction should be increased and not diminished, for he says:

"Certainly we of the Church of England would never agree to any attempted settlement of this school question by means of the secularization of the schools themselves, for even although we have so little time given to religious exercises at present, still God is able to make even that a great blessing if He so wills."

The Archbishop says also: "I am strongly in favor of Separate schools, but in theory only, for I am afraid that our scattered population would make such a school system altogether impracticable. What we do need, however, is some definite religious teaching of a non-sectarian nature in our schools."

It is very evident that there can be no definite religious teaching without being distinctively denominational, and therefore Dr. Machray's ideal cannot be thought of as a solution of the trouble; but as he is in favor of Separate schools, theoretically at least, there ought to be no opposition from the Church of England against the demands of Catholics, who are ready to put the theory into practical operation. It appears, therefore, that the Mani-

toba question is not solely a question affecting Catholics, but Protestants themselves are in favor of exactly the solution which Catholics demand, only many of them wish to deprive Catholics of the right to solve the matter in the way they would wish to solve it for themselves, if they could manage to support a Protestant system of Separate schools to their own liking.

The Archbishop declares that in his opinion "The friends of remedial legislation feel satisfied that whichever party succeeds to power, there will be some moderation of the Public school laws."

Certainly such is our conviction. We do not imagine for a moment that the resolutions of the Grand Orange Lodge at Collingwood, or of the Grand Lodge of True Blues at Cobourg will dictate the kind of education with which all the people of Canada must be content. It is a loss of time and energy for the lodges to pass such resolutions, backed up with firebrand oratory.

CHRISTIAN REUNION.

Amid the troubles to which Armenia has been subjected by the oppression of the Turk, it might reasonably be supposed that the people of that suffering country would not have the time to consider maturely the question of religious unity, yet the London Universe asserts that a union has been effected between the Catholic and the Armenian National Churches.

The Armenian National Church is usually called the Gregorian Church, from an Archbishop Gregory who preached the faith and established schools in Armenia in the fifth century. It was about this period that the Euty-chian heresy arose, which denied the Divinity of our Lord, and maintained His solely human nature. In this the Euty-chians somewhat resembled the Unitarians of the present day, though they did not go so far as to reject the other doctrines held by all Christians, and they retained the forms of worship which were used in the Catholic Church.

The heresy of Euty-ches was not embraced by the Armenians, but they incorporated into their professions of belief the Euty-chian phraseology and maintained that in Christ there is only one nature. The Armenian or Gregorian Church was therefore regarded as heretical by the generality of Greeks as well as by Catholics, but their retention of the Catholic faith on nearly all other points made the separation between them and the Catholic Church much narrower than that between Catholics and modern Protestants. The Gregorian Church believes in Transubstantiation and seven sacraments, and offers prayers to the saints asking their intercession, and prays for the dead. The Sacrifice of the Mass is offered by them, and they have retained a real priesthood and episcopate by regular succession and ordination, notwithstanding their schism. In fact their separation from Catholicism has been more a matter of sentiment and politics than of doctrine, as far as the people generally understood the matter.

The Armenians celebrate Mass in the old Armenian language, and there have been two occasions when they returned to the Catholic faith, though they soon relapsed therefrom owing to political complications. There has always been, however, a Catholic as well as a Schismatical Church in Armenia and throughout Turkey and Persia where the Gregorian Armenians are found.

There are about three million Gregorian Armenians in Turkey and Persia, and we may hope that the union announced by the Universe is a reality, and that it will be more permanent than were those which took place in former times.

The Holy Father, Pope Leo XIII., has made great efforts toward a reunion of the Oriental Churches with the Catholic Church, the differences in faith being very slight, and not being any very great obstacle to such reunion, because the points of difference are not such as are generally understood. This fact makes the possibility of general union come the more within the range of probability, and in fact, not only in Armenia, but in Egypt, Persia, Bulgaria, and even Russia, the movement for a reunion of the Eastern and Western Churches is gaining in strength the more the matter is considered, and it is even probable that before long the world will be startled by the magnitude of the reunion which may soon take place, even though Anglicans should hold themselves aloof from the offers which the Holy Father has made to them especially.

A reunion such as this has none of the absurd features of such corporate

reunions as have been proposed so frequently within the last few years to take place between the different Protestant bodies, whereby all or nearly all differences of doctrine were to be compromised by ignoring them. A reunion with the Catholic Church implies an acceptance of her doctrine in full—but with the Oriental Churches not a great deal is given up by accepting a reunion on such terms, as they have preserved nearly all the Catholic doctrines which existed when their schisms were effected. Concessions, however, will be made to the repentant prodigals in matters of discipline which regard local autonomy, and even their ancient liturgies will be allowed, so far as they have not been corrupted for the maintenance of erroneous doctrines.

A BIGOTED AGITATION.

Mr. Sellar, proprietor and editor of the Huntingdon (Que.) Gleaner, has a characteristic letter in the Globe of Saturday in reference to the Protestant schools of Quebec. Mr. Sellar has for years been engaged in croaking against the Catholics of Quebec as being intolerant and desirous of crushing the Protestant minority, a matter which the public well know to be an untruth. He gives a piece of pretended history of the effort made by Sir George Cartier to grant additional guarantees to the Quebec Protestants before the passing of the Confederation Act, so that the Protestants of that Province might be even more secure than they now are in their educational privileges, and he states that Sir George Cartier's proposed bill was defeated by the machinations of the Catholic hierarchy, who, at a meeting at St. John's, determined it should not be passed. Mr. Sellar has a microscopic eye for machinations of the hierarchy. The bill in question failed, not because of machinations of the hierarchy, but because representative Catholics of Ontario insisted that Ontario Catholics should have similar legislation in their favor, if the bill were to be passed, on the principle of equal rights. The bill failed because Ontario Protestants, with Mr. George Brown in front, would not listen to such a proposition. But it must be borne in mind that as soon as Confederation was accomplished, one of the first acts passed by the Catholic Legislature of Quebec was to place the Protestants of the province in a better position than ever in regard to their schools, and the people of Quebec made no difficulty in the matter, offering no opposition. It was not until many years later that Sir Oliver Mowat introduced into the Ontario Legislature measures to amend the Ontario Separate School Acts, and to make them more just. Since that time there have been thirteen or fourteen years of turmoil owing to the efforts of the Opposition, under Mr. Meredith's leadership, to destroy these amendments, but in Quebec the whole energies of successive governments have been directed towards making the Protestant Separate School Acts satisfactory. Mr. Sellar is one of that class of persons who believe that equal rights means Protestant ascendancy.

BROAD CHRISTIANITY.

The question of the baptism of polygamists in heathen and Mahometan lands is being vigorously discussed by Presbyterian journals. Not long ago it was agitated among the Methodists, and practically if not authoritatively settled, inasmuch as though there was no decision of the General Conference on the subject, the missionaries were allowed to follow what practice they thought best under the circumstances in which they found themselves, and there is now no difficulty made about receiving a polygamist into the Church while retaining his plurality of wives. Some of the Presbyterian organs are opposed to such an anomaly, but the majority appear to be in favor of it, and as laxity in moral principles is sure to spread in the present broadening of views among Protestant sects generally, the time appears to be near at hand when there will be no difficulty whatsoever in recognizing polygamy as a regular institution in these denominations.

Anglicanism had the same difficulty over forty years ago, when Bishop Colenso of Natal in South Africa settled it, as far as his own diocese was concerned, by taking polygamists into full communion. This created a great sensation in the Anglican community, and the Bishop was severely censured for his course; but with the modern theory of independent National and Colonial Churches in full blast, it was found impossible to control the Bishop in his course, and he

continued to put his own ideas of Christian ethics into practical operation.

Many of our readers will remember that soon after the period we have indicated the same Bishop published books attacking the veracity and inspiration of Holy Scripture, and maintaining that the Scriptures are inspired only in the same sense in which the Hindoo sacred books and the Koran may be regarded as inspired, that is, that they contain many noble thoughts, mixed up with gross historical and moral absurdities.

At that time it was next to impossible to find any but avowed Rationalists to approve of Bishop Colenso's vagaries, which were admitted to be totally subversive of Christian faith and morals; but the times have changed, and now there are many Presbyterian organs in both the United States and Canada which favor the baptism of polygamists; the chief reason for which seems to be that if the greatest latitude be not allowed for the retention of their old customs by converts from heathendom, there will not be converts enough to make a good showing in the annual missionary reports, and the public will stop the supplies for missions which produce little or no fruit.

It may be said that this laxity is to be allowed only to those in foreign lands, and that it will not be granted to Christians at home; but if Christian morality permits polygamy to foreign Christians, on what principle can it be prohibited to those of England and America? And why should not the Mormons be recognized as a branch of Protestant Christianity, even while adhering to polygamy?

There is little doubt that once the practice is regarded as permissible to converts from heathenism and Mahometanism, the members of the Churches which allow it in such cases will soon claim the same rights and liberties in this country. What is there now to prevent Buddhists and Moslems from being recognized as exemplary Christians? What need is there of sending missionaries to them at all?

WHENCE THE JURISDICTION?

What is the real Protestant theory in regard to ecclesiastical jurisdiction in foreign countries? If we regard the action of the various Protestant bodies, the answer to this query must remain a puzzle of the first order. We know that the Church of England has it as a fixed principle that a foreign prelate cannot have any jurisdiction, spiritual or temporal, within British dominions; and all the clergy, from Bishops to deacons, take oath that "no foreign prince, prelate or potentate hath or ought to have any such jurisdiction within this realm." Yet, notwithstanding this oath, the Church of England has kept up the force of having a Bishop of Jerusalem in Asia, where there are already no fewer than three patriarchs, one of the Oriental schismatical Church, and two of the Eastern and Western Catholic rites respectively.

There is certainly no authority for the pretence of appointing a Protestant Bishop of Jerusalem, and on the principle that no foreigner ought to have ecclesiastical jurisdiction in any country, such an appointment is an absurdity of the first order, unless it can be shown that scripture gives special prerogatives to England to rule the ecclesiastical world, which it would be difficult to do. Surely if England is to be specially protected against the ecclesiastical domination of foreigners, foreign countries ought to be equally protected against the ecclesiastical usurpations of England, and of the Archbishop of Canterbury.

But now the Methodist general conference, sitting at Cleveland, Ohio, has had before it the question of appointing Bishops for foreign lands. The conference has had some missionary Bishops, the principal one being Bishop Taylor, whose diocese comprised nearly all Africa. The question of appointing missionary Bishops of three continents was before the conference last week, and excited considerable commotion. The episcopacy committee reported in favor of three missionary Bishops for Asia, South America and Africa, but there was considerable opposition to so wide a claim to ecclesiastical jurisdiction, but the right to exercise such jurisdiction was practically affirmed, though not all the continents are to be thus provided for. It was decided for the present only to appoint a Bishop of Africa, leaving in abeyance the question of Asia and South America.

Dr. Leonard, one of the speakers, wished to induce the Conference to add a Bishop for the little diocese of Asia,

but he was over-ruled, and he said that the neglect to provide such an official was "the most stupendous mistake ever made by a general Conference."

We do not suppose that it is a very serious matter whether the Methodists appoint Bishops for all these places or not, for every one knows that the appointees have no real authority, as they are admittedly outside the Apostolic succession of Bishops, but it is interesting to know that the Conference of the United States has risen as a Church so high in its own estimation that it can now coolly claim to have jurisdiction over the whole world.

It is a matter for curious speculation to ascertain how the Methodists have acquired such jurisdiction, whereas the Anglican Church, from which Methodism springs, practically declares that the ecclesiastical jurisdiction of the Bishops of one country can never extend to another. Surely the Methodists cannot have a more extensive jurisdiction than the Anglicans, from whom they are an offshoot.

EDITORIAL NOTES.

The following telegraphic correspondence has taken place within the last three days, and is published in all the journals of Cape Breton and Nova Scotia:

"To the Most Rev. James V. Cleary, Archbishop of Kingston: Is the Canadian Freeman your Grace's official organ? It is circulated here as such. Colin Chisholm, P. P."

"To the Rev. Colin Chisholm, P. P., Port Hood, Cape Breton: That miserable rag has never been my organ. I have always refused to recognize it as Catholic. It is now decidedly anti-Catholic, the extremely ignorant manager expecting a beggarly situation should Laurier win. James Vincent Cleary, Archbishop of Kingston."

The Toronto Globe takes a peculiar method of replying to our article calling attention to its inconsistency in censuring the hierarchy of Quebec for issuing a pastoral letter setting forth the duty of Catholics in the present political contest—while having no word of blame for the number of Protestant (lay and clerical) organizations which call upon their members to vote against Remedial legislation for the Catholics of Manitoba. Our contemporary states that these delinquencies stand upon an entirely different footing, because Catholics are expected to obey the commands of their Bishops, while Protestants may do as they please, no matter what may be the resolutions passed by any particular Church or society to which they belong. So far as the Orange association is concerned the Globe overlooks the fact that the members of that body take an obligation to obey the commands of the Grand Lodge. But this, however, is not the point. If there is, as the Globe claims (but which we deny), on the part of the Catholic hierarchy of Quebec an intention to coerce their people to vote one way or another, is not the same purpose quite evident in the resolutions passed in the different Protestant bodies to which we refer? The question of obedience in either the one case or the other does not weaken the force of our argument.

IN THE present political contest the Globe has taken a strange course. During the past twelve years it has fought nobly for the maintenance of Catholic educational rights in Ontario. Why, then, does it now turn its back upon the Catholics in Manitoba, who are battling for precisely the same rights? If the Conservative party were successful in the Ontario local elections,—if they imposed disabilities on Catholics in regard to the education of their children—if the Catholics applied to the Dominion Government for redress,—if that body declared the Catholics had a grievance, and if it passed a Remedial Bill giving Catholics the rights of which they had been unjustly deprived, would our contemporary call it coercion and an unjust interference with provincial rights?

BUT while the Globe is deserving of censure for its course, what should we say of the Conservative press of Ontario? True, the editors of the newspapers of that party do not condemn the Remedial Bill introduced by Sir Charles Tupper, but, with very few exceptions, they have not the courage to say a word in its favor. They have studiously given it the cold shoulder from the beginning.

The clerical firebrands are abroad once more. Rev. W. McDonough, who some time since, when in Strathroy, sent a number of the "Letters of Junius" to the press and signed his own name to them, assumed the furious role at the Methodist Conference recently held in Stratford, and declared there should be no Separate schools in Manitoba. Separate schools there will be, nevertheless, and that at

no distant protesting Mr. McDonough.

We published a school desecration. John S. E. man. He Wade, who months, had this matter of Mr. Gre being tinged his purposes a prejudiced testant pub low-citizen reply have Wade. T pen of the piece of s those who will not sa

"KIT," ment "of pire of last of John Bo a magnific velled in I

"You ask heard of Joh of a Boston a hero, a man who knew I courage, his of honor, personal be ness. He w mope, but a his hair, a He was a L boy? They him to deat commuted I and sent him the assistan bless her!— An Americ stars and st ed him in man, and A great lig man closed "There w his—

"I trace an Hindu a Large as m by. Large in "What a All his wor

The C are deter to the A. publican It is state have been to Mr. Q past week Catholic country a swer to th your elec you, in th make an man Cath ious beli suggesti it will c perhaps elections matter d the cler from lay ated with Louis, a organiz have a Republic take pla election ber.

The tended ing up striction shown b the Min Charitie pretext not to munity of crim ulation native- fewer t born, 1,744 million childre counted ber of la as the very s prison popula found greatl native voters, foreig of fore would South propo large.

Rev. Christ the ap outsp There Mr. C

led, and he said that... no distant date, no matter how much protesting may be indulged in by Rev. Mr. McDonough and his associates.

We publish in this issue a very notable deliverance on the Manitoba school question, from the pen of Mr. John S. Ewart, a Protestant gentleman. He is dealing with a Mr. Wade, who, during the past twelve months, has written a great deal on this matter, in support of the position of Mr. Greenway.

LOCAL NOTES.

Telegraphic correspondence... place within the last... published in all the... Breton and Nova

Rev. James V. Cleary... is the Canadian... is Catholic. It is... the extremely... James Vin-

Globe takes a peculiar... to our article call-... its inconsistency in... hierarchy of Quebec for... letter setting forth... in the present... while having no... for the number of Pro-... (clerical) organizations... their members to vote... legislation for the... Our contem-... entirely different foot-... Catholics are expected to... of their Bishops, ... may do as they please, ... be the resolutions... particular Church or... which they belong. So far... association is concerned... looks the fact that the... body take an obliga-... commands of the Grand... is, however, is not the... is, as the Globe claims... (eny), on the part of the... of Quebec an inten-... their people to vote... is, is not the same pur-... in the resolutions... Protestant bodies...? The question of... whether the one case or... the weaker the force of our...

ent political contest the... a strange course. Dur-... twelve years it has fought... maintenance of Catholic... in Ontario. Why... turn its back upon the... who are battling... the same rights? If the... were successful in... elections, -if they im-... on Catholics in re-... of their children... applied to the Domin-... for redress, -if that... the Catholics had... if it passed a Remedial... the rights of which... unjustly deprived, would... call it coercion and... with provincial

The constant agitation which pre-... patriotic Americans are keep-... in the United States for the... of immigration has been ably... shown by Mr. H. H. Hart, Secretary of the Minnesota Board of Correction and Charities, to be founded on fraudulent pretexts. The immigrants are shown not to be the class in the com-... which furnishes the majority of criminals in proportion to their population. In the Northern States the native-born prisoners were indeed fewer to the million than the foreign born, namely 1,235 native born and 1,744 foreign born prisoners to the million, but it is to be noted that the children of foreigners are here mostly counted as natives, and thus the number of law-abiding natives is magnified, as the proportion of child-prisoners is very small. But if the number of prisoners be compared with the voting population, native and foreign, it is found that the native prisoners are greatly in excess, as there were 4,895 native-born prisoners to the million of voters, whereas there were only 3,255 foreign-born prisoners to the million of foreign-born voters. The natives would show still less favorably if the Southern States were counted, as the proportion of colored criminals is large.

REV. MR. COURTICE, editor of the Christian Guardian, also looked for the applause of the conference as an outspoken opponent of Catholicism. There are two things to which the Rev. Mr. Courtice gives resolute opposition

the Catholic Church and Sabbath desecration, particularly the running of canal boats and locomotives on the Sabbath day. Mr. Courtice may, perhaps, be able to stop the locomotives and the canal boats, but we assure him that he is only wasting time in attempting to stay the progress of the true Church. As a rule, the business at Methodist Conferences would be very light were the members to attend to their own affairs.

CATHOLIC PRESS.

The question of expelling members of the Methodist Episcopal church who indulge in theatre-going, dancing, horse-races, or card playing, was debated at the Cleveland conference. Mr. Levy Masters said: "This question should be left entirely to the individual judgment of the members of the Church. It is better to allow individual judgment than to prohibit amusements that Christendom is divided on. We cannot afford to follow the lead of the Church of Rome by crushing individual judgment." God seemed to be able to afford to crush individual judgment when He framed the Ten Commandments. But, to be sure, He didn't consult Mr. Levi Masters.—Catholic Columbian.

Catholics have no desire to mix religion with their politics, nor as Catholics have they any favors to ask. They demand fair play and equal rights, and these they mean to obtain. The day is long past when it could be said of the Catholic vote that it was a known quantity, always to be depended on without the asking; and never before, we venture to assert, were Catholics more divided on political questions, and more independent in exercising their right of suffrage, than they are to-day. With the present make-up of political parties in this country, therefore, for any candidate or any party to ignore this significant fact, and openly insult the whole Catholic body by an alliance with such an infamous conspiracy against its peace and well-being as the A. P. A. is known to be, would be a blunder worse than a crime.—Philadelphia Standard and Times.

We have heard a great deal about the enlightenment the British Empire has spread around the world. It seems, however, that in civilizing and Christianizing other sections, John Bull neglected his own little isle, and now the very Rev. Prior Vaughan of the Missionaries of St. Gregory has discovered right in England a new field for missionary work. "Millions of souls, for whom the blood of Christ crucified was shed," he said in a recent sermon, "are living in England without a ray of light to guide them on the path of darkness. My study of statistics has been confined to England and Wales, where millions of souls are living in darkness and the shadow of death, with no knowledge of God's mercy and the mystery of incarnation." This does not speak very well for the boasted intelligence of the English people.—Catholic News.

Brevity is not only the soul of wit; it is often also the soul of truth. Lies are usually long winded. No more effective temperance sermon has been preached in some time than that reply of Mr. Edison when asked why he did not use intoxicating liquors: "He 'had a better use for his subject," he said. One might divide the subject up into a dozen heads: one might enter into the reasons, from the intellectual, moral and physical side of the question whether or not intoxicating liquors should be indulged in, but the whole subject can be narrowed down to just that. Have you or have you not a better use for your head? Reason is the noblest attribute of a human being. It is what distinguishes man from the brute. "God made man's head high and his feet low to show us how a man should walk," is the old philosopher. That is with feet planted upon the solid earth but with eyes uplifted to the stars.—Catholic Citizen.

Although all Christians make the request—"Forgive us our trespasses as we forgive them that trespass against us"—how few of them who have been wronged, are willing to forgive their offenders! Many of them brood over their injuries, harbor hatred, and long for a chance to "get even." Some of them say: "I'll forgive but I'll not forget," and they never again have friendly feelings for the delinquent. They revive the memory of the trouble over and over and continue their reproaches long after they have declared their forgiveness. If God were to grant their request and forgive them as they forgive others, He would make life miserable for them here and hereafter. Forgiveness, granted as an act of virtue, should be genuine, complete and permanent. It should blot out all vindictiveness. It should take the smart out of the wound and heal the sore. It should be sealed with acts of kindness. Then the victim of the offense can safely ask that his sins shall be forgiven him in that same way.—Catholic Columbian.

An amusing occurrence happened in Aries, France, at the visit made to the Hospital of that city by Monsieur Faure, the President of the Republic. What a renowned and what a philanthropic visit! When notice was received of the intended visit of Monsieur Faure there was not a single patient in the charitable institution. In order to carry out the reception of the President it was necessary for the city

authorities to have recourse to a little deception. They were obliged to gather a number of healthy patients, represent them as sick and when they were all comfortably placed in bed they gave a formal and ceremonious reception to the charitable President. The effect of the visit was such that as soon as Monsieur Faure left the hospital all the patients were cured and ready to leave the institution bringing with them the gifts which their benefactor had so liberally distributed.—Catholic Review.

Every day come fresh evidences that thinking Protestants of all subnames are getting tired of denominationalism. They are apparently realizing the importance of all Christians being united, feeling no doubt that Protestant sectarianism is responsible for the religious indifference and agnosticism prevailing in the non-Catholic world of to-day. A Presbyterian voice in a letter to a New York paper, in which he commends the Christian Endeavor societies as doing a great and good work in making the Protestant denominations more friendly to one another. He says: "Interdenominationalism, so well promulgated by the Christian Endeavor movement, deserves to be encouraged, and the Christian literature of every Evangelical Church, as well as seeking to educate the young in the particular views of truth it represents, should not lose sight of the all important doctrine of 'Christian Union,' in which none will question the strength of the 'Church triumphant' rests."

We regard this desire for union as an encouraging symptom. From being ashamed of being split up into denominational fragments as they are, all Protestants who are sincerely Christian will eventually come to regret that their ancestors separated from the Mother Church, that of the Popes.—Philadelphia Catholic Standard and Times.

Mr. James Britten, one of the most zealous of the lay apostles of England, has contributed to The Month a study of "Protestant Fiction," which must amuse even those whose astonishing gullibility it exposes. There are few Catholics in our country who have not met the sort of people described in this paragraph: "I must add that peculiarly irritating kind of Protestant fiction which takes the form of an assumption of superior knowledge as to what Catholics believe and in which every convert suffers from this. 'Do you mean to say that you really believe the Pope is infallible?' 'Certainly.' 'Is absurd for you to say that, for you know perfectly well that you do not believe anything of the kind.' 'Now, what's the good of denying it? You know you do.' 'Later on I have constantly found that the simple explanation of some point of Catholic faith or practice is not with: 'But that is not what Catholics generally believe.' 'Yes, it is.' 'Such always understood quite differently.' 'Do you know many Catholics?' 'No, I don't know any; but I always understood,' etc."

Mr. Britten calls attention to another important fact—that certain words suggest to Protestants notions which a Catholic never dreams of. Such was the case of the good old lady who was sure that Catholics pay for absolution: for she had heard the priest say during a mission that "an indulgence could be obtained on the usual conditions." A non-Catholic friend of Mr. Britten had a great admiration for Cardinal Manning, but thought him very foolish in some ways. "Why," said he one day, "I see from the papers that the Cardinal has granted forty days' Indulgence to all who abstain from drink on St. Patrick's Day and two other days! Now, what is the good of keeping sober for three days if they may indulge for forty days after?"—Ave Maria.

Things are going to the bad entirely. A poor, innocent A. P. A. delegate cannot walk about the corridors of the Capitol without having his feelings put to the torture. Delegate Joseph Waldrop, from California, at a P. A. meeting in Washington last week told how he was insulted. He said: "Some of us who went to the Capitol to-day had our feelings grossly injured. We saw the spectacle of our Vice-President walking through the corridors arm in arm with the representative of Rome (Cardinal Satolli). Just think of the nervous condition of these poor fellows! How their hearts must have palpitated, how their knees must have knocked together when they saw the Vice President walking—actually walking—about the corridors arm in arm with the delegate. If he had danced about on a bicycle, or gone about on all fours, or stood on his head, their feelings would not have been so lacerated. But no, he walked about, and the delegate did in like manner. What are we coming to when poor Waldrop of California can thus have his feelings so grossly insulted? Is there no law in the land to protect those feelings?"—Freeman's Journal.

Judge Daly of New York made a striking speech a few days ago before the Catholic Alumni Club of Boston, on the occasion of a banquet given by that recently-established organization. The oration was remarkable not less for its scholarly eloquence than for its thorough and unmistakable Catholic tone. His words created a deep impression, coming from a layman, and one whose well-won success in his chosen profession gave him a right to be heard with the most serious attention. The Judge referred to the chaotic state of religion outside the Church to-day, and declared that it is good to see men coming out boldly and uncompromisingly as champions of the cause of religion, and testifying their appreciation of the debt society owes to religious belief. "What is wanted in

these days," he continued, "is more of the old-fashioned religion, not less. But this is only a part of the good that can be accomplished by the forming of such an organization as this. An important effect will be to dispel some of that extraordinary ignorance which yet wraps some of our fellow citizens as a garment regarding the aims of the Catholic Church in America." The Alumni Society is made up of the graduates of the various Catholic colleges of Boston; and the movement is one likely to be imitated by the Catholic college men in other cities. The time is ripe for such associations. A numerous and intelligent body of Catholic young men, working harmoniously for a common cause, ought to make its influence felt in any community.—Catholic News.

That sweet and gentle apostle of ultra-Protestantism, Mr. Traynor, ex-Supreme President of the A. P. A., expounded the creed of his order in a farewell address on resigning his supremacy a few days ago. He said that there was a "well-meaning and by no means unimportant section of the order" which did not believe in wholly tracing Catholics, but such weak brethren were entirely in the wrong; because when a member joins the order he "voluntarily renounces the right of private judgment," and makes "a solemn compact which he can neither modify nor amend." In short, he becomes what enemies of the Society of Jesus call a "Jesuit" as to his personal liberty of thought and deed. Instead of the Pope or the Bible, he takes for his sole guidance the command of his superior officer, whose Vatican may be located in Mr. Traynor's saloon or any other headquarters of the secret society. Mr. Traynor, who, we understand, has not renounced his allegiance to Queen Victoria, says that "the key-stone of the A. P. A. is the fact that a Papist, no matter how liberal in principle, is not a consistent citizen of the United States." Calvin superintending the fiasco of Servetus was a mild and tolerant gentleman compared with this modern condemner of the Protestant right of private judgment.—Boston Pilot.

ARCHDIOCESE OF TORONTO.

The festival of Corpus Christi was celebrated at St. Joseph's with the usual impressive ceremonies. The altars were tastefully decorated and the church and surroundings made a pleasing picture indeed. A large congregation attended the first Mass, and the members of the League of the Sacred Heart received Holy Communion, after which a short instruction was given by Father McEntee.

At High Mass the church was well filled the front seats being occupied by the children who were to take part in the procession. The choir sang Leonard's Mass and during the Offertory Lambillotte's "Lauda Sion." After the regular announcements, the procession of the Most Blessed Sacrament took place around the church, the services being then concluded with the Benediction.

The pleasing appearance of the children reflected great credit upon the good Sisters having charge of the arrangements. In the evening the choir repeated the "Lauda Sion" and during the Benediction rendered Lambillotte's "Tantum Ergo."

THE FAILURE OF PROTESTANTISM.

Reverend Thomas Dixon, a somewhat sensational preacher in New York, has published a book with the significant title, "The Failure of Protestantism." This has frequently been the text of his sermons at the People's Church, and he has succeeded in attracting considerable attention to himself by the freedom and extent of his criticisms upon the shortcomings of his co-religionists. Protestantism, he boldly says, is a conspicuous failure in New York. The churches are not attended; the different denominations are actually losing in membership; there is no semblance of piety or devotion among the people. "The plain fact is," he writes, "that Protestantism has little hold upon the manhood of New York. The men have deserted the churches and built clubs and secret societies in their stead. The attendance on the average at the smaller churches that cannot command preachers of great personal power is simply beneath contempt."

"The Baptists," he declares, "increased only 975 during the seven years from 1885 to 1892. The normal birth-rate of their membership, 13,669, should have given them an increase by birth of 3,500 during that period, their accessions from other Baptist churches more than balancing their death rate. The Baptists, therefore, managed to hold about one-fourth of the children born into their homes. Is this holding our own? Certainly not. Mr. Dixon not only points to the records to prove his claim of decadence, but actually sells the records themselves. He says that the system of enrollment is defective if not fraudulent, and that the actual membership is much less than that stated. The names of dead persons are carried on the lists. "One of these mushroom records," he says, "collapsed the other day by a fire, and out of a roll of 4,000 there could not be found 200 members! There are actually fewer Baptists in New York to-day than there were twenty years ago; there are fewer Methodists than there were twenty years ago."

Mr. Dixon next takes up the Roman Catholic Church for consideration. He

recognizes the effectiveness of its work and the success of its efforts. Much that he says about its methods is offensive and untrue, but there is an abundance of wisdom in his analysis. He is not a friend of the Catholic Church; he is its enemy, but he acknowledges the power and the wisdom of the men who are in control. We give here a few extracts to show what his feelings are: "The Church of Rome in this city is doing a work for the foreign masses we are not doing. This town could not be held from the devil for twenty-four hours if it were not for the power of the Catholic priesthood. You would have to turn your guns into these streets and sweep them with grape and canister without them. What have we done to reach these people? Nothing. What are we going to do? Nothing. Who are doing that work? The Jewish rabbis and the Catholic priests. If they do not do it it is not done. If you take those forces away, you have left the people absolutely in darkness. If that is a fact, we must recognize it, and that these forces are being utilized for good."

"I admire the wisdom and skill of the Catholic priesthood. They have more common sense than Protestant ministers. They are more skillful. They have longer heads. They know better how to grasp and hold a city. Go and look at their big churches here to-day. In my western trips the biggest churches I see are the Catholic churches. They were the first in the town, before the other denominations thought of building, and the priests got the lots for nothing, too—by their sole guidance the command of his superior officer, whose Vatican may be located in Mr. Traynor's saloon or any other headquarters of the secret society. Mr. Traynor, who, we understand, has not renounced his allegiance to Queen Victoria, says that "the key-stone of the A. P. A. is the fact that a Papist, no matter how liberal in principle, is not a consistent citizen of the United States." Calvin superintending the fiasco of Servetus was a mild and tolerant gentleman compared with this modern condemner of the Protestant right of private judgment.—Boston Pilot.

The real reason why the Catholic Church increases in membership and influence is because it is the Church of God. Within its folds there are no classes; there is no caste. Every man stands upon a plane of equality before every other man. God recognizes no difference, and so His Church recognizes none. In the Protestant churches the poor man is made to feel his inferiority. He is elbowed out; he is plainly told that he is not wanted. Mr. Dixon recognizes this fact, too, in his book. "The plain truth is," he says, "that fashion and pride of wealth and social cast, for their own sake, dominate our strongest churches. The best attended of these great churches are crowded simply by social attraction of the wealthy families who rule them. To keep out the herd of vulgar social aspirants, who wish to scrape acquaintance by jostling the children of the rich, some of these churches have separate Sunday schools for the rich and poor. Really, we cannot blame them in view of the evident motive of this mob."

MR. WADE'S VIEWS.

A CRITICISM BY MR. JOHN S. EWART. (To the Editor of The Globe.) Sir,—I suppose that many of us have objections of one sort or another to carry around with us as a badge of honor, and that the unfortunate for its possessor is that which oppresses many Protestants when dealing with Roman Catholicism. These degenerate men meet Catholics in business, in society and elsewhere, and (not aware of their religion) believe them to be ordinary human beings; but once possessed of that information they see something sinister and underhand, or suspect it, in every word and action. A very much larger number of Protestants retain their sanity, but are unfortunately not Catholics, but are irremediably certain that the priests are not only rogues, but intriguing designers of such a conspiracy as will sweep the world, guided, or at least palpably affected, by their stratagems and machinations. It is of the nature of obsessions that they are not only project themselves in situations seemingly most unprofitable to their action, but actually create purely imaginary circumstances in order that they may have occasion for their operation. A most excellent example of this construction of facts, for the purpose of illustrating the diabolical intrusiveness of priests, is to be found in Mr. Wade's recent attack upon Sir Donald A. Smith. These gentlemen agree upon one point, viz., that in 1871 the Manitoba Legislature passed an act providing for the separation of the Roman Catholic and the other half Catholic; and now, because Mr. Wade does not like the statute, he says that "it is notorious that the Act came from Lieutenant Governor Boniface and the other half Catholic," and that it was the Archbishop "who was behind Lieutenant Governor Boniface." An extraordinary thing connected with obsessions is that (as in dreams) the most striking absence of rationality in no way affects belief; hence may dream that a man, or precipitate to a mountain, but the dream goes on uninterrupted by any observation of the impossibility of the transformation, and make a man a Lieutenant Governor (whose coercive powers over a Legislature is that of an ant and an elephant) may be seen forcing an objectionable act upon a man, but in worldly affairs a helpless infant, and prodigious power of a Roman Catholic priest. It is curious and noteworthy, too, that this occult force is never attributed to a Protestant pastor, poor being, is seen to be in worldly affairs a helpless infant, closely confined to college halls, he has had no opportunity of acquiring even that small

medium of business capacity necessary for the proper transaction of his own few affairs. But a Catholic priest is believed to spring full armed from cloistered cell, and to play the reformer loudly with kings, governors and other rulers and legislators with one hand, while with the other he reverently counts his beads.

It is interesting, as a study, to notice the reasons which have satisfied Mr. Wade that Archbishop Tache, acting through the Lieutenant Governor, forced the Government and Legislature to pass the Educational Act, for we shall see that, as in other cases of obsession, there is no such thing as insuperable difficulty. If the facts are in the way, the facts must vanish; if a date really reads Thursday, and Saturday is necessary, the change at once takes place. Mr. Wade says: "That the first educational bill was introduced on April 4, by a member of the Opposition, Mr. Sutherland; that the leader of the Government, the general gentlemanly leader of the Government, expressed his pleasure owing to the introduction of the bill, and stated that the Government would be pleased to receive suggestions from members of the Opposition; that thereafter a number of members... that held numerous meetings for the purpose of drafting an educational bill that would meet the views of the members of the Opposition; that on April 27 the late Hon. John Norquay introduced his bill." Mr. Norquay, too, was a member of the Opposition; that the kindly leader of the Government assisted in the preparation of this bill, and it was understood by the members of the committee that it would be adopted by the Government and the Legislature; that it was not until April 29... that any mention was made of the bill which afterwards became the Act of 1871, when the Hon. Mr. Girard for the Government introduced it; that on the evening of that day the leader of the Opposition, Mr. Hay, was invited to meet the Lieutenant Governor, who was introduced as a position in the Government, conditioned upon my offering no opposition to the Government educational bill. I refused this offer, and the Lieutenant Governor declared his intention to oppose the bill, which I afterwards did to the best of my ability; that the provisions of the bill were not explained at any length to the Legislature; that the Government... No time was allowed to the Legislature to ascertain the nature of the bill, or to give it any consideration; that the bill was rushed through both Houses in four days; and that it was opposed by four members only of the Assembly.

But for his desire to add to the list of Catholic misdeeds Mr. Wade could not possibly be induced to write such an impossible yarn as this. See the picture that he presents: A bill first class in importance, introduced by a member of the Opposition; the leader of the Government—urban creature that he was!—thereupon expresses his pleasure, and asks for suggestions from other members of the House; thereupon the members hold meetings and formulate a bill, the kindly leader of the Government assisting in its preparation. Nevertheless, the bill introduced by a member of the Opposition; two days afterwards the leader of the Government introduces an entirely different bill; the Lieutenant Governor evidently declares this bill to be defeated, and endeavors to bribe the leader of the Opposition, who refuses to be bribed; the bill, however, is introduced in both Houses without the slightest difficulty in four days, meeting with opposition from four members only.

THE GOVERNMENT BILL.

The story is, of course, absurd upon the face of it. The Government plan to introduce the bill, and the Opposition, and a Lieutenant Governor bring a member to support a bill to which there is practically no opposition; but to completely and richly reward him has only to be known that the principal facts alleged are not facts at all; and that anyone to-day can ascertain that for himself. The only semblance of a point in the yarn is the allegation that the Government bill was not introduced until after the second Opposition bill; that this latter bill had been adopted by the Government; and that the Archbishop then stepped in (or rather showed the Government), and everything was forced round the other way. Now the journals of the House show that the Government bill was, as a matter of fact, introduced before the second bill of the Opposition bill. The former was bill No. 58, and the latter bill No. 63. They were introduced upon the same day, within a few minutes of one another, and were both of them on that day read a first time, a proceeding which I am afraid deprives the leader of the Government of all claim to the credit of a bold courtesy to Opposition projects and deference to Opposition projects with which we otherwise might have had to credit him.

And so the story vanishes, but let me give it another kick or two as it goes. The Opposition leader scornfully refusing the bribe to support the bill swears that he opposed the bill to the best of his ability. The journals show otherwise. They show that the second reading of the bill was carried without an amendment being offered, without a division, without a dissentient vote. The principle of the bill was accepted. Separate schools was accepted by everybody. He says that upon the first reading he "moved to have the bill sent back to the Government for further consideration and amendment, but without success." That is true; but what were the amendments which he proposed? Were they mere matters of detail, relating principally to the names of the members who were to form the Board of Education, and to the divisions and appropriation of the Government grant. If Mr. Wade understands this to be opposing the bill to the best of his ability, all I can say is that he tells us of the bribe offered to him, we can have no means of knowing what his real ideas were which he intends to convey. Mr. Wade has his own allegation that the bill was not "explained at any length," and that no time was allowed to the Legislature to ascertain the nature of the bill; when he tells us that this interview with the Lieutenant Governor took place on the evening of the first reading of the bill. This was at least two days, and probably four, prior to the second reading of the bill. If any further answer be required it will be furnished by the fact that the bill, for it consists of but twenty seven clauses, and would not fill one column of a newspaper. It would not be possible to occupy the same ten minutes in explaining it, and as there was no opposition to it, it required no advocacy. Even such an unimportant detail as the name of a member of the Government who introduced the bill has undergone the same treatment that has befallen all the other facts in the yarn. The gentleman's name was Clark, not Girard; and the bill was introduced before, and not after, Mr. Norquay's bill; and Mr. Hay did not oppose it to the best of his ability or anybody else's ability. It was not opposed at all, except in respect of some of its details. Put the yarn in a kaleidoscope. Mr. Wade mix it with other alleged facts, give it a good shake and sweep the pattern again on the Archbishop!

I had almost forgotten one of the reasons given by Mr. Wade for crediting the statute to the Archbishop, per the Lieutenant Governor. It is this: that in the same session the Act to incorporate the Archbishop of St. Boniface was introduced into the Act to establish St. Boniface College. But Mr. Wade forgets to mention that in the same session the Episcopal Bishop of Rupert's Land and St. John's College (Episcopal) were incorporated, and the other important facts that at the very identical period charters were granted to the Manitoba Brewing Company and the Manitoba Brick and Pottery Company.

John S. Ewart.

Twin Brothers, a Cardinal and an Archbishop.

Twin brothers are a Cardinal and an Archbishop. They are Cardinal Camillo Mazzella, S. J., and Archbishop Ernesto Mazzella, of Arch-Bishop Ernesto Mazzella, of Arch-Bishops often are priests and sometimes Bishops, but seldom do twins enter the ecclesiastical state and both rise to the highest dignities.

It is as wicked not to do right as it is to do wrong. Purity in prison pays better dividends than sin in a palace.

The Face in the Mirror.

(The incident embodied in the following lines is said to have led to the religious vocation of one of the first and most devoted Mothers of the Society of the Sacred Heart of Jesus in France.)

The brilliant ball is over, The guests and minstrels gone— Within her own fair bower, The maiden stands alone.

Her robe of satin trailing, Replendent in the light; The golden curls half veiling, The lovely face from sight.

She stands—(fresh roses falling From sparkling porte bouquet), With downcast eyes, recalling The dance and banquet gay.

Then draws the night-lamp nearer, Lifts high her jewelled arms, And in the shining mirror, Beguets to view her charms.

O strange, mysterious image! She sees—what sees she there? Her own sweet, rosy visage, Bright eyes, and sunny hair?

Ah, no! the glass before her Grows dim, as if with tears, And from its depths (O horror!) A bleeding face appears!

A face divinely tender, Whose brow a crown adorns; Not rich with gilded splendor, But rough with cruel thorns!

The temples bruised and bleeding, The sad and hollow eyes, The white lips mutely pleading, Before her, shuddering rise!

Oh! pardon, Jesu, pardon! Shall weeping kneels to say; Henceforth my heart, sweet Saviour, Is thine, and thine alone!

O bleeding face! this favor Shall not in vain be shown; Henceforth my heart, sweet Saviour, Is thine, and thine alone!

—E. C. D., in the Messenger of the Sacred Heart.

THE DEVOTION TO THE SACRED HEART BEFORE THE TIME OF BLESSED MARGARET MARY ALACOQUE.

(Taken from the American Ecclesiastical Review.)

The devotion to the Sacred Heart, in its substance, is as old as Christianity. Being based on the mystery of the Incarnation and on the gospel itself, it could hardly be otherwise. The passage to the Divine Heart was opened on the cross, and there is nothing more natural than that holy souls should enter and take refuge in it. The Beloved Disciple, who reposed on the Master's bosom, lays particular stress on the fact of the opening of our Lord's side. He relates it with all circumstance, and emphasizes his own authority as an eye-witness: "One of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true" (John xix, 34-35). In like manner, our Lord Himself seems to emphasize this fact to St. Thomas: "Put in thy finger hither, and see My hands, and bring hither thy hand and put it into My side" (John xx, 27).

In reference to these two privileged apostles, St. Thomas of Villanova pertinently says: "Blessed is the hand that sounded the secrets of the Lord's breast! What riches hath it not found? St. John, while reposing on that breast, drew from the Sacred Heart the knowledge of heavenly mysteries. St. Thomas, in examining it discovered copious treasures. Marvelous school in which such disciples were formed! The one soaring above the stars taught the wonderful secrets of the divinity, when he said: "In the beginning was the Word," etc.; the other touched by a ray of the eternal truth, cried out aloud: "My Lord and my God." (Conc. in octava Pasch.).

The Fathers generally from the earliest ages drew special attention to the mystical significance of the opening of the Lord's sacred side. St. Cyprian, who was martyred, A. D. 259, says: "The sentence of condemnation was annulled, freedom was restored and secured to us by a new title, a privilege was given us, and a writ of pardon was sealed for us by the new seal of the wound in our Lord's side." St. Lawrence Justinian, developing the same idea, says that Christ has set the seal on the work of the redemption by the wound of His side, "which He continually represents to the eyes of the heavenly Father as the price of our redemption and as a satisfaction worthy of Him." (See Bonucci, Connaissance du Coeur de N. S. Jesus Christ, p. 14-15).

St. Ambrose says: "From the wound of our Lord, not the languor of death, as is the case with other men, but the fountain of life everlasting flows. This the Scripture teaches us, saying: You shall draw with joy water from the fountain of the Saviour. Water flows from the wound that we may drink salvation. O that all sinners should drink of it, that they might be healed from their sins!" (In Ps. xxxvii.) St. Chrysostom addresses our Lord in these words: "By the opening of Thy side, the hidden treasury of the divinity, Thou hast paid a ransom drawn from the abundance of Thy Father." (In Ps. xiv).

St. Augustine, commenting on the words of St. John, "One of the soldiers with a spear opened His side," gives expression to the following sentiments: "Thus the gate of life is opened, and the Church draws from thence the Sacraments, without which there is no way to true life. The blood of Jesus Christ has flowed from His Heart for the remission of sins. Water was mixed with that fountain of salvation. This water gives our souls wherewith to cleanse their stains and quench their thirst. The first woman was taken from the side of the first man while he slept, and she was called life and mother of the living. The second Adam, bowing his head, slept on the Cross, and there was born of Him a spouse, likewise

issuing from his side, as he slept. What is more salutary than this wound?" (Pract. in Joan. 120).

St. Augustine, in various other places, describes the wound of our Lord's side as the well-spring from which flows not only the healing blood that redeemed us, but also the sacraments, which are the channels of grace, and the Church of Christ itself. St. Peter Damian compares the wounded side of our Lord with the rock in the desert which, struck by the rod of Moses, gave forth refreshing waters. He calls the Sacred Heart the treasury of divine knowledge and wisdom, the fountain of living water flowing into everlasting life. (Sermon in Exalt. Crucis).

No one has written more devoutly on the Sacred Heart than St. Bernard. He says: "Since we have come to the sweetest Heart of Jesus, and it is good for us to be here, let us not allow ourselves to be easily taken away from it. The remembrance of this Divine Heart is a source of consolation and joy. Oh! how good and how sweet it is to dwell in this Heart! O, sweet Jesus, what a rich treasure, what a precious pearl, is Thy Heart! For this Thy side was opened, that an entrance might be made for us; for this Thy Heart was wounded, that in it we might dwell secure from all that might disturb our rest. But it was wounded also for this, that through the visible wound we might see the invisible wound of love. The bodily wound reveals the spiritual wound. Oh! who should not love a Heart so wounded? Who should not love a Heart so loving?" (Serm. III. de Passione Domini).

St. Bonaventure thus addresses the wounds of our Lord: "O sweet wounds! Through you I have entered in and penetrated to the utmost depths of the charity of Jesus Christ. Here I take up my abode. Here I find such an abundance of consolation that I cannot describe it. Behold the gate of Paradise is thrown open: the soldier's spear has removed the sword that barred the entrance. The treasure-house of Eternal Wisdom and Love is opened to us. O happy spear that was worthy to make such an opening!" (Stimulus divini amoris, Pars I, Cap. 1).

We could quote many others of the ancient and medieval Fathers, saints, and ecclesiastical writers, who practiced and preached the devotion to the Sacred Heart in a similar manner. Besides this practical devotion, which developed naturally from the consideration of the dogmas connected with the person of our Lord, and from the contemplation of the facts of the Gospel, numerous private revelations in reference to this devotion have been accorded to individual saints, of the authenticity of which there is no room for doubt.

Prominent among those private revelations is that vouchsafed to St. Gertrude. In her memoirs, which have received the approval of the Church, we find frequent reference to the devotion to the Sacred Heart. No fewer than one hundred and fifty passages have been counted in her works which treat of this subject. In one passage she relates that, on the feast of St. John the Evangelist, the Beloved Disciple appeared to her. He conducted her to our Lord Himself, who deigned to permit her to rest upon the wound of His side. Being filled with sweetness and consolation at the pulsations of the Sacred Heart, she asked the disciple, why it was that he, who had felt this sweetness while reposing on his Master's bosom, withheld it from the world, and did not write it in his Gospel. Whereupon the apostle answered: "My object was to write for the infant Church concerning the Eternal Word one word which will be the subject of the study of mankind to the end of time, though they will never thoroughly comprehend it. But the revelation of these bliss-bestowing pulsations is reserved for latter times, in order that the decrepit world, whose love has grown cold, may be warmed by the communication of these mysteries." (Revelations Gertrudiane, Lib. iv., Cap. 4 Paris, 1875.) These "latter times," of which the apostle here speaks, evidently refer to the times of St. Gertrude; but, as we shall have occasion to show in another paper, the revelations of these pulsations of the loving Heart of our Lord, and the fire of divine love which they have kindled, have continued to spread and develop, and tend toward their maximum in our day.

Similar communications of the Sacred Heart were accorded SS. Mechtilde, Lutgarde, Catherine of Sienna, Catherine of Genoa, Mary Magdalene de Pazzi, St. Francis of Assisi, Blessed Henry Suso, and other saints. (See Bonucci, Connaissance du S. C., Livre II., passim).

The devotion to the Sacred Heart was privately practiced or recommended also by John Justus Lansberg, a Carthusian of the beginning of the sixteenth century, reared for his sanctity and learning; by the venerable Father Eudes, founder of the Eudist Fathers and of the Sisters of the Good Shepherd; by Louis of Granada, O. P., and others of the Dominican Order; by Father Francis Ossuna, of the Order of St. Francis; St. Francis of Sales, founder of the Order of the Visitation; by St. Ignatius, founder of the Society of Jesus; by St. Francis Borgia, Blessed Peter Canisius, St. Aloysius Gonzaga, St. Alphonsus, Rodriguez, and other saintly Fathers of the Society of Jesus. (See Letotie Etude sur la Sacre Coeur, Vol. i., Introduction Chapters iii. and iv.).

The two first mentioned in this list of devout worshippers of the Sacred Heart deserve special notice. John Justus

Lansberg, Bavaria, was born at Lansberg, Bavaria, in 1549. He entered the Carthusian monastery at Cologne, at the age of twenty, in 1569. He became Master of Novices in his order, and distinguished himself no less by his spirituality than by his multifarious writings, which compare favorably with those of St. Bernard and St. Bonaventure. Writing to one of his spiritual children, he says: "My dear child, endeavor to honor the Sacred Heart of Jesus, that Heart overflowing with love and mercy. Enter in spirit into that Heart which has been opened for you. Ask of it all you desire, offer it all your actions, for it is the vessel that contains all heavenly graces, the gate by which we enter to God and by which God comes to us. Expose in some place where you will be obliged often to pass, an image or picture of the Divine Heart. It will excite you to the love of God, and it will often remind you to labor for Him." In these few words we have a complete instruction on the devotion to the Sacred Heart, even as recommended and practiced in our own day.

The most remarkable, however, of the forerunners of Blessed Margaret Mary in the practice and the apostolate of the devotion to the Sacred Heart was the venerable Father John Eudes. It has even been seriously disputed to which of these two servants of God belongs the glory of establishing the special worship of the Sacred Heart as it now exists in the Church. From his earliest years Father Eudes had a most tender devotion to Jesus and His holy Mother Mary. By the study of the Revelations of SS. Gertrude and Mechtilde, this devotion developed into a devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. With Father Eudes these two went always hand in hand. His principle was: from the heart of Mary to that of Jesus. In 1641 he established the Congregation of Our Lady of Refuge, and in 1643 that of Jesus and Mary, known as the Eudist Fathers. He placed both under the patronage of the Sacred Heart of Jesus and of the Immaculate Heart of Mary. He also established various confraternities under the title and invocation of the "Immaculate Heart of Mary" and of the "Sacred Heart of Jesus and Mary," which spread rapidly in France and were approved by Clement X. in six different Brieves in the years 1674 and 1675. He preached the devotion constantly in writing and by word of mouth. More over with episcopal sanction he introduced and celebrated in his congregations the feasts, first of the Immaculate Heart of Mary, 1643, and then of the Sacred Heart of Jesus, 1670, with a special Office and Mass. These feasts were soon adopted in various bishoprics of France. Finally, July 29, 1672, he ordered both his congregations to celebrate as their patronal feast, the festival of the Adorable Heart of our Lord Jesus Christ, and charged them to do all in their power to preach and propagate the devotion to the Sacred Heart, and to celebrate the feast with all possible devotion and solemnity.

From this we see that the devotion to the Sacred Heart of Jesus and the celebration of the feast of the Sacred Heart were introduced into France by Father Eudes, and had received implicitly the sanction of Episcopal authority and of the Holy See before Blessed Margaret Mary had even entered religion. Father Eudes was the forerunner, the Baptist, the preacher, who was to prepare the way of the Lord, to make straight His paths. At the death of Father Eudes, which took place in 1680, the devotion was fairly established in France. The task still remained to make it universal in the Church. This was the heavy task imposed by our Lord Himself on Blessed Margaret Mary Alacoque.—James Conway, S. J. Apostleship of Prayer, New York.

An Infidel Converted.

This story is told by the Bishop of Plymouth as an incident of the French Revolution when impiety ran riot:

Some young men having come into church, and seeing people going to confession, it was suggested that one of their number should also go to confession. The idea was fully approved, and one was appointed. He knelt in the confessional, and he commenced in this sort: "I have cursed God, and will do so again. I have given up all religion, and don't care a straw for all its teaching," etc., etc.

The priest listened, and then moved, one cannot help thinking, by the Holy Spirit, said: "For your penance obtain a Crucifix, place it on a table, kneel before it attentively for a minute, look at it, and then say, 'He died for me, and I don't care a straw for Him.'"

The young man's friends were delighted, and insisted on his doing his penance. They procured a Crucifix, made him kneel as ordered, and bid him repeat the words. He began, "He died for me, and I—." Here he stopped, but his friends urged his going on. He did so, but, to their bewilderment, it was to say: "Yes, He died for me, and I never will sin against Him again." He then arose, and rushed away from his companions, and never stopped till he knelt at the confessional, this time a sincere penitent.

With the blood full of humors, the heated term is all the more oppressive. Give the system a thorough cleansing with Ayer's Sarsaparilla and a dose or two of Ayer's Pills, and you will enjoy Summer as never before in your life. Just try this for once, and you'll not repent it.

CATHOLICS ARE THE WITNESSES TO TRUTH.

Protestants Should Seek More and More to Understand This Fact.

Catholic Standard and Times. The claim which the Catholic Church makes to be the only true Church of Christ in the world has been the occasion, no doubt, of a feeling of prejudice against Catholics. Protestants feel that the claim is so enormous, and then so serious in its results, and at the same time so humiliating to them, as to justify them not only in feeling offended, but also in indignantly protesting against it and all who make the claim. Many have allowed themselves to be led to the conclusion, before any act is committed to justify it, that Catholics are and must be intolerant and of a persecuting spirit, and straightway, for this reason alone, accuse them of being the instigators of all the persecutions of the past, and have also conjured up such a terrible picture as to the future, in case they should get the power, as to make the blood run cold in their veins, and yet, when they begin to think calmly, they find that it has been only a dream, the result maybe of a disordered stomach.

"Why," they ask, "should Catholics persist in holding up this claim for their Church when they know it is so offensive to all Protestant organizations?" "We," they say, "do not make the claim for our Churches." "No, they do not, but why? Is it because they are more modest than Catholics? Or is it because they do not find the same solid ground for it in their Churches as Catholics do in theirs? If they had a bona fide foundation for it in their Churches, or if in good reason and honest conscience they thought they had, would they not proclaim it in the same way? They hold themselves to be witnesses for the truth, and are very active in testifying to what they think to be the truth. If they felt that such a gift as is here claimed by the Catholics were lodged with them—so divine and so grand—would they feel justified to cover and hide it? On the contrary, they would realize in conscience the obligation to proclaim it to the whole world. Many have been in fact the attempts to do this, but they have failed, the words formulating the claim having choked in their throats before they reached a clear utterance. It would require indeed an extraordinary courage for any man in his sound senses to proclaim to the world that any mere sect can in itself be the one whole and true Church of Christ. The claim would indeed in this case be so enormous as to prove itself even to the proclaimer to be utterly ridiculous.

But now with Catholics and their Church all this can readily be seen to be very different. Here the Church is not a sect, cut off from some pre-existent but still continuing Church, but is itself the original whole body, which was born of the Holy Ghost on the day of Pentecost, in the second and higher advent of our Lord, according to His promise "to come again," and which was made in that supernatural event "to be Christ's mystical body—the fullness of Him that filleth all in all." As such a Church, it is necessarily one, holy Catholic, and Apostolic. This Church is indestructible, and continues in its unity and divine integrity to the end of the world, even the powers of hell not being able to prevail against it.

Now this being the abiding faith of all the members of this Church, the same now as it was in the time of the Apostles, is it not very natural for them to assert this claim? Would not those who are now in the sect churches, were they in the Catholic Church, do the same? And would they not, in that case, do the very thing for which they now complain, and at which they take offense? It is said that converts, when they enter the Catholic Church, are even louder and more zealous in their proclamation of the claim of the Catholic to be the only true Church of Christ than those who are to the manner born; and the reason is, where this is true, because they are then more deeply impressed with reference to this point by the great contrast between this grand, old historical Church, with all its original and supernatural fullness, and the sects from which they have just escaped. The members of the Catholic Church are, in their plea for this claim, simply acting as the witnesses of what they see and know. Could they be honest in their convictions and yet remain silent, or suppress what they here see to be a transcendently glorious fact? If they could and actually did, "the very stones would cry out against them."

If our Protestant friends could realize while in their sect relations this state of the Catholic consciousness they would not be disposed so readily to take umbrage at this Catholic testimony. This is the mission of all Catholics, lay and clerical, which they cannot neglect without sin. Their mission is to be witnesses for Christ is commensurate with the limits of Catholicity itself, extending through all time and spreading all over the world, everywhere saying in the same firm tones this is the one original and true Church of Christ.

With all this the proclamation is mild, modest and calm. The claim is not made in the spirit or tone of the fanatic; it is not accompanied with words of denunciation for those who may turn away and refuse to believe it or become offended, and no effort is made to coerce those who are not willing to admit the claim. No class of men are more fully convinced than Catholics that religion, to be genuine and true, must be free and cannot be forced. In this view no class of men are more thoroughly guarded against the natural tendency of the human heart to persecute or offend against the

rights and legitimate freedom of their fellow-men. Whilst they clearly know their friends among the sects to be in error, and error of a dangerous nature, and would gladly aid them in finding truth and safety, their work ends with the execution of their mission as witness-bearers, or, if it go beyond this, it changes into the mission of prayer, which puts the matter in the hands of God; nor will He, even to save souls, destroy the freedom of the will, by which they may reject, as thousands are daily doing, even His efforts, great and wise as they are, to save them. Therefore, the Catholic, while he earnestly witnesses for the one only true Church, is, nevertheless, and must always be, tolerant, and can never persecute those whom he may fail to win to the truth as a witness bearer.

The lessons which ought to be gleaned from the above are (1) that Catholics should seek to realize more and more deeply their duty as witnesses for Christ in His unchanged one true Church, and (2) that our Protestant friends should seek more and more earnestly to understand properly the nature of this mission on the part of Catholics, so as not to be offended at what the conscience makes necessary, and is, moreover, meant for their eternal good.

A Gratifying Fact.

It is only a natural deduction from other facts that the drink habit is falling off, says the Brooklyn Citizen. One of these is the common practice of railroads and other corporations to require not merely temperance, but total abstinence on the part of their employees. This at once withdraws from the saloons the patronage of a large body of men, most of them young men, who are the best patrons of such places when they patronize them at all. The Christian Endeavor movement, which has had such wonderful success in gathering young men to its banner, is another potent enemy of drink, and wields from the saloons many thousands yearly.

Still another adverse influence is that of society. There is plenty of drinking done in society, and society smiles on it, but all the same, when a man's character is under discussion in society the admission that "he drinks a little now and then" always counts against him. That is really the meaning of the screened doors and frosted windows of the saloons. It is not reputable for a man to be seen drinking, and this consideration has its influence in restraining the habit.

It is tolerably plain, then, that the use of intoxicating liquor is on the wane. It will be a long time before it will cease entirely, if it ever does, but each succeeding generation is soberer than the one before it. In time, perhaps in a comparatively few years, drink will become the dissipation of the few instead of, as now, the vice of the many.

To the foregoing may be added another influence, which, so several leading non-Catholics have declared, is doing more for the cause of temperance in this country than any other agency, to wit, the influence of the Catholic Church, as exercised by her prelates and priests; and the total abstinence societies whose interests she so sedulously promotes.

No Rest, but Lots of Pleasure.

Work in the country during spring and summer is more arduous and painful than at other times and yet the men don't seem to mind it nearly as much as the tasks which fall to their lot during the autumn and winter. To be out in the fields while Nature smiles, glorying in her renewed emerald robes, is always a pleasure; but October's leaden skies and piercing winds, followed by winter's bitter gales make everything a hardship. The best known antidote yet discovered for the wet, cold and frost of outdoor work in winter, is a layer of Fibre Chamois through your garments. It gives splendid satisfaction, being light in weight, inexpensive, warm and completely waterproof.

The Best is what the People buy the most of. That's Why Hood's Sarsaparilla has the largest sale of All Medicines.

Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worst kind.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses great curative value. You should try it.

At a Glance anyone can see the difference between the twin-bar of clear, pure

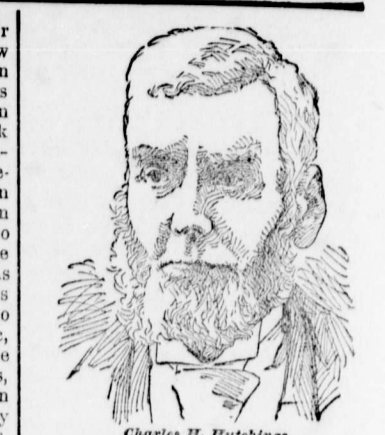
Sunlight Soap

and other laundry soaps, but you'll know the difference when you use it because it cleanses with

Less Labor Greater Comfort

Books for Wrappers For every 12 Wrappers sent to LEVER BROS., Ltd., 23 Scott St., Toronto, a useful paper-bound book will be sent.

Books for Wrappers



Charles H. Hutchings.

Sick Headache CURED PERMANENTLY BY TAKING Ayer's Pills

"I was troubled a long time with sick headache. I tried a good many remedies recommended for this complaint; but it was not until I began taking Ayer's Pills that I received permanent benefit. A single box of these pills freed me from headaches, and I am now a well man." —C. H. HUTCHINGS, East Auburn, Me.

Awarded Medal at World's Fair. Ayer's Sarsaparilla is the Best.

Mustard - THAT'S - Mustard

Dunn's Mustard

MADE ABSOLUTELY PURE FROM RICH FLOURLESS ENGLISH SEED SOLD IN 5c. and 10c. TINS. Ask for Dunn's Pure Mustard



The O'Keefe Brewery Co. of Toronto, Ltd.

SPECIALTIES: High-class English and Bavarian Hopped Ales. XXX Porter and Stout. Pilsener-Lager of world-wide reputation.

E. O'KEEFE, W. HAWKE, J. G. GIBSON, Pres. Vice-Pres. Sec-Treas.

FAVORABLY KNOWN SINCE 1820. BELLS HAVE FURNISHED 25,000 CHURCH BELL SCHOOL & OTHER BELL METAL, COPPER AND TIN. WEST-TROY, N.Y. GENUINE CHIMES, ETC. CATALOGUE PRICES FREE.

CHURCH BELLS & PEALS

PLUMBING WORK a operation, can be seen at our waterroom Opp. Masonic Temple.

SMITH BROS.

Sanitary Plumbers and Heating Engineers London, Ont. Telephone 522. Sole Agents for Peerless Water Heaters.

JOHN FERGUSON & SONS,

The leading Undertakers and Embalmers. Open night and day. Telephone—Home, 373 Factory, 54.

O. LABELLE, MERCHANT TAILOR

372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

CONCORDIA VINEYARDS SANDWICH, ONT.

ERNEST GIRADOT & CO

Altar Wine a Specialty. Our Altar Wine is extensively used and recommended by the Clergy, and our Clergy will compare favorably with the best imported Bordeaux.

For prices and information address, E. GIRADOT & CO., Sandwich, Ont.

Pictorial Lives of the Saints

The Catholic Record a One Year For \$3.00

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints, recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore; and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmary Shea, J. D. With a beautiful frontispiece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops.

The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription on THE CATHOLIC RECORD, on receipt of Three Dollars. We will in all cases prepay carriage.

COOKS FRIEND BAKING POWDER

Should be used, if it is desired to make the Finest Class of Cakes—Rolls, Biscuits, Pastry, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

Third

"This man them." (St. continued day. We with the recognition brethren religious turn a plain line bad. There are always words of our edit part are life.

If a man is excommunicated very common. Saviour's prayed for finally rec. But, my in the Church, the less than charity to sinner and There are ignorant spect. To make him think, is a lively to the are in no of their b sinner un rights. others who of their du but are to much afra word for G bor's all. un-Christi in reality, we must h honor, w love Him. And we c the priest men more feel them and them and. It is the that make alike chil heaven. of this pre call ourse shall all m ciples," s you love a loved you bor of the love sin, as H with their charity o so should example, seek to les ance to A. How an friend u has not m who is d words, a G's law, fulfil my of his beha In the f There is a there is accompli you have confides in to your ac place, alw The stron exhortati unless you cannot prou proof of t is the go Finally, seriously of his life soul by h hortation. Your ear conviction not like t but they m in spite under G initial gr event, yo Yes, "rec them;" o their praye We seek win them which Hi all.

And a good health are cases that Sarsaparilla to its prom and prom organs. what Hood story and madnation cins. Whi now?

The Co troubled w cessity by ing to oth OIL, obvi speedily, res, sore, troubles.

FIVE-MINUTE SERMONS.

Third Sunday after Pentecost.

LOVE OF OUR NEIGHBOR.

"This man receiveth sinners and eateth with them." (St. Luke, xv. 2.) This practice of our Divine Lord is continued by His Church to the present day.

If a man is a great public sinner he is excommunicated—a case which occurs very rarely. If he is but a poor common sinner, he is not torn from our Saviour's bosom, but is hoped for, prayed for, left among the faithful and finally reclaimed.

All this is wrong, my brethren, it is un-Christian. For if we are Christians in reality, if we love God sincerely, we must have a deep concern for His honor, we must see to it that others love Him and therefore serve Him.

How am I going to do this? I have a friend who never goes to Mass, who has not made his Easter duty for years, who is an habitual drunkard, whose mouth is defiled with profane and filthy words, and who in many ways sets God's laws at defiance; how am I to fulfill my duty of fraternal charity in his behalf?

In the first place make him love you. There is no influence so strong as love, there is nothing which it cannot accomplish. If you gain a man's love you have a strong hold on him.

And a good appetite go hand in hand. With the loss of appetite, the system cannot long sustain itself. Thus the fortifications of good health are broken down and the system is liable to attacks of disease.

It is desired to make the Pills of Genua-Rolls, Biscuits, Pastes, Cakes, Pie Crust, Baked Apples, Sweet, Snow-White and Desserts from the use of Cook's Food.

OUR BOYS AND GIRLS.

Watching the Tongue.

Keep a watch on your words, my children. For words are wonderful things; they are sweet like the bees, fresh honey, like bees, they have terrible stings; they can bless like the warm, glad sunshine and brighten the lonely life; they can cut in the stride of anger; they can cut like a two-edged knife.

Let not sleep fall upon your eyes till you have thrice reviewed the transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone which I ought to have done?

It is important in these days that America should have armor-plated boys. A boy needs to be iron-clad on his lips—against the first taste of liquor.

There's fame for him who seals the wall of fortress strong or parapet; There's wealth for him who rocks not falls in Mammon's wars, that sears beget; There's praise for him who never relents; There's brain for him to tempt the fates; Is there for him no recompense? Who does the best he can—and waits? —Roy Farrell Green.

Kind hearts are here: yet would the tenderest one Have limits to mercy: God has none. And man's forgiveness may be true and sweet, But yet he stoops to give it. More complete is love that lays forgiveness at thy feet. And pleads with thee to raise it. Only Heaven Means crowned, not vanquished, when it says "Forgiven!" —Adelaide A. Proctor.

If you want to soften your face, try instead of rubbers and unguents and balsam, a little spiritual gymnastics. Look at yourself in the glass. If the corners of your mouth are down, and you are an unhappy-looking object, elevate your expression. Think of the pleasantest thing that ever happened to you, the kindest thing that was ever done for you, the merriest time you ever had in your life; send out the most generous, the sweetest, the most helpful thought you can think of your friends, and if your face is not softened more charmingly than ever a wrinkle rubber could make it then you have not thought strongly, buoyantly or generously enough.

See how near I can come without hitting you, Phil. "Quit that," said Phil, becoming a little annoyed as a younger cousin, who was a born tease, kept striking towards his face with his clinched fist.

Good Health. And a good appetite go hand in hand. With the loss of appetite, the system cannot long sustain itself.

or three of the party, who were rather older and larger than Phil. But one or two trials of his "grip" satisfied them of his prowess.

"Come on," he still challenged, my bones are iron and my muscles steel. Not one of you can make me let go my hold. Here, George, you're the oldest of all. Take hold.

"You, Lily! Well that's a good one!" "Why, Lily—I could mash that little paw of yours to a jelly," said Phil. "Don't try, Lily," urged the others. "It hurts like fury."

"O, well! I could stand all the strength, all pulling and wrenching and jerking—but when you come at me like that, Lillian, what could anybody do?" And Phil loosened his hand.

A Millionaire's First Dollar. Andrew Carnegie, telling the story of his career in the Youth's Companion, writes thus of his first launch into business: Arriving in Allegheny city, four of us—father, mother, my younger brother and myself—father entered a cotton factory. I soon followed and served as a "bobbin boy," and this how I began my preparation for subsequent apprenticeship as a business man.

For a lad of twelve to rise and breakfast every morning, to expect the blessed Sunday morning, and go into the streets and find his way to the factory and begin work while it was still dark outside, and not be released until after darkness came again in the evening, forty minutes interval only being allowed at noon, was a terrible task.

Max O'Rell and His Boys. Max O'Rell (Paul Blouet) the Franco-Irish humorist, taught French in an English school for some eight years. He says he was regarded as a sort of Wackerford Squoers, and he evidently does not love the little boys of England.

"And it is something worth hearing," he declares, "that swaggering little English boys about their social standing. First the young heirs to titles, then the sons of the gentry, the sons of professional men, the sons of merchants, the sons of clerks—all these are sets perfectly distinct."

Let's see you get away. Hugh tried with all his might. Several young cousins gathered about, laughing at the small contest. "Pull away, Hugh. Make him let go." "Hold on, Phil. Well, you've got a good grip."

Best for Wash Day USE SURPRISE SOAP Its remarkable lasting and cleansing properties make SURPRISE most economical and Best for Every Day

CHATS WITH YOUNG MEN.

Church Progress.

When a young man reaches the conclusion that he ought to make his life successful, and that his success does not depend on the amount of money that he can accumulate, but on his conformity with the plan for it formed by his Creator, he sees, as if a new light had broken in on him, that he can achieve the highest success in the humblest surroundings, at the lowest occupation, in the depths of obscurity, if his lot be divinely cast there, just as surely as if in the most conspicuous position in the whole country. That conviction will tend to give him true content. It will remove from him false aims in life and it will correct erroneous ideas of what is most desirable.

The second rung of the ladder will be reached when the young man is convinced that the road to the stars lies not by way of enjoyment, but by the path of duty.

We were made for happiness, it is true, and we shall never be content until we are happy. There is a restless longing within us for felicity that will never be gratified until it reaches the Beatific Vision, that constitutes the bliss of Heaven. Meanwhile, it drives us hither, and to seek its appeasement, some young men make experiments in sensuality, in eating and drinking, in excitement, in visits to the theatre, in attendance at parties and dances, in the frequentation of liquor saloons and other resorts.

Duty is more satisfying to that longing for happiness than is pleasure. For duty gives peace of mind, that ineffable peace that is above price; and it bestows hope—that uplifting of the heart that raises above trouble and pain and sorrow—that sternly of spirit that in all affairs looks to the end and is not disturbed by anything between.

Then will the young man take delight in self-control—in purity, in temperance, in denial of sensuality, in control of the senses, in the restraint of anger. His god will not be his belly, nor his glory in his shame. He will make a compact with his eyes, as Job did, not to look upon a virgin lightly. He will suffer and be strong.

Having settled on the purpose to uplift himself, he will want to know how best to develop his soul, and mind, and heart, and body. As the development of his soul will be in proportion to the fidelity with which he studies and practices his religion, and as that is for the Church and not within the scope of this department, nothing more need be said of it directly here.

It would be an interesting study to trace the lives of successful men and find out if possible wherein they succeeded where others failed. And then success and failure are, after all, but relative terms. Perhaps in the squaring of the final accounts, many persons will be reckoned successful whom the world regarded as miserable failures. Not all that passes for success is worthy

Old Gold Smoking Tobacco W. S. Kimball & Co. ROCHESTER, N. Y. Retail Everywhere 10 and 25c. per Package 17 PRIZE MEDALS.

of the name, and there are apparent failures that may have been blessings to the world. But in the generally accepted sense of the word, why is it that some men are successful beyond others? And to what cause are we to attribute the failure of so many who seem destined to be always hewers of wood and drawers of water? There are undoubtedly reasons for these results.

Perhaps the chief difficulty with a great many is that they try to keep their position and earn their salary by doing just as little work as possible. They do not realize that the interests of their employer and their own interests are identical. They endeavor just to fill their place and no more. They are always eagerly waiting for the stopping hour, and look for their salary at the end of the week as the one thing to be desired.

On the other hand, the successful man is not necessarily a genius. He simply tries to do his work a little better than any one else, to be a little more punctual, more tidy, more obliging, to master details, and to make his employer's interests his own. He aims to do some one thing better than anybody else. And thus he succeeds. It is surprising how little better than his fellows a man need be to lift himself above them. Honesty, steadfastness, application, desire to improve and patience to wait for the result—these are among the trifles that lift men up, and give them in time the positions of honor and usefulness that make them the envy of others.

Old "Uncle Anson," as the captain of the Chicago Base Ball Club is familiarly and affectionately called by the great army of "rooters" throughout the country, points a moral as well as adorns first base. He is one of the oldest professional ball players in the country, being about forty-three years of age, but he is still as active as the great majority of younger players, and there are few, if any of them, who surpass him in general skill in the game. He is not only an expert in base-ball, but he is a splendid billiard player, a fine wing shot, a proficient in hand-ball, and can give a good account of himself in nearly any form of sport that requires a quick and unclouded eye, steady nerves and good lungs and unimpaired muscular power.

It is nearly or quite as good a man at three and forty as he was at three and twenty, and for this reason he is the wonder as well as the pride of base ball circles, as the average base-ball player, as well as the average athlete, falls into a state of "inocuous desuetude" long before he reaches Anson's age. There is no mystery, however, about

the prolonged vigor and skill of the Chicago captain. They are due simply to the fact that he is a man of good habits, who has not ruined his constitution or impaired his skill by dissipation. He has led a temperate, sensible life, and though considerably past forty he is still in the enjoyment of youthful health and elasticity. Dissipation is the rock on which most of our professional athletes are wrecked. It shows its effects even more quickly, probably, in base-ball than in some other forms of athletics, and it is for this reason that many of the most promising players go to pieces so suddenly. "Uncle Anson" is a first-base lecturer on temperate living and good habits, and a shining light and example which many of his professional associates might imitate to their own advantage as well as to that of their clubs.

LADY ABERDEEN.

How She has Endured Herself to the Irish People—The Village at the World's Fair.

The following interesting sketch of Lady Aberdeen appeared in the Milwaukee Catholic Citizen: Lady Aberdeen is one of the remarkable women of our time. Her first introduction to Americans was through the Irish Village, with its reproduction of Birney Castle which she erected at the World's Fair. And this was a most fitting introduction for the Irish village was designed to promote the interests of the Irish Industries Association, a work very dear to Lady Aberdeen's heart.

It was in 1880 that the Aberdeens went to Ireland to reside over that institution so cordially hated, the Castle. The new Vicerey and his lady had a difficult position to face, but by the tact, geniality and kindness which have distinguished them in every position in life, they won their way. No Lord Lieutenant in recent times has so endeared himself to the people, and the Irish people would be ungrateful indeed if they did not hold his Countess in equal esteem, for her fostering and promotion of the lace-making and other industries of Ireland have done what fine windy outbursts of patriotism often fail to do.

Lady Aberdeen has endeared herself not only to the Irish. Naturally much of her heart has been given to her native land. If she is fond of the shamrock she is even fonder of the thistle. The Irish Industries Association is by no means the only philanthropic work which Lady Aberdeen has promoted. She is the founder of the O'Garra and Upward Society, which, beginning among the poor people on Lord Aberdeen's estate in Aberdeenshire, Scotland, has extended until it now contains in different parts of the world about 3,000 women.

Since going to Canada where her husband is now Governor General, she has helped organize there a National Council of Women which is to some as a sort of uniting bond for various religious, philanthropic, social and political associations of women throughout the Dominion.

C. M. B. A.

C. M. B. A. Special Assessments.

To the Editor of the CATHOLIC RECORD: Dear Sir—As the issuing of special assessments is getting so common...

The important question now before the Order in Ontario is Insurance. The system adopted is in force in the Order in different States of the American Union...

E. B. A.

Daivit Branch, No. 11.

A special meeting was held on Sunday last of Daivit Branch, No. 11, for the purpose of initiating candidates...

LETTER OF CONDOLENCE.

At the regular meeting of St. Helen's Circle, No. 1, on the 12th inst., the following resolutions were unanimously adopted:

SILVER JUBILEE.

VERY REV. CANON FOLEY HONORED—TWENTY-FIVE YEARS A PRIEST—EXPRESSIONS OF ESTEEM AND APPRECIATION.

ST. VINCENT DE PAUL SOCIETY.

RESOLUTION OF CONDOLENCE. London, Ont., June 2, 1906.

IS CHARITY WORTH WHILE?

Not Unless It is "the Kind Thought Nearly Two Thousand Years Ago."

Does This Cap Fit You?

If the positions which some Catholics assume in church isn't any more edifying in the eyes of God than it is in the estimation of their brothers here on earth...

PRAYER BOOKS

We have now in stock a very large and beautiful assortment of Prayer Books, ranging in price from 25c to \$4.00.

THE CATHOLIC RECORD

being charitable with your lips, by being charitable in your thoughts and acts.

A PECULIARLY CONSTITUTED YOUNG MAN.

Antigonish, Casket. In the last number of The Presbyterian Witness a young man, who says he was brought up a Catholic, gives a lengthy account of his "conversion" to the Salvation Army.

DIocese of Peterborough.

Campbellford, June 6, 1906. To the Editor CATHOLIC RECORD, London: His Lordship Bishop O'Connor of Peterborough, administered confirmation in this diocese...

NEW BOOKS.

A new Mission Book for Boys and Girls (with illustrations) published by Benziger Bros., 26 Barclay Street, New York City.

MARKET REPORTS.

LONDON. London, June 11.—Wheat, 42 to 46c per bushel. Oats, 21 to 22c per bushel. Corn, 15 to 16c per bushel.

CHILDREN FOR ADOPTION.

The Children's Aid Society, London, Ont., wish to obtain for adoption a boy of five years and a girl of three years of age.

TEACHERS WANTED.

TEACHERS WANTED FOR THE ROMAN Catholic Separate school of the town of Renfrew, a male and a female teacher.

WESTERN ONTARIO'S SUMMER RESORT.

"THE FRASER," PORT STANLEY, ONTARIO. (Established 25 years.)

WEBSTER'S DICTIONARY.

The Catholic Record for One Year FOR \$4.00.

OBITUARY.

MRS. ELLEN BYRNE, LONDON. Died, at the residence of her son-in-law, T. J. Meara, Esq., 174 Mill Street, on Tuesday, June 2, Mrs. Ellen Byrne.

CECILIA LONG KIRKORA.

Seldom have there been witnessed such expressions of genuine regret and heartfelt sorrow as were expressed at the news of the death, on the last of June, of Cecilia Long Kirkora.

OUR PRICE LIST OF SEEDS.

That are Specially Grown for a Critical Trade IS NOW READY.

J. G. GAMMAGE & SONS.

213 Dundas St., LONDON, ONT. Mention this Paper.

J. J. HEFFRON & CO.

Manufacturers of Mattresses & Bedding.

REID'S HARDWARE.

For Grand Rapids Carpet Sweepers Superior Carpet Sweepers.

A GENERAL CLERK WANTED.

IMMEDIATELY FOR THE PORTERIAL store in the ages 25 to 35 years.

Branch No. 4, London.

Meets on the 2nd and 4th Thursday of every month in a public den at the corner of Richmond Street, G. Barry, President.

Western Ontario's Summer Resort.

"THE FRASER," PORT STANLEY, ONTARIO. (Established 25 years.)

WEBSTER'S DICTIONARY.

The Catholic Record for One Year FOR \$4.00.

Receipts, 50 cents; market active; Yorkers, good to choice, 23 to 24c; common to good, 22 to 23c; pigs, common to fair, 10 to 11c.

KATHLEEN KOENIG'S NERVE TONIC.

Hundreds Can Testify. I was stricken with paralysis about two years ago, so that I couldn't use my right side.

Fearful Paroxysms.

We have used Pastor Koenig's Nerve Tonic in many cases with the best effect, especially in those cases in which it suppresses those fearful paroxysms.

FREE A Valuable Book on Nervous Diseases.

A Valuable Book on Nervous Diseases and a sample bottle to any one who will send for it.

KOENIG MED. CO., Chicago, Ill.

49 St. Franklin Street, Chicago, Ill. Sold by Druggists at \$1 per Bottle, 6 for \$5.

OUR PRICE LIST OF SEEDS.

That are Specially Grown for a Critical Trade IS NOW READY.

J. G. GAMMAGE & SONS.

213 Dundas St., LONDON, ONT. Mention this Paper.

J. J. HEFFRON & CO.

Manufacturers of Mattresses & Bedding.

REID'S HARDWARE.

For Grand Rapids Carpet Sweepers Superior Carpet Sweepers.

A GENERAL CLERK WANTED.

IMMEDIATELY FOR THE PORTERIAL store in the ages 25 to 35 years.

Branch No. 4, London.

Meets on the 2nd and 4th Thursday of every month in a public den at the corner of Richmond Street, G. Barry, President.

Western Ontario's Summer Resort.

"THE FRASER," PORT STANLEY, ONTARIO. (Established 25 years.)

WEBSTER'S DICTIONARY.

The Catholic Record for One Year FOR \$4.00.

THE CATHOLIC RECORD

being charitable with your lips, by being charitable in your thoughts and acts.

A PECULIARLY CONSTITUTED YOUNG MAN.

Antigonish, Casket. In the last number of The Presbyterian Witness a young man, who says he was brought up a Catholic, gives a lengthy account of his "conversion" to the Salvation Army.

DIocese of Peterborough.

Campbellford, June 6, 1906. To the Editor CATHOLIC RECORD, London: His Lordship Bishop O'Connor of Peterborough, administered confirmation in this diocese...

NEW BOOKS.

A new Mission Book for Boys and Girls (with illustrations) published by Benziger Bros., 26 Barclay Street, New York City.

MARKET REPORTS.

LONDON. London, June 11.—Wheat, 42 to 46c per bushel. Oats, 21 to 22c per bushel. Corn, 15 to 16c per bushel.

CHILDREN FOR ADOPTION.

The Children's Aid Society, London, Ont., wish to obtain for adoption a boy of five years and a girl of three years of age.

TEACHERS WANTED.

TEACHERS WANTED FOR THE ROMAN Catholic Separate school of the town of Renfrew, a male and a female teacher.

WESTERN ONTARIO'S SUMMER RESORT.

"THE FRASER," PORT STANLEY, ONTARIO. (Established 25 years.)

WEBSTER'S DICTIONARY.

The Catholic Record for One Year FOR \$4.00.

Receipts, 50 cents; market active; Yorkers, good to choice, 23 to 24c; common to good, 22 to 23c; pigs, common to fair, 10 to 11c.

KATHLEEN KOENIG'S NERVE TONIC.

Hundreds Can Testify. I was stricken with paralysis about two years ago, so that I couldn't use my right side.

Fearful Paroxysms.

We have used Pastor Koenig's Nerve Tonic in many cases with the best effect, especially in those cases in which it suppresses those fearful paroxysms.

FREE A Valuable Book on Nervous Diseases.

A Valuable Book on Nervous Diseases and a sample bottle to any one who will send for it.

KOENIG MED. CO., Chicago, Ill.

49 St. Franklin Street, Chicago, Ill. Sold by Druggists at \$1 per Bottle, 6 for \$5.

OUR PRICE LIST OF SEEDS.

That are Specially Grown for a Critical Trade IS NOW READY.

J. G. GAMMAGE & SONS.

213 Dundas St., LONDON, ONT. Mention this Paper.

J. J. HEFFRON & CO.

Manufacturers of Mattresses & Bedding.

REID'S HARDWARE.

For Grand Rapids Carpet Sweepers Superior Carpet Sweepers.

A GENERAL CLERK WANTED.

IMMEDIATELY FOR THE PORTERIAL store in the ages 25 to 35 years.

Branch No. 4, London.

Meets on the 2nd and 4th Thursday of every month in a public den at the corner of Richmond Street, G. Barry, President.

Western Ontario's Summer Resort.

"THE FRASER," PORT STANLEY, ONTARIO. (Established 25 years.)

WEBSTER'S DICTIONARY.

The Catholic Record for One Year FOR \$4.00.

VOLUME XV

My Father's... Letatus sum in his dominum Domini

Thou hast stopted to my And opened unto my plea The long-sealed beauties

Through the wilds of gloom Thou has been my guide Into the light and sunset Of the courts of Thy Ho

Why should I fear or fall Under a roof so best? Here, near Thy holy Altar, Surely Thy child may stand

Here in Thy house it end My quest that was erst For the Spirit of Peace, stilling the olden pain

In Thy House, my Father Is grief that burns and Nor the anguish of loste Nor the shadow that ch

For Thy love makes rest And gain of the world's And the glory and joy of In the shade of the tree

—Katherine E. Cowan

THE LAND OF

Tells of the Freelig of Germany.

Asbury Park, N. J. to day's session of the ary Union the Rev. J. delivered an address, tacked social and rel in Germany. The q he spoke was "Are in Germany?"

"Although," said preposterous," said more than four study of the cond Germany showed me dition of affairs.

"My heart bleeds I love the German great masses in Ger morality have no nition.

THE DRINK HABIT PEOPLE IN IT "The Lutheran 'homes' for tramps travelers, is engage toxicating liquors. holds the German grasp. Of the thro been and whisky— consumed in Germa over twenty-eight g of every little babe estimate that more than 10,000 people victims to delirium seven per cent. of insane asylums of to be insane thru 42,837 prisoners in 31 per cent. comm while under the in

At Sunday sch meetings and used. A brewery following inscrip letters on a marble door: "To the L entrusted; only the blessing where Hie many.

"Having receiv and philosophical universities, many own private views of the Bib which they cannot for the dogmas Church have been State and are ma pastors of the Sta is a tendency to belief for the pa the people. Tho by being united to made a prop for THE BAPTISTS TUE

"Our Baptist laboring classes Without outside Germany would almost insuperab arising from the ference of the mo of our brethren that the Baptist laboring classes, and have no their greatest his parts of German social and legal they are subjecte and often hated

The liberty who different in di many. In ha some parts of Saxony, the most tectant German jected to all ki persecutions. of the law on the Socialists and preaching, serv which contro "the main under which work are: E called by some parish or ward for permission Application for