NEGROES IN COUNCIL.

The National Afro-American Council of the United States, a semi-political body which has assumed the charge of pointed Friday, June 2, a day of fast. ing the political disabilities under ing and prayer to be observed by all which our people are laboring." of the negro race. It also enjoins on ance of a religious festival of humiliation or thanksgiving, as there is no re- ment, and we wish them every success. ligious authority which would be uni As regards the position of the CATH versally acknowledged in a country OLIC RECORD in reference to the movesurely rather presumptuous for a self- avowedly a movement of Catholics of Afro-American Council to take this a justification for the movers therein to tuted society. An individual whose

THE SAMOAN WAR.

the news comes that the iniquitous warfare now being carried on by the United States and British warships at Samoa against the natives, the particulars of which we gave in our columns two weeks ago, has been vehemently denounced by His Eminence Cardinal Patrick Francis Moran, which he delivered in reference to Samoan affairs.

His Eminence said that the "fighting now going on on the island is not warfare, but deliberate murder, worse than the Armenian atrocities."

The Cardinal's language is not a whit too strong under the circumstances. The Turkish Sultan had the excuse for his atrocities in Armenia that the Christians were growing so their rapid increase, and it was necesthis lame excuse. The Samoans are powers to be an independent people the act of taking life." king that suited the American and manner: British commanders, that their villages have been bombarded and burned, and the people slaughtered with all the appliances of modern warfare. Was lift for such a purpose as this that the allique have been as this that the slight formula in the such a purpose as this that the slight formula in the such a purpose as this that the slight formula in the such as the su alliance between the two great

unanimity being required in the fault. ultimate decision. These Commission- Melancthon, another of the first Reers represent the three Governments formers, expressly approved the treat-United States, and Germany, and we Calvin. He wrote:

The Catholic Record. own way. If this course had been acted justly in condemning the blasphemer to death."

Mr. Fanytok's "distinguished Con-London, Saturday, May 13, 1899. inglorious war would not have broken out at all.

A CATHOLIC LIBERAL CONVEN.

We very willingly published last watching over the interests of the week the circular sent us by the Execolored population, is the most recent cutive Committee of the Catholic Litbody which has taken to itself author- erals of Toronto, calling a Convention ity to institute religious festivals and of Catholic Liberals of Ontario to meet fast days, and to command special re. in Toronto on Tuesday, the 23rd inst., ligious services. This Council has ap. for the announced purpose of "discuss-

It is unfortunately too true that the all colored ministers to devote the sun. Catholics of this Province have not rise hour of Sunday, June 4, to prayer been recognized by the Government to to God to protect the negroes of the the extent to which they are entitled country, and to avenge as He sees fit in proportion to their numbers, and we the wrongs which have been inflicted wish well to the efforts of our co religon the negro race. There is some ionists of either political party to have is wrong, and a sin. On this point we shadow of excuse for the Government this inequality removed. We have no must disagree with him, and we, thereof the country to request the observ. doubt of the sincerity of the gentlemen who are promoting the present move

where sects are so numerous; but it is ment we have this to say: This is constituted association or club like the the Liberal Party. There is, perhaps, doubtedly belongs to lawfully constiauthority to itself. Protestantism de. confine the present Convention to Cathnies the authority of the Church of olic Liberals, as it has for long been the defending himself even so far as to kill Christ to institute religious festivals, the general policy of successive Govbut it admits that authority in every ernments of both parties to appoint individual or association which thinks only their partisans to offices in their it proper to assume it of its own accord. gift, and only Liberals may expect to share the spoils at present; but the CATHOLIC RECORD has always kept itself aloof from mere party politics, and From far away New South Wales it cannot now identify itself with one party rather than the other. The invitation now extended is for Catholic Liberals only, and it is to be presumed that only the interests of Catholic Liberals will be taken into consideration at the Convention. We cannot, therefore, enter with much heartiness upon a course which would imply that the Archbishop of Sydney, in a speech interests of Catholic Conservatives are to be overlooked. Our clientele consists of the whole Catholic body, Conservatives and Liberals alike. We, therefore, leave it to Catholic Liberals of the various constituencies to decide what part they will take in the present

CALVIN AS A PERSECUTOR.

A writer in the Montreal Witness of numerous that the power of their Turk. May 3 takes exception to a very mild ish masters was being menaced by censure passed upon John Calvin at a ministerial banquet held recently at sary to exterminate most of them in Montreal, presided over by Bishop order to keep the rest under subjection; Bond. The Rev. Mr. Lafleur said : but the atrocity in Samoa has not even "Servetus was burned by an order gned by Calvin. The one act of acknowledged by both the allied Calvin's life which he regretted was

with the right to choose their own Mr. T. Fenwick, of Woodbridge, Ont., king, yet it is because they exercised hereupon rushes in to Calvin's defence, their right, and did not choose the which he makes in the following

This is a very lame defence of the "Anglo Saxon" nations has been so Genevan Reformer, whose bloodthirstearnestly advocated during the past iness was manifested by numerous exyear? The ostensible motive was to ecutions for conscience' sake, and not carry the blessings of civilization to by a single one. It was avowedly savage nations, and to Christianize Calvin's aim to bring Geneva under a them! But now the first use to which code of "severe and stern virtue," and this alliance has been put has been to on account of his tyranny he was excivilize a few thousand poor and harm- pelled from the city in 1538. He was less savages, who have been already again restored to authority in 1541, Christianized, by exterminating them. and his power was then absolute. It does not appear, either, that the two Even a disrespectful word said of him nations who have formed an alliance was punished by imprisonment at the for this ignoble purpose will reap any least. In 1548, Ameaux, a member profit out of the transaction, but they of the consultive Council of twenty five, have succeeded in angering Germany, was imprisoned merely on suspicion of and raising a war-cloud in Europe, having spoken disrespectfully of Cal-It is not to be expected, however, that vin. Gruet was executed by order of Germany will go to war for the sake Calvin for having used menacing of protecting the Samoans; but neither words to which Calvin provoked him will the prestige of Great Britain and by his abusive language. Michael the United States be increased by their Servetus and Gentilis were alike found deeds among the Fijians, even if they guilty of heresy in regard to the gain "glorious victories" over them. Trinity, and were executed in 1553 The whole trouble has been sub. and 1566 respectively, the former by mitted to three Commissioners who will fire, and the latter by beheading. meet in Samoa to consider the matter, Berthilier was also burned for a similar

respectively, viz., Great Britain, the ment of Servetus in a letter written to

may lay it down as probable that the agreement will be reached to let the Samoans govern themselves in their

Mr. Fenwick's "distinguished Congregational minister" is evidently astray in his appreciation of Calvin and his mild character; and the Rev. Mr. Laffeur might have uttered a much stronger condemnation of the Re ormer's tyranny.

CAPITAL PUNISHMENT.

We have received from Mr. O'Brien J. Atkinson, a prominent and highly respected lawyer of Port Huron, Michigan, the following communication, urging strongly the commutation of the sentence of the unfortunate convict known as "Peg-leg Brown" who is now in a condemned cell awaiting the extreme penalty of the law for the awful crime of murder.

Mr. Atkinson takes the ground that to inflict the death penalty on acriminal fore, cannot accede to his suggestion or request that we should put ourselves forward as leaders in a movement to agitate for a commutation of sentence in the present case.

The right of inflicting the death penalty upon grievous offenders unlife is attacked unjustly is justified in the unjust aggressor, if that be necessary for self-protection, and the natural moral law implanted in the souls of mankind impels us to the same conclusion, as likewise to the conclusion that society has the right to protect itself to the same extent when unjustly attacked.

All mankind has acted upon this principle of morals, and it is just to conclude that it is a principle of natural aw implanted in man by our Creator.

The crime of murder is one of the worst forms which an attack upon the existence of society can take, and it is, therefore, the right of the lawfully constituted supreme authority in society to inflict the death penalty on those who have been guilty of this crime, not as an act of mere revenge, but in selfdefence, and as a terror to evil-doers. and to deter them from the commission of this crime; and the same may be said of some other crimes.

This principle is sanctioned by God Himself, who, under the Old Law given to the Jewish people, appointed that "He that striketh a man with a will to kill him shall be put to death. But he that did not lie in wait for him. . . I will appoint a place to which he must fise. If a man kill his neighbor on set purpose, and by lying in wait for him, thou shalt take him away from My altar, that he may die." (Exod. xxi.)

Mr. Atkinson says: "Capital punishproof of this quotes the commandment

that this commandment is the general law, which admits of the exceptions of which we have spoken, when the laws of the land prescribe the death penalty for certain very grievous crimes. It is, of course, unlawful for private individuals to inflict this penalty, or to kill, except in the case when this is the only way in which they can protect themselves against a very serious and

unjust aggression. The case of the forgiveness of the criminal woman by our Lord is also referred to by Mr. Atkinson. This was an act of clemency extended, probably, in consideration of the penitence of the guilty one, and as a manifestation of the Divine mercy; but even in this case our Divine Saviour does not condemn the law by which the people were about to inflict punishment. As the law was of divine institution, He could not disapprove of it or declare it to be a criminal act to put it into effect.

St. Paul says: "Rulers are not a terror to the good work, but to the evil.' Elsewhere we are told that the king beareth not the sword in vain. The sword, which implies and signifies captal punishment, is a terror to evildoers.

MR. O'BRIEN J. ATKINSON'S LETTER. Port Huron, Mich., May 3, 1899.

Port Huron, Mich., May 3, 1899.

Mr. Thomas Coffey, London Ont.:

Dear Sir—I was passing through London about six weeks ago, and received the morning papers announcing the conviction of "Peg Leg Brown" for murder, and that he was sentenced to be hung. May 17th, inst. I have no idea how you feel on the subject of Capital Punishment, but this is a great opportunity for a religious journal to impress itself by denouncing the barbarous practice as a sin—a national sin calling for divine

as a sin—a national sin calling for divine displeasure and sure to bring sorrow upon any country which inflicts it.

I understand that "Peg Leg Brown" has been guilty of murder in Texas, and that if he were free in Canada, he would be taken down to that savage jurisdiction and executed without much ceremony, so that your com-

munity has a double opportunity for good by imprisoning the poor creature, and thus preventing the low civilization of Texas from glutting its vengeance upon him, and you have also the opportunity of protecting him from the hungry hangman of the province. As "Peg Leg Brown" is an outcast and an established criminal without friends or influence, and as society has provided no "City of Refuge "for such isolated creatures, this is a rare opportunity for you to admit all damaging facts, and still denounce the crime society may commit in taking his hife, and if you can succeed in doing for him what the Almighty did for Cain by excluding him from the humanizing associations, and shutting him away from this Eden to which his birthright entitled him, you will be following a divine example and will confer a lasting benefit upon your Dominion.

Capital Punishment in every form is a crime,—a violation of the command which was spoken from the clouds, traced upon the rock, addressed to nations as well as individuals, and which says, "Thou shalt not kill," and the modern maxim which tells us, "When sentencing a criminal remember the writing upon the sand," is awfully applicable to the present situation.

I hope your voice may be responsive to the chord which I start in the interest of this wretched cripple, and that your influence may be such that his sentence may be commuted, and if you think well, you may publish this letter from one of your friends.

Yours respectfull,

O'Brien J. Atkinson.

Yours respectfull, O'Brien J. Atkinson.

RITUALISTIC EVASIONS.

Bishop Seymour, the Protestant Episcopal Bishop of Springfield, has a letter in a recent issue of the New York Tribune in which he maintains the teaching of the Ritualists in regard to the Real Presence of Christ in the Eucharist and the Confessional to be in accord with the formularies of the Church-"our Church," he has it, so that he maintains this not only as regards the Church of England, but also in regard to the Protestant Episcopal Church of the United States.

Regarding the Confessional he says: Megarding the Confessional he says:

"With the Church of Rome confession is obligatory: no one can receive the Sacrament of the body and blood of Christ unless he has previously made his confession to a priest. With us, it is to be feared, the compulsion is in the opposite direction. The ignorance and prejudice on the subject are so great that men will not go to confession themselves, nor allow others who wish to go to attend. The priests (Episcopalian ministers) who hear confessions are made objects of suspicion and given an evil name; and those who feel the need of confession for their soul's health are often held up to ridicule and even persecuted."

The term "compulsory confession"

The term "compulsory confession has been made a great bugbear since the pronouncement of the Archbishop of Canterbury approving voluntary or spontaneous confession, while condemning compulsory confession as said to be used in the Catholic Church. This is evidently a misuse of words. Confession is certainly not compulsory with Catholics. It is obligatory; and the obligation arises out of its very nature. Those who have invented the expression "compulsory confession" admit that through confession sin is forgiven. They admit that the priests of the true Church have power from Christ to forgive or retain sins, and that confession is the medium whereby this twofold power is exercised. Now ment in every form is a crime," and in from these premises it follows that confession is obligatory, as the sinner is "Thou shalt not kill." It is evident bound to reconcile himself to Almighty God as soon as possible, that he may not continue to be God's enemy. As confession is the ordinary means of re-

> seen to be untenable even from its own principles. Bishop Seymour further says in regard to the use of the word Mass :

conciliation, its obligation follows as a

matter of course, and the theory of

voluntary confession is inconsistent

with itself. High Churchism is thus

"It is innocent of all objection, save the association with Rome, and that must soon wear away if we persistently appropriate it and use it. Mass is imbedded in our common speech already. It is familiar in our ears in Christmas, Candlemas, etc. In the West it must naturalize itself readily, be cause it is a monosyllable, and the West loves to make everything as short as possible."

There is another objection to the use of the word Mass by Ritualists. The Mass is the continual sacrifice of the New Law, and can be offered up only by real priests, by which name the Ritualistic clergy have no right to call themselves, as they lack ordination to the Catholic priesthood.

The Bishop is likewise careful to note that the belief of the Ritualists, or as he calls them, "the advanced Cath o'ic party of the English Church," do not hold the "metaphysical doctrine of the Church of Rome, commonly called transubstantiation." This is a mere subterfuge of the Ritualistic party. The Lutheran doctrine of consubstantiation as believed by the Ritualists was invented merely as an evasion of the Catholic teaching, and was adopted by the Ritualists so that they might be able to take the test oath prescribed by English law to the effect that Transubstantiation as taught by the Church of Rome is idolatry. Consubstantia-tion is not sustained either by the

TALK WITH A PARSON.

Parson. "Contrary to the Seriptures, you deny men the right of searching and interpreting the Scriptures in the light of every man's conscience."

The Church does not deny the right to search the Scriptures, but she for-bids her members to read corrupt and ways done and will continue to do, as the guardian of revealed truth. Nor does the Church forbid one to read the Scriptures in the light of one's conscience. She teaches and insists that everything a man does he should do in the light of his conscience, and that under no circumstances whatever should he act against that light, for such an act is always a sin. What the Church condemns is the claim—false in itself and destructive of revelation -that private judgment on the written word is the criterion of revealed truth; in other words, that every man has the right to read the Bible and judge for himself. Even he State, actuated by common ense and experience, does not permit the citizen or subject to read the laws of the land and judge or interpret them for himself. This is absolutely necessary to avoid social chaos or anarchy. All laws to be living and operative must have an interpreter and adminis trator, and that interpreter and administrator is never the individual subject of the law. If an interpreter is necessary in the State to give the law voice and application, it is equally necessary in religion. It is a disregard of this common sense principle that has produced religious chaos it the Protestant world. The Bible is a book of revealed truths, principles and laws. It is to concrete Christianity what conand as the latter are not subject to private judgment, neither is the former And as there must be a supreme court of interpretation in the secular State, there must be a supreme court of interpretation in concrete Christianity. While denying this necessity in prin ciple, the Protestant sects recognize it in practice, for each has a central body or court before which the individual may be cited and judged, and approved or condemned. The private judgment which they concede as a right is in practice a Dead Sea apple—attractive to look at, but full of bitterness and disappointment. The Individual who s attracted by a concession so flattering to his vanity and egotism is very promptly told on entering a denomin ation that he must believe the creed of the sect or get out. And that is pre-cisely what the Catholic Church does in reference to her dogmas of faith. The difference is that the Catholic Church deals fairly with the individual, pro-

what she professes, while the sects hold out a false promise and profess what in practice they repudiate. Parson. "You deny men the right of searching and interpreting the Scriptures * * * in violation of Jesus' command to 'search the Scriptures'-John,

fesses what she practices and practices

We deny that our Lord ever made law or command that every one should search the Scriptures, or that He ever commanded or authorized every one to interpret the Scriptures according to In this case, as in many others, you think you see in a text what is not in it.

Parson. "Does not John 5-39 prove that all were commanded to search the

No, it does not, as we shall see before we are done with it. The text—verses 39 and 40—in your King James Bible is as follows: "Search the Scriptures; for in them ye think ye have eternal life, and they are they who testify of me. And ye will not come to me, that ye might have life."

This is the text as it appeared in your Bible when it was first published in But the Protestant scholars of 1611. the English-speaking world who made a revision of the King James Bible in 1881 corrected this text, and instead of 'Search the Scriptures" they made it read, "Ye search the Scriptures," thus changing it from a command to a mere statement of fact. You have, therefore, the authority of the latest modern Pro testant biblical scholarship that there is no command in the text you referred

see that our Lord was speaking to those Jews who persecuted Jesus and sought to slay Him-the Scribes and Pharisees. In reasoning with them to convince them of His mis sion He appealed to the books which they recognized as authority; and—if we suppose for the moment that He commanded them—He said, "Search the Scriptures," consult those very books whose authority ye recognize, and in which ye think ye have eternal life, for they testify of Me. The supposed command here given is clearly particular argumentative appeal, and was addressed exclusively to those Scribes and Pharisees who, He knew, were conspiring to kill Him. If, then, we were to grant-which we do notthat He told those conspirators to search tha Scriptures, the command does not announce a general law or principle; words of Holy Scripture, or by the traditions of the Church as manifested by the testimony of the Fathers.

for after saying to them, "Search the children from the Scriptures," He adds, "and ye will not come to Me, that ye might have life."

Church Progress.

That is all the searching the Scriptures did for them. It is worthy of note that He did not tell His own beloved disciples to search the Scriptures. If you, Parson, allow yourself to be counted among those murderous conspirators and deadly enemies of Chrtst, you may claim that the command was addressed to you. But as we think you do not vicious translations. That she has al- desire to be so classified we cannot see what that text has to do with you.

(2) Instead of the text being an argument for private interpretation, it is a strong argument against it. when our Lord told them to consult their Scriptures He told them also what they should find therein, namely, evidence of His Messiahship. cause He knew that, using their private interpretation, they would not find it, that He added, "And ye will not come to Me that ye might have life. There is nothing here to encourage private interpretation.

Pause, Parson, and reflect for a few prayerful moments on the remarkable fact that those to whom our Lord said "Search the Scriptures" were those to whom He said, "And ye will not come

Taking the text as corrected by Protestant scholars it reads thus: search the Scriptures, for in them ye think ye have eternal life.'

The argument, then, of our Lord to the Scribes and Pharisees-who were learned in their Scriptures-was this : Why do you not believe in Me? search your Scriptures, for you think in them you have eternal life. Those same Scriptures testify of Me. Why, then, do you not believe in Me? I will tell you the reason. "I know you that you have not the love of God in you." Verses 42) -N.Y. Freeman's Journal.

DR. RAINSFORD'S VERDICT.

When the Church with the wisdom centuries, and particularly by divine direction, insists upon the necessity of religious instruction, some of her careless and indifferent children look upon her as interfering and troubling herself and them about trifles.

Like many other blinded parents they deify the secular school system and hesitate at no sacrifice-even the eternal welfare of their children for

Dr. Rainsford, an Episcopal minister of New York City, witnessing the results of irreligious schools, has for years advocated the necessity of moral

training. A few days ago he said: "I would begin by teaching in the public schools the fundamental principles of religion. The education given to children in the public schools to day is damnable. I say it not on my own word, but on the word of those who are in position to know-and do kn w.

It is a hard verdict-"The education given in the public schools to-day is damnable "-the verdict of a man of deep religious convictions, one who believes that the age is eminently religious, but debarred in its faulty educational methods from proper channels of expression. If men accustomed to laud the public schools are obliged against their will to condemn them, surely "children of the light -fathers and mothers nurtured at the breast of the Spouse of Christ should be the last to victimize Catholic youth

by subjecting it to their influence The proper education of youth is the burning question of to day, and every day. This education is furnished in Catholic schools. — Cleveland Uqt-

MERCILESS SECULARISM.

" Merely secular education." writes George Onnet, the French novelist, 'has a fearful share in bringing about decadence of morals. abasement of conscience, the recrudescence of crime, the precocity of crime inals, are the out-come of the merciless secularism of the schools. thought 'can no more be a method of instruction than a hail-storm a process of tillage. Were it not that the good sense and the strong piety of the women of France set right the consciences that were warped in the schools, the evil would be a hundred-fold greater." What Ohnet says of fold greater." far as you are concerned. But there are other things to be said about it.

(1) If you read the whole of (1) and blinder to its cause The difficulties of rectification increase every day, for our public school system is now fast in the grip of the political machine. It has bred an army of breadand butter partisans, who see in it the means of their livelihood. Amongst these are unfortunately not a few Catholics, whose worldly interests are thus bound up with it. Our only hope of betterment is that there will come a time when the evil will grow so openly appalling that it will force public recognition of the inherent viciousness of the system. In self-preservation the Church is forced to build and support her own schools. hardship, but one which the exlgencies of the Faith necessitate. Ohnet's words are a warning to us; let Catholics profit by them, and with all the means at their disposal preserve their "Search the children from the evils of the merciless secularism of godless education. -



one effective weapon with which to combat this grim destroyer. It cures 98 per cent. of all cases of consumption, bronchitis, asthma, laryngitis, weak lungs, spitting of blood and throat and masal troubles. Thousands have testified to their recovery under this remedy after they were given up by the doctors, and all hope was gone. Many of these have permitted their experiences, names, addresses and photographs to be printed in Dr. Pierce's Common Sense Medical Adviser. Any sufferer may write to them. The "Golden Medical Discovery" is the great blood-maker and flesh-builder. It makes the appetite hearty, the digestion and assimilation perfect, the liver active, the blood pure and rich with the life giving elements of the food and the nerves strong and steady. Acting directly on the lungs, it drives out all impurities and disease germs. It is also a wonderful medicine for all nervous troubles. Sold by all dealers in medicine.

in medicine.

Jno. M. Hite, of Audubon, Audubon Co., Iowa, says: "I took a severe cold which settled on my lungs and chest. Several of our best physiciang gave up all hopes of my recovery. I would cough and spit blood for hours. I took Dr. Pierce's Golden Medical Discovery and recovered."

Dr. Pierce's Common Sense Medical Adviser is a book of 1.008 pages and over three hundred illustrations. This book is

Adviser is a book of 1,000 pass, book is three hundred illustrations. This book is free. You may have it in all its usefulness, and in strong paper covers, for 31 one-cent stamps, which pays the cost of customs and mailing only, or in cloth binding for so stamps. Address, World's Dispensary Medical Association, Buffalo, N. Y.

WEBSTER'S DICTIONARY THE CATHOLIC RECORD

FOR FOUR DOLLARS

year and propose to furnish a copy to each of our subscribers. The Dictionary is a necessity in every home, who of and business house. It fills a vacancy and furnishes knowledge which no one hundred other volumes of the choicest books could supply. Young and old, educated and ignorant rich and poor, should have it within reach, and refer to its contents every day in the year. As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words; including the correct spelling, derivation and definition of same, as is the regular standard size, containing about 300,000 square inches of printed surface, and it took itself. The regular selling the leaf.

price of Webster's Dictionary
been \$12.

N. B.—Dictionaries will be delivered free of
N. B.—Dictionaries, All orders must be
all charge for carriage. All orders accompanied with the cash. Address
accompanied with the cash. Loxbox. Ont.

INDIAN MISSIONS. .

ARCHDIOUESE OF ST. BONIFACE

THAS BECOME A NECESSITY TO appeal 2 to the generosity of Catholics throughoft Canada for the maintenance and development of our Indian Mission, The resources formerly at our command have in great part falled us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Persons beeding this call may communicate with the Archishop of St. Boilface, or with the undersigned who has been specially charged with the promotion of this work. the Archbishop of St. Bollface, or with the undersigned who has been specially charged with the promotion of this work. Our Missions may be assisted in the following

anner: 1. Yearly subscriptions, ranging from \$5 to 2. Legacies by testament (payable to the Archbishop of St. Boniface).

3. Clothing, new or second hand, material for clothing, for use in the Indian schools.

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

5. Devoting one's self to the education of Indian children by accepting the charge of lay-schools on Indian Reserves—a small salary attached.

6. Entering a Religious Order, of man or

Jay schools on Indian Reserves—asiat sand satached.

6. Entering a Religious Order of men or women specially devoted to work among the Indians; e.g. (for North-Western Canada) the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec), etc.

Donationseither in money or clothing should be addressed to His Grace Archbishop Langevin, D. D., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., Rat Portage, Ont.

C. Cahill, O. M. I., Rat Portage, Ont.

Indian Missionary.

SCHOOLS

During the coming School Term of 1898 9 we respectfully solicit the favor of your orders for the supplying of Catholic Educational and other Text books, both in English and French; also, school stationery and school requisites. SADLIER'S DOMINION SERIES.

Sadlier's Dominion Reading Charts, 26 Reading Charts and one Chart of colors, mounted or 14 boards, size 23 to 32 inches.
Sadlier's Dominion Speller, complete, Sadlier's Dominion First Reader, Part I. Sadlier's Dominion First Reader, Part II. Sadlier's Dominion Third Reader.
Sadlier's Dominion Second Reader.

Sadlier's Dominion Third Reader. Sadlier's Dominion Fourth Reader. Sadlier's Outlines of Canadian History, Sadlier's Grandes Lignes de l'Histoire du

Sadiler's Grandes Lignes de l'Histoire du Canada.
Sadiler's Coullines of English History.
Sadiler's Abcient and Modern History, with illustrations and 23 colored maps.
Sadiler's Edition of Butler's Catechism.
Sadiler's Child's Catechism of Sacred History, Old Testament, Part I.
Sadiler's Child's Catechism of Sacred History, New Testament, Part II.
Sadiler's Child's Catechism of Sacred History, New Testament, Part II.
Sadiler's Catechism of Sacred History, New Testament, Part II. dition. Sadlier's Bible History (Schuster) Illus-

Exercises.
Sadlier's Edition of Grammaire Elementaire
par E. Robert.
Sadlier's Edition of Nugent's French an par E. Robert.
Sadlier's Edition of Nugent's French and
English, English and French Dictionary with Pronunciation.
Sadlier's (P. D. & S.) Copy Books, A. and B.

trated. Sadlier's Elementary Grammar, Blackboard

D. & J. SADLIER & CO.

CATHOLIC PUBLISHERS. 123 Church St., 1669 Notre Dame St., TORONTO, ONT. MONTREAL QUE.

ONTARIO MUTUAL LIFE 820,000,000 This Company holds its serve on the Actuar 4 per cent. Tab

IN FORCE 4 per cent.

Board of Directors:

DOREST MELVIN, PRESIDENT. Board of Birectors:

O. M. Taylor, ist Vice-Pres
Alfred Hoekin, Q.G., and VicePresident
Frendent, G. M. P.

J. M. Britton, Q.G., M. P.

J. Kerr Frekin, B. A.

William Hendry,

M. P. Olgorett, pp. H. Provent, Managery,

Written for the CATHOLIC RECORD. 'JACK COLLINS, OR THE DIGNITY OF LABOR."

BY C. F. STREET, M. A.

What changes are constantly taking place, within a few years, in the social condition of individuals and families! Those who were poor become rich; who were in a low estate, elevated to a high station. On the other hand, those who were formerly prosperous become im-

were in a low estate, elevated to a high station. On the other hand, those who were formerly prosperous become impoverished; the proud are humbled and the strong enfeebled.

Thus it happened that the poor widow Collins, whose home was made desolate, a few years ago, who had patiently and in faith borne her reverses, now was participant of many blessings. He who had chastised her had never forsaken her; she had learned how true it is that God loves those whom He chasteneth; she had lived to see her daughter comfortably settled in life and her son established in a prosperous business.

settled in life and her son established in a prosperous business.

The poor tramp whose life had been rescued from imminent danger by the heroic actions of Joseph Collins is again brought to our notice as taking a part in the widow's welfare. It appeared that he was deeply affected by the circumstances associated with his providential escape. During the excitement which ensued on the sudden death of his deliverer he disappeared and no one had noticed him so closely as to be able to have recognized him again.

If people thought of him at all it was

If people thought of him at all it was of his ingratitude and indifference relative to the man who had saved him.

About ten years had elapsed since the death of Joseph Collins, when the parish priest called on the widow Collins and informed her he had just received, by the mail, a registered letter from a Catholic priest stationed in a missionary district of the Empire of Brazil, which especially concerned her.

olic priest sationed in the control of the Empire of Brazil, which especially concerned her.

The letter read by the priest, stated that a man calling himself Sam Rogers—an Englishman—had been working for several years in the mining territory of that country. It is well known that Brazil is noted for its gold and silver mines, its diamonds, topazes and other precious metals. This man Rogers had been attacked with a serious illness and had sent for the priest when he perceived his end has approaching; he communicated to him what he particularly wished to be performed, so soon as he died. He bequeathed to the widow of the late Joseph Collins of the town of S4,000, which money he had accumulated to black of the common of S4,000, which money he had accumulated the serious ser

Joseph Collins of the town of ——In Ontario, Dominion of Canada, the sum of \$4,000, which money he had accumulated by hard labor, during his sejourn in Brazil. This donation, he trusted, would, in some respects, indemnify her for the irreparable loss she had sustained on the death of her husband, of which he had unintentionally been the cause. He, further, narrated to the priest that he had formerely been an idle, dissipated vagabond; but from the day he had been rescued from a sudden termination of his life, by the humanity of a stranger, he had become a new man; he had resolved to cast aside his intemperate and slothful habits, and since that day he had led an industrious and sober and religious life; that the main object of his daily labors had been to realize enough money to send to the poor widow Collins an averagence of this gratitude. This daily labors had been to realize enough money to send to the poor widow Collins an expression of his gratitude. This money, which had been carefully deposited every month, until it amounted to \$4,000, he now confided to the priest, who attended him, when dying, to be transmitted according to instructions.

Mrs. Collins was deeply moved by this mark of gratitude from the stranger whom her husband had rescued, and it was a

her husband had rescued, and it was a great consolation to her to learn at last, that the divine visitation which had afflicted her so deeply had been the means of converting a sinner and delivering a soul from eternal deeth. ing a soul from eternal death.

LAURENTIA;

A Story of Japan in the Sixteenth Century.

By LADY GEORGIANA FULLERTON.

CHAPTER I.

THE ARTIST'S HOME.

THE ARTISI'S HOME.

The setting sun had just ceased to gild with its last rays the domes, the palaces, and the towers of Meaco, the capital of Japan, the residence of the Dairi, or Exclesiastical Emperor, and of the Kumbo Sama, the temporal sovereign of that ancient kingdom. As the moon rose in the dark blue eastern sky, the eyes of many worshippers turned towards it in that strange land where a strong religious instinct seems inherent in the souls of men, and, in the absence of the true faith, displays itself in almost every erroneous form of worship to which the corrupt tendencies of men's hearts, and the exdisplays liter in amount of the corrupt form of worship to which the corrupt tendencies of men's hearts, and the excesses of their imaginations, have at different times given birth. Towards the north of the town, enclosed within a triple range of walls, stood the palace of the great human itol of the Kamisian superstition—the awful, but helpless,

COOD HEALTH FOR WOMEN

Dr. A. W. Chase's Nerve Food Restores Weak, Sickly Women to Robust Health.

Any irregularities in the monthly uterine action is sufficient cause for women to be alarmed about their health. Whether painful, suppressed or profuse menstruation, the cause can be traced to some derangement of the

A few boxes of Dr. A. W. Chase's Nerve Food will completely build up the exhausted nerves and restore the regular monthly action which removes from the body the clogged mat-ter that would otherwise cause pain and serious

disease.

It is as a restorative for pale, weak women that Dr. A. W. Chan's Nerve Food has been singularly successful. It counteracts the debilitating diseases peculiar to women by feeding the nerves and creating new nerve fluid, the vital force of the human body.

Dr. A. W. Chase's Nerve Food has restored scores of hundreds of weak, sickly women to robust health. 50c. a box at all dealers, or Edmanson, Bates & Co., Toronto.

Dr. Chase's new illustrated book "The Ills of Life and How to Cure Thern," sent free to your address.

Dairi—the representative of that hereditary line of patriarchal monarchs, once the supreme governors of the Empire; the framers of its laws and the absolute rulers of its destining but now as a side in idle

supreme governors of the Empire; the framers of its laws and the absolute rulers of its destinies, but now set aside in idle and solemn state; superseded by the Kumbo-Samas, a race of wily and energetic statesmen and warriors, who gradually assumed the functions, whilst they left to their chiefs the bare semblance of authority—the homage of the multitude and the vain pomp attendant on their half-religious, half-nominal sovereignity. In the streets which surround this abode, a death-like stillness reigns; no profane footsteps may venture to tread, uninvited, the sacred precincts; but outside these strictly guarded walls an incessant activity prevails. Clouds of dust, raised by the traffic of a populous city, obscure the air, and the ear is deafened by the vociferations of its six hundred thousand inhabitants, all engaged in the various pursuits of commerce, industry, and pleasure. From the neighboring mountains three great rivers descend and feed the broad-bosomed lakes, the everflowing fountains, the numberless diverging rills, which fertilize the wide and otherwise barren plain, in the centre of which Mesco sits like a crowned queen, with her encircling amphitheatre of hills, and her diadem of temples: five hundred splendid fanes, gleaming like jewels through the deep verdure of the most

cypress groves.

At the same hour, in one of the most retired streets of the city, a maiden of about twenty years of age was sitting at work in the front chamber of a small but work in the front chamber of a small but exquisitely neat building, adorned according to the fashion of the country, both within and without, with paintings, inscriptions, and devices of various sorts. Every window was ornamented with flower-pots, as is always the case in the houses of Japan, but in this instance more than ordinary good taste was evinced in the choice and arrangement of the miniature shrubs and various colored blossoms which filled the graceful white porcelain vases, enwreathed with China roses, and encircled with green leaves. The folding vases, enwreathed with China roses, and encircled with green leaves. The folding screens which divided the apartments of this little abode were covered with graceful scrolls, and pictures of birds and flowers. Moral and religious sentences, drawn from the Holy Scriptures, and from the maxims of Confucius, were likewise inscribed over the doors, or painted on the walls. Numerous articles of beautiful workmanship lying on the floor, in an unfinished condition seemed to indicate that this was the residence of an tiful workmanship lying on the floor, in an unfinished condition seemed to indi-cate that this was the residence of an artist of no ordinary abilities. Fans there were of so fragile a texture, so elaborately carved, and so admirably colored, that they seemed to emulate Nature's handi-work in the delicate tracery of the fer-or, the migross or the soft blanding of her work in the delicate tracery of the fern or the mimosa, or the soft blending of her hues in the geranium or the heart's-ease. Sculptured beasts and birds, whose life-like forms and attitudes might have de-ceived their professions. ceived their prototypes of the groves and of the plain, were standing about waiting for the finishing touch of the master's

hand.

To the maiden belonged the humbler task of making and fastening to the handles of the fans which her brother painted the silken or gilded tassels which each required. She knew how to vary their forms and colors with fairy-like incepuity. Her own appearance was in their forms and colors with lairy-like in-genuity. Her own appearance was in keeping with her pretty abode and her graceful occupation. If there was nothing peculiarly costly in her dress, if the num-ber of her flowing robes fell short of that which the fine ladies of Meaco habitually wore they were so becomingly put on which the line ladies of Meaco habituary wore, they were so becomingly put on, the yellow texture of her skirt was so beautifully embroidered, the pattern of her flaving root harmonized so well with beautifully embroidered, the pattern of her flowing vest harmonized so well with the red girdle which encircled her waist and the coral comb which fastened her dark hair, that a painter, of the Venetian school could scarcely have found a fitter subject for the display of brilliancy and harmony of coloring, than the workshop of the Japanese artist and the figure of his sister seated in the midst of her silken skeins, and engaged in her laborious though apparently fanciful avocations.

though apparently fanciful avocations.

She was wistfully gazing at her slender store of gold and silver thread, and holding up one of the fans in a discontented attitude, when her brother Matthias en-

"Still at work over those fans!" ex claimed the young man, whose slender form and hectic coloring betokened deli-cate health, or at least a fragile organization. "Why truly, Laurentia, you spend more time about the tassels than the fans

more time about the tassels than the lans themselves are worth."

"It is the fault of my dear old friend the blind pedlar. He promised to bring me this week a large supply of gold thread from Nangazaqui, but he has not kept his word. I hope no evil has befallen Matthew. I do not know how I should get on without him. From my earliest childhood I have been used to look forward to bis visits."

"There are strange rumors affoat," an "There are strange rumors afloat," answered her brother; "the Kumbo-Sama is reported to have used strong language about the Caristians. The ladies of Omura refuse to listen to his emissaries, and the blame is laid on the fathers. People say that his anger is beginning to rise against them as the black clouds gather round the heights of Saxuma when a storm is at hand. Will it be prudent for you to go to the palace, Laurentia? a storm is at hand. Will it be prudent for you to go to the palace, Laurentia? Who knows but you may be questioned as to your faith? At all events, you had better not take with you THESE faus," he said, pointing to a row of highly finished ones which were ornamented with Christain devices or paintings of a religious character.

character.

Laurentia shrugged her shoulders. "As if the Empress did not know that I was a Christian! As if, begging your pardon, brother, that was not her very reason for wishing to see our fans. At least, I greatly suspect so. Her messenger said that the Empress understood that you had painted one for the King Bartholomew, which he always carries about with him, and that if you had a similar one at home I was to be sure and bring it with me, as her Majesty had expressed some curiosity to see it. I would not for the world miss this opportunity of entering the palace. Who can tell what the result may be? Old Matthew assured me, some time ago, that the Empress had a secret desire to embrace the Christian faith."

"But why not wait till the Kumbocharacter.
Laurentia shrugged her shoulders.

"But why not wait till the Kumbo-Sama's wrath has cooled down a little? Why not go another day?"

"Another day! when I am expected today!"
"You might feign sickness."
"You might feign sickness."

"You might feign sickness."
"Feign! Is it to a Japanese maiden—
to your own sister—that you speak of
feigning? After all, the worst that could
happen to me would be to die."
"What words are these, Laurentia?"
cried a well-known voice at the door, and

the old pedlar stood by the maiden's side, unstrapping his heavy box and wiping his forehead: "do not speak of dying when there is much work for a Christian maiden to do in this poor country of ours. We shall all die when God chooses, and if the Kumbo-Sama gives us a helping hand to heaven, by cutting off our heads, he will be sure to get many a Christian's he will be sure to get many a Christian's blessing. To live, to work, and to suffer, is often far harder than to die." Matthias kindly led the old man to a mat, and begged him to sit down and rest his weers limbs. weary limbs.

Matthew, the pedlar, was one of St.

begged him to sit down and rest his weary limbs.

Matthew, the pedlar, was one of St. Francis Xavier's converts, and ever since the day when he had been baptized by the Apostle of the Indies, the burning charity which had consumed that great man's heart seemed to have kindled in his own a kindred flame. He had not changed his mode of life. He remained a poor man travelling from place to place, selling his wares, going about from the palace to the cottage, from the crowded sea-port to the secluded hamlet, doing good, praying without ceasing, preaching the Gispel, in his quiet way, to the rich and to the poor, to the learned and to the ignorant. Often secoffed at, often repulsed—for he was poor, and his countrymen despised poverty; and he was unlearned, and they worshipped learning—but still making his way into many a heart, and enlightening many minds, through those very means which God has appointed for the conquest of the powers of this world; the very same through which the devils had to be driven out of old, even in our Lord's own day; fasting and prayer; the apostolate of voluntary suffering joined to holiness of life. It is the same story over and over again. The fishermen and the tent-maker walking on foot into Imperial Rome; the merchant's son at Assisi renouncing his heritage and hooted at as a madman; the warrior-saint, the high-souled nobleman, Ignatius, pointed at as a beggar in the streets of Paris; St. Francis Xavier dying alone on the shores of a foreign land, all illustrate the same moral, all tell the same tale—Satan on the one hand welding against the souls of men his weapons—riches and honor—and Christ vanquishing him through the strength of poverty, the might of humiliation.

"Have you found means to see the Empress yett?" Matthew inquired, as he

ation.
"Have you found means to see the Empress yet?" Matthew inquired, as he felt among his wares for the parcel from Nangazaqui which Laurentia was expect-

"This very evening I am going to the palace," she eagerly replied. "Her Majesty has expressed a wish to see the fans Matthias paints, and particularly the one the fathers ordered as a present for King Bartholomew. He has since made several of the same kind. The holy name of Legg is in the central platters of blue. of Jesus is in the centre, in letters of blue, scarlet, and gold. Above it is a crown of thorns, and beneath it the three nails, and other mobiles and the beneath it. and other emblems of the Passion Then there is one also, with a copy of the pic-ture which hangs over the altar of our hurch—the divine Infant and His blessed Mother. Father Rodriguez, the Kumbe Sama's interpreter, says that when the

Sama's interpreter, says that when the King of Omura saw it, he was so ravished with its beauty that he stood like one transfixed, and in that very hour resolved to become a Christian. Oh, dear Matthew, would that you could see it!"

The old man smiled, and lifted up his sightless orbs to heaven. His mind, so long given to contemplation, and ever haunting as it did the midnight cave of Bethlehem, and the home of Nazureth, had doubtless often pictured to him the Babe and His Immaculate Mother in sweeter and loftier beauty than the hand

Babe and His Immaculate Mother in sweeter and loftier beauty than the hand of Raphael or Correggio ever depicted them on glowing canvas or frescoed walls. "And then, this picture of the Crucifixion," she continued, "it is so beautiful. But do you think I can venture upon showing it to the Empress? The cross, the crowning glory of our faith, is a stumbling-block to unbelievers. What will she think of our Lord dying like the vilest malefactors?"

""
"You who have been so long a catechist," said her brother, "should know
how for you can venture to unfold the
truths of religion to the unititated. Now you are about to have the Kumbo-Sama's wife for a catechumen, discretion must be your guide."

"Well, I suppose discretion is a virtue, but it is not one I love; I like courage better."

"Take care, young maiden," said Matthew, "that you do not make courage into an idol. The fathers say, it is one that many a Japanese worships in his heart even while he destroys the visible ones in his house."

his house."

"True," answered Laurentia, "we are brought up to despise death, and abhor cowardice; but death on the field of battle, or in the presence of the Kumbo's officers of state, who respectfully leave it to a man to excute his sentence on himself, is far different from the lingering tortures to which the Christians, have been ere now subjected. Nothing but the firm hope of immortality, and the aid of divine grace, could nerve the soul to meet with joy and calmness such agonies as those."

"I suppose there is nothing which one man has borne that another cannot endure," said Matthias; "and yet men are so differently constituted! What is exquisite suffering to one person is scarcely any pain to another. However, if it is the grace of God which supports the martyre, it signifies little, I suppose, what their physical pecularities may be."

There was something tremulous in the voice of her brother, which struck painhis house."
"True," answered Laurentia, "we are

There was something tremulous in the voice of her brother, which struck painfally on Laurentia's ear. She looked up anxiously into his face, and saw that his pale cheek was flushed. The hectic hue died away in a moment, and left the

anxiously into his face, and saw that pale cheek was flushed. The hectic hus died away in a moment, and left the deadly paleness behind it. He, however, answered with a smile her inquiring glance. Reassured, she turned again to the pedlar, and said:

"Have you travelled to any great distance, Matthew, since we last saw you? Have you made any new converts? Is it true, what we have been told, that a great lord, in the Ximo, heard you speak of the only true God to His attendants, and was so struck with your words that he exclaimed, 'If a poor pedlar can thus discourse about his religion, what must be the bonzes of that religion be!" and that he went at once to the fathers at Nangazqui, and was instructed and baptized?

the went at once to the fathers at Nangazaqui, and was instructed and baptized?"

"It is true; and the Church received that day a noble heart into its fold. God ordains wisdom out of the mouth of the old and the weak, even as out of that of babes and sucklings. Little children are often apostles, and the old man sinking into his grave can also sometimes act an angel's part. I have never opened my box in the street or on the road side, and heard the sound of approaching footsteps that I have not asked our Blessed Lady and God's dear servant, Father Francis,

who baptized me, 'to speak to the hearts of those who rood round me. Then words sometimes rise to my lips which astonish not. They seem to teach the poor sinn'r who utters them as if they were not his own. And then these little pictures, they have been apostles too in poor sinn'r who utters them as if they were not his own. And then these little pictures, they have been apostles too in in their silent way. I passed through a village in the mountains some months ago where Francis had once been and made several converts. No priest had ever found his way there again. They had his abridgment of the Scriptures and a little print of Jesus and His Mother. He had taught them the Creed, the Our Father, and the Hail Mary; baptized thirteen of them, and appointed an old man to be their teacher. He had died, but they never let go the faith Father Francis brought them. They said their prayers, and patiently waited for another messenger from God."

"Oh, have they a priest now?" exclaimed at once the brother and sister.

"A brother from Ozaca is gone to instruct them, and one of the fathers will soon join him."

"Matthew, if a great persecution should arise, you will certainly be put to death as a teacher of Christianity."

A divine expression passed over the old man's face when Laurentia said these words. Not the enthusiasm which gleamed on the maiden's brow—something more deep, more humble, more holy than enthusiasm. "That would be too good for me," he gently said, and felt in his box for a rosary, which he gave to Laurentia.

"I will wear it round my neck to-night,

gently said, and felt in his hox for a rosary, which be gave to Laurentia.

"I will wear it round my neck to-night,
when I go to the palace."

"Do not act so madly, Laurentia!" exclaimed her brother. "You are running
risks enough by going there at all. Be
persuaded, sister, and only take with you
the fans painted with birds and with
flowers; you can show the others another
time to the Empress."

"Do you think, then, that my object is
to show off your paintings, and to sell perhaps a dozen fans? If that were my sole
purpose, I should not indeed take so
much trouble." Matthias left the room
with a dark cloud upon his brow, and the
sound of his retreating footsteps was
heard on the paved alley of the little garden.

"Maiden." said the old pedlar, as his quick ear detected the sigh which escaped her, "have you thought enough that those who would win souls to Christ must be-

who would win souls to Christ must begin by fighting another battle?"

"With their own passions, you mean—
I know it, I feel it—I have often shed tears, and done penance for the faults of my temper, and now I have sinned again, and the peace of my heart is gone." She passionately exclaimed, "On, how can I speak of Carist to-night to those who know Him not, when I, who know Him, have offended Him? No blessing will rest upon me, for the stain of sin is on my soul. What shall I do?"

"Kneel down and say to God what you

soul. What shall I do?"

"Kneel down and say to God what you have said to me—say it meekly and lovingly, and doubt not that He will bless you. One moment of loving sorrow sets us right with Him—He can then clasp us to Hi Sacrel Heart and entirely forgive me—He can trust us with His highest

us Hight with Him—He can then clasp us to Hi. Sacrel Heart and entirely forgive us—He can trust us with His highest gifts, and employ us in His service."
"O Matthew, would that I heard often such words as these! Would that our fathers were always with us to teach, to absolve, and to direct us! If we could worship the true God with perfect freedom I should not then so passionately long to die—to have done with this world. But it is with fear and trembling that we enjoy these dearest blessings. Though at this moment we have the servants of God with us here in Meaco, we are daily threatened with their banishment. Each time we go to church we feel it may be threatened with their banishment. Each time we go to church we feel it may be the last time we see or hear them. Os, it is a weary struggle! Would that we lived in Nangazoqui, the Christian city."

"We must dweil where our lot is cast, and the company that we have a proposited.

and where each of us has an appointed work to do, maiden. And now, farewell. My poor prayers will follow thee to-night. I know thy courage will not fail. I know thy faith and thy hopes; but I will remind thee before I troof what Father de Torres the success.

know thy faith and thy hopes; but I will remind thee before I goof what Father de Torres the successwhen I was going blindly to work, like a blind beggar that I am."
"Do not call yourself a beggar, Mat-thew," indignantly exclaimed Laurentia;

"you are not, you never were a beggar— no beggar ever sat by my side, in my own

no beggar ever sat by my side, in my own house, as you are now doing."

"There is a beggar called Lazarus, the fathers tell us, who sits in Abraham's bosom. If you had shut your door upon him, Laurentia, you might have fared badly in the next world. Thank God, you have shown kindness to one who is indeed a beggar for Christ's sake. It will be very good for you to have done so when you go to your account." The maiden listened meekly to the old man's rebuke, and gently reminded him that he rebuke, and gently reminded him that he had not told her what Father de Torres had said.

"Well, he bade me recollect that in the

Litany, which we repeat every day, we call the Divine Mother the prudent as well as the powerfal Virgin, and that in this country we must not risk the lives of our fellow-Christians and the welfare of religion for the sake of following. our fellow-Christians and the welfare of religion for the sake of following our rash impulses and setting others at defiance."

"I will bear in mind this lesson," said Laurentia, with a bright smile, which Matthew felt, though he could not see it beaming upon him, "and when my too esger heart beats wildly in my breast, I will say, Virgo prudentissima, ora prome."

me."
The pedlar shouldered his pack, and directed his steps towards the College of the Jesuits, whilst Laurentia, with her black and gold casket in her hand, and

plack and gold casket in her hand, and shrouded by the long veil which the Christian women in Japan always wore out of doors, proceeded through the crowd-ed streets to the palace of the Kumbo-

TO BE CONTINUED.

It Never Disappoints. People who are troubled with any disease caused or promoted by impure blood or a low state of the system may take Hood's Sarsaparilla with the utmost confidence that its faithful use will effect a cure. Millions take it as a spring medicine, because they know by experience it is just what the system needs.

Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickle's Anti. Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc.

THE REV. S. BLAGDEN ON IN-GERSOLL.

The following letter of the eloquent and learned Rev. Silliman Blagden of Boston was written to the Governor of Massachusetts in consequence of the public announcement that Col. Robt. Ingersoll would deliver in Boston one of his blasphemous anti-Christian lectures. The lecture was delivered, but we heartily agree with the vigorous

writer of the letter that steps ought to be taken to prevent such infamous blasphemies as those of the noted infidel from being delivered before the public, as they have a most demoralizing effect.

SHALL WE LET AN INFIDEL

Scuttle The Ship of State.

BY REV. SILLIMAN BLAGDEN. To Governor Wolcott, of Massachu-

setts: Honorable and Dear Sir-The enclosed clipping moves me to write and ask—can't you do something to stop and prevent this blatant Infidel, from delivering this advertised blank in this section. delivering this advertised blasphemous

Lecture?! It is needless to expatiate upon the wful spiritual harm, and deviltry, its delivery in Boston, will work and accomplish amidst a certain class of unbelieving, and God-mocking people. As a highly intelligent and cultivated Christian gentleman, and God fearing and God-loving citizen, you undoubtedly know and realize already the indescribably pernicious and Satanic influence, for the spread of all kinds of ruinous and damning unbelief, and heresies, the delivery of this advertised Lecture, by the specious and notorious Infidel, will produce, with all manner and kind of bad men and women, in a

great city like Boston?! Surely you, together with the good Mayor, and with the legal aid of the District Attorney, ought to be, and should be able, to nip in the bud, and stop, this soul-ruining, destruction-sowing Infidel, right in his tracks, and in this good city of Boston, at once, summarily, and forever !? And where there is a will, there is

generally a way. Why can't you call upon the District Attorney, to "get out an Injunction" against this Infidel delivering this blasphemous Lecture; as you would against an Anarchist, or indecent person, and

foul-mouthed swearer?! The principle is exactly and precisely the same. The same Law, that will stop the one, can and will stop this Infidel, if applied! They are a class of devil possessed people, only differing, in their modus-operandi, of damning the public! They are both tools of the Devil, to work defamation of God, and all that is righteous and Holy, in our Christian Belief and practice; and to stir up all the worst passions of unbe-

lieving and bad men. To let this Infidel deliver this blasous Lecture, without at least, making a public demonstration against it, and an housest and earnest endeavor to stop it, is like, cowardly, letting an enemy into a great public Magazine of powder, to lay a train and slow-match, for its blowing up, in course of time! And it is to tempt Providence, and invite His wrath and curse!

This is indeed a glorious Free Coun-

try, granting Constitutional Liberty of

speech and Press: but of course this does not mean licence to blaspheme Francis, once said to me God, and our Holy and most Blessed Religion! And for tian citizens of this Commonwealth, and great and God appointed Republic, to sit still, fold our hands, and do nothing to thwart and stop this Satanic Infidel, from coming here, and sowing his devilish seed of diabolical Infidelity and Blasphemy, is to proclaim to High Heaven, that we are no better than the miserable cowards, and unbelievers, who will let bad men into their families to sow the killing seeds of discord, wickedness, ruin and destruction; it is like the Captain, Officers and men of a great Ship, permitting an enemy to come aboard, whom all know will surely souttle the vessel! It is like the General, Officers and men all know of a great Army, permitting a wellknown Spy to come within our lines, and then letting him do his treacherous spying-work, unmolested, in order to sell us out completely to the enemy. is as if President McKinley should sup inely give entrance into our country, of all kinds and manner of bad men to work our early and ultimate breaking up as a Nation, and utter devastation Yes, Sir, it is like all the above, and

> The picture is not overdrawn; for it can be put truthfully; in more start-ling and terrible words of warning! May God help you, Honorable Sir, to

do all in your power, to prevent and stop the deliverance of this Satanic lecture; and may all the officers and men and citizens, whom you have the pleasure and power to command, also nelp you so to do, and bless you in the act; and may Jehovah's sweet and glorious will be done; for His Name's Sake, Amen.
I am respectfully and faithfully yours,

Ray, Silliman Biagden, 130 Bowdoin street

Boston, Mass

Boston, February 14, 1899. P. S.-And it will be of no use to plead hereafter, that we did not know better; and that we did not know how to stop him! "He that knows how to do good, and doeth it not to him it is

n." (James 4: 17.)
See Leviticus 26, 12, the whole chapter, with all the references thereon; and Psalms 9, 17.

It was the intention of the writer, that the above should have appeared

in some one of the editions of last week's paper; in order to have had it circulated before the delivery of the Infidel lecture last Sunday.

It is now published, hoping that it may catch the eye and attention of some of our good Christian citizens, patriots, and legislators, who may be moved to inaugurate such legislative moved to inaugurate such legislative action and machinery, as will soon give us the necessary Law, suitable to the present time and emergency, whereby we can stop, forthwith and forever, this blasphemous Infidel, who both the enemy of God and man and for whom, however, we still pray

—May God have mercy on his soul.

THE MAY DEVOTIONS.

Among all the particular pieties which Catholics practice during the different months of the year, there are few,-if, indeed, there be any-which commend themselves more readily and generally to the faithful than the May devotions. So popular, in sooth, have these devotions become in this country that it is now practically a universal custom to hold them in our churches daily during May; and each year sees a larger attendance of people at

these May services.

Popular as these devotions are, however, in this country and throughout all Catholic Christendom, their origin is not at all certain. In fact, one may say of them what the learned and pious Cardinal Bona once said of the devo tion which the Church has always rendered the Mother of God: "Is commencement can not be shown; it was introduced by ro decree of a poniff, no sanction of a council, no custom of known origin, but in every age and and in all time the faithful have been wont to honor and venerate in the highest degree the Queen of Heaven. The very name of the present month would suggest the May devotions to the truly Catholic heart, and in all probability it was from such a source that the devotions first had their And once the practice of consecrating May to the honor of the Immaculate Maid and Mother of God was instituted, its subsequent growth and popularity were assured; for the beauty of the practice was self appar ent, and its efficaciousness was speedily attested by the rich favors and grace vouchsafed to those who complied with

its requirements.

While it is uncertain, however, when this appropriate and beautiful practice first began-though it is probable tha it is of ancient institution - we can fin traces or indications of it as far back as the fifteenth century. There are even those who attribute its popularize ation to Blessed Henry Suso, the Dominican friar who died in the edor of sanctity at Ulm in 1365; and mentio is made by contemporary writers of pious custom which prevailed in Mar tua as early as the year 1442 of lighting a candle on the altar of the Blesse Virgin daily during the month of May Martin V., who occupied the PapalSee i the early part of the fifteenth century granted Plenary Indulgences to all wi fulfilled the prescribed conditions of the Sundays of May. Others attribu the propagation of the devotions, if n their institution as they are now pra ticed, to St. Philip Neri, the Oratoria founder of the sixteenth century, whi others still name Father Lalomia, Roman Jesuit, as their originator, b cause of the fact that in 1748 he pu lished an Italian work entitled "T Month of Mary. ever has remarked, the appearance that book was of itself evidence that t devotions which it commended and t

It seems to be generally ackno ledged that this work, Father Lalomi "Month of Mary," gave a great i petus to the May devotions in Ital The book was soon translated in other languages, and the piety sought to promote crossed the Alps a spread through France and oth European lands. In France the de tion was propagated very wide through the zeal of Madame Louise France, a pious Carmelite at St. Dec who caused Father Lalomia's book e translated into French and oth wise urged the consecration of May the Mother of God. As a conseque of her efforts and those of the ma zealous souls who co-operated with h "altars were everywhere built for month of May," says a writer on subject, "in cathedrals as well as humble village chapels; and at present day it would be hard to fir chapel in France, no matter humble or obscure, that does not ceive its fragrant offerings during the church, people make choice little shrine, or some Christian dence, wherein to hold their meeti Families in the country, living a from others, lay flowers at the feetheir statue of the Madonna, and rounding it at night, they offer

methods of which it set forth were

ready in existence.

their prayers, and read some p Why may we not imitate here fervor and enthusiasm which French faithful display during month of May? There are no reasons why devotion to Mary in e form should find favor in this for ate land of ours. It was her bl name that the caravel bore v brought the great discoverer o western world to this hemisphere was in her holy name that the first sionaries here began their self-sac ing labors among the aborig The earliest American explorer stowed the same name on the f rivers, gulfs, capes and lands met; and in one form or another yet Mary's name is written a'l our national domain. Nor wi lack sanction for our Marian devo

in some one of the editions of last

in some one of the editions of last week's paper; in order to have had it circulated before the delivery of the Infidel lecture last Sunday.

It is now published, hoping that it may catch the eye and attention of some of our good Christian citizens, patriots, and legislators, who may be moved to inaugurate such legislative. moved to inaugurate such legislative action and machinery, as will soon give us the necessary Law, suitable to the present time and emergency, whereby we can stop, forthwith and forever, this blasphemous Infidel, who both the enemy of God and man and for whom, however, we still pray

—May God have mercy on his soul. Amen.

THE MAY DEVOTIONS.

Among all the particular pieties which Catholics practice during the different months of the year, there are few,—if, indeed, there be any—which commend themselves more readily and generally to the faithful than the May devotions. So popular, in sooth, have these devotions become in this country that it is now practically a universal custom to hold them in our churches daily during May; and each year sees a larger attendance of people at

these May services.

Popular as these devotions are, how ever, in this country and throughout all Catholic Christendom, their origin is not at all certain. In fact, one may say of them what the learned and pious Cardinal Bona once said of the devo tion which the Church has always rendered the Mother of God: "Its rendered the Mother of God: commencement can not be shown; it was introduced by ro decree of a pontiff, no sanction of a council, no custom of known origin, but in every age and and in all time the faithful have been wont to honor and venerate in the highest degree the Queen of Heaven. The very name of the present month would suggest the May devotions to the truly Catholic heart, and in all probability it was from such a source that the devotions first had their origin. And once the practice of con-secrating May to the honor of the Immaculate Maid and Mother of God was instituted, its subsequent growth and attested by the rich favors and grace vouchsafed to those who complied with

its requirements.

se-

og,

and

our

be-

las

inst

g an ne of

tch.

lin-

oun

heme

ealth,

ublic.

d do

tanic

High

an the

ievers,

milies

scord,

men of

know essel!

d men well-

rder to

ild sup atry, of

men to

reaking

wn; for

ent and

Satanic

cers and have the and, also ou in the

s Name's ly yours,

reet, Mass

no use to not know

know how

ws how to

him it is

he whole ces there-

he writer, appeared

ning! le Sir, to

tation ve, and

While it is uncertain, however, when this appropriate and beautiful practice first began-though it is probable that it is of ancient institution—we can find traces or indications of it as far back as the fifteenth century. There are even those who attribute its populariz ation to Blessed Henry Suso, the Dom-inican friar who died in the eder of sanctity at Ulm in 1365; and mention is made by contemporary writers of a pious custom which prevailed in Mantua as early as the year 1442 of lighting a candle on the altar of the Blessed Visual Additional Contemporary Virgin daily during the month of May. Martin V., who occupied the Papal See in the early part of the fifteenth century, granted Plenary Indulgences to all who fulfilled the prescribed conditions on the Sundays of May. Others attribute the propagation of the devotions, if not their institution as they are now practiced, to St. Philip Neri, the Oratorian

ready in existence. It seems to be generally acknow ledged that this work, Father Lalomia's "Month of Mary," gave a great impetus to the May devotions in Italy.

The book was soon translated into other languages, and the piety it sought to promote crossed the Alps and spread through France and other European lands. In France the devotion was propagated very widely through the zeal of Madame Louise de France, a pious Carmelite at St. Dédis, who caused Father Lalomia's book to be translated into French and otherwise urged the consecration of May to the Mother of God. As a consequence of her efforts and those of the many zealous souls who co-operated with her, "altars were everywhere built for the month of May," says a writer on the subject, "in cathedrals as well as in humble village chapels; and at the present day it would be hard to find a

for by rescripts dated March 21, 1815, and June 18, 1822, Pius VII., of treasured memory, wishing to en-courage the faithful to the practice of this beautiful piety, granted special Indulgences, which are applicable to the souls in purgatory, to all who, during the month of May, say some prayer or perform some act of piety either publicly or privately, in honor of the Blessed Virgin, to whom the month is dedicated. - Sacred Heart Re-

PSEUDO CATHOLICISM.

An odd feature of this proverbially critical and practical age is the growth of pseudo-Catholicism. This movement is from the point of view of familiar facts one of the most curious delusions in the whole range of history. The prophets thereof calmly repudiating the traditional views held by their own Church concerning herself, and ignoring the avowed purposes and actual achievements of the worthies who out-lawed the ancient faith and desecrated the ancient altars of England have propounded a new theory about the Eug-lish Reformation. The old Church was not rooted out as was the case of Germany. Papal supremacy (which was a profane novelty born of Papal arro-gance) was abolished, but every essential point of Catholic doctrine was conscientiously preserved. Some little taint of rotestantism was absorbed, but not enough to destroy the vitality of the Church. A great deal of nonsense has been written and spoken about the genesis of the Establishment. The truth is, as the new school is diligent in asserting, that what was ignorantly supposed to be a new Church is really as old as English Christianity. The whole contention of the pseudo Catholics is apt to bewilder people who fancy themselves familiar with Tuder period of Eaglish history. One is reminded, somehow, of Archbishop Whately's "Historic Doubts." In the name of logic he invites his readers to believe that no such person as Napoleon Bonaparte ever existed. In the name of romantic Anglicanism the world is invited to believe that the English Reformation as its leaders knew it and as popularity were assured; for the beauty of the practice was self apparent, and its efficaciousness was speedily published book of essays, "there is no more splendid example anywhere of how completely a professedly historical movement can be independent of his-torical truth." And yet unhistorical, as it is, pseudo-Catholicism has its large and earnest following, its consciously picturesque array of confessors and even its petty martyrs. Black is white, new is old, and theory prevails

over inconvenient history.
"Continuity" is the shibboleth of
the new school. England broke with the Pope. She did not break with the Catholic past as was done by Germany.
The "Ecclesia Anglicana" retained
the old doctrines, sacraments and
orders. She was shackled by the secular power, and infected, not enough, however, to impair her vitality, with the virus of Protestantism. Just now she is shaking off her fetters and purgtheir institution as they are now practiced, to St. Philip Neri, the Oratorian founder of the sixteenth century, while others still name Father Lalomia, a Roman Jesuit, as their originator, because of the fact that in 1748 he published an Italian work entitled "The Month of Mary." As some one, however, he are marked, the appearance of the seven sacraments, except testant. And we are invited, as coordinately to gaze the liturgy of the parts as were determined by gent proof of "continuity," to gaze to their originator, because of the fact that in 1748 he published an Italian work entitled "The Month of Mary." As some one, however, he are are also and properties, but rather identity. the Establishment is essentially Pro- and of the seven sacraments, except

> done in England in the sixteenth cendone in England in the sixteenth cen-tury is the words and works of the men who took part in the tragedy of the English Reformation. And one won-ders what the three worthies whose "Memorial," with its significant in-scription is to be seen at Oxford and whose views on the subject of religion whose views on the subject of religion admit of no misconception, would say to all this babble about "continuity."

to all this babble about "continuity."
Up to a certain period England was
Catholic—Reman Catholic. Then came
the national apostasy, to advance
which the whole might of the civil
power was put forth. The old faith
was outlawed, the Mass, the central
and distinctive act of the Catholic religion was proscribed and the consecrated altar-slabs were turned into paving stones.

A new scheme of doctrine and ritual was concocted and imposed upon the country, and the dignities, revenues present day it would be hard to find a chapel in France, no matter how humble or obscure, that does not receive its fragrant offerings during the month. In hamlets at a distance from the church, people make choice of a little shrine, or some Christian residence, wherein to hold their meetings. Families in the country, living apart from others, lay flowers at the feet of their statue of the Madonna, and surrounding it at night, they offer up their prayers, and read some pious book."

Why may we not imitate here the ferror and enthusiasm which the French faithful display during the month of May? There are many reasons why devotion to Mary in overy form should find favor in this fortunate at land of ours. It was her blessed name that the caravel bore which brought the great discoverer of the western world to this hemisphere. It was in the rholy name that the first miesionaries here began their self-sacrificing labors among the aborigines. The earliest American explorers bestome that the first miesionaries here began their self-sacrificing labors among the aborigines. The earliest American explorers bestomearted the mention of the fairest was continuity in these days. The clurch of England was divided to the paper of the dignities aforesaid were to teach under pains and penal-lite self-devil power. There was no pretence of "continuity. In these days. The Church of England was divided brought the great discoverer of the western world to this hemisphere. It was in the holy name that the first miestonaries here began their self-sacrificing labors among the aborigines. The earliest American explorers bestome and the holy was continuity in these days? It was in the holy of the ancient order of things. Where were the only was reserved for a band of modern Antipal to the ancient order of things. Where was "continuity" in these days? It was "continuit and possessions of the Old Church were made over to the apostles of the new

she was no dead branch, but did always abide in the Vine. We can respect the high ideals and the earnestness of these men, but at the same time we cannot blind ourselves to the fact that their contention rests on a basis airy as the fabric of a vision. They are what a member of the Orthodox Greek Church pointedly styled them, "apostates pointedly styled them, "apostates from an apostate church."-Providence Visitor.

CHURCH DOCTRINE AND CHURCH DISCIPLINE.

Matters in Which She Cannot Pecree a Change and Those in Which She Can.

From the Monitor.

The Pope's letter raises a question which often puzzles portions of the laity. There are doctrines and praclaity. tices in the Church which cannot be changed or abrogated by the highest ecclesiastical authority; again, there are other practices which the Pope or the Bishop may alter. Why this dis-tinction? The reason is simple. The tinction? Church has no authority to change or abolish whatever is of divine origin. An inferior cannot dispense in abrogate the laws of a superior, and the Church is subject to God. Church may, if she sees fit, dispense or alter whatever she herself has instituted. For example, a Bishop may enact laws for his diocese and abolish them. The Pope may legislate for the Universal Church and may in the course of time change his own laws. But the Bishop, being inferior and subject to the Pope, cannot dispense with the general laws of the Church except in so far as he has been granted power. Father Rickaby goes into details in

the following explanation:
There are in the Church "credenda" and "agenda," things to believe and things to do—in other words, doctrine and discipline. With regard to doc-trine, the Church has only the power of a herald to proclaim. She cannot alter the matter of the proclamation put in her mouth by Christ and His Holy Spirit. She has nothing to unsay. She can only say more fully and com-pletely what she has always said. It is otherwise with her discipline. The foundations of her discipline are the natural moral law, and over that she has no power, except to proclaim it in her pulpits and enforce it in her spiritual tribunals; also certain enactments of Christ Himself touching the sacraments, their matter and form, and touching the hierarchical constitution of the Church-these enactments she can but stand by and obey. Over and above these foundations is superimposed a vast body of laws and customs, making up what is commonly understood by the discipline of the Church. Here the Church is no longer herald, she is lawgiver. She made these laws and she can abolish them. It is the discipline, not the doctrine of the Church, that can be altered to meet local and temporal exigencies. And it may be said with a fair measure of truth that no one system of discipline can be adapted to the requirements of

all men. The following are some matters of ing herself of Protestant errors, to the scandal of Anglicans who believe that lished an Italian work entitled The Month of Mary." As some one, however, has remarked, the appearance of that book was of itself evidence that the devotions which it commended and the methods of which it set forth were almost and properties, but rather identity of the clergy. Religious orders, their existence and their constitutions, not make the monk.

The best evidence as to what was penance. Forms of procedure in the division of the clergy. Religious orders, their existence and their constitutions, and their constitutions, and the might have done. The centural of the clergy and abstincted, Canonical penance. Forms of procedure in the contract of the clergy and abstincted, Canonical penance. Forms of procedure in the contract of the clergy and abstincted and their constitutions, and the contract of the clergy and abstincted. The most arrangement of the clergy and their constitutions, and the contract of the clergy and their constitutions, and the contract of the clergy and the contract of the clergy. Religious orders, their existence and their constitutions, and the contract of the clergy and the clergy are contracted as the contract of the clergy and the contract of the clergy and the clergy and the clergy are contracted as the contract of the clergy and the clergy are contracted as the contract of the clergy and the clergy are contracted as the contract of the clergy and the clergy are contracted as the contract of the clergy are contracted as the contract of the clergy are contracted as the contracted and the clergy are contracted as the contracted as the contracted are contracted as the contracted ecclesiastical cases, Sundry, not all of the impediments to matrimony. Forbidden books.

LIST OF BOOKS.

For Sale at the Catholic Record Office

Blessed Virgin. Anecdotes and Examples to Illustrate the Honor due the Blessed Mother of God. From original of Dr. Joseph Keller. St. Francis de Geronimo. By A. M. Clarke. If Francis de Geronimo. By Rev. A. G. Knight. Catholic Teaching for Children. By Winifride Wray. Thoughts on the Sacred Heart. By Right Kev. John Walsh, D. J. Month of May. Thirty-two Instructions. From the French by Kev. Thos. Ward, Church of St. Charles Borromeo, Brooklyn, N. Y. Passion Flowers. By Rev. Edmund Hill, C. P. Mariae Corolla. By Rev. Edmund Hill, C. P. Foot of the Cross. By F. W. Faber, D. D. 1 P. Control of the Cross. By F. W. Faber, D. D. Bethlehem. Do. Preclous Blood. Do. Hymns. Do. 1 Fig. Training of a Priest. By John Talbot Smith.

The Pictorial Church for Children. By Rev. Thos. F. Meagher. By Capt. W. F. Lyons. Fne Feast of St. Aune. By Pierce Stevens Hamilton Hamilton ... Aune. By Pierce Stevens
The Life f Our Ladye. By M. P.
L. John Miller
The School System of the State of New
York. By John Millar, B. A
Bequests for Masses. Ey William Dillon,
D. Bystem of St. St. William Dillon,

Devotion to St. Joseph. By Rev. Father Jos. A. Patrignam.... e Mediator. By W. Humphrey, SJ. 1 3

Instructions.
Contract with God in Baptism.
French of Rev. P. J. Eudes
asons Why the Roman Catholic
on Ought to be Preferred to all al and a Defiance, By Cardinal of Christ. By Thomas a Kempis.

Scholar's Manual of the Sacred Heart.

Zeal for Souls; by a Missionary Priest.

History of the Separation of Church and

State in Canada, edited by Rev. E. R.

Stimson, M. A.

Pope and Maguire's Discussion.

Socialism; by Rev. V. Cathreire, S. J.

Alaskana iby Prof. Dushrod W James

Teachings and Counsels of St. Francis

Xavier.

er n; by Rev. J. Balmes Essay of American Public Health iation; by Mrs. Mary Hinman Abel takes of Ingersoll; by Kev. Thomas adv. ady to Persons in Religion; by Very Canon Mackey, O. S. B.... D'Hulat. oust de Breteniere; by Mgr.
Physical Culture; by E. B. Houghton.
French Grammar; by Rev. Alphonse Dufeur, S. J.
Meditation on the

four, S. J.

Meditation on the Sufferings of Jesus
Christ, by Rev. F. Da Permaido, O. S. F.,
Evidences of Religion; by Louis Jouin
The Clergy and the Pulpit; by M. L'Abbe
Isidore Mullois
The Teaching of St. Benedict; F. C. Doyle,
O. S. B. T. D. McGee
Science of the Bible; by Rev. Martin S.
Brennan, A. M.
Sermonan, A. M.
Sermonan, the Most Martin S. ons on the Most Holy Rosary; by Rev. M. J. Frings.
An English Carmelite; by Father Thomas
Hunter. An English Carmelite; by Father Thomas Hunter.

Other Gospels; by Rev. W. Humphrey.
Labors of the Aposties; by Right Rev.
Louis de Goesbriand, D. D.
Zeal in the Work of the Ministry; by
L'Abbe Dubois.

Explanation of the Baltimore Catechism; by Rev. Thomas L. Kinkead.

Edwards Catechism of Hygiene; by Jos.
F. Edwards, A. M. M. D.
True Politeness; by Abbe Francis Demore.
The Mysteries of the Faith. The Incaination; by St. Alphonsus Maria de Liquori.
Striving atter Perfection; by Rev Joseph Banna, S. J.
Life of Benedict Joseph Labor; by Mrs.
Marian Vincelette.

Bone Rules, or Skeleton of English Grammar; oy Rev. John B. Taabb.
Primary History of the United States.
Short Lastructions in the art of Singing Plain Chant for the use of Catholic Choirs and Schoois; by J. Singenberger.
The Ceremonies of High Mass; by Rev. J.
Hughes.
Principles of Anthropology and Biology; by Kev. Thomas Husbes. S. J.

Hughes ...
Principles of Anthropology and Biology; by kev. Thomas Hughes, S. J.
Catechism for the Sacrifice and Liturgy of the Mass, from a work by Rev. John MacDonald.

Donald

Deharbe's Small Catechism ...
Oakeley on Catholic Worship Catholic Ceremonies ...
Imitation of the Sacred Heart; by Rev. F. Arnoudt, S. J.
The Spirit of Prayer
The Golden Prayer Book; by a Monk of the Order of St. Benedict.
Eucharistic Gems; by Kev. L, C. Coelenbler ...

Eucharistic Gems; by Kev. L. C. Coelenber
Ursuline Manual. 1
St. Basil's Hymn Book
Vacation Days; by the author of "Golden Sands"...
Meditations on the Canticle Hall, Holy
Queen; by Father Coster, S. J.
Instructions on the Commandments; by St.
Alphonsus M. Liguori.
Twelve Virtues of a Good Teacher; by Kev.
H Pottier, S. J.
Guide to Latin Conversation; by Prof.
Stephen W. Wilby.
Rights of Our Little Ones; by Kev. Jas.
Conway, S. J.
The Mysteries of the Holy Rosary
Popular Instructions on Marriage; by
Very Rev. Ferreci Girardey, C. SS. R.

Popular Instructions on Marriage; by Very Rev. Ferreol Girardey, C. Ss. R. The Christian Mother; by Right Rev. W. Cramer, D. D. The Cathohe Father; by Right Rev. Dr. Augustine Egger. General Frinciples of the Religious Life; by Very Rev. Boniface F. Verheyen, O. S. B. Manual of Devotion to the Sacred Heart of Jesus. The Christian Father; by Rev. L. A. Lambert.

The Hidden Treasure; by Rev. L. A. Dambert.
The Hidden Treasure; by St. Leonard of Port Maurice
The Office of the Dead.
Examination of Conscience, for the use of Priests who are Makinga Reireat.
Popular Instructions on Prayer; by Very Rev. Ferreol Girardey, C. SS. R. One and Thirty Days with Blessed Margaret Mary
The Apostles and Twelve Pictures for Religious Instruction with Explanatory Text.

Bible Science and Faith; by Rev. J. A.
Zahm, C. S. C. Old English Catholic Missions; by John
Arelebar Payne, M. A. 150
Inner Life of Lacordaire; by Rev. Pere
Chocarne, O P. 900 Inner Life of Lacordaire; by Rev. Pete Chocarne, O.P.
Hymns to the Sacred Heart; by Eleanor C. Donnelly.
Life of St. Ignatius of Loyola; by Father Daniel Bartoll, 2 vol.
The Life of Our Ladye; by Cardinal Vaughan.
Church and Science; by Cardinal Wiseman.

man
The Wealth of Nations; by Adam Smith,
LL, D. F. R. S
Cardinal Wiseman's Works
Selections from Feuelon.
Catholic Christianity and Modern Unbelief by Right Rev. J. D. Richards, D.
D.
D. D. Cardinal Wiseman Switch St. Alphonana

lief; by Right Rev. J. D. Richards, D. Victories of the Martyrs; by St. Alphonsus. J. The Holy Eucharist; do. J. H. Newman's Essays on Miracles. The Glories of Mary, by St. Alphonsus. J. The Incarnation of Jesus Christ; do. The Divine Office; do. St. Anthony, Anecdotes Proving the Miraculous Power of St. Anthony; from the Ortinal of Rev. Dr. Joseph Keller. Ortinal of Rev. Dr. Joseph Keller. The Sacred Heart; Anecdotes and Examples to Assist in Promoting Devotion to the Sacred Heart; from the Original of Rev. Dr. Jos. Keller.

Under the Black Eagle; by Audrew Hilli-

Alvira; by Rev. A. J. O'Rielly, D. D. In the Track of the Troops; by R. M. Bal-In the Track of the Troops by R. M. Ballantyne
The Martyrs of the Coliseum; by Rev. A. J.
O'Reilly, D. D.
Mosses From an old Manse; by Nathaniel
Hawttorne
Tanglewood Tales; by Nathaniel Hawthorne
The Scottish Chiefs; by Miss Jane Porter.
The Collegians; by Geralf Griffin
Lorna Doone; by R. D. Blackmore.
Dombey and Son; by Charles Dir Reus
Stories of the Promises; by Miss. M. A.
Sadiler and her daughters
Michael Strook of they Jules Verne
Irene of Jorinth; by Rev. P. J. Harold,
papar cover. paper cover.
The Children of the Golden Sheaf, by Eleanor C. Donnelly: (Poems).
The Vicar of Wakefield; by Oliver Gold-Smith David Copperfield; by Charles Dickens ...

A Klondike Pienic; by Leanor C. Don-nelly. New Ireland; by A. M. Sullivan; (paper cover). Ben Hur; by Lew Wallace How Boys Should Behave Evenings at Home; by Dr. Alken and Mrs. Barbauld. Barbauld
The Little Sisters of the Poor; by Mrs.
Abel Ram
Mere Glietle; by author of "An old Mar-

Queen's Nephew; by Rev. Joseph iliman, S. J By Branscome River; by M. A. Taggart... The Miner's Daughter; by Miss C. M. Cad-

nne roetteat Works of Eliza Cook
Do. of Whittier
French Captain; by Just Girard
Richard; by Lady B. Murphy
Olive; from French
Marcelle; by Lady B. Murphy
Bertha; by Mary Huntington
Marzole; Cruefix; by F. Marion Crawford;
Jim Fagan; by authorof "Harry O'Brien"
Clottide; Story of France.
Apples Ripe and Rosy, Sir; by Mary C.
Urowley.

Crowley...
The Canary Bird; by Canon Schmid.....
Our Dumb Pets, Tales of Animals and Birds.
Abbey of Ross; by Oliver J. Burke, A. B.
T. C. D Conversion of Ratisbonne; by Baron Theodore de Bussieres.
Cardinal D'Amboise, Story of a Bell.
Fwo Little Pilgrims; by M. M.
Bridge's History; by M. Bridges.
Montcalm and Wolfe, 2 vol.; by Parkman, 4
Napoleon's Military Career; by Montgomery B. Glids.
All-Hallow Eve and Other Stories.

Cash must accompany order. Address THGS. Coffey, London, Ontario.

MISCHIEF MAKERS.

Lloyd Osborne, the friend and fellowpenman of Stevenson, has written a etter in which he, too, bears witness that the London Missionary Society's antagonism to Mataafa because he is a Catholic is "the whole cause of the The officious quarrel" in Samoa. The officious American Chief-Justice, Mr. Chambers, he characterizes as "a man of the ne characterizes as "a man of the narrowest evangelical views," and the policy of our country in the Matasia affair as "brutally wrong." Mr. Osborne was once U. S. Consul in Samoa, and knows the situation thoroughly. -

Get the Best. Get the Best.

The public are too intelligent to purchase a worthless article a second time, on the contrary they want the best! Physicians are virtually unanimous in saying Scott's Emulsion is the best form of Cod Liver Oil.

THE DEMON, DYSPEPSIA.—In olden time it was a popular belief that demons moved invisibly through the ambient air, seeking to enter into men and trouble them. At the present day the demon, dyspepsia, is at large in the same way, seeking habitation in those who by careless or unwise living invite him. And once he enters a man it is difficult to dislodge him. He that finds himself so possessed should know that a valiant friend to do battle for him with the unseen foe is Parmelee's Vegetable Pills, which are ever ready for the trial.

"A Good Paymaster Starts Not At Assurances."

There is one good paymaster who is around on time. gives full value, and never fails in his duty. It is your privilege to select him, and his name is pure, wholesome blood. This paymaster makes the rounds of the body, visits brain, stomach, kidneys, liver, heart and head alike. Hood's Sarsaparilla acts as guarantor that this paymaster will do his duty.

If the blood is impure, it cannot do its duty, and you are the sufferer,—but you need not be. Hood's Sarsaparilla purifies, vitalizes and enriches the blood. It never disappoints.

Scrofula—"An abscess on my hip was lanced and never healed. Another broke out on the other hip and the next year three out on the other hip and the next year three more appeared. I took Hood's Sarsaparilla and it helped me. Since taking six bottles of the medicine I have not been troubled, and previous to this treatment one of the eruptions had discharged for seven years," MRS. FRANKLIN H. TEED, Freeport, N. S.

After the Crip—" Suffered from weak-

ness after the grip. Began taking Hood's Sarsaparilla and found it as recommended. It relieved my son of rheumatism." Mrs. R. MEYER, Zepher, Ont. Blood Poison-"Was troubled with blood poison and pains in my heart. Tried Hood's Sarsaparilla by advice of a triend and it gave me relief." Mrs. Lucy J. Cook, Windsor, N. S.

Rheumatism-"Pains in my limbs Rheumatism—"Pains in my limbs finally settled in my back. I was obliged to stop work. My blood was poor and I did not have any appetite. I could not sleep nights. I tried Hood's Sarsaparilla and Hood's Pills and these medicines made me a well man. Others of my family have taken Hood's Sarsaparilla after the grip with good results." G. R. RAFUS, South Waterville, N. S.

Hood's Sarsaparilla

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Satsaparilla.

Ask your doctor how many preparations of codliver oil there are.

He will answer, "Hundreds of them." Ask him which is the best. He will reply, "Scott's Emulsion."

Then see that this is the one you obtain. It contains the purest cod-liver oil, free from unpleasant odor and taste. You also get the hypophosphites and glycerine. All three are blended into one grand healing and nourishing remedy.

50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

CALVERT'S CARBOLIC OINTMENT

Is unequalled as a remedy for Chafed Skin, Piles, Scaids, Cuts, Sore Eyes, Chapped Hands, Chilbiains, Earache, Neuraigic and Rheumatic Pains, Throat Golds, Ringworm, and Skin Allments generally.

Large Pots, 1/1; each, at Chemists, etc., with instructions. Illustrated Pamphlet of Calvert's Carbolic Preparations sent post free on application.

F. C. CALVERT & Co., Manchester



Ont

O'KEEFE'S Liquid Extract of Malt



Is made by a Canadian House, from Canadian Barley Mait, for Canadians. It is the best Liquid Extract of Malt made, and all Leading Doctors in Canada will tell you so.

LOYD WOOD, Wholesale Druggist, General Agent, TORONTO

Dinancial.

MERCHANTS BANK OF CANADA PAID-UP CAPITAL, \$6,000,000. REST, \$3,000,000.
A general banking business transacted. Loans made to farmers on easy terms. Cor, Richmond St. and Queen's Ave. (Birectly opp. Custom House.)

PROFESSIONAL. DR. WAUGH, 537 TALBOT ST., LONDON, Ont. Specialty—Nervous Diseases.

DR. WOODRUFF, No. 185 Queen's Avenus. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes test-ed. Glasses'adjusted. Hours: 12 to 4. LOVE & DIGNAN, BARRISTERS, ETC., 418, Talbot St., London. Private funds to

CHURCH BELLS & PEALS, PURBST BELL METAL (COPPER AND TIM).

BURGH BELL METAL (COPPER AND TIM).

BOOK OF PEALS, PURBST BELL METAL (COPPER AND TIM).

BOOK OF PEALS, PURBST BELL FOUNDRY, BALTIMORE, MD. WEST-TROY N.Y. BELLINGS

JOHN FERGUSON & SONS. 180 Hing Street,"
The Leading Dudertakers and Embaimers,
Open Night and Day,
Telephone—House 273: Factory 542.

PLAIN FACTS FOR FAIR MINDS.

THIS HAS A LARGER SAIE THAN
Iny book of the kind now in the market.
It is not a controversial work, but simply a
statement of Catholic Doctrine. The author
is Rev. George M. Searle. The price is exceedingly low, only 15c. Free by mail to any
address. The book contains 360 pages. Address Thos. Coffery, Catholic Record office,
London. Ont.

GOOD BOOKS FOR SALE.

We should be pleased to supply any of the following books at prices given: The Christian Father, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents: Thoughts on the Sacred Heart, by Archbishop Walsh, (cloth), 40 cents; Catholic Belief (paper), 25 cents, cloth (strongly bound) 50 cents. Address: Thos. Coffey, CATHOLIC RECORD office, London, Ontario.

PLUMBING WORK IN OPERATION Can be Seen at our Warercoms, DUNDAS STREET. SMITH BROTHERS

Sanitary Plumbers and Heating Engineers, Engineers,
LONDON,
ONTARIO.
Sole Agents for Poerless Water Heaters,
Telephone 538.

BEV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels." Author of "Mistakes of Modern Infidels."

THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh. P. J. Neven and Joseph S. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advantising—Ten centures line such

Rates of Advertising—Ten cents per line each naertion, agate measurement.

insertion, agate measurement.

Approved and recommended by the Archbishops of Torotto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and consensure, N. Y., and the clergy throughout the Fominion.

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

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

stopped.

n subscribers change their residence it ortant that the old as well as the new ad-

London, Saturday, May 13, 1899. THE GREGORIAN CALENDAR.

It is again stated that Russia is about to fall into line with the other civilized nations of Europe by adopting the Gregorian calendar, which was introduced into Europe by Pope Gregory XIII., and which brings the solar and calendar years into perfect accord. Through antipathy to the Pope, this correction has not hitherto been accepted by Russia and other countries which adhere to the Greek schism. The correction was decreed by Pope Gregory XIII. in 1582, and was at once received by the Catholic countries of the world, but the Protestant nations in general did not adopt it till A. D. 1700, while England adhered to the awkward old style down to 1752. The change in Russia will probably be made next year, the last year of the nineteenth century, or perhap son 1st January, A. D. 1901, the first year of the twentieth century. The other countries adhering to the Oriental schisms will probably soon follow the example of Russia.

QUESTION BOX.

S. writes: "A neighbor of mine says that according to their Protestant histories there was a woman a Pope Please explain this matter in the RE-CORD."

The tale is a mere fable, maliciously invented by an unknown satirist who introduced it into some printed ϵ ditions of Anastasius the Librarian, Martinus Polonius, and Marianus Scotus about the year 1500, or perhaps as late as Luther's time. It is not found in the manuscripts of these authors, written in the years 980, 1086, 1112, respectively. Marcus Polonius wrote: "Immediately after the death of Leo. IV., Benedict (III) was unanimously chosen to succeed him." The story is to the effect that the female Pope (Joan) was chosen in ignorance of her sex after the death of Leo. Anastasius the Librarian wrote: "Leo. IV. died on July 17, 855, and Benedict succeeded him."

Numerous other historical testim ies might be adduced, but we will here merely refer to one Protestant work which is easily accessible, "Zell's Cyclopedia," which says: "The falsity of this tale is now generally admitted." (See Joan, Pope.) As a matter of fact which is well known, the office of Pope or Head of the Church cannot be filled by a female except among Protestants and Oriental Schismatics. Queens Elizabeth, Mary II, Anne, and Victoria have held this position in England, and the Empress Catharine in Russia. Queen Wilhelmina is now also Head of the Lutheran Church in Holland. Mary I. of England, being a Catholic, repudiated the title and office, though the law conferred them on her. Elizabeth exercised it to the fullest extent, even to the making and unmaking of Bishops, and the defining of doctrine.

THE REAL REASON.

Governor Roosevelt of New York, in his recent speeches on the new expansion policy of the United States, admits that the Government has it in view to make a profit out of Cuba, Porto Rico, Philippine islands, and the island of Guam which have recently come into the possession of the great American Republic, but he justifies this on the ground that these islands will also be greatly benefitted by coming under the American flag Thus the cat is out of the bag. It was not through purely humanitarian motives that the war with Spain was undertaken, and to free these islands from foreign domination, but through a motive of self-interest and acquisitiveness in the first place, the good of the natives being only a secondary consideration. The way in which the

and Christianizing them as well as all. could be expected while the territories Now the New Testament is being government.

along was sincerely desirous of benefitting the natives of all their colonies, but the greed of individual Spaniards prevented the beneficent intentions of the Government from being fully carried out; and those who endeavored to carry out these intentions were by the greedy speculators who had the power to do this, and thereby the philanthropic designs of the Government were frequently frustrated.

THE MANITOBA SCHOOL QUES-TION.

Our readers are aware that the socalled settlement of the Manitoba school question falls far short of restoring to the Catholic minority the rights in regard to Separate schools of which the Catholic body were deprived in 1890 by the Provincial legislation. Nevertheless since the so-called settle ment it was said to have been arranged that the Catholic schools throughout the Province should be placed under the operation of the Public school system, religious teaching being given out of the regular school hours.

While these arrangements are not entirely satisfactory to the Catholics of the Province, most of the Catholic schools have accepted them in practice, as in poor localities they would not be able to exist at all without Government aid; but in those places where there are English speaking Catholics, such as Winnipeg, the Catholic schools are still left to shift for themselves, and the Catholics are obliged to bear the double bur den of supporting their own schools and maintaining those of their Protestant neighbors.

This state of things loudly calls for the intervention of the Dominion Government. It is no small piece of audacity for the Greenway Government to ask the Parliament of Canada to put under its control the provincial school lands and school funds which are at present under control of the Dominion Government. We hope that the Canadian Parliament will refuse to accede to this demand. The Catholic minority in Manitoba are entitled to their proportionate share in these funds, and they should be distributed by the Dominion Government and Parliament in accordance with equity, so long as the Manitoba Government and Legislature refuse to do complete just ice to the Catholic minority. We print elsewhere a letter from Winnipeg which sets forth the position in a century of the Christian era. The Catholics are subjected are inflicted on French as well as English Catholic

PROTESTANTISM AND UNBE-LIEF.

The tendency of the Protestantism of to-day toward the complete denial of the divine authority of the Bible as the Word of God has long been observed, but our Protestant religious contemporaries of the press have been slow in recognizing or admitting the fact that such a tendency exists.

It has been the boast of Protestantism hitherto that it is founded solidly on the divine authority of Scripture, though it might have been easily foreseen that the authority of the Church instituted by Christ to determine the dogmas of faith, and to settle all controversies of doctrine, being once reected, and every private individual being made the sole judge of such controversies, we would soon arrive at the stage when all the doctrines of Christianity would disappear, and, with them, that of the inspiration of the Scriptures.

This is exactly what has happened, or at least what is happening at the

present moment. Slowly and unwillingly have the sects given up their former firm belief that the Bible is, from cover to cover, God's Holy Word; but the recent methods of so called Higher Criticism have done their work insidiously yet

surely. The books of the Old Testament were the first part of the stronghold surrendered. Their antiquity and authenticity were first attacked: at last they were declared to be myths, fables, allegories, anything but true histories, good of the aboriginal population in and finally they were openly rejected the States themselves has been looked by the preachers in many Protestant after might have taught us the truth pulpits, until finally there were but few of the matter, even if Governor Roose- ministers left to defend them, and the Yelt had not given us the information. advanced school among the Protestant Rock that is higher than ourselves.

Spain might have vindicated its right clergy new openly reject them as being to retain these territories on similar of no more value than any work of grounds, and in fact the Spaniards did fiction. They may be read as speci- HIS INSTALLATION AT TORONTO. really civilize the natives, educating mens of Hebrew literature, but that is

were so distant from the centre of attacked in the same manner, and it is easy to see what the result will be. In fact the Spanish Government all Two German ministers who are reputed as theologians, Herrs Kruger and Wrede, have recently issued books in which the dogmas of the New Testament are rejected as being of no value as revealed truths. They maintain openly that the notion of their inspiration grew gradually in the Church, frequently maligned and blackened and that the dogmas derived from them were a gradual development arising out of a misunderstanding of the various objects for which the books of the New Testament were written.

Another theologian, Professor Bossuet of Gottingen University, and editor of a widely read Theological Review, discusses the whole question at length, maintaining that hitherto there has been some reason for holding that there is a great difference between the inspired writings of which the New Testament is composed, or rather supposed to be composed, and other writings of the same era. "But," he adds, "now the old theory of inspiration has been discarded, and so far no substitute has been brought forward to take its place in the form of a half, or one-fourth, or a three-fourths inspir-

The whole New Testament, he main. ains, belongs to a later period than has been assigned to it, and, he concludes in substance, that "no real historian will consider himself bound to give a preference to a specimen of literature which belongs to a later period than that to which it claims to belong."

He adds that the only book of the New Testament which claims to be a revelation of God, and consequently an inspired work, is the Apocalypse of St. John. In fact, he says that several books of the New Testament are later writings than other books which have come down to us. Thus the admittedly uninspired books of Clement, Barnabas, the Apostolic Teaching, etc., he says, are more ancient than some of the writings of John, Peter, Paul and Jude. Moreover, he maintains that the matter of these uninspired writings is equal in importance to that of the canonical books.

In this mode of reasoning Herr Bossuet overlooks the truth that the fact of inspiration does not depend exactly on the date when the books were written. St. John, for example, is Patmos, near the end of the first clear light. It will be seen by this Epistles of Clement, and the book tter that the injustices to which the of Barnabas, which are generally admitted to be authentic writings, were written at an earlier date. But it is not by the date only that we are to judge which of these writings were inspired, nor from statements made in the books themselves, but from the judgment of the infallible Church which Christ established for the purpose of teaching His truth to all nations. It is by this judgment that we know which books are inspired, and which are merely of human authorship, however respectable may be their authors.

From the Protestant point of view Herr Bossuet's reasoning would appear to be conclusive, but the Catholic knows that the argument is founded on erroneous principles; but as Protestants have wantonly set aside the teaching authority of the Church it is not surprising that they should be carried by the wind of false doctrine. They must come in the end to admit the reasonings of such teachers as Herrs Kruger, Wrede and Bossuet. The time is, therefore, fast approaching when the sects which have separated themselves from the centre of Christian unity will cease to retain even a remnant of the doctrines of Christ, and when they will have not a single book of the Bible left on which to depend as the anchor which will hold them in the saving waters of Christian faith.

Popery in Belfast.

On a recent Sunday in St. Clement's Church, Belfast, a man who had evidently gone there to protest against ritualism said, during the repeating of the Apostles, Creed, in aloud voice to his neighbor in the same seat:
"D'ye hear that? Born of the Virgin Mary: there's Popery for you.

Every real and searching effort at self-improvement is of itself a lesson of profound humility, for we can not move a stop without learning and feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set upon the

ARCHBISHOP O'CONNOR.

Whole-Souled Greeting From all

We are indebted to the Toronte Globle of the 4th instant for the following full report of the ceremonies of in stallation of Archbishop O'Connor. The report of Bishop Dowling's beautirmon we have taken from the Toronto Register, as it is given in

The ceremonies in connection with the installation of his Grace, the Most Rev. Denis O'Connor, Archbishop of Toronto took place yesterday morning at St. Michael's Cathedral, in the presence of a most imposing and repre-sentative assemblage of the hierarchy, clergy and laity of the country. onles were as impressive as the importance of the occasion, the pres ence of so distinguished a gathering of clerical and lay delegates, the solemn pomp and rites of the Church, and the beautiful music of Gounod, interpreted by a combined choir of seventy-five voices with solo singers, could make

The following is a partial list hose present:
The Archbishops and Bishops in the sanctuary were: His Grace
Most Rev. Dr. Duhamel, Arch
bishop of Ottawa; His Grace bishop of Ottawa; His Grace the Most Rev. Dr. Bruchesi, Archbishop of Montreal; Right Rev. Bishop Lorraine of Pembroke; Right Bishop O'Connor of Peterborough Right Rev. Bishop Larocque of Sher-brooke; Right Rev. Bishop Quigley of Buffalo, N. Y.; Right Rev. Bishop Emard of Valleyfield; Right Rev. Bishop Foley of Detroit ; Right Rev. Bishop MacDonell of Alexandria; Right Rev. Bishop Dowling of Hamil ton ; Right Rev. Bishop Decelles of St

Among the clergy in the sanctuary

Hyacinthe.

were : Rev. Dr. Teefy, C. S. B , Ton onto; Very Rev. Joseph Bayard, Ad ministrator of the diocese of London, P. P., St. Thomas; Rev. M. J. Tiernan, London; Rev. W. Fiannery, D. D., Windsor, Oat.; Rev. P. McCabe, Seaforth; Rev. P. Brennan, St. Mary's; Rev. T. C. Feehan, O. C. C., Niagara Falls; Rev. J. Sheridan, Phelpston Rev. N. Dixon, Kingsbridge; Rev. K J. McRae, Brechin; Rev. G. O'Bryan J., Loyola College, Montreal; Rev. M. J. Gearin, Phelpston; Rev. F. R. Frachen, C. S. B, Rev. John Connolly, Ingersoll; Rev. P. Ryan, C. S. B., Amherstburg; Rev. George H. Kenny, S. J., Guelph; Rev. James Kilcuilen, Colgan; Rev. David Fennessy, C. R., St. Jerome's college, Rev. Thomas Noonan, Lucan Rev. Francis F. Schaefer, O. F. M., Chatham; Rev. A. Lorion, Ruscom River; Rev. A. Turgeon, S. J., rector St. Mary's College, Montreal; Rev. T. F. Laboreau, Penetanguishene ; Rev. P. J. McKeon, St. Augus tine; Rev. John T. Aylward, Port Lambton ; Rev. M. McCormack, Woodstock ; Rev. R. T. Burke, Oakville Rev. H. Traher, Mount Carmel ; Rev. J. J. Gehl, Formosa ; Very Rev. Father Lacombe (representing Archbishop Langevin); Rev. T. J. Sallivan, admitted to have written the Apoca-lypse toward the close of his life, when he was in banishment on the island of Erie; Rev. James S. Minehan, Orange ville; Rev. M. Moyna, Orillia Rev. Patrick Whitney, Upter Rev. Patrick Whitney, Upter-grove; Rev. A. O'Malley, Uxbridge Rev. J. E. Beaudoin, Lafontaine; Rev. Forster, Simcoe; Rev. Thomas Davis, Madoc: Very Rev. P. D. Laurent, V G., Lindsay ; Rev. Theo. J. Valentin, Zurich; Rev. J. J. Feeney, Acton; Rev. J. Ed. Meunier, Belle River; Rev. D J Casey, V. G., Peterborough; Rev. J. E. Crinion, Dannville; Rev. L. Brennan C. S. B., St. Michael's College; Rev James Scanlon, Windsor, Rev. C. B. Murray, Trenton; Rev. C. Lecoq, S. S. Montrea'; Rev. T. Conway, Norwood Oat.; Rev. R. E. Brady, Hamilton Very Rev. P. J. Ward, C. S. S. R., St. Patrick's, Toronto; Rev. P. Langlois Tilbury; Rev. N. D. Saint Cyr; Rev. lichael J. Corbet, S J., Detroit; Rev Father Francis, O. S. F., Chatham Rev. A. J. Parent, Stoney Point; Rev James Crumley, Rev. James C. Carberry Schomberg; Rev. J. M. Mahoney Hamilton; Very Rev. Archdeacon Laussier, Cayuga; Rev. John Master son, Prescott; Very Rev. J S. O'Connor Marysville; Very Rev. E. I. Heenan, V. G., Dundas; Rev. Frid. J. Baum gartner, Chancellor of the Dio cese of Detriot; Rev. J. J. Aboulin, C. S. B , Toronto ; Rev. T. A. O'Brien Kalamazoo, Mich.; Mgr. Laflamme rector of Laval University, Quebec Mgr. McEvay of Hamilton; Rev. E P.

Mgr. McEvay of Hamilton; Rev. E. F. Murray, C. S. B., Toronto; Rev. W. Duckett, S. S., Montreal; Rev. R. McBrady, C. S. B., Toronto; Rev. P. O'Donoghue, C.S. B., Toronto; Rev. P. O'Donoghue, C. S. B. Toronto; Rev. Joseph Ken nedy, Sarnia; Rev. J. J. Craven, Hamilton; Rev. P. A. Twohey, West-port; Rev. D. Cushing, Assumption College, Sandwich; Rev. F. H. Gran-ottiar, C.S. R. Ogran, Sannad, Roy, B. ottier, C. S B, Owen Sound; Rev. P J. Kiernan Gribbin; Rev. M. D. Whalen, Wildfield; Rev. P. L'Heureux London; Rev. W. Fogarty, St. Columban; Rev. Brother Odo Baldwin, Da La Salle; Rev. M. J. Ferguson, Asumption College, Sandwich. Among the clergy of the city and archdioces vere: Very Rev. J. J. McCann, Very Rev. Harris of St. Catharines, Very Rov. Egan, Barrie; Rev. J. Quinlivan, S. S., Montreal, Rev. F. Ryan, rector of the cathedral; Rev. F. Ryan, rector of the cathedral; Rev. Dr. Tracey, Rev. F. F. Rohleder, Rev. J. L. Hand, Rev. F. Healy, Rev. Wm. Bergin, Rev. J. M. Cruise, Rev. C. Richardson, Rev. L. Cherrier, Rev. J. J. McEntee, Rev. J.

Dollard, Rev. Wm. McCann, Rev. F.

Sheridan, Rev. James Walsh, Rev. S.

Grogan, C. SS. R., Rev. J. P. Hayden, C. SS. R., Rev. C. Dodsworth, C. SS. R., Rev. L. Minehan, Rev. M. Cline,

Rev. T. Finnegan, Rev. P. Lamarche, Rev. T. Finnegan, Rev. P. Lamarche, Rev. M. Jeffcott, Rev. D. Morris, Rev. E. Gallagher, Rev. P. McMahon. Among the Judges were: Mr. Jus-tice Rose, Mr. Justice Ferguson, Mr. Justice Maclennan, Mr. Justice Robert-son, Chief Justice Marchith, Mr. Jusson, Chief Justice Meredith, Mr. Justice Osler, Mr. Justice MacMahon, Mr

Justice Moss.

The following represented the Dom inion Government: Sir Wilfred Laurier, Premier: Hon. William Mulock, Postmaster General, Hon. R. W. Scott, Sec retary of State. Hon. Charles Fitzpat-rick, Solicitor General of Canada, telegraphed that the Indian trouble at Cornwall had prevented his coming at the last moment.

The following represented the Pro-

vincial Government: Hon. E. J. Davis, Provincial Secretary; Hon. William Harty, Minister of Public Works; Hon. Richard Harcourt, Provincial Treas urer; Hon. John Dryden, Minister of Agriculture; Hon. J. M. Gibson, Minister of Crown Lands.

The following represented the City Council of Toronto: His Worship Mayor Shaw, Aldermen Graham, Frame, Lynd, Steiner, Lamb.

Anglican Clergy—Rev. Messrs. C. H. Shortt, G. F. Davidson, J. H. R. Warren, F. H. Hartley, J. F. Rounth aite. G. F. Plummer

waite, G. F. Plummer.

Methodist clergy—Rev. Dr. Potts,
Dr. Burns, John Hunt, Dr. Dewart.
Others present included Hon. John
Costigan, E. F. Clarke, M. P.; G. F.
Marter, M. P. P.; Thomas Crawford,
M. P. P.; Dr. Pyne, M. P. P.; J. Richardson, M. P. P.; Commander Law, R.
N.; A. Bolte, Thomas Long, John Ryan,
John Foy, G. Musson, President London,
(Toronto University): Lieut. Col. University); Lieut. · Col. Mason, Barnett Laurence, George N. Morang, Alfred Dumas, A. Burns, J. P. Downey, (Guelph); J. Eaoch Thomp-son, E. H. Dewart, M. J. F. Quinn, M. P., Montreal; George O'Connor, Whitby; John A. O'Connor, Whitby; W. B. O'Connor, Whitby; J. Quarry, Mount Carmel; George O'Keefe, Otawa; M. J. Haney, Peter Ryan, P. F. Cronin; J. W. Mallon, Chairman of High School Board; W. Prender gast, Separate School Inspector; J. D. Warde, L. V. McBrady, F. J. Glack meyer, Sergeant-at Arms, Legislative

Assembly. From St. Michael's Hospital-Dr. From Dwyer, Superintendent, and the folowing members of staff : Drs. Bingham, Cameron, King, Nevitt, Mc Keown, Primrose, Amyot, Temple, Ross, Anderson, Garratt, McMahon, McPhederan, McKenna, John Caven, Chambers, Chamberlain, Bruce, Rose Wishart, Silverthorne. Dr Rielly, Superintendent of General Hospital, accompanied the staff.

Sir Wilfrid Laurier and Hon. Wm. Mulock arrived at 9:30. They were accommodated with pries dieu in front of the chancel. Hon. R. W. Scott and Scott. jun., came later, and occupied seats in the main body of the

church.

Among the telegrams and letters of regret were the following:
Chatham, N. B., April 18, 1899.

I beg to express to the Very Reverend Administrator McCann, to you and all the clergy and flock of Toronto my cordial and most respectful congratulations on the appointment of their new Archbishop, Most Rev. Dr. O'Connor, an eleve of their own St. Michael's College. My best thanks for invitation, with regrets that my weak health prevents acceptance. To the new Archbishop I send best greetings ad multos annos.

St. John, N. B., April 19, 1899.

Very Rev. Dear Sir,—I have to acknowledge the receipt of your kind invitation to as

he receipt of your kind invitation to as the installation of His Grace the Mos O'Connor, the newly elected Arch-Toronto on Wednesday, 3rd May

bishop of Toronto on Wednesday, 37d May next. It would give me much pleasure to accept, but the distance and my age preclude my undertaking the journey. With prayers and best wishes for His Grace and yourself, I am, dear sir, faithfully yours in Christ,

Shortly after 10 o'clock, by which time the church was filled, a procession was formed in St. John's chapel, and marched round the cathedral to the marched round the cathedral to the front entrance. It was headed by the uniformed Knights of St. John, who, to use a phrase, acted as guards of honor. In the procession were the hierarchy, clergy and representative lay members of the church. The Archbishop-designate came last and was received at the cathedral door by the Very Rev. Vicar-General McCann and the Very Rev. Dean Harris, of St. Catharines. His Grace was here handed the holy water sprinkler, with which he sprinkled himself and the priests. The censer was then given him, into which he put incense, and returned it to the pries who incensed His Grace in the name of the Most Holy Trinity. The procession then moved down the aisle, the Knights of St. John and the clergy opening out in double file when near the sanctuar; to allow the Archbishops and Bishops to pass through, the choir in the meanwhile singing the "Te Deum."

All having taken their places in the sanctuary, the Rev. Father Ryan, rector of the cathedral, ascended to the pulpit and read the Papal letter of apointment, first in Latin and then in The English version was as follows

The English version was as follows:
Venerable brother health and Apostolic Banediction. Called, though unworthy, to the exalted office of the Supreme Apostolate of Christ's Church upon earth, we feel it our duty to be ever solicitious and watchful over every portion of Christ's flock committed to our keeping, and especially to provide, with the aid of God's providence, as occasion may call for, worthy pastors, who may rule the people entrusted to their care in tranquility and peace, duly encouraging them both by word and work. It is well-known that from ear iest times, the right to appoint Bishops to vacant diocesses has been reserved to this Apostolic dee. This right we maintain, and we therefore assert that any attempt by any other authority whatsoever to appoint Bishops in the Church of Christ is utlerly void and invalid.

Now, when the Archiepiscopal See of Taronta was denrived by death of its illustri-

invalid.

Now, when the Archiepiscopal See of Toronto was deprived by death of its illustrious prelate, the Most Rev. John Walsh, of happy memory, and the sorrowing people of this portion of Christ's flock were left without a shepherd, it became our duty, as it is our sole right, to provide a worthy successor. Wherefore, with thoughtful care and Aposto-

lic solicitude, and with the advice of our venerable brothers, the Cardinals of the Propaganda, who are especially concerned in matters of episcopal appointments, we turned our thoughts to you, venerable brother, who had already given splendid proof of learning, piety and other virtues that should adorn the episcopal office. Therefore, most venerable brother, we hereby free you from the episcopal bond that has hitherto bound you to the Diocese of London, and by the exercise of our supreme Apostolic authority, absolving you from all ecclesiastical censures, pains and penalties, we solemnly constitute you Archbishop of Toronto, giving you plenary power, under our seal and direction, over all things, spiritual and temporal, that appertain to this archdiocese. We confidently hope, too, that, with the blessing of God, Who ever watches with a special providence over the interests of His Church upon earth, your wise and prudent administration will ever redound to the spiritual and temporal welfare of the Archdiocese of Toronto.

Given at Rome, at St. Peter's, under the Seal of the Fisherman, this seventh day of January in the year of Our Lord eighteen hundred and ninety-nine, the twenty-first year of our Pontificate.

Aloisius Cardinal Macchi. lic solicitude, and with the advice of our venerable brothers, the Cardinals of the

The clergy of the Archdiocese of Toronto then came forward and kissed the ring of the Archbishop designate, while the assemblage listened to the strains of Handel's "Largo" from the organ.

PONTIFICAL HIGH MASS

The celebration of Pontifical High Mass was then proceeded with the music of Gounod's "Messe Solennelle." The celebrant was the Most Rev. Archbishop Gauthier of Kingston, assisted by the Rev. Father Sullivan, deacon; Rev. Father Hand, sub-deacon; with Fathers Trayling and Gibney deacons f honor to the celebrant. Very Rev. Father Marijon was assistant priest, and the Very Rev. Father McCann and Rev. Father Harris acted as deacons of honor to Archbishop O'Connor. The musical portion of the Mass was under the direction of Mr. L. J. R. Richardson, conductor, and Mrs. K. I. Smith. organist. The vocal soloists were Mrs. Tapsfield, Mrs. Ward, Miss Foley and Messrs. Trayling and Costello. The chorus consisted of members of the choir of St. Michael's, St. Basil's, St. Mary's and St. Patrick's.

BISHOP DOWLING'S SERMON.
The Toronto World says: "The Right Rev. the Bishop of Hamilton gave an admirable, most pathetic, loving, fatherly address, in language choice and chaste and at times rising to true elequence. This is the day which the Lord has made,

let us be glad, and rejoice therein!"
My Lords, Archbishops, and Bishops, Rev. Fathers, and Dear Friends-In the absence of a formal sermon, which His Grace has very kindly dispensed with, it seems to me no words are more fitting to express the feelings of joy and gratitude that fill our hearts to-day than those beautiful words of the Easter Antiphon expressive of Christian joy on the great festival of the Resurrec-tion: "This is the day which the Lord has made, let us be glad and rejoice

therein. To day, indeed, is a day of rejoicing for Toronto, and there is cause for it. The entrance of an Archbishop into his Metropolitan See is a historic event of

no ordinary importance. Such an event marks the INAUGURATION OF A NEW EPOCH in the history of an Archdiocese, and the reasons for rejoicing at it are not

far to seek. For if it be proper, as all good citizens admit, that the representatives of royalty, of the supreme rulers of nations, should be received with the respect due to their dignity, and to which, by virtue of their office, they are entitled, surely it is eminently proper to show respect as we are doing to day to the dignitary who comes amongst us as the Ambassador of Christ, chosen and invested with authority by Christ's Vicar, and hold-ing in his hand the pastoral staff, as mblematic of his pastoral charge, and jurisdiction, as chief pastor of this diocese. As he comes to us in the name of the Lord, we also come and greet him in the words of Holy Scripture. Benedictus qui venit in nomine Domini. (Blessed is he who comes in the name of the Lord)

"This is the day which the Lord has made, let us be glad, and rejoice therein."

THERE IS JOY IN THE CITY, in the diocese, in the cathedral. And yet for most of us what solemn reminiscences are suggested by the scene? To-day the cathedral is bright and beautiful, as the vision of the new Jerusalem coming down from Heaven adorned as a bride to meet the bridegroom, and yet it is not so long since we assembled in this same sanctuary, then draped in deep mourning, mourning the loss of a great prelate, who had suddenly passed away. contrast recalls the words Blessed Lord to His disciples, when He said to them: "A little while and you shall not see me, and again a little while and you shall see me, and you shall be made sorrowful, but I will see you again, and your hearts shall re-joice and your joy no man shall take from you." And when in fulfilment of the promise, our Lord once more appeared in their midst we are told that the disciples were glad when they saw the Lord. Even so, dear friends, we have mourned, but, as St. Paul says, not as others who have no hope, our

HOPES HAVE BEEN FULFILLED, our Archbishop is once more in our midst, and we are glad to see him, our sorrow has been turned into joy, and our joy no man shall take from us. Another reminiscence occurs to me today. This is the third time that I have been privileged to assist at the reception and installation of a Toronto Bishop. In the month of August, 1859, it fell to my lot as senior student of the Rhetoric class at St. Michael's College to read an address on behalf of the students to Bishop Lynch, on the eve of his consecration. most forty years ago, and it seems to me a most remarkable coincidence that the senior student, who, forty years ag welcomed Bishop Lynch, on the eve his consecration, should be privilege to be here to day as Senior Bishop extend a hearty welcome, as I do not to the third Archbishop of Toronto. Instead, then, of preaching a form sermon, it is a very great pleasu for me to day, in my own name, as in the name of all the assembl Bishops, to offer our united and hea felt congratulations to my friend, M

Rev. Dr. O'Connor, on this joyful occ

sion of his installation First in my own name, as a mat of personal friendship, a friendsh that dates back, and has never be interrupted since we first met students in the year 1855 about for five years ago, in the old college, n a wing of St. Michael's palace, standing under the very shadow this cathedral In the class rot of that old college, and aft wards in the more spacious ap ments of Clover Hill, we pursued studies together for years, under guidance and supervision of one of most learned and holy men of Basil's community, the Vener Father Soulerin. He it was taught philosophy in those di moulded the character of the boys, pressed upon them the importance the college motto, "Bonitatem et ciplinam et scientiam doce me." (To me goodness, discipline, and scien

THREE INPORTANT FACTORS in the formation of character, w my fellow-student, the future A bishop, certainly did not fail to

quire. Secondly, I congratulate him, in name of all the Bishops present, ticularly in the name of all the Bis of Outario, and all the Archbisho the Dominion, every one of who present knowledge, concurr and even urged his nomination. fellow-Bishops, we not only cong late him, but we pity him and we And we kneel down to at the Holy Sacrifiee of the Mass thank God for the appointment. thoughts naturally occurred to connection with the office of Bi namely, the dignity, the burden

the difficulties.

As regard the dignity, all the ful know that the office of the Chri priesthood is the highest and holic earth, or even in heaven, surpa that of angels and archangels, si is a participation of the eternal p hood of Jesus Christ, of whom written, "The Lord has sworn shall not repent him; thou art a forever, according to the order of chisidech." And if the office ordinary priest be great and ex how much more so that of a B since the Episcopacy is the ple of the priesthood. So let men i us, says the Apostle, "as the mi of Christ and the dispensers of th teries of God." And if the ord priest, whose prerogatives are li a benefactor to society inasm he is a dispenser of grace throu channel of certain sacraments tuted by our Lord Jesus Chris much more is the true Bishop a factor, who not only has power minister all the sacraments, exception, but to ordain and tiply priests and send them ic their holy missions to the regards of the diocese committed spiritual care. St. Ignatius who laid down his life in the amphitheatre for the doctrine Christ, has said that he who a Bishop will be honored b and he who treats a Bisho ignominy will be punished God. All honor, therefore

very name of a Bishop is mor ated with burden than with ho St. Augustine, who speaks perience, says that the offi Bishop is a great and onerous and one difficult to sustain,

the office. Secondly, we pi

the burden of the Bishopric.

Gregory the Great assures us

NOTHING IN THIS LIFE MOR more laborious, more dangero the office of a Bishop, whilst other hand, before God there ing more beautiful when adm in accordance with the order Master. And St. Francis writing to a Bishop, says: things I recommend you to ha charity and patience; the placed on your shoulders-na souls of so many subjects-and grave." No words and grave." No wonder, the your present Archbishop her assume the burden, and condo so only after he was urg rected by the Holy See to d wonder that many holy Bis St. Alphonsus and like Bis bonel, one of your former asked and obtained permiss relieved of it, and that ever lamented Archbishop Walsh heard to say that whilst he gretted becoming a priest felt sad and discouraged in ing to bear the increasing

The burden, apart from th bility for souls, often entails are disagreeable and delic there are occasions when Apostle directs, it becomes t duty in regard to his cle prove, to entreat, to rebuke, and even have recourse In sad cases of when explanations on the public are expected and wh ation cannot be given with ing charity or injuring th religion, the Bishop's positi indeed, for his lips are sea must in silence submit to the able criticisms of those w know his reasons nor have

senior student, who, forty years ago, welcomed Bishop Lynch, on the eve of his consecration, should be privileged to be here to day as Senior Bishop to extend a hearty welcome, as I do now, to the third Archbishop of Toronto.

Instead, then, of preaching a formal sermon, it is a very great pleasure for me to day, in my own name, and in the name of all the assembled Bishops, to offer our united and heartfelt congratulations to my friend, Most Rev. Dr. O'Connor, on this joyful occasion of his installation

First in my own name, as a matter of personal friendship, a friendship that dates back, and has never been interrupted since we first met as students in the year 1855 about fortyfive years ago, in the old college, now a wing of St. Michael's palace, still standing under the very shadow of this cathedral In the class rooms of that old college, and afterwards in the more spacious apart-ments of Clover Hill, we pursued our studies together for years, under the guidance and supervision of one of the most learned and holy men of St. Basil's community, the Venerable Father Soulerin. He it was who Father Soulerin. He it was who taught philosophy in those days, moulded the character of the boys, impressed upon them the importance of the college motto, "Bonitatem et dis ciplinam et scientiam doce me." (Teach me goodness, discipline, and science

THREE INPORTANT FACTORS in the formation of character, which my fellow-student, the future Archbishop, certainly did not fail to ac-

Secondly, I congratulate him, in the name of all the Bishops present, par-ticularly in the name of all the Bishops of Outario, and all the Archbishops of the Dominion, every one of whom, to my present knowledge, concurred in and even urged his nomination. So, fellow-Bishops, we not only congratu-late him, but we pity him and we pray And we kneel down to-day at the Holy Sacrifiee of the Mass, and thank God for the appointment. Three thoughts naturally occurred to us in connection with the office of Bishop, namely, the dignity, the burden, and

the difficulties.

As regard the dignity, all the faith ful know that the office of the Christian priesthood is the highest and holiest on earth, or even in heaven, surpassing that of angels and archangels, since i is a participation of the eternal priest hood of Jesus Christ, of whom it is written, "The Lord has sworn and it shall not repent him ; thou art a priest forever, according to the order of chisidech." And if the office of an ordinary priest be great and exalted, how much more so that of a Bishop, since the Episcopacy is the plenitude of the priesthood. So let men regard us, says the Apostle, "as the ministers of Christ and the dispensers of the mys teries of God." And if the ordinary priest, whose prerogatives are limited, s a benefactor to society inasmuch as he is a dispenser of grace through the channel of certain sacraments instituted by our Lord Jesus Christ, how much more is the true Bishop a benefactor, who not only has power to administer all the sacraments, without exception, but to ordain and multiply priests and send them forth on their holy missions to the remotest Parts of the diocese committed to his spiritual care. St. Ignatius Martyr, who laid down his life in the Roman amphitheatre for the doctrine of Jesus Christ, has said that he who honors a Bishop will be honored by God, and he who treats a Bishop with ignominy will be punished by God. All honor, therefore, to the office. Secondly, we pity him and we sympathize with him on the burden of the Bishopric. For St. Gregory the Great assures us that the

ated with burden than with honor. St. Augustine, who speaks from ex-perience, says that the office of a Bishop is a great and onerous burden, and one difficult to sustain, and that

very name of a Bishop is more associ

NOTHING IN THIS LIFE MORE DIFFImore laborious, more dangerous, than the office of a Bishop, whilst, on the other hand, before God there is noth ing more beautiful when administered in accordance with the orders of the Master. And St. Francis of Assisi, writing to a Bishop, says: "In all things I recommend you to have much charity and patience; the burden placed on your shoulders-namely, the souls of so many subjects-is great No wonder, then, that and grave." your present Archbishop hesitated to assume the burden, and consented to do so only after he was urgently di-rected by the Holy See to do so. No wonder that many holy Bishops, like St. Alphonsus and like Bishop Charbonel, one of your former Bishops, asked and obtained permission to be relieved of it, and that even the late lamented Archbishop Walsh was often heard to say that whilst he never regretted becoming a priest, he often felt sad and discouraged in endeaver-

the Episcopacy.

The burden, apart from the responsibility for souls, often entails duties that are disagreeable and delicate. For there are occasions when, as the Apostle directs, it becomes the Bishop's duty in regard to his clergy to re prove, to entreat, to rebuke, to correct, and even have recourse to severe measures. In sad cases of this class,

ing to bear the increasing burdens of

know, but who are sure to

SET THEMSELVES UP AS JUDGES of the case and put a wrong construc-tion on his acts. What is the Bishop to do under such sad circumstances Simply listen to the lesson of our divine Lord to His apostles: "Learn of me for I am meek and humble of heart," and to practice the three virtues prescribed the Holy Fathers in such cases namely, humility, patience, charity.

The good prelate, says St. Bernard, in cases of this kind, will regard him-

self as the Father not the lord of his brethren. Humility, says St. Lawrence Justinian, is the most precious crown of Bishops. And St. Gregory aggs, the Bishop is indeed the light of the Church, And St. Gregory adds, the but nothing shines so splendid on the neck of the bishop as humility. Augustine, that he who governs should act with humility, patience, and be-nignant severity. St. Francis, in all things I recommend you to have much charity. Humility, patience, benign severity and charity, such are the virtues prescribed for prelates in the government of the clergy. What duties, then, are prescribed for the priests in relation to their bishops? St. Paul emphatically prescribes obedience as the first duty of a priest, and gives the reason. 'Obey your pre-lates and be subject to them, for they watch as having to render an account of your souls that they may do this with joy and not with grief." The Ponti-fical besides obedience prescribes reverence and directs that every priest on the

DAY OF HIS ORDINATION shall kneel before the altar and placing his hands in those of the consecrating prelate, solemnly promise obedience and reverence. The ques-tion remains to be asked, is this promise always kept? To the everlasting honor of the priesthood I am pleased to be able to say that in the great majority of cases it certainly is observed. Exceptions, it is true, occasionally occur. For it must needs be, says our blessed Lord, that scandals come, such rare and scandalous exceptions only serve to prove the rule, for as a rule, thank God! our faithful people are respectful to their priests, our good priests loyal to their bishops, and our bishops to the Sovereign Pontiff,

AFFORDING A SPECTACLE OF ORDER, unity, and discipline which is one of the distinctive glories of the Catholic

Church. Insubordination in Church or State s at all times a great calamity, as St John Chrysostom has well expressed "This is the cause of all evils when authority perishes, and there is neither reverence, nor honor, nor fear of rulers." The Catholic Church is founded on authority, and wherever the teachings and influence of her Bishops prevail, all legitimate authorty is respected in the family, in the Church, and in the State. A striking example of respect for authority and of loyalty to his country and to his Church is recorded of a certain officer who was in charge of a garrison during the American civil war, and who died in defence of his national flag. Shortly before the battle an agent of certain revolutionary society failing to persuade him to join because of his RESPECT FOR THE LAWS OF THE CHURCH, ridiculed the officer for his religious scruples, and called him a slave. that does his duty, replied the officer, is no slave. I am a soldier, and obey my general; I am a Catholic and I obey my bishop. He afterwards died a soldier's death, and the brave words he spoke were emblazoned on s banner borne by his comrades at his funeral. And so, my dear friends, it authority. We live, thank God! in a great, growing, and prosperous country, enjoying all the blessings of order, ombined with well-regulated liberty. But if the greatness is to expand, the prosperity to endure, and our liberties to last. we must see to it that the rising eneration, the youth, the future hope of the country, are taught to respect authority, and it is the solemn duty of the clergy, not only to inculcate this lesson, but also to illustrate it by their conduct, and enforce it by their ex-ample. The bishop without the coperation of the priest cannot accom-

bears no fruit, there is no blessing on As for the newly-appointed prelate his whole life from his earliest youth has been a lesson of obedience, and if the maxim be correct that no one is more fitted to rule than one who knows how to obey, then we have every reato believe and to expect that our Archbishop will prove himself a model ruler. Two things only are necessary for his success and happiness, viz., the grace of God, and the operation of his clergy. And to day we pray God most earnestly that he may have both. His good clergy, who are

lish much, whilst the priest, on the

ther hand, without the aid of the

bishop, from whom he derives juris

diction, can do absolutely nothing. Like

the branch separated from the vine he

GATHERED AROUND HIM TO-DAY for the first time, will, I feel sure, not only chey and respect their new Arch-bishop, but they will also sustain, encourage, and console, and co operate with him in all good works. By so doing they will lighten the burden imposed on him, and make him realize in the words of the Biessed Lord, yoke is sweet and my burden light."

Our Archbishop comes to us under favorable auspices, with a brilliant record, as an able administrator of a ation cannot be given without wounding charity or injuring the cause of religion, the Bishop's position is pitiful indeed, for his lips are sealed and he must in silence submit to the uncharitable criticisms of those who neither know his reasons nor have a right to

he begins his work. May that work be blessed by Almighty God, and may that patronage be a pledge of a pros-perous administration! May she whom the Angel declared full of grace, obtain for him all the graces that he stands in need of-wisdom, light, and strength to do his duty-and may he be spared long, and may he by his labors and learning, piety and zeal, follow faithfully in the footsteps of his illus-trious predecessors, and shed addition lustre on the Archdiocese of Toronto!

ADDRESS FROM THE CLERGY. At the conclusion of the Mass the clergy gathered around the throne, and Very Rev. Dean Egan, of Barrie read the following address:

May it please your Grace-We, the clergy of the Archdiocese of Toronto, have assembled to day to give your Grace a heartfelt welcome, and to as sist at the solemn ceremony of your in stallation as Archbishop of this metro politan See. When, in the inscrutable designs of Providence, our late beloved Archbishop was called by the Master to his well-earned reward, we felt for moment in our sorrowing love that his place could not be easily filled, and that we should not soon look upon his like again.

But the Divine Ruler of the Church on earth, ever "wise in heart," as He is "mighty in strength," knowing how to comfort His afflicted priests and people, has sent us, by the voice of His vicar, one in every way worthy to succeed the great prelate whose loss was

universally deplored. It is true, indeed, that Catholic obedi ence and loyalty will always accept without question and devotedly sustain the spiritual head who comes with the sanction of the Apostolic Roman See. Yet, it is a gracious and gratifying thing that a native of the dioces gifted pupil and distinguished profes sor of St. Michael's College, a second founder and eminently successfu superior of the great College of Sandrich, one thoroughly acquainted with the educational conditions and needs of and counsel from them may be needed. our country, an esteemed and cherished friend of our late beloved Archbishop, and his worthy successor in the See of London, should be now destined to continue his wise, firm, paternal rule in this Archdiocese of Toronto.

Therefore, Most Rev. Father, it is with sentiments of profound respect and love that we, the priests of this Archdiocese, promise your Grace our loyal obedience and unfailing support in everything that appertains to the good of the Church, the salvation of souls and the greater glory of God

And, perhaps, your Grace will kindy permit us here to give public and formal expression to the deep appreciation and grateful esteem we feel for our Very Rev. Administrator, Vicar General McCann, who in his wisdom, prudence and gentle firmness has so successfully discharged the duties of his most important office.

Renewing, then, our cordial wel

come, again promising your Grace the loyal obedience and support of a united and devoted priesthood, and earnestly praying that God may grant you length of days to rule this great arch-We humbly subscribe ourselves, you

Frace's faithful servants in Christ Signed by the priests of the Arch diocese of Toronto.

ADDRESS OF THE LAITY.

Members of the laity then entered the sanctuary and Mr. J. J. Foy, Q C. P. P., on their behalf, read the follow

ing address:
May it please Your Grace, - Vener able usage gives encouragement to the duty that falls to us, as members of the John F. Hess, J. D. noblest act of duty to be obedient to lay body, when upon the portals of this cathedral, which you now enter for the first time as Metropolitan of our ecclesiastical province, we participate with the clergy in heartily bidding you "welcome back to Toronto."

Whilst in the exercise of so high s privilege as this the primary purpose is to proclaim the most willing obedience to the Holy See with respect to any appointment that might have been announced to us after the short interim of widowhood through which the dio cese has passed, yet there are causes that inspire our address to your Grace with peculiar satisfaction, and infuse with the most lively joy our loyalty as Catholics to the polity of our ancient

and universal Church. It is very well known how earnest is your personal desire to shun applause under all circumstances; but may we not be permitted to say that upon this occasion at least it would be an affectaoccasion at least it would be an altectation of formality to check the natural feelings of gratitude, delight and pride with which the Catholic people of Toronto witness the accession to the Archivelet iepiscopal chair of a son of the diocese, one whose birthplace is but a few miles from this cathedral, whose student days were spent in the city, who was here ordained to the holy priest-hood and whose field of labor has been constantly within our view? At this moment you are surrounded by not a few fellow students, by a more numerous group of pupils, and by none in this spacious and crowded church, who do not behold in you a worthy successor of the former prelates of Toronto. They founded the institutions of higher Catholic education with which your name as first native born Archbishop will remain most conspicuously linked.

The services which you have effected for the promotion of religion and knowledge in this part of our fair country cover an important stage of its formative period. One of the pioneer pupils of St. Michael's Col-

you out as the much-desired leader, able to show to your well nigh dis-mayed co laborers at the Sandwich foundation a way that soon led them to prosperity and welfare, and now it is knowledge of all to whom you are known how much the Church in Western Ontario and the neighboring States of the American Union owes to your twenty years of clear-sighted and forceful administration at Assumption. So fruitful was it in the training of candidates for the priesthood that Rome herself, in recognition of consummate merit in your achievements, conferred upon you, more than a decade ago, the high distinction of Doctor of Divinity.

It was the natural success of such abilities, employed by you with un-swerving justice in the cause of holy Church, that called you to the See of London to develop and improve the courageous undertakings in that field of the late Dr. Walsh; and it is the ame current that, like the flow of a broad river, now advances you to the lignity and honor of Metropolitan in the Provincial capital, and, we are also well aware, to the increased strain

and responsibility of higher station. In this connection it would be unpardonable if we were to pass over in silence the mutualities that existed between you and the clergy and people from whom you have but just parted, and the engrossing interest you tool in the progress of the western diocese; but as those associations have be broken solely at the command of the Holy See, we feel that it would not be inappropriate for us, in alluding to the chief concerns which the nature of the true Churchman most naturally re-tains after a wrench of this kind, to assure Your Grace that the translation will bring you into contact with a devoted and zealous priesthood in the Archdiocese of Toronto, as well as a united laity, between whom loyalty and concord happily subsist and whose sincere and affectionate co operation will yours at all times when assistance

It will further gratify you to hear our testimony to the amity and goodvill prevailing among all classes in the community that will be benefited by the future exercise of your personal nfluence; and the Catholic portion of this community, in the earnest hope of your long and happy reign in their midst, can look forward with confidence to the preservation and extension of this social harmony.

Fervent prayers on this joyful morn ing of the month which Catholic devoion has consecrated to the Queen of Heaven, will be offered under her patronage for a continuance of plessings of God upon all the duties and undertakings that lie before you It only remains to ask the Apostolic benediction at your hands for ourselves and families, and once more assure your Grace of the homage and affection of devoted and loyal children in the laity of Toronto.

J. J. Foy, Chairman. P. F. Cronin, Secretary.

THE LAY COMMITTEE. During the reading of the address the committee in charge stood at the anctuary rails. They were: Eugene O'Keefe, George Crawford, William Dineen, L. J. Cosgrave, Remy Elm-slie, H. T. Kally, Patrick Boyle, Major Murray, Controller Barns, J. J. Mur phy, John Malion, J. P., William Ray, Dr. McMahon, F. A. Anglin, Dr. McKeown, Vincent P. Fayle, J. A. Karkins, Jos. Connolly, R. C. A., W. T. Kernahan, Dr. Heydon, Dr. P. J. Brown, J. Scully, Joseph Power, J. J. Cosgrave, J. L. Troy, T. Finucane, John F. Hess, J. D. Warde, M. Deane, E. G. Lemaitre, Georg J. L. Woods, A. Cottam, George T. Leonard, John Maloney, Thomas Mulvey, George Evans, Charles Ragan. THE ARCHBISHOP'S REPLY Archbishop O'Connor then advanced

to the sanctuary steps, and, having

the addresses presented to him. some preliminary remarks touching the importance and gravity of the archepiscopal duties, his Grace said: "The Holy Father in the Brief removing me from the Diocese of London-in which I have labored long, in which I found a great deal of true, honest and loyal friendship, in which I was nobly sup-ported by the clergy as well as the laity has laid down clearly what is expect ed from a pastor of God's Church. Holy Father reminds us that it is the duty of a pastor of the Church to in struct the people placed under his care not only by the doctrine of the word but by the example of good works; that he must promote peace and har mony amongst those whom he rules that he must in all things govern unto their eternal salvation; that he must remember that in all circumstances he is under the guidance of the best of all masters, our Lord and Saviour Jesus Christ; he must teach and instruct by the doctrine of the word-not our own word, my dear people, but the word of Jesus Christ Himself. When it is a question of doctrine in the Catholic Church there is no such thing as opinions. When the Catholic Church has decided that such and such nas decided that such and such an article has been taught by Jesus Christ Himself, we accept it loyally, because Jesus Christ is the only true teacher, and what He teaches must be accepted willingly, because He is not deceived, nor can He The doctrine of the word, deceive us. my dear brethren, embraces not simply what we call faith, not merely the articles of faith, but all those regulations in the Church which maintain its

those who believe, so also, my dear rethren, those who observe the discipline of the Church, her regulations and all things, obtain, too, from Almighty God those blessings which promote their interest, here and hereafter. are all bound, therefore, my dear brethren, to accept the belief of the Church, to accept her practice, ccept her regulations; and it would be wrong for us to strive to exempt ourselves from Church laws because by doing so we simply deprive ourselve of graces that Almighty God intends for our sanctification here below and our eternal salvation hereafter. The pastor of the Church is called upon to teach by the example of good works. THE ARCHBISHOP'S PREDECE

"The noble address of the laity has reminded me that I am a successor number of prelates who have gone before in this church, and it is to their example I look, after that of Jesus Christ Himself, as one which I must follow if I would endeavor to bring upon my work, and upon you as well, God's blessing." His Grace then re called the episcopate of the first Bishop of Toronto, Dr. Power, and reminded his hearers how that true shepherd, as he was, lost his life in attending fever stricken patients in the sheds of this city. His Grace said he had always entertained for Dr. Power the highest respect and the highest admiration, and looked upon him as a model o what a true Archbishop ought to be His Grace then referred to Bishop Charbonnel and to his services in the cause of education in Canada. Bishop of Hamilton, the Bishop of Peterborough, the speaker and others were what they are to day, they owed it in a great measure to Bishop Charbonnel, who provided for them and the priests of the different dioceses an education whereby they might befit themselves for the great things to which Almighty God Himself called Archbishop Lynch and Of Archbishop Walsh it was not necessary for him to speak, because his hearers knew them well, and anything he could say would fall far short of the opinion the people themselves had formed of the two deceased prelates. His relations with both Archbishops were very close, Archbishop Lynch having ordained him priest, and Archbishop Walsh having consecrated him Bishop Waish having conder's) appoint-Bishop after his (the speaker's) appoint-to, the Sae of London. With ment to the See of London. such examples before him it was no wonder he felt terrified at the obligations and burdens imposed upon him. If he were to trust to himself, failure would be the only result, but he found himself to-day encouraged by the com mission of the Holy Father, guided by Jesus Christ, and experiencing the strongest proofs of the friendship of his fellow Bishops throughout the whole

Dominion. LOYALTY OF THE PRIESTS.

"The ad His Grace continued: ress of the clergy of the diocese, too, breathed in every word the priestly spirit. It showed that these rev. gentlemen have not forgotten the vows made on the day of ordination, the vows to respect and obey the Bishop placed over them by lawful authority They have promised to me not only these two virtues, but also loyal co operation in all things pertaining to the welfare of this diocese. In the ordination service the priests are called co operators, the fellow workers of the Bishop under whom they labor and it is a fact, my dear brethren, tha the work of the Bishop must be a fail ure unless he is supported by the clergy, just as the work of the clergy must prove a failure unless it re must prove a failure unless coop-ceives honest support and coop-teives honest support and coop-teives honest support and coop-teration on the part of the Bishop who thority in any other way than He eration on the placed over them. They would do it would be simply to betray have promised, my dear brethren, their obedience and co-operation. In return I promise them that respect which a Bishop ought to show to his priests, and that affection which will bind us together as one. We are entaken his stand there, spoke in reply to gaged in one work, and we are simply priests of one diocese co operating to the good of the Church and the honor of Almighty God. I promise them a loyal support in all their difficulties; I will strive to make their work lighter and encourage them in all that is good, believing that it will make these good men fulfil their duties with more zeal

and with greater fruit. VICAR-GENERAL REAPPOINTED. "Let me say here that I am exceed ingly pleased at the kindly remarks they make concerning the administrat or. I am very much pleased, not be cause it surprised me, but, on the contrary, it is always a pleasure, my dear brethren, to find merit recognized, and it is a great satisfaction for me to day to proclaim the Rev. Father Mc-Cann my Vicar General in the Diocese of Toronto. I do this as a recognition already made of him by my predecessor, the late lamented Archbishop. I do it in recognition of the testimony borne to him to-day by his fellow clergy, and I do it also as a mark of my personal esteem, because I have known Father McCann as a pupil of mine, known him as a priest, and always know him to his worth. Consequently I feel that I honor myself more than I honor him in appointing him Vicar-General of this dio

Vicar General of this diocese.
"I will derive a great deal of cheerful support from the latty of the diocese. The address of these gentlemen representing the diocese is to me a very great comfort, and at the same time encouragement to always do my best in order to come up to what they believe a good Bishop ought to be. was very much pleased to have them recall the early days of St. Michael's College and the good work done in

been unable to reach the dignities and the honors that have been bestowed upon us either in Church or State. am also very much pleased to hear them say there exists between themselves and the clergy a loy: Ity and an accord which cannot be closer. We form but one body, we are all followers of Jesus Christ, we are all members of His Church; and it is only by union, by perfect accord, by mutual loyalty, that we can expect to bring the Church to that perfection and success, which is, after all, one of the duties of the Bishop, as well as of the others I have mentioned.

AMITY WITH ALL CLASSES. "They have also called to my at-tention a fact I knew before, that it is their desire, as it is the desire of all the citizens of this fine city and of our noble country, to maintain amity and good will amongst all classes. My dear brethren, that will be for me a matter not simply of duty but of pleasure. I have always, without any very great merit of mine, acquired the good-will of all my fellow-citizens, no matter of what denomination, and this episcopal ring I wear to day is a pledge of it, because that ring was given to me by persons not of the faith, as a testimony that they had found I had done my work well and had striven on all occasions to encourage good-will and friendship. Now, my dear breth-ren, that will be my desire here, as it has been elsewhere.
THE RIGHTS OF CATHOLICS.

"There are two or three things only that occur to me now as possible to in terfere with that good will which ought to exist amongst citizens of the same place and the same country. We must not insist too much upon our own rights. We ought to know our own rights, and we ought to insist upon having them respected, so far, of course, as is consistent with the general welfare of the place wherein we happen to be. We must all learn to bear and forbear-to bear our share in everything that tends to the well-being of our country, and at the same time to forbear, that is to say, to be ready to sacrifice occasionally rights, because by doing this, my dear brethren, we show how ready we are to produce the good which is expected from us. As it is proper we ought to insist upon our rights, but let us not forget that rights pushed too far become wrongs, grievous wrongs; and that will be my motive at all times, and my interest at all times, and every act and word of mine will tend that way-to make all the citizens feel that we desire their success as well as our own.

POLITICAL CONTROVERSY. "Another source of ill will some times is political controversy. Now, my dear brethern, though, I take a very lively in erest in the general welfare of our country, of which I am proud, yet let me say once for all, I never interfere in matters political. I have very warm friends belonging to each if the political parties, and whilst I myself am no party man, I respect the feelings of others who prefer to serve their country in that way. But let me say I cannot be-lieve, nor dotal believe, that govern-ment simply means the procuring of the greatest, good for the greatest num-We know God does not govern that way. He seeks always and on all occasions to procure good for the whole number, without exception, and everyone in au hority, let it or religious authority, is bound by his post to procure the good of the whole number over whom God has placed him, because if we have authority over people we hold it from God, and we are the trust the Almighty has placed in our hands. RELIGIOUS CONTROVERSY.

"Another source of ill will is what is commonly called religious controversy. Now, my dear brethern, that we believe firmly in the teaching of the Catholic Caurch must be unquestioned. I believe that the Catholic Church is the Caurch of the Lord Jesus Christ. Because I believe that I expect all others, no matter what their beli is may be, to respect me in my Now, just as I wish to be rebelief. spected by others, I, too, respect all others, no matter what their beliefs may be. And I do not see that the interests of religion are advanced in the slightest by quarrelling about it. it is the duty of us all to seek what is the true religion, to find out what Jesus Christ taught. It is the duty of us all to submit with humility with love to the teachings of the Saviour, and then, my dear brethern, we promote the best interests of religion, and at the same time the very best interests of our country, because it is only in that country In which religion is respected, in which God always is respected, in which dod always stands first, that there can be prosperity and the blessing of Almighty dod. Hence, my dear brethern, it is our desire that in this nation we shall be united in doing our duty towards Almighty God, and surely to do that does not require that we quarrel amongst ourselves about the most

interests of ourselves and of our neigh-The Bishop closed with an expression of thanks for their attendance to the Archbishops, Bishops and priests, the members of the Dominion and Provincial Governments and of the Legis-

sacred things. If we do not know let us

pray to Him, the Author of light as

rell as of truth, and He will make us

understand what we have to do in His

best interests, as well as in the best

BY A PROTESTANT MINISTER. XXXIII. We have seen that Catholicism or Protestantism, where either prevails in a country, must of necessity give tone to its legislation. This is not to be ascribed, on either side, to any deliberate plan of securing influence. It lies in the very nature of things. Where there are wide religious differences, even within the compass of the common Christianity, there must of necessity be considerable ethical differences, and these must of necessity express themselves more or less in legislation, and in the temper of judical decisions. How, for instance, can the laws of marriage be the same where this is esteemed a holy and indissoluble state, as in a country in which Luther's view of it is taken, that it is " a mere bodily thing?" It is true, the Lutherans n gave up Luther's own position, that polygamy, though not ordinarily advised, is entirely lawful for Christian man, and that he has the right, moreover, if he is some considerable time away from home, to take a temporary wife. See his cor-respondence with the Landgrave Philip, as given in Sir William Hamilton's works. This extended view of evangelical privilege was too much for even the most ardent followers of Brother Martin, although Luther himself suggested that this would be a good way for Henry Tudor out of his matrimonial difficulties. "Don't let the King," he advised, "put away Catherine of Aragon. She is a good and woman, and the aunt of our great Emperor. He has been duly d to her, and had better keep her as his one wife. But if he is bent on having the Lady Anne, let him take her over and above, and so everything might be comfortable and pacific." This was the substance of his advice, which, however, it did not please Henry to follow. The Land too, was obstinate. Luther ought that, as the Landgravine was to be continued in her rank and married honor, Philip would do better to take the younger lady with whom he had fallen in love as his concubine, or at least to let it be supposed that she such. In this way, intimated the Reformer, the enemies of the Lord -meaning those who were staggered by some of Brother Martin's opinionswould find no occasion to blaspheme, as nobody minded it when a prince, o any religion, took a mistress in addition to his wife. However, the Land-

grave declared that if he could not

have each woman as his wife, and pub-

licly avowed as such, he would not

have her at all, and have her he would

Then at length Luther reluctantly

gave way, and consented that the mar

riage should be blessed by a Lutherar

clergyman, and sanctioned by Mel

ancthon's presence. The prince lived

very comfortably with his two wives.

but I need not say that the enemies o

the Lord-that is, of the Lord Luther

-took great occasion to blaspheme

The obstinate and misguided Papists

could not be persuaded by all his ob

jurgations that even he was great

nough to be warranted in overturn

ing the foundations of Christian moral

marked that he had had some thoughts

The Emperor Ferdinand re-

Luther could carry through a good deal. When he rendered St. Paul's "a man is justified by faith "as reading "a man is justified by faith alone," he met the very natural remonstrances of the Catholics with the most surrance anythmat. Why need I hatter stay in the old Church. most supreme contempt. Why need I heed the brayings of an ass? said he. Every Papist, by the simple fact that he is a Papist, is an ass. I have translated the passage so because I pleased to translate it so. I was right in add-ing the sola, if it were only to plague Papists. Hear the sum of the tter: " sic vola sic jubeo-I, Doctor matter : Martin Luther." This was heroically mendacious and impudent, but even his Atlantean shoulders staggered under the weight of polygamy and temporary marriage. Lutheranism soon settled back into the consent of universal Christendom, that a Christian man living with two wives at once, or contracting a marriage for a limited time, does what is immoral and

Still it is beyond denial that in this respect Protestantism has never recovered from the taint of its begin-Our Lord has signified, and St. Paul has declared, both beyond all possibility of misunderstanding, that while marriage is high and holy, while inarriage is high and holy, virginity, for those that have a vocation thereto—and only for those—is still higher and holier. This declaration of Christ and of the Apostle, Protestantism, from the very begin ning, met with a formal and solemn denial. In other words, Protestantism began its course by the excision of an ential principle of original Chrisforth by the Lord, received and published by the apostles, trans mitted by the martyrs, fathers and Bishops, and accepted by the Universal Church down to 1517, and by the vast majority of Christians to this very day. It is certain that Catholic legislation must favor, under due guarantees of freedom and genuineness, the profession of a purpose to lead a virgin life. It is certain that Protestant legislation must disfavor it, until such time as it shall have corrected its original aberration, and come into line with the Saviour, and with the multitudes of His people.
Catholic theology, we know, is dis-

posed to rank the contemplative above

the active life. I do not understand this to be of faith. In one aspect, however, it is a certain truth. All however, it is a certain truth. All activity which does not rest on the sense of supernal truth is shallow and ineffective. Contemplation, therefore, as being the fount of all worthy action, must in this view be ranked higher than the action which proceeds from

Now Protestantism, especially English Protestantism, setting out from a very well-warranted contempt of merely idle brooding, has always, in great measure, put contemplation itself under the ban. Archdeacon Hare was a staunch Protestant and an enthusiastic admirer of Luther, though assuredly not in Luther's capacity as a polygamist, any more than we admire the devout and benevolent Pius V. or Cardinal Ximenes in his capacity as inquisitor. Now the Archdeacon complains of the incompleteness of English Protestantism, in that it finds no room for monasteries. Richard Rothe, too, a Protestant of the Protestants, urges the re-institution of monasteries. Yet thus far there can be no doubt that Protestantism does not favor provision made for the con-

templative life.
Observe, there is room within Catholicism itself for large varieties of legislation here, both ecclesiastical and civil. Sometimes it has happened that Church and State concurred in thinking that monasteries were too numer ous, and reduced their numbers Sometimes, as has often happened they may be found too few, and may be multiplied. Old orders may degen erate, and be reformed or even abolished, and new orders may spring up. Sometimes the sterner rules may prevail, sometimes the mitigated Sometimes orders proper may be the favorites, sometimes congregations. There is room for all, from the solemn austerity of the Carthusians or the Trappists to the unvowed professions of the illustrious Oratory, that school of Christian mirth," or of our own Paulists. Allowing for all these varieties, however, the public policy of a really Catholic nation will rest on the assumption, that a virgin life, for those genuinely called to it, is a bless ing to them, and to the Christian com-monwealth. Protestantism, however, in its very instinct, has almost always assumed that an institute of celibate life, even when withdrawal was left perfectly free, was an evil thing, to be liscouraged, or forbidden outright. And even among us, monastic institutes, however quiet in their seclusion or philanthropic in their activity, must consent to hear ominous growls, mutterings: "You will never mend till more of you be burned." We will pursue this general train of thought Charles C. Starbuck.

Andover, Mass.

REVERENCE TO GOD.

Reverence in the church is required of every one because of the presence of our Lord in the Blessed Sacrament. He is there, in His Divine Majesty, in the Adorable Sacrament of the Holy Eucharist, and as no subject can be unmindful of the presence of his King of Glory, our Lord, there should be no talking in the church or whispering either in the pews or in the isles, in the front of the church, in the choir, or in the pack of the church, or any gossiping in the vestibule. The church is not a market-place, nor a of turning Lutheran, but that as he did not care to find himself in a nest news stand, but a place to adore our Lord, to pray, to receive the sacraof polygamists he now thought he had ments. "The church," to quote the sentiments of a Paulist Father, "is the best place to show good manners," a fact which a few persons seem to over-look. For the sake of the minority a few hints are given: if there is a crowd going into the church, don't try your utmost to elbow everybody else and increase the general discomfort. Take it easy. Don't aim a blow at the holy water font and im-merse the whole hand. Dip the finger lightly and then sprinkle yourself alone, not the others standing around you. Walk quietly down the aisle to your pew, and take the most convenient seat therein. Don't lay siege to the seat and hold it against all comers. We should like to see that "don't" printed in very large and black letters. Never disturb your neighbors by your prayers. Be attentive to the priest at the altar. A silent good example is most telling and most edifying. Never spit on the floor; it is exceedingly bad taste. In going out, after at least a short Prayer of thanksgiving, take your time. Don't leave God's house in a hurry. Try to postpone any prolonged meeting with friends until you are outside. During confession hours never deprive any one of his or her place. It shows but a poor spirit in which to receive the Sacrament of Penance to rob one of what belongs to him. It is not at all forbidden to allow another, who for some necessary reason must hurry, to

go ahead of yourself. Marriages or baptisms are not occasions on which to satisfy your curiosity. In all things use common sense. You would not forget yourself in visiting the house of a friend; do not do so in the house of God. Carry yourself modestly, becomingly, without affectation, without prominence. Look to the comfort of others. If inconvenience must be borne, let it be yourself who will be willing to bear it .- New

"OUR BOYS' AND GIRLS' OWN," the new illustrated Catholic monthly, besides stories by the foremost Catholic writers, contains articles on inventions, discoveries, science, history, fancy work, new games, tricks, etc., 75 cents in postage stamps, sent to Benziger Brothers, 36 Barclay St., New York, is the easiest way to pay a year's subscription. Write for sample copy.

Pimples, boils and humors show that the blood is impure. Hood's Sarsaparilla is the best blood purifier that money can buy.

FIVE . MINUTES' SERMON.

Sixth Sunday After Easter.

THE GREATEST TRIBULATION OF THE CHURCH.

"Yea, the hour cometh that whosever kill-eth you, will think that he doth a service to God." (John 16, 2.) In the gospel of to day our Divine Saviour predicts for His Church great persecutions. And, up to the present hour, how painfully has she not been afflicted? For centuries, the blocdy sword of persecution waged against the holy Spouse of Christ; unutterably bitter woe did the poison of heresy, no less than the pagan and Christian tyranny, prepare for her during all But how distressing soever these trials and tribulations were and still are, they vanish, as it were, like vapor before a tribulation which is in flicted on her, not by her enemies, but by her own children leading un Cath-

olic and godless lives. In the first ages of Christianity it indeed, a bitter trial for the was, Church when for centuries the blood of her children was shed throughout the whole world, when being Catholic signified nothing less than to be doomed to a terrible martyrdom. But the tears which the Church then shed were not tears of sorrow, but of joy ; for the blood of the martyrs was that glorious seed from which sprang forth innum-erable children for our holy Mother, the Church. It was the glorious fluid with which the divinity of our holy re-ligion was written in the hearts of her persecutors. But how different are the persecutions which waged against our holy Mother, by the godgainst our holy Mother, by the god-essness of her own children! Here the Church is not increased as she wa hen by the bloody persecutions of the Christians, but rather diminished; she is not covered with honor and glory, but with scorn and ignominy. The world perceives the vices of the godless but instead of casting the reproach on the culprits, it is hurled against the Church herself, who is certainly not accountable for having such worthless children among her number.

Millions of poor, ignorant pagans live on the boundaries of Christianity innumerable Christians separated trom us in faith are in our country, in our midst, but how can they revere and love a church wherein they see instead of wheat only cockle, instead of the flowers of beautiful vir tues only the thorns of godleseness, when the wicked life of so many pres ents to their eyes merely the caricatur of the only true Church of Jesus Christ

But this is by far not all. These non inal Christians not only insult their holy Mother by their reprobation, they not only forcibly keep back all non Catholics from entering the Church but like wolves which have penetrated the sheepfold, they tear to pieces and murder in the Church the souls of their fellow Christians by their scandals and seductions. Woe to those unhappy ones whose lot it is to associate daily with these scoffers of religion, to hear their impious conversations, and to see their shameful example! those deplorable children, who must call these unworthy ones their fathers and mothers and who are edu cated by them only for hell! the poor servants and subjects in such un Catholic houses, where they no longer see or hear anything Christian, where moreover the death of seduction is lurking for their souls! The devil may indeed bring destruction to many, but not to so many as the wickedness "The church," to quote the of such bad Catholics brings every day. And should not such murdering of souls by her own children be the greatest trial of the Church? Should it not press bitter and bloody tears of sorrow and anguish from that Mother who is so tenderly anxious for the salvation of her children?

However, have patience, beloved Christians: these tears of our holy Mother, the Church, are not lost, they are preserved by the angel of wrath, to be poured on the last day as glowing streams of fire on the heads of those unworthy Christians. Verily, then will they experience and understand, when too late for all eternity, what the Saviour said in the gospel: "And that servant who knew the will of his Lord and hath not prepared, and did not according to His will, shall be beaten with many stripes." (Luke 12,

And in truth, if even the poor heathen, who has known God so im perfectly, is lost forever for the sins he has committed against the voice of his conscience, what hell can be deep and errible enough for a child of the Catholic Church, whom the light of the true faith illuminated, to whom the source of all graces was open every day, and who in spite of all this sank into vice! Woe to thee, Corczain, woe to thee, Bethsaida," our Divine Redeemer has said, "for if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sack cloth and ashes! And thou, Capharnaum, which art exalted unto Heaven, thou shalt be thrust down to hell." (Luke 10, 13 15) Behold, O indifferent Catholic, your judgment is pronounced in these terrible words. You are the Capharnaum exalted into Heaven, in you have been performed those miracles of graces. and a thousand times woe to you, if you continue, by non-Catholic havior, to blaspheme God and insult the holy Church! You will be sunk into the deepest abyss of hell. Oh! permit, therefore, your hardened heart to be touched by the grace of our Lord Jesus Chrst, and no longer live like one scorning the faith. Return contritely to God; by true penance atone for the scandals you have given, so that you may yet find grace and mercy at the hour of your death.

But let us all resolve by a true Cath olic life of faith to honor God incessant-ly, to increase the glory of His Church, and to make ourselves worthy of the promies of our merciful Redeemer. Amen.

ROUND ABOUT JERUSALEM.

The Wall of Lamentation, as Described by the Painter Tissot.

J. James Tissot, the distinguished French illustrator of the Life of Christ, writes in the Century for April of a walk "Round about Jerusalem," and gives this picturesque description of a scene at the Wall of Lamentation: Let us now turn down into the Jews

quarter and go the Wall of Lamentation. Friday is the best day to choose for this, because on that day the Is-raelites are there in greater number. and one thus has a wider variety of types at hand. All along this old Solo monian wall, every stone of which is of the greatest antiquity, are leaning crowds of men, most of whom are clad more or less shabby greatcoats. The majority of them seem to be poor, but one must not be certain as to that point. Some hold their heads in their nands and press their brows against the wall; others read. From time to time one will sob, whereat all the rest will begin to weep and wail in the most doleful manner. I noticed one fellow in particular, who was as fat as though he had been fed from birth on sauerkraut and had drunk nothing but beer his whole life long. He swayed to and fro and nearly choked himself in his efforts to provoke a few reluctant tears. He struggled vainly, mak ing all manner of piteous and frightful aces; he then began moaning in a feeble voice, and finally, at the cresendo, the climax of his fictitious grief, he bellowed at the top of his lungs and shook from head to foot. His antics so disgusted me that I was forced to change my place. Notwithstanding such exhibitions as this, I saw among those present many who had real sor-rows, profound griefs, several of whom rows, were fine, dark, Jewish types, and who I learned, had come from Portugal. What touched me most deeply, however, and that which at the same time caused the tears to dim many an eye, was the sight of a group of Jewish women, who were easily distinguished by their costume, the striking features which consisted of black velvet pandeau about the brows and a yellow shawl thrown over the head and shoul ders, half veiling their faces. They were moving slowly away, with tears streaming gently down their cheeks; they murmured softly to themselves or were quite silent. They would walk a few paces, then turn gracefully about, and drawing their hands from their black mitts, they would throw a good-by kiss, a last adieu, to their beloved wall-their consoler, their confidant, their true friend. "For," said an honest Jew who often acted as guide for me in my many wanderings about Jerusalem, "this wall is a friend to whom we confide all our sorrows; it has known our fathers when they were happy and prosperous; it sees us now in our misery and many troubles; it

ONLY A LITTLE SISTER OF THE

aided, sustained and uplifted by it.

POOR. The Mother Superior of the Little Sisters of the Poor died last Saturday in this city. There was no great ado made over her death. The newspapers give her a modest little para graph in an obscure corner of their voluminous sheets. Had she been a 'new woman" who had preached a crusade against the established custom of the world and created a furore about the emancipation of her sex from the duties and burdens of the family life, she would have had her portrait in double columns and a three headed article proclaiming her greatness and her fame. But no: she was simply a good woman, who had given up her life, her time, her energies, her talents in the service of the poor for the love of our Lord Jesus Christ. She had simply sacrificed herself wholly and solely on the altar of divine charity— that was all. The world didn't know much about her, in fact never heard of her, until the meagre announcement of her death appeared in the newspapers. You see, it isn't the world's way to take cognizance of people who devote themselves to real charity. The world hears only the noisy philanthropist, who os-tensibly parades the public stage as a benefactor of mankind. Your philanthropist is careful not to hide his headlight under a bushel. But a Little Sister of the Poor is not a temperance lecturer of the voluble type, or a redcross nurse whose philanthropy is public career and perpetual news for the daily press. She merely gives up everything in the world to gather together the deserted, and aged poor, to live with them, to serve them in obscurity and lowliness all the years of her life, and then die unknown and unapplauded by the world. This consideration is a theme worthy of meditation. -St. Louis Church Progress.

Virtue is shown not so clearly in being good when not tempted, being good in spite of temptation. It is in resisting evil that the soul becomes strong in merit and forms the habit of rightecusness.





Every Housekeeper

wants pure hard soap that lasts well-lathers freelyis high in quality and low in price.

Surprise is the name of that kind of Soap:

THE ST. CROIX SOAP MFG. CO



These Brands are exclusively used in the House of Commons.

THE SELF-DEVOTION OF CATH OLIC PRIESTS. I wonder that the self-devotion of our priests does not strike Protestants in this point of view. What do they gain by professing a creed, in which, if my assailant is to be believed, they really do not believe? What is their reward for committing themselves to a life of self restraint and toil, and after ail to a premature and miserable death? The Irish fever cut off between Liverpool and Leeds thirty priests and more—young men in the flower of their days, old men who seemed entitled to some quiet time after their long toil. There was a bishop cut off in the North ; but what had a man of his this city is surprisingly large, and inecclesiastical rank to do with the creases daily.

drudgery and danger of sick calls, exOne of the latest to testify to the cept that Christian faith and charity constrained him? Priests volunteered for the dangerous service. It was the same on the first coming of the cholera, that mysterious awe inspiring inflicion. If priests did not heartily believe in the creed of the Church, then will say that the remark of the Apostle had its fullest illustration—"If in this life only we have hope in Christ, we are of all men most miserable." What could support a set of hypocrites in the presence of a deadly disorder, one of them following another in long order that I had Bright's Disease, I became thoroughly alarmed. I was told of the efficacy of Dodd's Kidney Pills, in all the forlars have and one after them. had its fullest illustration—"If in this life only we have hope in Christ, we up the forlorn hope, and one after another perishing? And such, I another perishing? links us with the past, it consoles us, it comforts us, and we go through life

may say, in its substance, is every mission priest's life. He is ever ready to sacrifice himself for his people. Night and day, sick or well himself, in all weathers, off he is, at the news of a sick call. The fact of a parishioner dying without the sacraments through his fault is terrible to him; why terrible if he has not a deep absolute faith, which he acts upon with a free advice? Protestants admire this, when they see it; but the do not seem to see as clearly, that it excludes the very notion of hypocrisy Sometimes, when they reflect upon it, it leads them to remark on the won

it, it leads them to remark on the wonderful discipline of the Catholic priesthood; they say that no church has so
well-ordered a clergy, and that in that
respect it surpasses their own; they
wish they could have such exact discipline among themselves. But is it
an excellence which can be purchased?
Is it a phenomenon which depends on
nothing else than itself, or is it an nothing else than itself, or is it an effect which has a cause? You cannot buy devotion at a price. "It hath never been heard of in the land of Chansan, neither hath it been seen in Theman. The children of Agar, the merchants of Meran, none of these have ever known its way." Whence, then, is that wonderful charm which makes a thousand men act all in one way, and infuses a prompt obedience to rule, as if they were under some stern military compulsion? How difficult to find an answer, unless you will allow the obvious one, that they elieve intensely what they profess !-Cardinal Nawman.

> A TIRED GOVERNOR. A good story is told of Lord Aber

deen. Across the Ottawa, at Gatineau Point, opposite Rideau hall, dwelt a good cure, Father Champagne. Lord Aber-deen knew the cure, and was aware that he was an excellent musician. Meeting him one day, the Governor invited the cure to run over to the hall and try the new organ that had been placed in the chapel. Cure Champagne agreed, and he and Lord Aberdeen were soon in the chapel tegether. The cure commenced to play, and for fully an hour the music rolled out of the great organ. Suddenly the wind stopped. But the cure was delighted with the instrument, and urged the Governor to permit him to go on for another hour. His Excellency, weary, and in a tremendous perspiration, protested that he could stand it no longer. At that moment it dawned upon Cure Champague that the Governor General had been pumping for a full hour at the belows. —Toronto Mail.

JEWELLERS' CASE.

MR R. F. COLWELL, OF WIND-SOR, TELLS HOW DODD'S KID-NEV PILLS

Oured Him of Bright's Disease, After Many Other Remedies Had Utterly Failed-Dodd's Kidney Pills Helped Him From the Start.

Windsor, May 1 .- In no city in Canada has that celebrated medicine, Dodd's Kidney Pills, won a brighter record, than in Windsor. ber of persons cured of deadly Kidney Diseases, by Dodd's Kidney Pills, in

magic power of Dodd's Kidney Pills is Jeweller R. F. Colwell, No. 9 Oaellette Street. He says: "I have endured, for two years, the greatest torture, from back ache and pains in the loins. A puffiness appeared under my eyes, my limbs bloated, and my urine was of a dark, unnatural color, and bad odor.

"I tried many remedies, but all

them.
"After the first few doses, I began to improve. The pains left me, my sleep became sound, puffiness and bloating vanished, my urine resumed its normal condition, and my health gradually became all I could wish it to . I used only a few boxes of Dodd's Kidney Pills, but they cleaned my system thoroughly of that dread curse

Bright's Disease. There is no case of Bright's Disease. Diabetes, Dropsy, Gout, Gravel, Stone bago, Diseases of Women, or any other Kidney disease, that Dodd's Kidney Pills will not cure.

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

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age.

CURE rheumatism by taking Hood's Sar-saparilla, which by neutralizing the acid in the blood permanently relieves aches and

Going to Re-Decorate?

Why not enjoy the practical advantages offered by our

Metallic Ceilings & Walls



They are both handsome and econo mical—outlast any other style of interior finish—are fire proof and sanitary—car be applied over plaster if necessary—and are made in a vast number of artistic designs which will suit any room of any building.

any building.

Write us—we'd like you to know all about them. If you want an estimate send outline showing the shape and measurements of your ceilings and walls.

Metallic Roofing Co. Limited TORONTO.

OUR BOYS AND GIRLS.

Don't Let Mother Do It. Daughter, don't let mother do it!
Do not let her slave and toil,
While you sit a useless dider.
Fearing your soft hands to soil.
Don't you see the heavy burdens
Daily she is wont to bear,
Bring the lines upon her forchead,
Sprinkle silver in her hair?

Daughter, don't let mother do it?

Ito not let her bake and broil

Through the long, bright summer ho
Share with her the heavy toil.

See! her eye has lost its brightness
Faded from the cheek the glow;
And the step that once was buoyant
Now is feeble, tired and slow.

Daughter, don't let mother do it!
She has cared for you so long;
Is it right the weak and feeble
Should be toiling for the strong?
Waking from your listless languor,
Seek her side to cheer and bless,
And your grief will be less bitter
When the sods above her press.

Daughter, don't let mother do it!
You will never, never know
What were home without a mother
Till that mother lieft low—
Low beneath the budding daisies,
Free from care and earthly pain;
To the home so sad without her,
Never to return again.

Every Boy May be a Gentleman. Let no boy think he can make a gentleman by the clothes he wears, by the horse he rides, the stick he carries, the horse he rides, the stex he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one of all these do it—and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but the money. But how? By being little money. But how? By being true, manly, and honorable. By keep-ing himself neat and respectable. By being civil and courteous. By respect ing himself and others. By doing the best he knows how, and finally, and above all, by fearing God and keeping His commandments.

Little Things. When I meet you anywhere, boys-

on the street, in the cars, on the boat,

at your homes, or at school, I see a great many things to admire. You re earnest, you are merry, you are full of happy life, you are quick at your lessons, you are patriotic, you are brave, and are ready to study out all the great and curious things in this wonderful world of ours. But very often I find one great thing lacking in you. You are not quite gentlemanly There are so many little actions which help to make a true gentleman, and which I do not see in you. Sometimes when mother and sister omes into the room where you are sit ting in the most comfortable chair, you do not jump up and say: "Take this seat, mother," or "Sit here, Annie, bat you sit still and enjoy yourself. Sometimes you push past your mother or sister in the doorway from one room to another, instead of stepping aside politely for them to pass first. Some-times you say "the governor," or "the in speaking of your father, and when he comes in at night you forge to say "Good evening, sir." Some times when mother has been shopping, and passes you on the corner carrying a parcel, you do not step upand say: "Let me carry that for you and say: "Let me carry that for you mother," but keep on playing with the other boys. Sometimes when mother or sister is doing something for you you will call out, "Come, hurry up! just as if you were speaking to one of your boy companions. Sometime when you are rushing out to play, an meet a lady friend of mother's ju coming in at the door, you do not livyour cap from your head, nor wait moment until she has passed in.

Such "little things," do you say Yes to be sure; but it is these very litt acts-these gentle acts-which make man is a beautiful word. First, manand that means everything brav strong and noble, and then gentle and that means full of these little, kin thoughtful acts of which I have been speaking.

An Unselfish Pig. A writer in Nature Notes gives th interesting account of a little pig th was not at all hoggish :

I must record a pleasing a amusing trait in the character of young sow, now the mother of a nume ous family, toward her own mother since deceased-in the autumn of la year. The two sows fed in a mead divided from the fruit garden by wire fence, rather dilapidated; the were holes in it, through which younger and smaller animal co creep, but not sufficiently large to the mother to do likewise. gardeners informed me that they s the young one repeatedly pass throu the fence, and return with an apple pear in her mouth, which she laid the feet of her respected mother.'

A Touching Incident.

The still form of a little boy lay a coffin surrounded by mourn friends. A mason came into the r and asked to look at the lovely fa "You wonder that I care so much, said as the tears rolled down cheeks; "but your boy was a senger of God to me. One time I coming down by a long ladder fro very high roof, and found your l boy close beside me when I reached ground. He looked up in my with a childish wonder, and frankly, 'Weren't you afraid of ing when you were up so high? before I had time to answer, he 'Ah, I know why you were not at --you had said your prayers this m ing before you went to work.' I not prayed, but I never forgot to from that day to this, and by (

Te Make Dainty Handkerchief Any girl that likes to do d needlework, can make far prettier finer handkerchiefs at a moderate than she can buy ready-made for

OUR BOYS AND GIRLS.

Don't Let Mother Do It. Daughter, don't let mother do it!
Do not let her slave and toil,
While you sit a useless idler.
Fearing your soft hands to soil.
Don't you see the heavy burdens
Daily she is wont to bear,
Bring the lines upon her forehead,
Sprinkle sliver in her hair?

Daughter, don't let mother do it?
Ino not let ber bake and broil
Through the long, bright summer hours
Share with her the heavy toil.
See let eye has lost its brightness
Faded from the cheek the glow;
And the step that once was buoyant
Now is teeble, tired and slow.

Danghter, don't let mother do it:
You will never, never know
What were home without a mother
Till that mother lieth low—
Low beneath the budding dasises,
Free from care and earthly pain;
To the home so sad without her,
Never to return again.

Every Boy May be a Gentleman. Let no boy think he can make a gentleman by the clothes he wears, by the horse he rides, the stick he carries, the horse he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one of all these do it—and yet he was be a gentleman. He every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By being true, manly, and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how, and finally, and above all, by fearing God and keeping His commandments.

Little Things.

When I meet you anywhere, boyson the street, in the cars, on the boat, at your homes, or at school, I see great many things to admire. You are earnest, you are merry, you are full of happy life, you are quick at your lessons, you are patriotic, you are brave, and are ready to study out all the great and curious things in this wonderful world of ours. But very often I find one great thing lacking in You are not quite gentlemanly you. There are so many little ac tions which help to make a true gentleman, and which I do not see in you. Sometimes when mother and sister omes into the room where you are sit ting in the most comfortable chair, you do not jump up and say: "Take this or "Sit here, Annie, seat, mother,' but you sit still and enjoy yourself. Sometimes you push past your mother or sister in the doorway from one room to another, instead of stepping aside politely for them to pass first. Sometimes you say "the governor," or "the in speaking of your father, and when he comes in at night you forget to say "Good evening, sir." Some-times when mother has been shopping, and passes you on the corner carrying a parcel, you do not step up and say: "Let me carry that for you, and say: "Let me carry that for you, mother," but keep on playing with the other boys. Sometimes when mother for you. or sister is doing something for you, you will call out, "Come, hurry up!" just as if you were speaking to one of your boy companions. Sometimes when you are rushing out to play, and meet a lady friend of mother's coming in at the door, you do not lift your cap from your head, nor wait a moment until she has passed in.

Such "little things," do you say? Yes to be sure; but it is these very little acts—these gentle acts—which make gentlemen. I think the word gentleman is a beautiful word. First, manand that means everything brave, strong and noble, and then gentleand that means full of these little, kind thoughtful acts of which I have been speaking.

ney

es

no-rior

of

ited

An Unselfish Pig. A writer in Nature Notes gives this

interesting account of a little pig that

was not at all hoggish:

'I must record a pleasing and amusing trait in the character of a young sow, now the mother of a numerous family, toward her own mothersince deceased-in the autumn of last year. The two sows fed in a meadow divided from the fruit garden by a wire fence, rather dilapidated; there were holes in it, through which the younger and smaller animal could creep, but not sufficiently large to en the mother to do likewise. My gardeners informed me that they saw the young one repeatedly pass through the fence, and return with an apple or pear in her mouth, which she laid at the feet of her respected mother."

A Touching Incident.

The still form of a little boy lay in a coffin surrounded by mourning friends. A mason came into the room and asked to look at the lovely face. You wonder that I care so much," he said as the tears rolled down his cheeks; "but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof, and found your little boy close beside me when I reached the ground. He looked up in my face with a childish wonder, and asked frankly, 'Weren't you afraid of falling when you were up so high?' and before I had time to answer, he said Ah, I know why you were not afraid -you had said your prayers this morning before you went to work.' I had not prayed, but I never forgot to pray from that day to this, and by God's blessing I never will.

same sum. Get fine linen cambric, the quality that costs about \$1.80 a yard. One third of a yard will make three handkerchiefs. Cut them eleven inches square.

On one make a narrow hemstitched hem one fourth of an inch wide, and sew around it narrow Valenciennes lace three-eights of an inch wide. On another make a half inch hem stitched hem, and sew on lace a little less than

Cut the third handkerchief an inch and a half smaller than the others on each side, round off the corners and make a hem so narrow that it will look like a cord. Around this sew an insertion an inch wide, and on the insertion lace nearly an inch wide.

If you can, stamp your initials in small script letters in the corner of each handkerchief and embroider them with the finest white embroidering cotton that you can get. Use No. 200 cotton and No 10, "betweens" needles for the hemstitching and No. 100 cotton to sew

Things To Learn.

There are some things I would like our boys and girls to learn. I think they will be happier if they attend to them. Here they are :

Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A well-told story is welcome as a sunbeam in

Learn to keep your troubles to your-The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you can

not see any good in the world, keep the bad to yourself.

Learn to hide your pains and aches under a pleasant smile. No one cares whether you have earache, headache

or rheumatism. Learn to be happy. Don't cry. Tears will do well enough in novels and on the stage, but they are out of place in real life.

Learn to meet your friends with a smile. The goodhumored boy or girl is always welcome, but the dyspeptic, or hypochondriac is not wanted anywhere, and is a nuisance as well.

Celie's Rainy Day.

"Thank you, Miss Celie," said old Granny Higgins, putting away in her empty cupboard the dumplings little Celie had brought for her dinner. I'm afraid that you had a warm walk, miss, along the lane."

"O1, no, granny," said the little irl. "I wish it was warm; I wish it girl. was hot, granny, 'cause I'm going to a picnic to-morrow, and I don't want it to rain, but it looks a little cloudy.

"Does it, Miss Celle?" asked the old woman, eagerly. "The Lord be thanked! The ground is very dry, deary, and all my little garden, that I have worked over and tired my poor back with planting and weeding, is drying up. I have been praying for drying up. a drop of rain to day, for it is not yet too late.

The old woman washed and dried Celie's china plate, and then hastened out to her doorstep to watch the clouds. But little Celie went home much cast down. Would it be right for her to pray for a dry day, or even to wish for it, while poor old granny's garden was drying up and all her work going for

nothing ? "Celie," said her mother at tea time, "you must butter your biscuits to-night, so you won't be so hurried in the

"I don't expect to go to the picnic,

"I don't expect to go to the picnic, mother," said Celie, with a sigh.
"Why not?"
"Well, mother," answered the little girl hesitatingly, "you see, Granny Higgins says her garden is just drying up, and she is praying for rain. She is awfully poor, mother, and she has worked so hard at her garden. I guess I'll have to pray for rain, too; don't you I'll have to pray for rain, too; don't you

think so, mother !" Mother looked as if she was thinking very hard, but she didn't say what it was; and the next day, when Celie opened her eyes and her ears, the soft, busy raindrops were pattering on the

So the little girl missed her picnic, but somehow it was a very happy day; and all her life Celie will feel that her heavenly Father is nearer to her because He sent her that rainy day.

THE MARCH HOME via ROME.

In this country converts to the faith enter, as it were, a new and unknown country; in Europe, and especially in England, there is nothing unfamiliar to those who enter the Church. It is like the returning of the lost heir to his father's house. The signs of the old home are all about, the guideposts leading to its portals stand in the way as they have stood for centuries. wonder that the attraction to follow that way proves an irresistible one when the minds of English non Catholics once get set in that direction, and that the procession grows and grows as it travels onwards home to Rome. The Bishop of Salford recently said:
"In 1778 the number of Catholics in
England was nearer fifty than sixty
thousand. To-day there are a milion
and a bell of Catholics in Position and a half of Catholics in England In Lancashire there are at the present time thirty times as many Catholics as there were in all the seven northern countries a little more than a century ago. Every year there are two thou sand converts to Catholicity in Lan-cashire alone."

The Fire Bells

The Make Dainty Handkerchiefs.

Any girl that likes to do dainty needlework, can make far prettier and finer handkerchiefs at a moderate cost than she can buy ready-made for the The Fire Bells

CHATS WITH YOUNG MEN.

It is well for our young men to remember that it requires more than one key to open the door of success. Sobriety alone can not unlock the portal, but it is one of the keys. Of what use is honesty and ability without the strength of will to control the passions and appentes that, given free rein, will drag us forward to destruction?

Self Control

The importance of gaining control over one's nerves is seldom realized until an accident of some kind demonstrates the value of coolness in an em ergency. Nothing is gained by nervous excitement or activity in a time of sudden alarm : on the contrary, that s the time above all others when it is desirable that the mind should be cool the wits collected. In very many cases, as when a shot is fired or a shell bursts, the danger has passed before the sound of the shot is heard, and there is therefore no reason for start ing or moving, and even where the noise is a warning of impending danger no movement can be intelli-gently made until the source of the noise has been ascertained. Men, as a rule, have no more courage women, but their nervous organizations are under better control, and therefore suffer less from shock and can take better care of themselves their nerves, so that they are able to go about their duties without paying any attention to the noises about them. A body of men under self-control is capable of discipline, and discipline counts

for a great deal in moments of danger. In one story of an accident at sea we read that through the coolness of officers and crew all the imperiled lives were saved; in another, that because of excitement and disorder hundreds were lost. In the one case self control is exhibited, accompanied by discipline, in the other hysterical excitement and absence of all order.

It is easy to school one's self to coolness if attention is given to the matter, and on the other hand it is quite as easy to shatter one's nervous organization by giving way to excitement. a man-of-war under proper discipline there is no more excitement visible, even during a battle, than a target practice. Each man has a duty to perform, and attends to that to the exclu sion of all other matters. A seaman trained to his work having discovered a fire aboard ship, does not shout an alarm, but reports to his superior officer in a commonplace tone of voice, as he would report anything else. It is this self control on the part of officers and men that makes a well organized navy so efficient as a fighting force. Every thing that is to be done is done quick ly, but without excitement; the nerves are kept under control, and, though the strain may be very great, the nervous organization suffers less than if per-

mitted to become excited. Few of us have to go to battle or to meet the dangers of shipwreck, but it is nevertheless worth while to get control of ourselves, so that we may meet any disturbing condition, without undue excitement in the full possession of our faculties and with such cool judgment as will enable us to determine on the instant what had best be done. Wild alarm, hysterical excitement, movement without purpose is likely to aggravate the dangers one seeks to woid. But it is in times of danger that one needs all his faculties about him, and therefore the need of cultivating self-control.

Taking as a sort of text the witty words of Holmes: "Put not your trust in money, but put your money in trust," Mr. R. A. White, President of the Chicago Penny Savings System, has narrow sense, but the mistake made this to say on

A Young Man's Savings.

Penuriousness is a vice. A miser is a social evil. The stingy man is a public enemy. He who takes and never gives takes from the general wealth. A few people need to be taught how to spend money. They are adepts in hearding. But the majority need to learn the gospel of thrift. best kind of saving is by using properly. That is, saving by legitimate investments where every dollar saved and invested brings interest by virtue of use, benefits the saver and performs at the same time its functions in the world's economic system. Such saving is legitimate, invaluable.

Few feel the force of this in early years. The average young man is full of wants, the most of them unnecessary. All that is earned, be it great or small, is scattered. The balance at the end of the year is often on the wrong side of the ledger. The value of early habits of saving is that it is the beginning of possible wealth. There is a sentiment. al tendency to decry the possession of riches. "Money is the root of all evil," Ray some, "therefore remain poor."
The abuse of money is an evil. Money properly used is never an evil. Money means beneficent alms, good books, music, art, travel, education, refinement, if used for its highest possible ends.

Beecher said, truly: "Wealth created without spot or blemish is an honest man's peerage and to be proud of it is his right."

Wealth is created legitimately by persistent saving of something out of whatever income we have. Speculating on margins where every dollar won for us is a dollar lost for some other man is a legalized form of robbery. But the man who saves something out of what he honestly earns, invests it legitimately or leaves it in trust with some good bank which uses it, places his pay will not, as a rule, succeed; the man who does his full duty in any and yet benefits instead of harming situation, exhibiting zealous interest in

others in his saving. Every young man ought to save something for the possible out-of-work time; ought to save something for the possible marry-

ing time.
The habit of small savings ought to be cultivated. "Take care of the pennies and the pounds will take care of themselves." A dollar a week is fifty-two dollars per year. In ten years five hundred and twenty dollars, with interest added, a few hundred more Enough to tide over many days of sick ness, or lack of employment. lar per week is scarcely missed, requires but little sacrifice of even the young man or woman on a meagre salary

The habit of saving and its accumulations give a certain dignity and confidence to their possessor. A man stands an inch taller in his boots when he has a growing bank account, even if it's not large. He is a property-

When his small savings go at last into a house or lot or into a few shares of sound stock in some concern that is a public benefit he takes added interest in civic well-being. He votes with a consciousness that he, too, has something at stake. He wants clean streets, sanitary conditions, good water supply. All this enchances the value of his small holdings. Until a man is master of a few dollars in lands or stocks he lacks an element of complete in emergencies. In the army and navy men acquire complete control of is a propertyless class who having The sense of independence fostered

by having something ahead is a still deeper reason for practicing economy and cultivating habits of small sav ings. The man who is always broke," always in debt, always deings. vising ways and means to dodge the fellow he has borrowed a few dollars of, never escapes the feeling of selfcontempt which palsies his powers and kills his ambitions. The man with a little cash buys cheaper, is more respected, stands a better chance in life in every way than the spendthrift. Save something, however small the

alary. Begin to save early.
Some young men who start out in life seeking to get the most pay for the least work, find themselves at the rear of the procession when they finally

take stock of their career. In other youths, who have all the world before them, think that the right policy is to see how little they can do for the wages they get, let them profit by the experience of their predecessors and benefit by the lessons contained in this article.

Measured Zeal.

Some men are interested in the work presented to their hands and think of nothing else while they are doing it. They are really zealous, and partly be-cause of their zeal they accomplish more or better work than those who are indifferent or who have in their minds at all times the question of pay or remuneration. The latter, sensibly or insensibly, measure the amount of zeal they exhibit by the promised pay. If they are to be liberally paid, they enter upon their work with enthusiasm, not because they love their work or have any sentimental desire to accomplish good results, but because they are interested in their pay. On the other hand, if they are to be poorly paid they are dispirited and in that condition are not qualified to do good work or much of it. The workman who measures his

effort by his pay justifies himself by declaring that he has dealt honestly by work for \$1 and that it would be unfair if for that pay he should do more than \$1's worth. All this is true in a by the man who measures his zeal is considering only present pay. Where the labor for which he has been engaged is what is known as piece work, that is perhaps the only thing to be considered, though even where the pay is directly measured by the amount of work done the employee should for his own sake, as well as for the benefit of his employer, exhibit a zeal not meas ured by pay alone and try to improve his product or make it the best in the market. Where the pay is not by the piece any attempt by the employee to measure his zeal according to his pay is an injury to both himself and his employer. It makes him an arbitrary judge of the amount of work to be done in a day or a week, limits his usefulness and frequently leads to his discharge, for the employer also measures in a rough way the pay allowed by the work performed, and where the pay is fixed gets rid as soon as possible

of the employee who does not appear to him to earn it. The true policy for any employee is to disregard present pay and, looking to the future, to do his alloted task to the best of his ability. He will thus earn if he does not get promotion. zeal may help his employer's business so that the latter can afford to pay more for his services, or it may open the door to advancement. In nearly all cases the employer will recognize the value of the services of a man whose zeal is not measured by his pay: it is to his interest to do so. In the rare cases where an employer is so shortsighted as not to recognize and reward faithful service, the employee who has done his full duty can seek employ-ment elsewhere. He will have established a reputation which will procure him a new situation, and he will have acquired such thorough knowledge of his business as will recommend him at once to a new employer.

The man whe measures his zeal by

abatt's India Pale Ale

NEW BREWINGS

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

Ask your Merchant for the New Brewings

about him and, other things being equal, retains the best workmen, which

means not only those who do the best

work, but those who do their work cheerfully and zealously and who are,

therefore, least troublesome. The man

signments, who is always watching the clock for quitting time, who will not

work a few minutes over time to com-

plete a job, but wastes an hour or two

of the next day in getting to it, this man is promptly laid off when there is

to be a reduction of force and is taken

upon a trade or business career can

easily verify the truth of these obser-

vations and should take them as guides

for their own conduct. For a young

man present pay is a matter of little

importance compared with the oppor-

tunity to establish a reputation for

honesty, zeal and industry. He should not, therefore, so much as think of

measuring his zeal by his pay, but de-

vote all his energies to the well-doing

in his power to promote the interests of

IMMORALITY, INFIDELITY AND

The best writers on morals say that

infidelity is in many cases the horrible

offspring of immorality. It is the most terrible punishment of sin. Human

cause of individual heresy, but God

alone knows what deep remorse arises

often to minds originally of better

career which has plunged them in vice

saw no images but those of social pleas

rupt to be capable of the vigorous effort which would be necessary for shaking

off a power that shackles and debases

it; but which seems still rather to se-

duce than to oppress, and which is scarcely hated by the unfortunate vic-

tim, even while it appears to him to

Then infidelity creeps into the soul and

whispers that there is no other world

that if there is a hell it is the misery of

life on earth, and the unfortunate

victim of despair rushes into eternity a

The acceptance or rejection of faith

depends much on man's moral state.

THINK about your health. Do not allow scrofula taints to develop in your blood. Take Hood's Sarsaparilla now and keep yourself WELL.

yourself WELL.

A MAGIC PILL.—Dyspepsia is a foe with which men are constantly grappling but cannot exterminate. Subdued, and to all appearances vanquished in one, it makes its appearance in another direction. In many the digestive apparatus is as delicate as the merchanism of a watch or scientific instrument in which even a breath of sir will make a variation. With such persons disorders of the stomach ensue from the most trivial causes and cause much suffering. To these Parmelee's Vegetable Pills are recommended as mild and sure.

The Horse-noblest of the brute creation—

as mid and sure. The Horse- noblest of the brute creation—
when suffering from a cut, abrasion, or sore,
derives as much benefit as its master in a like

predicament, from the healing, soothing action of Dr. Thomas' Eclectric Oil Lameness, swelling of the neck, stiffness of the joints, throat and lungs, are relieved by

Give Holloway's Corn Cure a trial. It re-

moved ten corns from one pair of feet with-out any pain. What it has done once it will do again.

MINISTER TOLD HER

TO USE CUTICURA FOR BABY'S HUMOR.

My little baby broke out with a skin disease.

My little baby broke out with a skin disease.
Our family doctor attended the baby continually, but did her no good. I also tried a specialist,
but be only temporarily relieved her, and eczoma
covered the child's face and body completely.
While the child's inferings were most intense,
the Rev. Mr. Stockbridge old me about Curt-

CURA. I commenced treating the child, with the result that our little daughter is now well of the

disease. Cuticura Remedies cured her. Sept. 12,'98. Mrs. K. R. BLYTHE, Dallas, Tex.

MOTHERS! To know that a warm bath with a nointing with CUTICURA SOAP, and a single snointing with CUTICURA, purest of emolient 6kin cures, will afford instant relief in the most distressing of itching, burning, and scaly infantile humors of the skin and scaly, with loss of hair, and not to use them is to fall in your duty. This treatment means comfort and rest for parent well as grateful relief and refreshing sleep for child, and is pure, safe, speedy, and economical.

Sold throughout the world. POTTER D. & C. CORP., Sole Props., Boston. "How to Cure Baby's Skin Humors," free

PIMPLES blotches, blackheads, red, rough, oily skin, prevented by Curicuna Soar.

CLARKE & SMITH,

self-murderer. - American Herald.

Faith is a test of moral character.

have destroyed his happiness forever.

hopes, that on entering

SUICIDE.

his employer.

ure

Young men who are just entering

on again only as a last resort.

who has been finding fault with his as

JOHN LABATT, BREWER, LONDON.

Educational. the welfare of his employer, will almost urely succeed in one way or another. If he does not get promotion or higher BELLEVILLE pay-and these rewards for faithful service cannot always be given-he BUSINESS will at least have steady employment, and this is of quite as much importance

COLLEGE Established 1889.

as higher pay, as any workingman will realize who keeps strict account of his Students have a larger earning power who acquire the following lines of preparation under our efficient system of training. It has no superior: income. When the dull season comes, and it is necessary to lay off a certain 1. Book keeping.
2. Shorthand.
3. Typewriting.
5. Civil Service Options number of hands for the time being. who is suspended? The employer, the superintendent or the foreman looks

Students may commence Telegraphing on the first of each month, and the other de-partments at any time. J. FRITH JEFFERS, M. A.
Address: Belleville, Ont. PRINCIPAL

Business Brightness Brings Success.

Jusiness Pollege

STRATFORD, ONT.

Properly prepares young men and women for business life. Forty four of our recent students have accepted good positions. Business men appreciate our work and apply to us for our graduates.

Enter now if you can. Prospectus free.

W. J. ELLIOTT, Principal.

EXAMINATIONS if properly conducted, test the proficiency of a student reasonably well. The graduates of the

Central Business College.

There are no vacations to interfere was to
If you wish particulars drop a postal to
W. H. SHAW, Principal.

Vanua and Gerrard Streets

of the work assigned to him and do all EDUCATE FOR BUSINESS.

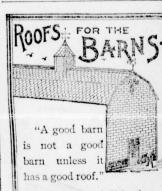
NORTHERNA M Business olleger

Owen Sound, Ont., affords unexcelled facilities for those wishing to obtain an education which will be of use to them throughout life, Write for annual announcement to C. A. FLEMING, Principal. ACTION-NOT TALK. terrible punishment of sin. Human intelligence may detect the proximate | ST. JEROME'S COLLEGE,

BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting. For further particulars apply to-

REV. THEO. SPETZ, President

ASSUMPTION + COLLEGE. A withdrawal of the grace of faith is SANDWICH, ONT.
THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. CUSHING, C.S.B. not unfrequently the punishment of sins of the flesh. The corruption of the soul goes on silently and gives no alarm, till the mind is already too cor-



Pedlar's Steel Shingles and Siding

Are water, fire, lightning and storm proof, and being con-structed by modern machinery from the best stock obtainable. are superior to any similar goods on the market.

Sold by all dealers. Do not accept any others that are "just as good," but get the genuine, old reliable "The Pedlar Patent."

Pedlar Metal Roofing Co. OSHAWA, CANADA.

Made only by

Cobbett's "Reformation."

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aldan Gasquet, D. D., O. S. P. The book is printed in large, clear type. As it is published at a new price of 25 cents per copy in the United States, 30 cents will have to be charged in Canada. It will be sent to any address on receipt of that sum, in stamps.

CATHOLIC RECORD Office, London, Outario.

Third and Enlarged Edition.

FATHER DAMEN, S. J. One of the Most Instructive and Useful Pamphlets Extant

Useful Pamphiets Extant
Is the Lectures of Father Damen. They
comprise five of the most celebrated ones delivered by that renowned Jesuit Father,
namely: "The Private Interpretation of the
Bible." "The Catholic Church the Only True
Church of God." "Confession." "The Real
Presence," and "Popular Objections Against
the Catholic Church." The book will be sent
to any address on receipt of 15 cts. in stamps,
Orders may be sent to

THOMAS COFFEY Datholic Record Office, - Lordon, Ont. CONCORDIA VINEYARDS

ALTAR WINE A SPECIALTY. Our Alter Wine is extensively used and recommen led by the Clergy, and our Claret will compare favorably with the best imported Bordeaun.

For prices and information address

Undertakers and Embalmers ERNEST GIRARDOT & CO Gpen Sight and Day. Telephone 183 SANDWICH, ONT,

Special to the CATHOLIC RECORD. Special to the CATHOLE May been appointed to succeed the late Rev. Father Champagne as parish priest of St. Francis de Sales, Gatineau Pointe, and he preached his first sermon there Sunday April 31, in French and English. Very Rev. Canon Compeau succeeds Canon Beauchamp as Bursar of the Palace and

The choir of the Kreiner The choir of the St. Patrick's Church second annual sacred concert will take place in the church on the evening of the 28th less.

His Grace the Archbishop was in Quebec last week, attending a mouell of Public Instruction, His Grace has leading of the Catholic Committee of the Coucepted the invitation to be present at the installation of Archbishop O'Connor in Toronto, but in the meantime a summons to the above meeting reached him. He atonce wrote urging its postponement, but business of importance prevented delay, as matters connected with the recent change in the Education of O'Connor Throraday.

It is a considered, besides other important subjects. His frace was therefore obliged to cancel his Thursday.

Law Thursday.

Can Stephen Stephen Stephen Stephen Catholics who hitherto had to attend Mass at Dae of the above churches.

Hey, Father Lortie of Buckingham was in town last week.

Mey. Father Lortie of Buckingham was in town last week.

Considerable alterations are being made in the house they purchased recently on Sussex street, by the Christian Brothers. The interior is being remodeled, and will be used as a residence by the Brothers, communication with LaSalle school being given by a doorway which is being broken out.

The annual retreat of the Grey Nuns terminated on Wednesday. There were about eighty-five Sisters present from various points in Ontario and the United States.

Two companies of Military cadets have been formed amongst the students of Ottawa University. Their formation has been approved by the Military authorities, and their caulpment will take place soon.

A very interesting lecture on "Hygiene" was given by Mr. W. P. Egleson, before the Ottawa University scientific Society, on Wednesday evening of last week.

Ottawa University Scientific Society, on Wed-nesday evening of last week. The St. Mary's Temperance Society held their usual meeting on Thursday night. A concert and recitations constituted the pro-gramme. Amongst the latter was that give-by Master Lawson, dressed in full Highland

Obstume.

Rev. Lord Archibald Douglas and Rev. Rev. Lord Archibald Douglas and Rev. Father St. John, from England, passes through the city last week having in charge about fity boys whom they were taking to Manitoba. The St. Joseph's church choir propose giving a concert towards the end of the month. A course of sermons on the Lord's Prayer, by

A course of sermons on the Lord's Prayer, by Rev. Dr. McNally, of St. Patrick's, was con-cluded at High Mass on last Sunday. The Separate school children of Cornwall en-tertained the Very Rev. Vicar General Corbet on his birthday.

DIOCESE OF HAMILTON.

Monday, May 1st, was the twelfth anniversary of the consecration of His Lordship Bishop Dowling as Bishop of Peterborough and the tenth anniversary of his installation as Bishop of Hamilton. His Lordship said Mass that morning at the cathedral, assisted by the cathedral clergy. All the school children to the number of hitteen hundred and the purpose of Loretto Academy were present. The children sang appropriate hymns during the Mass.

SERMON BY REV. F. McNIFF, S. J.

on last Sunday the congregation of St. Peter's Cathedral were delighted beyond expression to hear a beautiful discourse from a native of London. Rev. F. McNiff, S. J., of Boston, Mass. Sixueen years ago Frank McNiff, son of Mr. John McNiff, S. J., of model altar boy. In the chapel of the Sacred Heart convent he was to be seen Sunday after Sunday waiting on the celebrant of the Mass. He was a favorite as an altar boy. He seemed to enter fully into the spirit of the solemnity. His mind and heart were raised beyond thingsearthly. This altar boy had a high and holy purpose—and that purpose has been realized to the fullest, for after these long years he has returned to us a priest, fully equipped as a soldier of the cross, enrolled in the great army of the followers of St. Ignatius. Father McNiff took for his text;

"Dearly beloved, be ye doers of the word, and

were a filtered in size doed. The work of the work of the boot of banks even doed believed, it is a six and the si 5.) Father McNiff said that in the sixth chapter of the Book of Isaias; we read how that one of the the said said that is a fixed by the said of the lemple a live coal and cleaned the lips of the

CALLED TO ACCOUNT.

The Catholic Truth Society of St. Thomas is engaged in a praiseworthy work in following up a bigot of that place who gets his letters printed in the St. Thomas Journal. He writes under the name of "Malcolm." We publish below another letter from the Catholic Truth Society which appeared in the Journal of May 1. Evidently this anonymous mischief-maker is becoming ashamed of himself:

To the Editor of the Journal: The Catholic Truth Society of St. Thomas i To the Editor of the Journal

Sir-This was the complaint that we made gainst "Malcolm" in our letter of the 24th

against "Malcolm" in our letter of the 24th mst:—
"We protest " * against "Malcolm's" ridiculous implication that people leading lives such as he describes can by any possibility be devout Catholice, and also against his insinuation that the influence of a pious and devout Catholic family, and faithful attendance at the public services of their church are such as to fit the children for a career of embezzlement and crime." We based this protest largely on the following words of his in the "Ingle Nook":—

and crime." We based this protest largely on the following words of his in the "Ingle Nook":

"Their evenings, it is true, were spent too much on the street, among the saloons and concert halls but they were prompt in attendance at morting Mass every Sunday, for they were devout Roman Catholics."

"Malcolm Haw does he answer it? Only by an absurd attempt to make it appear that the Catholic Truth Society is defending Tammany. Otherwise, why does he quote a long article from the Toronto Globe in which not one single word appears in reference to Catholics, or, for that matter, Irishmen, Can it be that he is o lacking in knowledge of the meaning of words as not to perceive at a glance that the above quotation from "Ingle Nook" constitutes a bitter, though covert, offence to the feelings of Catholics, and a gross misrepresentation of the teachings and influence of the Catholic Church?

True, he objects to our alleged "frequent appearance in print" in our own defence, apparently oblivious of the fact that he is the aggressor, and that he also makes a "frequent appearance in print." Why fear criticism? Dees the himself pose as a public critic? He sown medicine. Would he deny to others the same right of being heard which he claims four medicine. Would he deny to others the same right of being heard which he claims ourse, so far as in their power lies, whenever they occur, "Malcolm's "Impertinent remarks to the contrary notwithstanding. True, we do intend to resort to rude epithets, such as "woodenhead," etc, being quite content to leave that sort of "argument" in "Malcolm's "posession.

Now, sir, we come to "Malcolm's "Ithat.

possession.

Now, sir, we come to "Malcolm's" flat denial that he himself said in your columns "that Catholics were driven to their church, like sheep, by their clergy, but after wards excused himself by saying he only quoted what some one clse had said," and he calls upon us in the sacred name of Truth to retract, and be "manly enough to stand up and confess." We have nothing whatever to accuse ourselves of, although what we quoted of his words was from memory. But here are his own exact words as taken from your columns: "To day it is the Protestant churches that feel the heavy hand of

have nothing whatever to accuse ourselves or, although what we quoted of his words was from memory. But here are his own exact words as taken from your columns: "To day it is the Protestant churches that feel the heavy hand of indifferentism, to-morrow it will be the Roman Catholic, for no people in these days will long stand being driven to church." We repeat, these insulting and offensive words are therefore, "Malcolm's "very own, and he cannot palm them off on Revs. S. D. McConnell. Will be be "manly enough (now that his misstatements have been brought to his notice), to stand up and confess them?"

"Malcolm "apparently labors under the delusion that he can quote, or state as many noving his quotations and building up article upon them, without proof in support of what he says, and we must not dare to reply, or object, because forsooth he only "quoted" what some one cles had said. How manly and just! Let him try that plan upon any other self-respecting religious body and see how many will make their "frequent appearance in print."

We veryfunch regret, Mr. Editor, the necessity for so often correcting mis-statements which tend, we believe, to prejudice our good Protestant neighbors against us, and our religious.

OBITUARY.

MR. Tapping Coulson, Erin Township.

Mr. Tapping Coulson died on Wednesday evening. April 5, at his home in Erin Township. The deceased gentleman had been siling. It was not thought even by his own family that is likes was serious usual a few days prior of the heart, in connection with a relapse of a grippe, proved too much for his enfeebled system, and he passed peacefully away at the ripe age of seventy-five years. The funeral took place on Saturday morning, from his late residence, to St. Peter's Church, Oustic, then to the Catholic cemetery Rev. Father Feeney officiated at the church and grave. The pall-bearers were the six grandsons of deceased: Messrs, James McCann, John Coulson, James McDermott, Jetemiah McDermott, Jetemiah McDermott, Jetemiah McDermott, Jetemiah McDermott, Fondson was one of the very earliest pioneers of civilization in this part of the country. Emigrating from England with his parents when a mere lad, he lived for some years in the township of Nelson, Halton County, from which he moved to the then primeval forestoof this section, and settled on iot 29. Con 1. Erin where he resided until the day of his death. Beding possessed of good health and strength and considerable means, he soon made for himself and family a good comfortable home, and became one of the leading far mers of the community, Mr. Coulson was a tower of comfort and assistance to his poorer neighbors, to whom he was always pleased to render any help in his Jowen. Halte, A very large circle of relatives, both here and in Nelson, together with friends and neighbors, mourn the loss of a kind and indule gent father and helpful friend. R. I. P. MR. TAPPING COULSON, ERIN TOWNSHIP.

John Slattery, Oxford County.

On the 24th ult, there peacefully passed away, and and very highly respected resident of Oxford county, in the person of John Slattery. Deceased had reached the advanced age of eighty four years. He came to this country sixy-five years ago, and settled in Pickering. Five years later he moved to East Oxford, which was then a wildnerness, and there endured all the hardships and privations of bioneer life. His was a character well fixed for braving the many trials and adversities of this life. He was an exemplary Christina was temperate in his habits, and possessed a cheerful disposition, and with these characteristics he won for himself a wide circle of friends, both young and old.

Mr. Slattery was a prominent man in agricultural circles and at one time book active part in politics. He was an ardent Reformer and warm and staunch supporter of the

part in politics. He was an ardent reformer and a warm and staunch supporter of the Liberal party.

The funeral took place from the family homestead, East Oxford, on Wednesday, 28th ult, and was largely attended. The remains were taken to Woodstock for burial. Rev. Father McCormack, P. P., celebrated Mass, after which he preached an eloquent sermon, in which he made mention of the many excellent qualities of the departed. The last sat rites were then performed and all that was mortal of one who had spent a long and useful life, was consigned to its last resting place. The pall-bearers were Geo. Gleeson. John Carney, John Halo, Patrick Collan, Patrick O'Brien and Michael McMahon.

The late Mr. Slattery leaves a widow and the following children: Mrs. McConnel, of Cayca; Mrs. Gibbons, of La Salette; Mrs. Farrell, of Burford; Mrs. Hopkins, of Zorra; Mary, at home; Michael, of Minneapolis; Wm. in Michigon; Patrick, in Brantford, and Phillip on the old homstead. Requiexcat in pace.

MISS ALMA JOSEPHINE DOUGETTE, HAMILTON MISS ALMA JOSEPHINE DOUCETTE, HAMILTON.
The parish of Leslieville mourns the loss of a devoted and model Christian in the person of Miss Alma Josephene Doucette, daughter of Mr. Jno. A. Doucette, of Hamilton. She passed the 19th ult. at the home of her aunt on Howland avenue. Although in poor health for several months her most intimate friends did not dream that her illness was of a serious nature.

When fell upon the house a sudden gloom, A shadow on those features pale and thin.

THE SCHOOL QUESTION.

Dear Sir—As a reader of your paper I am taking the liberty to ask for space in its columns to call the attention of my co-religionists in Ontario to the Manitoba School question. It may be generally supposed by the Catholics of Ontario that the school difficulty is settled, but I regret to say that the condition of affairs, so far as the English speaking Catholics of Manitoba are concerned, is about the same as it has been at any time since 1804, when Martin's iniquitous school law was passed. In some of the French districts the schools are receiving fovernment aid. If they were not receiving it they would be closed, as the financial burden they have endured since they were robbed of their rights.

Another bigoted crusade has commenced in this province, however. The Greenway Government is again catering to the prejudices of the majority; and, through some filmsy pretext, the grants given to some of the French schools have been withdrawn.

Premier Greenway, in answer to a question in the House last week, said his Government would again appeal to the people on the School not in the House last week, said his Government to a the anti-Cathelic crusade just opened will be prolonged. The English speaking Catholics are contributing to the support of their own schools have him to the support of their own schools while their taxes go to maintain o the Editor of the CATHOLIC RECORD :

KINDS WORDS FOR THE CATH-OLIC RECORD.

Winnipeg, Man., Apri', 1893.

Belize, British Honduras, April 21, 1899, W. Masuret Esq., Elmwood Avenue London Ont.

tirely suspended and each and everyone will recite the Angelus.

While I was among them I never heard of a divorce court scandal. The only murders I ever witnessed were perpetrated by Americans. Hospitality is the order of the asymen might falls. You are always sure of shelter, and no questions asked. Your property is as safe as if it were in the Bank. If you are taken sick the Rurales will carry you from one station to another until you are placed in hospital where you will receive the very best treatment. A little Grey robed Sieter slips from one cot to another with beef tea, milk, chooliate and other cooling and soothing drinks. If

Catholic pricets and Catholic missionaries nearly four hundred years ago.

The Honduras district is under the Jesuit Fathers. They have a beautiful Cathodral and College where English and Spanish are taught, The people are almost exclusively Blacks, Carter Catholic and Catholic College where English and Spanish are Paugin, The people are almost exclusively Blacks, Carrils and Tucatecans. Father Hopkins has succeeded in bringing some colored Sisters to teach in the distant missions. The Sisters of the Sacred Heart have a magnificent Academy so situated that no matter what part of it you are in you get the sea breeze. They teach from the kindergarten to the most advanced studies.

J. J. Coppinger,

C. O F.

The last meeting of St. Lec Court, No. 581, was one of the largest held by that Court. When D, Bracken, Court Ranger, took the chair, only five members of the Court were absent. Besides the Court Ranger, on the platform were Bros. W. T. J. Lee, Past Provincial C. R. J. Caderat, D. H. C. R.; J. Mallor, P. C. R. of Sacred Heart Court; M. F. Mogan, R. S. of St. Joseph Court, and J. Fennell.

After reading the minutes the Recording Secretary reported he had received twelve accepted Brothers' certificates from the High Medical Examiner, all of whom were present for initiation. The following was the list of applications initiated:

H. A. Miville, Eugen Bracken, John Costello, James McTohan, Joseph Miville, Geo. A. Miville, W. Godfrey, W. Finnigan, D. Flynn, John Neville, P. J. Hickey, Thomas Bosso.

The Auditing Committee report was then read, showing the Court to be in good sound financial condition. The Investigating Committee reported in favor of seven more applicants, who will be initiated at the next meeting.

Routine business being transacted it was de-Toronto, May 5, 1899.

naacial condition. The Investigating Committee reported in favor of seven more applicants, who will be initiated at the next meeting.

Routine business being transacted it was decided to throw the meeting open and to spend the evening in recreation. Refreshments were served and Bro. J. Caderat. D. H. C. R. was voted to the chair, when he called on Bro. Lee to address the meeting.

Bro. Lee made a rousing and eloquent address, giving over the history of the order, pointing out its many benefits and its wonderful growth. It was organized for fifteen years and had now nearly seventy-five thousand members, over sixteen thousand being in Canada. This, he considered, a record to be proud of, and the future prospects of the order were still brighter.

Vocal selections were rendered by Bros. W. Finnigan, W. O'Toole, M. F. Mogan, E. Reardon, W. Godfrey, O. Murphy, P. Cummings and T. Flannigan.

Addresse were delivered by Bros. J. Malloy, J. Caderat and J. Fennell.

Refreshments were again served, and the second part of the programme was then rendered.

Brother J. J. Nightingale was called on. He first returned thanks (on behalf of St. Leo Court) to the many visitors for their attendance, then spoke of the many advantages of becoming members of the C. O. F., both from a social and beneficial standpoint, showing clearly that it was not necessary for Cathelics to join societies outside the Church, as the sick benefit and insurance feature of the C. O. F. was all that could be desired, and at a less cost than many outside orders. He prophecied a bright future for St. Leo Court, and brought to a close a very pleasant and enjoyable evening's entertainment.

Father Fine will contribute a three-act comedy to the June number of "Our Boys" and Girl's Own," the new illustrated Catholic monthly, which will be a great treat for boys and girls. Now is the time to subscribe. 75 cents in postage stamps, sent to Benziger Bros., 36 Barclay St., New York, is the casiest way to pay for a year's subscription.

(For the CATHOLIC RECORD.)

Are you toiling sad and lonely.

Up the rugged path of lafe!
Sadly, slowly and with only
Few resources for the strife,
In the world alone and friendless,
None to cheer you on the way,
Mingling with the crowd that endless
Still pours onward day by day.
Though your way seem dark and cheerless
As you see the thousands glide
Rudely by; yet struggle fearless,
Onward still with honest pride.
Courage now! and learn Life's pathway
Is not made of blooming flowers
And sunny days; 'tis in Romaace they

not made of blooming flowers nd sunny days; 'tis in Romance they ive who have no gloomy hours. t. Paul's Hospital, April 2, 1899.

QUEEN OF THE MAY.

Hark to the hymns that are heavenward swell

see from each shrine blossom-decked for her dwelling.
Incense-clouds flooting "like banners unfurled! Fragrance and song to her Bring all who throng to her.
Children of Mary, their homage to pay;
While from each heart to her.
Love-arrows dart to her,
Peerlessly beautiful Queen of the May!

Virginal Queen, with their myriad voices Earth, sea, and sky swell the chorus

Earth, sea, and sky swell the chorus of men.,
All thy Son's universe blithely rejoices,
Welcoming tendly thine own month again.
Month the most dear to us,
Fullest of cheer to us,
Blest by the graces illuming our way:
Mother, above to thee
Deign to accept it, sweet Queen of the May,
Arthur Barry O'Neill, C. S. C., in "Between Whiles."

WHEN THE WEST WIND BLOWS. An Irish Ballad.

I'm leavin' of Kilronan
An'-I'm goin' ten mile away
To the back of Nephin Mountain
Where the gentle rivers play.
I must leave the wicked ocean
That has caused my wee of woes
For its cryin' waves they rack me
When the West Wind blows. B. DOLLARD, IN DONOHOE'S MAGAZINE

'Tis the'torture of a mother When her treasured ones are lost An' she sees the bitter water Where their cold limbs are tossed, Oh! black the hour they sailed away The anarry clouds arose, An' their bed is damp and troubled Where the West Wind blows.

I heard the Banshee wailin'
An' woke in heavy fright:
I said. "My Neil and Moran,"
On go notout to-night,"
'For I heard the Banshee cryin'
'Where the haunted hazel grows

My gold haired Moran kissed me, (Oht bleeding heart so sore!) ""Jis back well be at mornin" "With a brimming boat galore" ""Tis home we'll come at mornin" "When the full tide flows."

Ah! his words are with me ever When the West Wind blows!

I'm leavin' of Kilronan, An' the ocean's wicked waves,-An' the ocean's wicken wave, My keenest woe that never I may kneel o'er their grayes— But I'il pray to God, our Father, He will grant their souls repose. He will case my bitter sorrow, While the West Wind blows!

C. M. B. A.

Social at Barrie. On the evening of April 7, 1899, the member of Branch No. 51, Barrie, Ont., held a very sy cessful social in their hall there. The following programme was presented to the satisfaction

Instrumental duet.
Misses Mary Moran and Ella Mahoney.
Vocal solo.
Miss Clara Byrne.

solo Miss Alice Logue.

Vocal solo...

Miss Ella Mahoney.
Choros— "Maple Leaf" ...

Mr. T. F. O'Meara.

"God Save the Queen."

The programme was evidently very much enjoyed, judging by the hearty encores which followed each number. After this lunch was provided by the ladies. Cards were then indulged in until about 11:30, when all departed for home, pleased beyond all comprehension with the social evening.

A Chance for Our Readers to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushle in ten minutes. Last year I sold directions to over 120 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duly to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail you sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casey, Los Angeles, Calif.

MARKET REPORTS. LONDON.

London, May 11.—Grain, per cental — Red winter, \$1.17 to \$1.18; white winter, \$1.17 to \$1.18; white winter, \$1.17 to \$1.18; oats, \$1 to \$1.08; peas, 90 to \$1.10; barley, 90 to \$1.05; corn, 75 to \$0.5; beckwheat, 90 to \$1.00.

Dairy Produce—Eggs, fresh laid, per dozen, 10 to 12c; eggs, basket lots, \$10 l0c; butter, best rolls, 13 to 16c; butter, best crock, 11 to 12c; butter, store lots, 11 to 12c; butter, creamery, retail, 18 to 19c; cheese, pound, wholesale, 74 to 9c. retai, 18 to 19c; cheese, points, wholesale, 19 9c.
Farm Produce—Hay, per ton, \$7.00 to \$8.50; straw, per load, \$2.50 to \$3.00; straw, per ton, \$5.00 to \$6.00; honey, per pound, 10 to 12c; maple sugar, per bo, 10 to 12c.
Vegetables — Potatoes, per bag, 75c to \$1.00; cabbages, per doz, 50 to 75c; onions, per bag, \$1.50 to \$2.00,
Poultry — Fowls, per pair (undressed), 60 to 60c; fowls, per pair (dressed), 65 to 90c; chickens (spring), \$1.00 to \$1.25; turkeys, per 1b, 90 old;

Chickens (spring), 40.00 th. 91.00 th. 91.010.

Meat—Pork, per cwt., \$5.25 to \$5.50; beef, forequarters, \$5.00 to \$5.50; beef, hindquarters, \$5.00 to \$7.25; beef, sides, \$5.00 to \$5.50; mutton, by carcass, \$6.00 to \$8.00; veal, by carcass, \$5.00 to \$7.00; lamb, by pound, 9 to 10c; lamb, by the to \$7.00; lamb, by pound, 9 to 10c; lamb, by the carcass, \$1.00; set 9c. Seeds—Clover seed, red, \$3.35 to \$3.50; alsike per bag, \$3.00 to \$4.00; timothy seed, per bushel, \$1.25 to \$1.75.

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

MONTREAL. Montreal, May 11.—The grain market uiet; advices from the West say that the Montreal, May 11.—The grain market is quiet; advices from the West say that there was no No. 1 hard wheat being offered for sale; nominal quotations were 73c. for No. 1 hard, and 70c. for northern affoat, Fort William; some 20,000 bush or more of oats changed hands at 36fc. sellers asking 37c.; peas were also strong at 74jc to 75c. Flour is quiet and stendy. We quote: Manitoba patents at \$3,90 to \$4,40; strong bakers, at \$3,70 to \$3.80; winter patents at \$3.75 to \$4, straight rollers at \$3.56 to \$3.60; straight rollers in bags, at \$1.65 to \$1.75; extras, at \$1.40 to \$1.50. Meal and feed unchanged. Cheese is quiet; the Liverpool public cable was back to 51s 6d, this morning; having recovered the decline of yes-

terday of 6d; fodders are moving slowly, and are valued at around 9ic, here; country prices are around 9i to 9ic. Butter is heavy and duli; prices range from about 16 to 16jc, for creamery, and 13 to 14c for dairy in tubs; rolls are very undesirable stock, and can hardly be sold at 10c. Eggs are firm and active; there being a brisk demand for almost everything offered; there is a small amount of pickling going on, with the result that second quality stock, such as shipped eggs or culls, are now being offered; quotations on these are 9j to 10c a doz; best eggs continue to sell at 11c. Maple products are a shade higher; receipts are light; and there is a good demand for everything in sight; in imperial gailon tins 80 to 85c, is being made from the local trade, while in wool 6 to 6i can be made, for finest quality, according to quantity; sugar is also higher, and 8 to 8ic, is quoted. Potatoes are steady linest stock, on track, cost 70c, abag, while in a jobbing way it is worth 80c.

TORONTO. Toronto, Ont., May II. — Wheat very little doing; prices easy; cars of red and white west at 68 to 692. and goose, 65 to 662. west, Manitoba grades are steady; No. 1 northern, at 71c. Midland, Sarnia, Goderich and Owen Sound: No. 1 hard, grinding in transit, Soje, Flour quiet; cars of straight rollers, in barrels Toronto freights, \$3.15. Millfeed scarce and firm; cars of shorts, \$11 to \$16, and bran, at 812 to \$14. Buckwheat quiet, at 18 to 50c. west, Rye, firm, at 35c west, Corn quiet; cars of Canada yellow west, 34/c to 35c and No. 2 American, Ontario points, at 42/c. Oats steady, at 32 to 32/c, for white, west. Peas steady; cars north and west, 65c.

TORONTO. Toronto, May 11.—The range of price fer shipping cattle was from \$4.25 to \$4.80; the trade was slow, in spite of the more encourage ing tone of our London and Liverpool advices.

Butchers' Cattle—Not much butcher's cattle—Sot much butcher's cattle—Not much butcher's cattle—Sot and loads of choice stuff sold up to \$4.65 per cwt.

Stockers are fairly steady at from \$3.75 to \$4.25 per cwt., but the supply was ample this morning.

ber cwt.

Milch cows are quoted at from \$25 to \$45 each, with a better enquiry for choice cows, which will fetch up to \$50. Calves continue weak, as the supply is large and the quality poor. Good veal calves are wanted. Choice yearlings, light sheep and really good

Choice yearlings, have spring lambs are wanted. About half a dozen spring lambs were here to-day, but they were not the right kind. Grain-fed yearlings fetch from Sic. to Sic. per pound, and good sheep will sell at from Sic.

Grain-ted yearnings tech from 3e to 5rc, per lb to 4c, per lb Bucks sell from 3 to 3jc, per lb. All the hogs here sold quickly, and prices are unchanged and firm. The very best hogs are quoted from 4jc, to 4jc. Light hogs are worth from 4 to 4jc. Per lb. Thick fat hogs fetched 4c, per lb. Sows fetch 3c, per lb. Stags sell at 2c, per lb. Store hogs are not wanted.

EAST BUEFALO. EAST BUFFALO.

East Buffalo, N. Y., May II.—Cattle—The market was steady. Calves were in light supply, good demand and firmer on the basis of \$5.59 to \$3.75. Sheep and lambs, choice to extra, \$6 to \$6.15; good to choice \$3.75 to \$6.00 common to fair, \$2.25 to \$5.75; sheep, choice to extra, \$5 to \$6.20; good to choice, \$4.70 to \$5° common to fair, \$2.35 to \$4.20; there were a few sales of lambs reported at higher quoted figures, but the basis was \$6 to \$6.15; there was a good clearance, Hogza—I8 loads on sale trade fairly active, with prices 24 to 5c. lower on all but pigs, which were steady; heavy, \$4. Yorkets, \$3.90 to \$4.50; tags, \$2.50 to \$3.80; roughs, \$3.20 to \$3.25; stags, \$2.25 to \$2.75.

SUCCESS MUST FOLLOW The Fair Use of Dr. Williams Pink

THAT IS THE EXPERIENCE OF MRS. SYDNEY DRUCE OF DESERONTO, WHO HAD SUFFFRED FOR MANY YEARS WITH RHEUMATISM AND CATARRH OF THE BOWELS.

From the Tribune, Deseronto.

Our attention was lately directed to the wonderful cure effected upon a resident of Deseronto, which illustrates in a very marked way the merits of that widely known healtherstorer "Dr. Williams Pink Pills." We telear to the cure of Mrs. Druce, wife of Sidney Druce, caretaker of the High School building. Being desirous of giving our readers the facts, a reporter of the Trioue called at Mrs. Druce's residence, and is therefore enabled to present our readers with the following facts, which can be vouched for by many neighbors and friends of the family. Mrs. Druce had from the early age of ten years been a sufferer from rheumatism and had endured an unfold amount of suffering from this directisease. She had tried scores of different medicines to dispet the malady but in vain. Doctors told her it was impossible to eradicate the disease from her system and she had at last become resigned to the belief that rheumatism was incurable. In addition to rheumatism, about seven years ago she began to suffer from catarrh of the bowels with its attendant headaches and depression of spills. The pain of the rheumatism and constant headaches wore her out. The doctors prescribed opiates which only dulled the pain, but did not repel the disease. The two disease continued to make steady headway and at times she felt such pain that he could not even allow he hasband to raise or move her. NEW BOOK.

Clients of St. Anthony—and their number is legion—cannot fail to be strengthened and encouraged to still greater confidence in the powerful intercession of the "Wonder Worker of Padua," by reading the little book in his honor lately published by Benziger Bros. (Price 15.) This interesting work is a translation from the original of Rev. Joseph Keller, and is made up of anecdotes proving the miraculous power of St. Anthony.

A Chance for Our Readers to Make

Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process, Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing: can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will many of the trieview and confirmed in the printing strength of the providence of the median providential providence of the median providence of the median provi

ALLAN LINE Royal Mail Steamship Company.

Established 1852.
Thirty two Steamers, aggregating 130 600 tons. Bullding — Tunisian, 10,000 tons; Bavarian, 10,000 tons. Twin Screws.

Montreal. Quebec and Liverpool.
Royal Matl Service.
CALLING AT LONDONDERRY. iverpool. Steamer. Montreal.

1 June Californian 13 May	17 June
8 JuneGallia20 May	24 June
15 June Tainui 27 May	1 July
22 June Laurentian 3 June	8 July
29 June Numidian 10 June	15 July
13 JulyParisian27 July	24 Aug.
27 July Bavarian 10 Aug.	7 Sept.
RATES OF PASSAGE.	
Cabin- 850 and upwards. A reduction of 10	per cent. 19
SECOND CABIN-To Liverpool, Lordon or Lond single: \$66.50 return.	ionaerry, co
Spender-Livernool London Glasgow Re!	fast or Lon
By Parisian and Californian, \$23,50, Cape	rown, South

New York to Glasgow, calling at Londonderry.
 From Glasgow.
 Mongolian.
 26 May

 26 May.
 State of Nebraska.
 9 June

 9 June
 Mongolian.
 2 June

 9 June
 7 July
 June Mongolian 24 June
3 June State of Nebraska 25 June
30 June 26 June 26 June 27 Jun

PROFESSIONAL DR. STEVENSON, 391 DUNDAS ST., London. Specialty—anaesthetics. Phone

INFORMATION WANTED. INFORMATION OF THE CHILDREN OF Dennis Cauli (deceased), or of his sister, will be thankfully received by Rev. Thos. J. Puscell, Coeur D'Alene, Idaho, U. S. 1070 5.

C: M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their ball Abbon Block, Richmond Sirest, James is Murray, President; P. F. Boylo, Secretary



their

one of

newsp

article

to ev

Thus

Amer

tion o

our c

wide

mar

pers

VOLUME XXI.

The Catholic Record. London, Saturday, May 20, 1899.

" AMERICANISM."

There is rumour of another American rdinal. What is the matter with Michael rrigan? He's all right?" — Catholic that a Cardinal. Corrigan? Columbian.

A little too flippant, esteemed brother of the Columbian. We are perhaps old fashioned and unaccustomed to your new ways, but we like to see our THEprelates given their full title. Call him "Archbishop" next time you refer to him: It sounds better and is more every edifying.

HIGH SCHOOL "EDUCATION." Vatie

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

Any system with a multiplicity of textbooks may cram a boy and girl with an assortment of undigested scraps of an assortment of undigested scraps of learning, but it "cannot bring the mind into form or give it the control of the faculties or develop firmness of

"CULTURE."

No one watching the trend of the world can help admitting that its aim seems to be to do away with all sound philosophy. Experimentalism has given us many facts; and forthwith we are encouraged to cackle over our superiority to past ages and to assume that we have reached the uttermost bounds of culture. But we should bear in mind that philosophy seeking behind phenomena and fact their ultimate cause and principles can alone give us true knowledge, and that, furthermore, such a philosophy is not to be found in the piebald eclectic systems so much in vogue.

DRUNKENNESS ON THE IN-CREASE.

The Anglican Bishop Tuguell, writing from West Africa, complains that w enormous quantities of gin, rum, etc., se continue to pour into British West ol Africa through Lagos, etc., and that | co drunkenness is on the increase amongst | d

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

CATHOLICITY STEADILY GROW-ING.

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

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

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

THE SUNDAY NEWSPAPER One of our contemporaries at leas

bemoans that the English do not favo the Sunday newspaper, and cites it a a sign of their inferiority to Americans Rather novel proof of superiority tha enormous mass of twaddle, scandal an sporting news that is sent into th houses of the metropolis for the pas ing of the Sunday! We are of th opinion that the Sunday newspaper one of the things that contributes to the desecration of the Sunday, and we ho that we shall never see one publish in Canada.

Eut why cannot our cousins be co sistent? They were unanimous in nouncing "yellow literature" duri the war for Humanity; and now animosity is forgotten and the l blanket sheets of New York are prov ly exhibited as indisputable proofs