The Catholic Record. London, Saturday, June 24, 1899.

LORETTO'S JUBILEE.

We have much pleasure in tendering our tribute of congratulation to Loretto Abbey on the occasion of its Jubiles. We feel that no words of ours can adequately express our appreciation of such an Institution, devoted to the education and the uplifting of youth, intent upon the teaching of the lessons that dowered the women of the ages of faith with mighty power and gave unto their keeping the sceptre of purity, before which the peasant and noble bowed in reverential obedience.

And yet in our own poor way we desire to convey to the noble women who have guided the destinies of the Abbey our heartfelt joy for their success during fifty years. They have had their days of stress and storm -days | item of interest to millions, and especiwhen they thought the seed sown by their faithful hands might never be for butter or working in the machine crowned with the glory of the harvest, and when difficulties and obstacles seemed to indicate that the success for which they worked and prayed belonged, if ever, to some future age.

Some who went out in the morning on his tombstone. came home in the eventide, bearing in their arms the sheaves of work nobly done, and transmitting to their own the precious legacy of unflagging devotion to duty. They had done much, but more had to be done ere Loretto Abbey could lay claim to the title of a great educational institution. They were the pioneers who explored the field and mapped out plans for its development and culture, but the Sisters of to-day realized the desire of the founders and achieved the success which is as gratifying to all friends of the Abbey as it is indicative of constant and conscientious work.

It is not our purpose to sketch the history of these fifty years. We could describe the material advance of the Institution-how the humble home of the early days gave way to the present magnificent building, and how its teachers have made places for themselves in the front rank of Canadian educationists. The limning of the picture we leave to other hands, and we content ourselves with pointing out the source of its enduring success.

Loretto Abbey has prospered be cause it has upreared its educational work upon the solid foundations of true intellectual development and culture: because, loyal to the Catholic idea of education, it has endeavored to train, not only the mind but the heart, and to help its pupils to understand not only the mysteries of the world of sense, but those of the world beyond the spheres.

That it has not failed is evident from the lives of those who call her Alma Mater, of the women who hope that it may go on upward and onward, that it may be ever a home of purity and learning and that its name be held in benediction by the generations to come.

THE WORLD'S GOD.

We witnessed a one-act drama some time ago. The theatre was a railway depot, the principal actor was a commercial magnate, and the other characters were assumed by sundry ladies and gentlemen of irreproachable char-

acter. The magnate was in high good humor, for he was connected with a syndicate with a capital of some millions of dollars. The aforesaid ladies and gentlemen looked at him ravenously and reverentially, for he represented gold-money-the one thing loved earnestly by their little pitiful souls. It mattered little to them what claims to personal character were possessed by the magnate. He might be a parody on humanity-a thing of flesh and blood, with not a thought or aspiration above stocks or sensuality; but he had money, that allows the biggest blackguard in the country to live and associate with honest citizens. We have nothing to do with the magnate and commercial pirate. He is allowed at large by the law and truckled to by a crowd of sycophantic individuals who have given a life-lease of themselves to others. He will go his way, and we shall stand, hat doffed in respectful attitude, because he belongs to a syndicate that can put both hands in a

nation's pocket, and receive the gratitude of the general public for what is termed commercial enterprise. He will speak and the hireling press will call our attention to his eloquence and

profundity. He will give away some thousands to found a library or a poor asylum, for his victims, and forthwith we read of his unexampled generosity. That money may be stained with blood shed by Pinkerton thugs, but it is money just the same. It may have been gained in a more dishonest manner than any ever attained by a foot-pad, but it never crosses the minds of some people that the destruction of small manufacturers and the fixing of their own price on certain products are not perfectly legitimate and commendable. We see at times, in papers that are comparatively sincere and truthful, -, the great railway that Mr. king or butter prince or molasses mogul, has gone to Europe. What an ally to those who are paying two prices shop for a starvation wage! His progress is daily chronicled for the delectation of the multitude. He will die one of these days and a charming collection of healthy lies will be engraven

EVANGELICALISM IN AFRICA The Moderator of the Free Church of Scotland has, in an outburst of candor -inopportune doubtless in the opinion of his brethren-given us some interesting information in regard to Evangelical effort in Africa :

"Out of twelve millions of square miles only one million remain now unappropriated. We have to make some unfortunate admissions. The natives must be puzzled at the ways of white men. At times they may also think that the old barbarism was as good as the new civilization. A great deal has been done that is simply deplorable, discreditable and inhuman."

A FRIEND OF THE GREEN ISLE.

The Buffalo Union and Times is a great friend of Ireland, and every friend of the old land must have a kindly feeling for the genial editor who thinks such wide big and beautiful thoughts for the readers of his journal. His denunciations of tyranny are eloquent and adorned with adjectives so startlingly picturesque that one thinks of the late Mr. Brann.

NEW LITANY OF THE SACRED HEART OF JESUS.

By decree of the Sacred Congregation of Rites, dated April 2, 1899. following Litany of the Heart of Jesus is approved by the entire world, and the Holy Father has attached an Indulgence of three hundred days to its recitation in public or in private : Lord, have mercy on us. Christ, have merc

on us.
Lord, have mercy on us.
Christ, bear us. Christ, graciously hear us.
God, the Father of Heaven,
God the Son. Redeemer of the world.
God, the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus, Son of the Eternal Father,
Heart of Jesus, formed by the Holy Ghost in
the womb of the Virgin Mother,
Heart of Jesus, substantially united to the
Word of God,
Heart of Jesus, substantially united to the
Heart of Jesus, served Temple of God,
Heart of Jesus, House of God and Gate of
Heaven,
Heart of Jesus, House of God and Gate of
Heaven,
Heart of Jesus, burning furnace of charity,

Heaven,
Heart of Jesus, burning furnace of charity,
Heart of Jesus, shode of justice and love,
Heart of Jesus, full of goodness and love,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, in Whom are all the treasures
of wirdom and knowledge,
Heart of Jesus, in whom dwells the fullness of
divinty.

divinity, Heart of Jesus, in Whom the Father was

well pleased, Heart of Jesus, of whose fullness we have all

received, art of Jesus, desire of the everlasting Heart

Heart of Jesus, desire of the everlasting hills, Heart of Jesus, patient and most merciful, Heart of Jesus, enriching all who invoke Thee.

Heart of Jesus, fountain of life and holiness, Heart of Jesus, propitiation for our sins, Heart of Jesus, loaded down with approbrium, Heart of Jesus, bruised for our offences. Heart of Jesus, obedient unto death, Heart of Jesus, source of all consolation, Heart of Jesus, our life and resurrection, Heart of Jesus, surread with a lance, Heart of Jesus, surread end reconciliation, Heart of Jesus, victim for sin, Heart of Jesus, solvation of those who trust in Thee, Heart of Jesus, delight of all the saints, Lamb of God, who takest away the sins of the world, spareus, O Lord,

world, spare us, O Lord,
Lamb of God, who takest away the sins of
the world, graciously hear us, O Lord,
Lamb of God, who takest away the sins of
the world, have mercy on us,
V. Jesus meek and humble of heart,
R. Make our hearts like unto Thine.

LET US PRAY.

Translation of the N. Y. Freeman's Journa ENCYCLICAL

Of His Holiness Leo XIII, Pope, On the Consecrated of Mankind to the Most Sacred Heart of Jesus.

To Oar Venerable Brothers, the Patriarchs, Primates, Archbishops, Bishops, and other ordinaries in Peace and Communion with the Apostolic See,

LEO XIII., POPE.

Venerable Brothers, Health and Apos-

tolic Benediction: We have, as you are aware, lately romulgated by apostolic letters the Holy Year, which is shortly to be celebrated here in this city according to the customs of our forefathers. And to-day, as a hopeful augury for the more perfect accomplishment of this most religious of solemnities, we propose and recommend a very important step which, if all carry it out with fervor and with unanimous and spontansous readiness, We expect, not without reason, great and lasting fruit for Christianity and for the whole human

Following the example of Oar predecessors, Innocent XII., Benedict XIII., Clement XIII., Pius VI., Pius VII., and Pius IX., We have more than once already striven to maintain faithfully and bring into greater prominence that most approved form of piety which consists in devotion to st Sacred Heart of Jesus -- especially when by a decree of June 28, 1888, We raised this feast to a Double of the first class. And now We are thinking of a still more striking form of homage, which We regard as the crown and completion of all the honors hitherto paid to the Sacred Meart, and which We trust will prove most pleas ing to Our Redeemer, Jesus Christ. Not indeed that this is now proposed for the first time. Twenty - five years ago, on the occasion of the second centenary of Blessed Margaret Mary Alacoque's receiv-ing miraculously the command to propagate devotion to the Divine Heart, petitions were sent to Pius IX. from all parts, not only by private individuals, but by Bishops praying him to consecrate all mankind to the most august Heart of Jesus. It was decided at the time that the project should be deferred until it had matured, and in the meantime such dioceses as desired to do so be privileged to consecrate themselves after a formula expressly prescribed for the purpose. Now We have judged that new conditions have

Assuredly this most far-reaching and supreme act of homage and devotion is eminently due to Jesus Christas Prince This is the sense of the and Lord of all. His sway extends not only over Catholic peoples, or such as having been duly regenerated in holy baptism belong at least by right to the Church, although following a false doctrine or disjoined from the bonds of charity, but embraces besides all those who live outside the Christian so that on the divine power of Jesus Christ the whole human race depends. For He necessarily possesses all things in common with the Father, and therefore among them supreme dominion over all things, being the Only Begotten of the Father, and having one substance with Him, "the splendor of His glory and the figure of His substance" (Hebr. I. 3)

Hence the Son of God, by of the Prophet, says this of Himself : "But I have seen by Him constituted king over Sion, His holy mountain. The Lord said to me: Thou art my son; this day have I begotten thee Ask of Me and I will give and I will give thee the nations for thy in-heritance and for thy Dominion all the ends of the earth" (Ps. II.) By these words He lets us understand that He has received power not merely over the whole Church, which is signi fied in Mount Sion, but also over whole earth throughout the length and breadth of its confines. The "Thou art my son" explain with sufficient clearness the foundation on which the supreme power rests. The fact that He is the Son of the King of all things makes Him at the same time the heir of all His dominion-hence the addition "I will give Thee the nations for Thy inheritance," words which correspond to those of the Apostle, Paul, "whom He constituted heir of all things." (Heb. 1. 2)

CHRIST'S EMPIRE SUPREME. A matter calling for particular attention is Jesus Christ's affirmation of His dominion, not by the mouth of the apostles and prophets, but in His own words. When asked by the Roman governor: "Art thou then a king?"

postles: "All power is given to Me in heaven and on earth" (Matt. xxviii, 18) If all power was given to Christ, it follows necessarily that His empire must be supreme, absolute and independent, with nothing equal or similiar to it; and since it was given in heaven and on earth, heaven and earth must obey it. And, in fact, He did exercise this truly singular and special power in commanding the Apostles to propagate His teaching, to lead men, through baptism, to form one body in the Church, and finally to impose laws from which none may empt himself without imperiling his eternal saivation.

GAVE HIS BLOOD FOR THE WHOLE WORLD AND ALL PEOPLES.

Nor is this all. Jesus Christ commands not alone by natural right, as the only begotten of God, but by ac quired right also. For He snatched us "from the powers of darkness" (Coloss. I. 13), and likewise "gave Himself in redemption for all" (1 Tim.

Him "a purchased people" (1 Peter ii., 9) Catholics and those who have properly received baptism, and all mankind, individually and collectively, Hence St. Augustine very appropriately says: "Do you ask what He has redeemed? Think on what He gave and you will see what He has redeemed. The price paid was the blood of Christ. Now, what is there which is worth this? What but the whole world and all peoples? For what He gave He gave far all "(Tract 120 in Joan).

S:. Thomas, discussing this, explains the reason and the manner in which even men without faith came under the power and jurisdiction of Jesus Christ; for, examining the question as to whether His power as judge extends over all men, and laying down the principle that judicial authority is included in royal power, he draws the obvious conclusion that with regard to power, everything is subject to Jesus Christ, even when this power does not vet de facto extend over all men' p. q. 59 a. 4) This authority of Christ is exercised over men by truth, justice,

and, above all, by charity.

"SON, GIVE ME THY HEART." In His goodness, however, He leaves to us, if we are so minded, to add to this double title of authority and lord ship a third title-that of voluntary consecration. True, Jesus Christ, at the same time our God and our deemer, is infinitely rich, for all things are His; whilst we are so poor and needy that we have nothing which is really our own to offer Him. theless, in His infinite bounty and love He is willing that we present and cede to Him as if our own-what is really His-nay, not only is He willing, but He actually asks and begs this of us: "Son, give Me thy heart." We may, then, well do Him favor by our goodwill and affection. By making Him an offering of ourselves not only do we openly and freely recognize and ac ept His sway, but we attest that if the ripened the time for putting the design into effect.

CHRIST AS PRINCE AND LORD OF ALL. and that we humbly ask Him to vouchsafe to accept it from us, even though

This is the sense of the act of which We speak, and such is the true sense of Our words. And since the Sacred Heart is recognized as a symbol and clear image of the infinite charity of Jesus Christ drawing us to love Him in return for the appropriateness of offering ourselves to His most august Heart is patient. By doing so we dedicate ourselves and draw closer to Jesus Christ, for every act of honor, homage and devotion to that Divine Heart is, in the true and strict sense, directed to

the very person of Jesus Christ. We stimulate, therefore, and exhort to the spontaneous fulfillment of this act all who know and love the Most Divine Heart, and We earnestly desire that this be done by all on the same day, so that the outpouring of thousands upon thousands of hearts making the same offering may all ascend together to the throne of God.

And can We ever forget all those hapless beings on whom Christ's doc trine has not yet shown? We that represent the person of Him who came to save all who were lost, and who gave His blood for the salvation of mankind Nay. As We unceasingly take care to send the missionaries of Christ as teachers throughout the world in order that they who still sit in the shadow of death may be called to the true life, now commisserating their lot, We offer them, as far as We may, and We recommend them, with all Our soul to the Sacred Heart of Jesus.

In this way the consecration of which We speak will redound to the aid of all; because, in carrying out this act, everyone who knows and loves Jesus Christ, will easily experience an increase of faith and love. Some who, although knowing Christ, neglect His precepts and His law, may be enabled o draw from that Sacred Heart the fire of charity. Finally, for those who are the most hopeless, in that they are still involved in the darkness of superstition, who shall all unanimously ask heavenly aid in order that Jesus Christ, who already "holds them potentially subject to Him," may at least make

ment" (St. Thom. l. c) but even dur- light and to the kingdom of God. ing this mortal life, by the gift of faith Bestow. O, Lord, safety and liberty on and sanctification, so that, illuminated and sanctified, they may duly honor God and advance towards eternal happiness in heaven. This consecration will, moreover,

the nations, inasmuch as it will con-duce to the re - establishment or strengthening of those bonds, which, by the natural law, unite even States to God. In modern times, unhappily, everything has been done to raise a wall of division between the Church and civil society. In the organization and government of States no account is taken of the authority of sacred and divine right, under the guilty plea that religious activity must in no way influence civil life. This, when all is said, means nothing but the supplanting of the faith of Christ, and if this were possible, the very banishment of God from the earth. When men's minds are so carried away by audacity, little wonder is it that so many States have been involved in such confusion and tempest that none may live without fear and danger. By contempt of religion even the soundest bases of pub lic prosperity are shaken, and the avenging justice of God so far abandons the rebels to themselves that they be come the slaves of their own lusts and the victims of their own licentiousness to go Hence comes that mass of evils, long

rendering it imperative for us to seek for aid in removing them. And what other aid can we have but in Jesus Christ, the Only Begotten Son of God? For no other name is given to men in heaven or on earth, by which we may be saved. (Acts iv., 12) Needs must, then, that we have recourse to Him, who is "the Way, the Truth and the Life." Have men gone astray? They must return to the right road. Have their minds become darkened? The darkness must be removed by the light fire burned low in Christian hearts it is of truth. Does death threaten? Then now: the "Most Blessed Light," howmust we cling to "the life." Then at ever, is not specially invoked; allast will it be given to us to heal all though the Holy Father has urged these wounds, then every right may upon the faithful a constant devotion hope to resume its authority; peace to the Holy Spirit and the observance will be restored to its place of honor, of a novena in preparation for Pentethe swords will go back to their scab- cost. It is a strange fact that the dehands, when all, with one accord, frequently the least popular. Many acknowledge the empire of Christ and persons who are given to long prayers

threatening and now more than ever

Christ is in the glory of God the pass an open church every day of the Father." (Phil. ii., 11) While the nascent Church was being oppressed under the yoke of the Caesars cross appeared in the heavens—to a literature bequeathed to us by young emperor-at once the harbinger Catholic foretathers has been discardand auspicious sign-the sign of the novelty. Sacred Heart of Jesus, surmounted by the literature best suited to the needs the cross and shining forth amid flames of a people is produced in their own of dazzling brightness. Here must we tongue. This is especiall set all our hopes, here must we books for spiritual reading. ask and wait for salvation.

another motive—one that concerns Our- Blessed Virgin, spoke strongly with reself personally, but none the less just gard to the introduction of certain and important—which has moved Us forms of devotion, which, however suitto this act, and this is that Gcd, the able they may be to those among author of all blessings, rescued Us but whom they grew up and for recently from a dangerous illness. We would that a memorial and public unnatural and forced when translated made in the greater glorification of the Sacred Heart now promoted by Us.

Sacred Heart, approved by Us, be to understand it. added to the other prayers, and that on the last of them the formula of con-

Given at Rome at St. Peter's, on the 25th of May, 1899, in the twentysecond year of Our Pontificate.

Leo. P. P. XIII. FORM OF CONSECRATION TO THE SACRED

human race, look upon us humbly prostrate before your altar. We are

HEART OF JESUS. O, Sweetest Jesus, Redeemer of the

and We desire to be yours ; and in order that we may live more closely united to you, behold! We each and every one of Us to-day spontaneously Your Most consecrate ourselves to Sacred Heart. Many, alas! have never known You; many, despising your commandments, repudiate You. On both these classes. O. Most Loving Jesus, have mercy, and draw all to Your Most Holy Heart. O. Lord, be You King not alone over the faithful, who have never separated them-selves from you, but also of those prodigal children who have abandoned you; have them immediately re-turn to their Father's house lest they die of misery and hunger. Be you king over those who live in the deluthrough dissuasion. Call them back to the haven of truth and to unity of faith, so that soon there may be but one fold under one Shepherd. Lastly, governor: "Art thou then a king?" who already "noids them potentially the unhesitatingly replied: "Thou subject to Him," may at least make them so in very deed, and not alone to them so in very deed, and not alone to the may be but them so in very deed, and not alone to the may be but them so in very deed, and not alone to reward and others to punish."

In the next world, when He will fully execute His will on all, destining the potentially the naven of truth and to tulty of love. gratitude, regret for sin, the cause of its sorrows; a sincere desire to glorify it; to leave nothing undone volved in the superstition of paganism to the explation and reparation of the explation and reparation of past infidelities.

ery may recound: Praise be to that Divine Heart whence comes our salvabring hope of more prosperous life to tion; to it be sung glory and honor

A PLEA FOR PRATICAL PIETY.

The Weekly Register pleads, as we have often done, for some sense of proportion in popular devotions. There is a tendency, for example, to give prominence to "the First Friday" over great feasts of the Church. In many places the Ascension, Pentecost and Trinity Sunday are apparently unrecognized; the feasts cording to their liturgical rank, and the patrons of churches are often entirely neglected by the laity. In some places the clergy complain that even Sunday is less strictly kept than it used to be. For slight reasons people fail to attend Mass, and think nothing of spending the whole day in diversions if it happens to be inconvenient to go to church. And yet many of these persons are very pious-in their way. Some of them have been known to go to Holy Communion on the First Friday, to miss Mass the following Sunday, and then to hurry off to confession on Monday evening to begin a series of Communions in honor of St. Anthony of Padua. This is plainly a perversion of piety, of which it would seem no sensible person could be guilty. It is astonishing to what lengths people will sometimes go when they lose the sense of proportion.

Devotion to the Holy Ghost is not noticeably on the increase, but the Holy Intant of Prague is everywhere The venerated. If ever the Pentecostal pards and the arms will fall from men's votions most highly recommended are be obedient to Him and every tongue in private never think of visiting the will confess "that the Lord Jesus Blessed Sacrament, though they may

The same tendency is manifested in books of piety. The wealth of pious and the cause of the splendid victory ed in favor of foreign producthat immediately followed. Lo!again tions, whose only claim to accept-before our eyes to day a most divine and auspicious sign—the sign of the novelty. The fact is lost sight of that This is especially true of remembered that Cardinal Newman, Finally we shall not be silent about himself most tenderly devoted to the token of gratitude for this favor be into the tongue of a colder people. though no Hence We ordain, venerable broth- doubt he would have found nothing in ers, that on the ninth, tenth and that work alten to his belief, even if eleventh of next June, in the principal in minor details certain passages church of every city or village a sacred might have jarred upon his taste. That triduum be celebrated, and that on famous book was written for Neapolieach of these days the Litany of the tans, and one must understand them

Most outsiders-and many insiders -confound fervor and dogma; and secration, which We send you, to-gether with this encyclical be further for the exaggerated phraseology of our devotional works, the hysteria of clergy and people entrusted to your care as a pledge of divine favors and in token of Our benevolence. We impart the Apostolic Benediction our hymns, and the sentimentality of those of Southern peoples; for it will be said that our religious publications are approved as they stand, and that what we disclaim we ought to discard. For this reason we are persuaded that many of our translations from foreign languages furnish outsiders with material for misunderstanding. The material ought not to

be increased.

As for the observance of feasts and the reception of Holy Communion, no well-instructed Catholic need be told that, while it is commendable to ob. serve many feasts with special devotion, it is obligatory to keep Sundays and certain holy days; it is better to receive Holy Communion fervently and regularly at intervals far apart than to approach the Sacraments frequently without due preparation. A serious reflection for all of us is the thought of so many prayers said without attention, of so many confessions without amendment, and of so many Communious without love. - Ave Maria.

Devotion to the Sacred Heart is to

"May good digestion wait on appetite and health on both."

That sentence from Shakespeare is a genuine benediction of the body. In this 22 in 30 many other things the intuition of his might y mind seems to have fathomed the facts

disease in any part of the body is al-most always accompanied by weakness and failure of the digestive and assimilaand assimila-tive organs. Under these conditions the stomach, liver and bloodmaking glands fail in

their appoint-edwork. Then the symptoms edwork. Then the symptoms of disease appear, often in organs apparently remote from the real cause. Vitality is lowered. There is a dull and sluggish feeling often accompanied by headache. The heart may seem affected. There may be lack of ambition and energy with mental irresolution. With such symptoms as these "delay is dangerous." Such a condition affords the favorite starting point for consumption. It is useless to "doctor" for the symptoms. The remedy that reaches the case must reach the cause of disease. The greatest medicine for all diseases of the atomach and other digestive and nutritive organs is Dr. Pjerce's Golden Medical Distovery. It restores the appetite, re-establishes a sound digestion, purges out the bilious poisons which infect the blood, carries off waste and builds up sound and ealthy tissues. The "Discovery" is not a stimulant. It contains no alcohol or whisky. No other medicine has so great a record of cares, therefore accept no substitute.

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CHAPTER VI.-CONTINUED.

"CHAPTER VI.—CONTINUED.

"Circumstances are altogether altered," Grace answered, "and there is not now the slightest shadow of peril for me there, at least not more peril than we Christians live in every day and every hour in our homes in Meaco, at Ozaca, everywhere. The allied Kings have surrendered all their arms, and their troops are disbanded; the contest is at an end, and the disasters of the late earthquake will long prevent its being resumed on either side. My father was at first much opposed to my going there; my mother wept bitterly, and implored him to refuse his consent. Her sorrow grievel me to the heart, but he sees there is no more danger for me now at Arima than at Meaco, and he feels that the salvation of many souls (alas! the weak instruments that God sometimes makes use of to show forth His power) may, humanly speaking, depend upon the's visit. My sweet mother has made the sacrifice also, which indeed to her is great, for she cannot repress her fears, groundless as they are. Her Franhas made the sacrifice also, which indeed to her is great, for she cannot repress her fears, groundless as they are. Her Francis goes not with me this time. Oh, if there was dauger, which there is not, how gladly would I face it, for the sake of but one soul, and in this case I hopeoh, I hope for many, through Father Francie's intercession."

"But what says Paul Sacondono?"

"But what says Paul Sacondono?"

"Paul is not aware of the dangers we ran some time ago, or of what my poor father then endured; but he would not stop me from going where there is work to do for God."

"Bafora I leave you." said Laurentia.

to do for God."

"Before I leave you," said Laurentia,
"I wish to tell you of a ch ld who lives at
the fathers' College. He is between five
and six years of age, very handsome, with
much wit and readiness of speech. He
has been there ever since he can remember, and is conscious of no parents. Can ber, and is conscious of no parents. Can he by chance be the babe old Anselm found by the river side?"

"He is not blind, of course?" Grace

eagerly inquired.
"Oh, no, he has the finest eyes in the world, and seems to make good use of

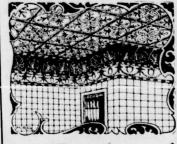
Grace shook her head. "I care not to Grace shook her head. "I care not to hear more about him then; he is safe, happy little fellow! We need not trouble ourselves on his account. But when you see Anselm do not ferget, dear Laurentia, to speak to him of the child he rescued on the banks of the river near Arima, and ask him this question, was THAT child blind?"

The friends then parted, with many The friends then parted, with many the der farewell words and many affectionate embraces, but it was some time before Grace was enabled to accomplish her intended visit to Arima. Her grandfather, the pious and venerable cid man whom she so tenderly loved, died soon after her interview with Laurentia. This occainterview with lage to be put off for some time; and after spending a few weeks at Tagacuqui with her parents, she pro-ceeded to that city and palace where she had suffered so much, but where a strong and deep interest was now inducing her to return.

> CHAPTER VII. A CONVERSION.

The Queen of Arima was one of those persons naturally inclined to virtue, and endowed with no common intellectua gifts. She had been married at a very

gifts. She had been married at a very eagerly age to King Fondasadono, a man of violent and capricious temper, and had had much to suffer athis hands, although he was passionately attached to her. From early youth he and Justo Ucondono had been intimate friends, and neither the difference in their characters nor in their religion had severed that tie. They used often to visit each other, and the King of Arima took a sort of intellect-nal pleagure in discussing the dogmas of ual pleasure in discussing the dogmas of nal pleasure in discussing the dogmas of the Christian religion, and making him-self acquainted with its practices, al-though he was not in the least degree in-clined to give up his sins and his p'eac-ures in compliance with its laws. He did not know how many Christians in Europe bear that holy name and dishonor it by shameless iniquities. Alas! in those countries where a newly-planted it by shameless iniquities. Alss! in these countries where a newly-planted Christian community is displaying the virtues of the primitive Church, the missionaries have no heavier trial than when their neophytes become acquainted with men from the civilized portions of the world whose conduct is utterly at variance with their creed. They cannot understond how a person can be a baptized Christian and wilfully offend the God whom he believes died for him. And Fondasadono himself never dreamed of embracing the Christian religion without rondasadono number never dreamed of embracing the Christian religion without renouncing the indulgence of his passions, and that he was determined not to do, but it was a subject of conversation which interested him. He liked to surprise both



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the Christians and the bonzes by his acquaintance with the tenets of the Catholic religion, by his knowledge of the Holy Scriptures; the practical beauties of which he fully appreciated; by the acuteness and eloquence with which he defeated the arguments of the heathens and denounced the errors of idol worship.

Justo Ucondono was always looking forward to his conversion, and lost no opportunity of urging upon him the duty of availing himself of the means of salvation with which he had so long trifled. Fondasadono made evasive answers; put him off to another season, and went on as before, making an amusement of controversy, and the truths of religion a theme on which to exercise his powers of language. There was nothing he liked better than to repeat to his wife what he had heard from Justo on the subject of his faith: to converse with her was his delight.

She was a woman of extraordinary beauty, and no less remarkable talent. His jealousy had been so keen that from the moment he married her nothing could exceed the precautions he took to keep her in complete seclusion; surrounded indeed with companions and attendants of her own sex, and in the midst of luxuries of every sort, but far from the eyes of men. She had submitted not unwillingly to these restraints. Her mind was keenly active, and she had devoted herself to study and to literary pursuits with an energy and to literary pursuits with an energy not altogether unprecedented, but rare amongst the women of Japan. She drunk in with an eager intellectual thirst, in the first instance, and then by degrees,

drunk in with an eager intellectual thirst, in the first instance, and then by degrees, with an interest ever deeper and deeper, what her husband told her of the Christian faith. There were many persons of that religion in Arima, although there had not for some time been any resident priest there. She had heard of their goodness, and felt an intense curiosity about their worship. Often and often with a woman's skill she would excite her husband to revert to that topic which seemed equally to interest them both, but in how different a manner! He liked to descant on the puerile tenets of the bonzes, and sneer of their immoralities with self-complacent pride at his own acuteness, and a cynical contempt of their pretences to virtue. She listened with an aching heart and an inward shudder to his clever descriptions of the infatuations of their followers, and the misery of their dupes. He spoke of the consistency, of the sublimity, the loveliness of Christian dogmas, and listened to his own welliflowing sentences with a self-applauding satisfaction. She hearkened with a beating heart, an eager eye, and a sense of truths deeper, higher, sweeter than her mind had ever reached to; a presentiment of some awful mystery about to be unfolded to her yearning spirit. And when he read to her the holy poems of the Bible, of which Justo had given him the translation made by one of the J. suit Fathers, the fifty-third chapter of Isaiah, or the lament of David for Jonathan, the stories of Joseph and of Ruth, or the gospel narrative, or the burning words of St. Paul, his eyes gleamed with the brightness of dawning faith.

Paul, his eyes gleamed with the light of intellectual pleasure, hers with the brightness of dawning faith.

There had been a dark and dreadful passage in that woman's life; the hour when, having given birth to a child, that child was found to be born blind. Passionate was the rage and disappointment in Fondasadono's breast when his joy at the birth of an heir to his throne was thus birth of an heir to his throne was thus suddenly turned to disappointment. The babe was doomed to death. The mother babe was doomed to death. The mother had submitted to the sentence as people would submit to what they have never deemed it possible to resist, the absolute volitions of irresponsible power, sanctioned by custom, uncondemned by public opinion. But since that day there had seldom been a smile on her lips, and always a hectic spot on her cheek. Beautiful she always was: but now and then seldom been a smile on her lips, and always a hectic spot on her cheek. Beautiful she always was; but now and then there was a wild look in her eyes, flashing on its depths of shadowy beauty like lightning on a dark sky. It was then that she began more intensely to long to become acquainted with the God and the faith of the Christians; she had heard something about those who mourned being blessed. It was such a strange sentence. Oh! did she not on the contrary feel as if those who mourn were utterly unblest? Had not that little being she had clasped one moment in he arms and never again beheld, had it not been cursed with a bitter curse, and cast away because a dark shadow had rested on its infant existence? And yet those words rang in her ears, "Blessed are they that mourn." And she had once seen a picture of the Divine Mother holding in her arms her dead Son and saying, "Was there ever sorrow like unto my sorrow?" and she knew that that mother held a place in the heart of Christians by right of that sorrow, which was a sacred one to them. She yearned to know more. Love and faith were slowly expanding in that as yet untaught but instinctively Christian heart.

one to them. She yearned to know more. Love and faith were slowly expanding in that as yet untaught but instinctively Christian heart.

Then came the last visit of Justo to the Court of Arima, and with him his brighteyed children. The days passed in rejoicings, and the tournament came off with splendor, and the feasts and the banquets were worthy of Fondasadono's magnificent hospitality. At last the friend of the King's youth took his departure, and left his children behind. Grace had told how the Queen was ever seeking to gain from her information about the true religion, and that they knelt together every day, unseen by any one in the palace, and repeated the prayers of the Church. Then, like a dark cloud overcasting the horizon, came the rebellion of the six allied princes, and the passions of men raged with a violence which knew no limits. Fondasadono was a weak as well as a violent man. That unhappy combination of defects is, unfortunately, not a rare one. His interests were bound up with those of his more powerful neighbors, and the dilemma in which he found himself increased his furry against his friend. He was angry with him for the conflict which was torturing his own soul,

was sent to this mission, and cons with him Vincent, a Japanese brother of his order, who was remarkable for his talent in preaching.

The King, as usual, took pleasure in hearing his discourses, and was wont to repeat portions of them to the Queen. She intensely desired to hear herself these sermons, but she knew that it would be in vain to ask her husband's permission. The close imprisonment, though in a most beautiful place of confinement, in which he had kept her all her married life, he never intended to relax. The least mention of the subject threw him into paroxysms of passion.

It was at this time she wrote to implore Grace to come to her. In addition to the invitation, which was given with the customary formalities, she had taken occasion to send her, by old Matthew the comb-seller, who had one day been admitted with his stock of merchandise into the palace at Arima, a letter in which she described to her her position and the great need she had of her company and assistance. Her husband joined his persuasions to hers, for although he was beginning to suspect his wife of a leaning towards the Christian religion, which with a strange inconsistency he was determined to repress in the severest manner, he was anxious to show civility to his friend's daughter, and to efface the memory of the painful events connected with her last residence at his Court.

The meeting between Grace and the Queen was touching in the extreme; they shed each other in close embrace; and the deeply tried woman poured forth her anxieties, her doubts, and her trials, in the ear of the young and happy being who seemed to her like an angel sent to her delivence.

anxieties, her doubts, and her trials, in the ear of the young and happy being who seemed to her like an angel sent to her deliverance. She related to her how a few days previously she had consulted her ladies as to the possibility of visiting the Christian church. They were all of them devoted to her; and since the time of Grace's visit such had been the effect her week of her revample, and shows of Grace's visit such had been the effect of her words, of her example, and above all of that intrepid courage which she and her young brother had shown in the presence of the most awful danger, that they had become strongly inclined to share the Queen's scarcely concealed inclination towards the Christian religion; but they represented to her, with justice, that it would be impossible to pass through the guards at the palace gate, who had received orders not to let her Majesty go beyond them on any pretext whatever, If, indeed, unattended but by two or three of her ladies, she would venture out at the back door of the palace, of which they or her ladies, she would venture out at the back door of the palace, of which they possessed the keys, it might be possible thus to accomplish her design. Accord-ingly, on a day when the heathens were wont to visit their temples, and at the hour when most of them were thronged with worshippers, the Queen stole out privately in disguise and went straight to

privately in disguise and went straight to the Father's church.

"It is difficult," she said, clasping Grace's hand, "to describe to you what I felt on entering that sacred edifice. At the first moment, as if by an unerring instinct, I fell on my knees and touched the stones with my forehead. I FELT God's presence there—that God," she said, lifting her dark troubled eyes to heaven, "whom I believe in, though His servant has refused to make me His child; I cannot say yet, 'Our Father,' Grace; I am still unbaptized."

"God is your Creator, in that sarsage."

unbaptized."

"God is your Creator, in that sense your Father, beloved lady; and if you long for baptism you are already very mear His Sacred Heart."

"Well, I remained prostrate for some instants, and then I raised my eyes, and saw above me, over the altav, the Christian altar, that Divine image which I had so often pictured to myself of Christ crucified, God dying. Your litt'e crucifix, you know, I had often gazad at; but this picture was so life-like; it has remained before my eyes ever since; I seem to see it wherever I go; I could have looked at it for hours, but some one came up to me and desired to know my commands
It was one of your Fathers, Grace, one of the servants of Jesus. There was such majesty on his brow, such kindness in his voice, that I trembled. I had never done so in my life before, but it was so new to be addressed by one very humble in jesty on his brow, such kindness in his voice, that I trembled. I had never done so in my life before, but it was so new to be addressed by one very humble in manner but yet who spoke as having authority. I told him I was come to hear the sermon. The preacher, Brother Vincent, was not yet arrived; in the meantime I was shown the church. It seemed as if I was dreaming. I had often dreamed of going into a Christian church, and now this was the reality. Everything I saw and everything that was said to me seemed to fill up a void in my heart, and to satisfy the secret yearnings of my soul. At last Brother Vincent returned, and he preached. Ob, Grace! That Christian sermon! The first I ever heard; it may be the last that I shall ever hear; how every word of it remained stamped on my mind, as if written there in letters of light! It was sweet, yet very awful; some doubts I still had, some things were yet dark to me; but it was as mist hanging on the side of a mountain in letters of light! It was sweet, yet very awful; some doubts I still had, some things were yet dark to me; but it was as a mist hanging on the side of a mountain and obscuring some portion of the land-scape even whilst the glorious sun illumines the rest—there is darkness here and there, but we feel it is about to pass away. When Brother Vincent—you know he is a Japanese, Grace, a countryman of ours—had finished his discourse, I went to him, in a little adjoining room where the church ornaments are kept, and asked him some questions. He gave me answers which satisfied many of my doubts, though he could not explain to me everything at once. Then with earnest prayers and tears, for my heart was very full, I implored him to baptize me, and I think he wished to do so, but the Father I was speaking of—"

"Father Cespedes," said Grace with a smile.

"Ab! you know him then? Ha is one

Father I was speaking of—"
"Father Cespedes," said Grace with a mile.

"And to severful neighbors, and the dilemma in which he found himself increased his fury against his friend. He was angry with him for the conflict which was torturing his own soul,

"And to be wroth with one we love.

Duth work like madness on the brain."

He suffered dreadfully himself at the part he took about Justo's children, and, as has been said in a former chapter, when a favorable opportunity occurred he connived at their escape; when peace was re-established, he sought a reconcilitation with Justo, and offered, if he would forgive his past conduct, to invite the missionaries to Arima and allow them the fire the reservance of their religion. The proposal was readily accepted, for the Christians of that city had long been plaining for the return of their pastors; and the church and house which they had formerly occupied was speedlily prepared.

for their reception. Father Cespedes was sent to this mission, and took with him Vincent, a Japanese brother of his order, who was remarkable for his talent in preaching.

The King, as usual, took pleasure in hearing his discourses, and was wont to repeat portions of them to the Queen. She intensely desired to hear herself these sermons, but the knew that it would be in vain to ask her husband's permission. The close imprisonment, though in a most beautiful place of confinement, in which he had kept her all her married life, he never intended to relax. The least mention of the subject threw him into paroxysms of passion.

It was at this time also wrote to invalue the church; they carry from me place to the Church in motor of the might never see me again. Church he might never see me again. Alas! at that moment a number of the Church the day appeared at the door of the sacred building, and told me that I had seen sent for me. They had anythin had been sent for me. They had anythi with inexorable ragic; but my latters and my dear maids, like messenger birds betwixt earth and heaven, have gone constantly backwards and forwards from the palace to the church; they carry from me to the Father questions which I write down, and bring me back the answers. Seventeen of them have obtained the blessing which their poor Queen is languishing for; they are Christians now, baptized children of Jesus. O' late, some constraint has been put upon them by the King's orders; but a gentleman of the Court carried a message from one of them to Brother Vincent, and that very hour his heart was touched by the grace which works such strange wonders at this moment in so many souls, and within the last few days he too has abjured the worship of idols and embraced the true religion. Now, sweet Grace, is not your poor friend to be pitied, who sees her companions and her servants seeking and finding the pure fountain of life, and is doomed to gaze from a distance on the bright waters, whilst a burning thirst consumes her soul?"

"To purify, to refine, to strengthen it, beloved Queen," was Grace's reply; "God has ways of compassing His designs which we little foresee. Patience and courage; those are the words you have long known the meaning of. Faith and charity are Caristian words, which you will soon grow familiar with, and soon you will learn to love as well to endure suffering."

In such conversations as these the first days of Grace's residence in the palace of Arima were spent. But the King wished her to be entertained with every courteous demonstration of regard and affection. Theatrical representations were got up, and concerts performed, to afford her amusement: but everything of the kind took place within the walls of the palace. She had of course free egrees from it to the town, and each day she went to the church and conferred with the Fathers, who enjoyed for the moment a considerable amount of freedom in the exercise of their religion. Through her they advised the Queen as to her mode of life; and with he

Christian faith.

One evening the King had ordered that

One evening the king had ordered that the best musicians in the town should be assembled to give the Queen and her ladies the surprise of a serenade in the gardens of the palace. They had been playing some time when one of them informed the governor of the household that there was at that moment in Arima a poor man who played most beautifully on the flute. It was strange, he added, that so rare a talent should exist in one who had never, it seemed, risen above that so rare a talent should exist in one who had never, it seemed, risen above the state of poverty, and who wandered about the country as an itinerant musician. One of the ladies was desired to ask the Queen if it would please her Majesty that the flute-player be summoned to perform in her presence one of his exquisite pieces of misic.

"Say yes," whispered Grace, whose heart was beating with a strong hope which was destined to be realized, for it was old Anselm, the Caristian stroller through plains and through cities, who had made his way to Arima, and who was now ushered into the royal presence.

a simple skill and a deep pathos, which seemed to speak the very words of that song of matchless sorrow; then the joyous tones of the "Adestes Fideles" floated on the breeze, and gladdened the ears of Grace, who knew the Christian meaning of its

summons to rejoice.

The playing of the old man was beautiful, but when Grace had whispered to the Queen thathe was a Christian, she greatly desired to converse with him. He had seen and known St. Francis Xavier, and desired to converse with nim. He had seen and known St. Francis Xavier, and witnessed the beginning of the Church of Japan. It was a theme on which he could speak with the eloquence of the heart. He described the saint, his ascetic appearance, his wonderful simplicity, his supernatural gifts, till the hearts of those who heard him began to glow with an unwonted fervor. They wearied not of listening to his accounts of the great Apostle of the Indies. The Queen hung enraptured on his words.

"Ay," continued the old man, with a beaming smile, "and he to whom Almighty God gave such power whilst he lived on this poor earth has powar in heaven also; there is scarcely a year passes that some miracle wrought by his intercession does not gladden the Christians, and confirm their faith and their hope. It was but a few months ago that.

tians, and confirm their faith and their hope. It was but a few months ago that, at the college of the fathers at Meaco, the application of a handkerchief which had belonged to him to the eyes of a child born blind restored him to sight."

The Queen breathed one of those deep sighs which rise from the heart where a sorrow lies deeply buried, and is touched by unconscious words at random spoken. The color rushed into Grace's cheeks, she half started from her seat, and then sat down sgain, commanding herself to be patient and prudent. It was a difficult matter; she could hardly brook the delay; but to give one ray of hope to her friend, to raise in her mind the thought of a possibility beyond the wildest dream of happiness which her imagination could have pictured, she felt would be a fearfully cruel act; but she must speak to Ansalm a she must she must speak to Ansalm she must speak to

he once begins to speak of those he has loved in his youth; of those holy Chris-tian princes and their friends and teach-ers, Father Cosmas de Torres, Father Ca-

ers, Father Cosmas de Torres, Father Cabral, and that great and good servant of God. Father Valignan."

"Oh no, good Anselm," said the Queen, "we also love the names which are so dear to you."

The aged flute-player mused for awhile in silence, and raised his eyes to heaven. God had endowed him with gifus which he had never used but for His glory, and he therefore confidently asked His help whenever he was about to exert them in His cause. Prayer was the tailsman whenever he was about to exert them in His cause. Prayer was the tailsman which he used to reach the hearts of his hearers even whilst eloquent words flowed from his lips or the notes of his instrument vibrated in their ears. He looked on that pensive heathen Queen, even then standing on the threshold of the Church, and that group of young and untried converts around her, and whilst preparing to speak before them of the trials others had endured for their faith, he prayed that his words might impart

preparing to speak before them of the trials others had endured for their faith, he prayed that his words might impart strength to their souls.

"Mine," he began, "has been a wandering existence; I have witnessed many extraordinary scenes, and looked upon faces which I shall never behold again until we all stand at God's judgment seat. I have seen Sumitando break with his powerful arm the idol Mantiffen, and brave the fury of a thousand indignant bonsss. I have seen Prince Lewis ride to the Christian church in Goto, and when the edict against the Christians was proclaimed, stand in the porch with a cross in his hand, encouraging by word and gesture the crowds that flocked to martyrdom. I could tell you of the virtues of the good King Francis, and of the poverty of the holy Catherine, who gave away all her great riches, and converted numbers to the faith. But there is one form, one countenance, one image, which can never pass away from my memory as long as age does not obliterate from its tablet every trace of the past.

"When first I beheld the young Prince Chicators, life was lying before him as a plain undarkened by the shadow of a cloud, or a smooth sea unrippied by a wave. The brother-in-law of the King of Bungo, the brave and wise Cicatondono, had adopted him, and loved the son of his

wave. The brother-in-law of the king of Bungo, the brave and wise Cicatondono, had adopted him, and loved the son of his choice with a passionate affection. His stater, the proud Q seen (whom our people called the Jezsbel of Japan), the most beautiful of the women of her time, was his protectress; and her daughter, the loveliest rosebud that ever blossomed in a courtly garden, his affianced bride. But he had heard of the one true God whom the Christians adored; he received whom the Christians adved; he believed, and for ever foreswore the idol worship of his country. Then the struggle began. The more he was beloved, the more his religion was hated: it stood like an enemy between his kindred and him. Figerce desperate, reckless, was the an enemy between his kindred and him. Fierce, desperate, reckless, was the war they waged against it. No means were left untried; neither the impassioned pleadings of parental affection, nor the cunning schemes of an artful policy, nor the smiles of woman, nor the blandishments of praise, nor the seductions of pleasure. It was an unequal combat, if truth had not been on his side. The Queen was a woman of strong will, wonderful intellect, relentless perseverance. Never in any human eyes have I seen such an expression as in hers: it seen such an expression as in hers: it would have been fine if it had not been fearful. When she was pleased it was like the lightning playing on a cloud; but when anger caused those eyes to flash, nothing in nature can be com-pared to that hateful gleam, unless the

glance of a wild beast about to dart on its TO BE CONTINUED.

AT THE MOMENT OF DEATH.

When we come to die, all the world falls away from us—we have to face the darkness alone. Our friends are of no use to us; even our relatives stand by helpless while we draw nearer and nearer to the last breath; and the stream of life flows on, as if it had no further concern for us, now that we are departing from its current. In at our windows comes the noise of the streets, the rattle of vehicles, the cry of children ; and we lie quite still and crushed seeing of how little con-sequence we are and how little we are

Oh, if in that hour of gloom, when the shadows are deepening about our weary eyes, we have the company of the angels come to show us the way to their celestial home, and the society of happy souls whose salvation we have helped to procure, we shall not be utterly lonesome, as the earth fades away from our vision and we stand,

trembling and awe-struck, in the presence of the Deity.

It is for us now to make friends with those who may befriend us when human sympathy can no longer be noticed by dulied ear and deadening

GROWING INFIDELITY.

Protestants Generally Denying, the Divinity of Our Lord,

At St. Thomas Church, Waterloo, Liverpool, England, Father McLaughlin, speaking recently of the wide ex-tent to which the mystery of the Incarnation is virtually denied amongst numbers who pass as Christians, and of the hazy idea of revelation which naturally springs from that denial, said: For many years past I have thought-and recent events have forced the opinion still more strongly upon me-that one great reason why so many as those belonging to non-Catholic denominations have such loose and ill defined ideas of the doctrines of Christ's Revelation is because they have such vague, ill-defined idea of Christ Himself—i. e., of His divine nature His divine personality, and His divine attributes. It is also my conviction INDERCURRENT OF DISBELIEF

in the Incarnation is much wider and deeper than is generally supposed; a all events than staunch and earnes Protestants are willing to admit. No being apparent on the surface, its ful extent is not adequately realized Anyone, however, who is conversan with the signs of the times can easily perceive that the faith of many of our perceive that the faith of many of ou separated brethren in this great funds mental mystery is not of the right kind; has not the right ring in it. They are supposed to receive it as as essential item of belief, but if inquir is made the supposition will be found unwarrantable. I am not now—be it remembered—speaking of Agnostics they hold a theory which has place they hold a theory which has place them beyond the range of Christia Revelation altogether. The scope of my remarks does not touch their post tion. I have nothing to do with them Neither, on the other hand, am I refer ring to those sections of the Church t England in which the mystery of the linearnation is believed with full an firm faith. No. I am speaking of people—and I am sorry to say they ar an increasing crowd-who are OSTENSIBLY MEMBERS

of one of those Christian communion which have sprung from the "Reformation"—people who loudly and with emphasis profess Christianity, yet is reality do not believe in the divinity. of that Christ who is Christianity Author. But to bring home to you the notions, or rather this virtual deni of the Divinity of Christ prevails, it not necessary to appeal to the person experience of one man or man Everyday life is evidence sufficien Look at the multitudes in our populor cities, listen to the conversation society, read the books of the day, no the tone of the current literature, e amine the teachings and preaching which are poured forth from some the pulpits of the land-pulpits, to which are looked upon as Christian and you will easily realize that larg numbers who profess to be members Christian denominations have not on virtually eliminated from their cre the great mystery of the Incarnatio but seem even to doubt whether the is a personal God. It is clear that the modern Arianism or partly hidd Unitarianism, or whatever name are to give it, is not confined to t ranks of the Broad Church part We know that fact, however, independently of the Press. It has extend its ravages much further. It

MAY BE CLEVERLY DISGUISED by flourishes of rhetoric; may be ke out of view by ingenuous compariso and it may be repudiated on the p of those who are accused or suspec of it by denials which at first sight not appear ambiguous, but it has fou a home with many who seem far moved from it and who are supposed detest it. Look at what is going on around us. Truth-that truth for wh Our Lord "was born and came into world to give testimony to "-is trea as a thing about which there can olutely opposite schools of tes ing. And the existence of two sechools, so far from being apologi for, is actually boasted of as a sign the healthy and vigorous life of Church which comprehends th That is, Divine truth or Christ

revelation is looked upon as someth

WHICH PEOPLE MAY CLEAVE IN TW and which, being thus cloven, one

may mean one set of doctrines to es of men, and the remaining the opposite or contradictory to other. It is hard to see how gent faith in the Divinity of Christ—as God of indivisible oneness—can exist with an attitude of mind suc this state of thing represents. men who are leaders, religious lea of other men, tax their ingenuity the utmost in finding figures of spito bridge over the chasm that se ates the opposing parties in their omunion, when they even go as fa to proclaim loudly and publicly anticipation - an anticipation of parently accompanied with the do of its fulfilment—that the religio the future will be neither Catholi nor Protestantism, but Christiani. e., Christianity broad, wide, limited Christianity untrammelled dogma—Christianity without any finite belief in the Godhead of Who was its Founder-how conthat those who give their expressi such ideas can be truly believe in inner consciousness that Christ original Author of revelation, h Divine personality, that he was

THE GOD OF GOD, LIGHT OF LIG the Fountain of everlesting and changeable Truth. How can such reconcile these anomalous view religion with the Second of the Art i. e., the Article in which the Got of the Redeemer is enunciated in guage clear, definite and unequi-

GROWING INFIDELITY.

Protestants Generally Denying, the Divinity of Our Lord,

At St. Thomas' Church, Waterloo, Liverpool, England, Father McLaugh lin, speaking recently of the wide ex-tent to which the mystery of the Incartent to which the mystery of the inter-nation is virtually denied amongst numbers who pass as Christians, and of the hazy idea of revelation which naturally springs from that denial, said: For many years past I have thought-and recent events have forced the opinion still more strongly upon me—that one great reason why so many as those belonging to non Catholic denominations have such loose and ill defined ideas of the doctrines of Christ's Revelation is because they have such vague, ill-defined idea of Christ if—i. e., of His divine nature, His divine personality, and His divine attributes. It is also my conviction

UNDERCURRENT OF DISBELIEF in the Incarnation is much wider and deeper than is generally supposed; at all events than staunch and earnest Protestants are willing to admit. Not being apparent on the surface, its full extent is not adequately realized. Anyone, however, who is conversant with the signs of the times can easily perceive that the faith of many of our separated brethren in this great funda mental mystery is not of the right kind; has not the right ring in it They are supposed to receive it as an essential item of belief, but if inquiry is made the supposition will be found unwarrantable. I am not now—be in remembered—speaking of Agnostics they hold a theory which has placed them beyond the range of Christian Revelation altogether. The scope of my remarks does not touch their post-Neither, on the other hand, am I referring to those sections of the Church to England in which the mystery of the Incarnation is believed with full and firm faith. No. I am speaking of people—and I am sorry to say they are an increasing crowd—who are

OSTENSIBLY MEMBERS of one of those Christian communions which have sprung from the "Reformation "-people who loudly and with emphasis profess Christianity, yet in not believe in the divinity of that Christ who is Christianity's Author. But to bring home to you the sadly wide extent to which those hazy notions, or rather this virtual denia of the Divinity of Christ prevails, it is not necessary to appeal to the persona experience of one man or many. Look at the multitudes in our populous cities, listen to the conversation in society, read the books of the day, note the tone of the current literature, examine the teachings and preachings which are poured forth from some of pulpits of the land-pulpits, too, which are looked upon as Christianand you will easily realize that large numbers who profess to be members of Christian denominations have not only virtually eliminated from their creed the great mystery of the Incarnation, but seem even to doubt whether there is a personal God. It is clear that this modern Arianism or partly hidden Unitarianism, or whatever name we are to give it, is not confined to the ranks of the Broad Church party. We know that fact, however, independently of the Press. It has extended its ravages much further. It MAY BE CLEVERLY DISGUISED

by flourishes of rhetoric; may be kept out of view by ingenuous comparison be repudiated on the part not appear ambiguous, but it has found a home with many who seem far redetest it. Look at what is going on all around us. Truth-that truth for which Our Lord "was born and came into the world to give testimony to "-is treated as a thing about which there can be two absolutely opposite schools of teach ing. And the existence of two such ols, so far from being apologized for, is actually boasted of as a sign of the healthy and vigorous life of the Church which comprehends them. That is, Divine truth or Christian revelation is looked upon as something

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WHICH PEOPLE MAY CLEAVE IN TWO and which, being thus cloven, one half may mean one set of doctrines to one class of men, and the remaining half the opposite or contradictory to another. It is hard to see how genuine faith in the Divinity of Christ—as the God of indivisible oneness—can coexist with an attitude of mind such as this state of thing represents. When men who are leaders, religious leaders of other men, tax their ingenuity to the utmost in finding figures of speech to bridge over the chasm that separates the opposing parties in their com-munion, when they even go as far as to proclaim loudly and publicly their anticipation - an anticipation of apparently accompanied with the desire of its fulfilment—that the religion of future will be neither Catholicism nor Protestantism, but Christianity, i. e., Christianity broad, wide, unlimited Christianity untrammelled by dogma—Christianity without any de-finite belief in the Godhead of Him Who was its Founder-how conceive that those who give their expression to such ideas can be truly believe in their inner consciousness that Christ, the original Author of revelation, had a Divine personality, that he was

THE GOD OF GOD, LIGHT OF LIGHT the Fountain of everlasting and unchangeable Truth. How can such men be relied upon to say the word which reconcile these anomalous views of will avert a threatening storm in the

What wonder then there should be them right again. When sorrow loose notions about the doctrine of enters and trials come, he bears them Christ's revelation when such loose self is truly a Divine Person? It is only what under such conditions might be expected—the one is the natural But if I am asked to explain whence has come this want of definite faith in the Godhead of the Redeemer, and to trace cause, I have only to point back to the unhappy epoch in the history of this country when the bond which had bound it to the Rock of Truth was severed, when the permanent indwelling of a Divine Teacher in the Church was denied, when altar and sacrifice disappeared. There lies the secret. Once altars were broken creeds came in for similar treatment, they shared the same fate. Dogma—definite doctrine—then began to dissolve. It passed gradual ly into a mist which has lasted ever since ; the sun of truth has not yet dis pelled it; the atmosphere of Protest-antism, with the exception already al-luded to, has but become darker with passing years. Hence the denial, whether virtual or explicit, of the fund-amental doctrine of the Incarnation. And hence, too, as an inevitable consequence of such denial, the antagon istic schools of opinions, the hazy notions of revelation, the doubts, con jectures, divisions, subdivisions, re sub divisions, contradictions, re con-tradictions that rend the land from end to end at present. Doctrines have be come enveloped in obscurity because Christ, as God, has passed into a cloud and has vanished from the eyes of

THE GOOD FATHER.

rational claim - Christian.

many-many who are still called by a name to which they have no just or

The greatness of a good mother's influence upon her children is something which the world is not apt to forget or to lose sight of, so often is allusion made to it in print and speech. And a good mother's influ-ence can not well be exaggerated or overpraised. Next to the grace of God it is, perhaps, the most salutary influence that can be exerted in, th greatest blessing that can be ba-stowed upon any household. But our admiration of a mother's influence should not cause us to lose sight of the fact that a good father is also a very potent and beneficent agency in the household. When the father is bad, vicious, neglectful of his religious duties, it is still possible—and it some-times happens—that the children are model boys and girls. But very often the case is otherwise. And naturally so, too. For children take after their parents as a general rule; and when the parents are not what they should be, the children usually prove the same ; though, as we have said before, there are frequently, through the

grace of God, exceptions to the rule.

Who is the good father, though, from the Catholic point of view? He is first of all a practical Catholic him self : a man who attends to all his own religious duties, and who sees that all his household do the same. He never misses Mass on Sunday or holyday unless he is prevented by illness or some other grave cause from being present. He does not content himself with mere outward compliance with the laws of the Church, but he endeav ors to enter into the spirit of them He frequents the sacraments regularly and at fixed periods, He goes to con-fession and Communion once a month. He rents his pew and pays for it when his pew-rent is due. He contributes of those who are accused or suspected his pew-rent is due. He contributes other frivolous excuse for not pational of it by denials which at first sight do as generously as his means allow him ing it, likely to be offered by men and ing it, likely to be offered by men and to do so to the support of his religion and church. He does not grumble at moved from it and who are supposed to special collections when they are ordered, but recognizes their nee does what he can to make them a success. He is never heard criticizing his pastor because of this or that thing. On the contrary, he has always a good word to say for his priest and the management of parochial affairs; and in all these things he sets a good ex ample to his children, who will en-deavor, as they grow up, to imitate his example and show themselves the same sort of a practical Catholic their

father was.

The good Catholic father does not consider the daily paper and the latest novel the only literature which his children need. In fact, there are some daily papers and very many of the latest novels which he will not allow his boys and girls to read at all. He sees to it that at least one Catholic paper pays a visit weekly to his household. If his means permit of it he takes one or more Catholic magazines; and he always manages to have some good Catholic books about the house, so that his children may read them. He takes care to instruct himself as well as he can in his religion, so so as to be able to give a reason for his faith when asked about it, and defend it in his children's hearing, and for their enlightenment when he hears it assailed. He is punctilious, too, in paying for his Catholic paper when its subscription falls due; and when he reads a good thing in its columns he does not keep it all to himself, but mentions his discovery at the tea table or around the evening lamp, and thus invites his children to discuss the matter among themselves.

The good Catholic father is not forever quarreling with his children or with their mother. On the contrary, he is noted for his kindness, his cheerfulness, his patience. He can always be relied upon to say the word which religion with the Second of the Articles, i. e., the Article in which the Godhead of the Redeemer is enunciated in language clear, definite and unequivocal.

will avert a threatening storm in the lungs from viscid phlegm.

domestic circle. When things go wrong—as they often will in the best faith in Hood's Sarsaparilla, which never faith in Hood's Sarsaparilla, which never the disappoints. It is the best medicine money can buy.

with equanimity and in the true Chris tian spirit and thus sets the rest of th family an encouraging and inspiring example. He may be but a daily toiler to the world at large, but he is one of nature's noblemen to those know him as he shows himself in the learned in book learning, his social standing may not be recognized by the world, but he possesses celestial wisdom; God and the angels are his companions, and his children will honor him living and recall his memory with blessings and benedictions when he has passed hence to his eternal reward.—Sacred Heart Review.

AN ATTACK ON THE SUNDAY SCHOOL.

The Church Club of the Protestant Episcopal diocese of Long Island, N. Y., had a meeting last week for the discussion of Sunday schools, and the ways and means to their improvement. The Rev. D Pelham Williams, of Greenbush, Mass, was the guest of nonor, and he astonished his hearers with a bitter attack on the Sunday chool as an institution. He said :

I do not believe in any Sunday school that ever was, that is, or that ever will be. If I am misunderstood I am prepared to say these things louder and more emphatically. My idea of a Sunday school is that it is main tained in order to experiment with the souls of other people's children. Sunday schools are totally and hopelessly wrong.

The worst teachings in the name of God ever undertaken in the United States are those under the rules of the Sunday school class rooms.

class rooms.
You don't allow a man without a diploma to practice on a dog, if he be a valuable dog. Now you turn the souls of your children over to ignorant and unknown persons.

Mr. Williams knows, we doubt not the state of the Sunday-school in his own religious body. Much that he says of it, applies even to some Catholic Sunday-Schools. We have seen girls of fourteen or fifteen years of age instructing other children on Sunday afternoons, even in parishes where there was no Catholic day school.

What could these young ones who had but recently come through their own catechism examination for confirmation, do for their juniors, but see that they were letter perfect in the same little manual? What answer could they have for the puzzled child's questions on grave religious matters? If these were not beyond the young teacher's knowledge, they were usually beyond her power of clear and satis factory expression.

There was a superintendent, it may be objected. Nay, even, the priest made the round of the classes at every session. Granted; but there were from two hundred to five hundred children, and the session lasted only an hour and a half.

Are Sunday Schools like the above entirely obsolete in the United States Unlike the Protestant critic above quoted, we do not object to the Sunday-School itself. The Sunday School is originally a Catholic idea, first externalized by St. Charles Borromeo, in

But we do object to the Sunday School when it is treated as furnishing the all sufficient religious education of the Catholic child. Sometimes one meets Catholic parents who object to the Catholic day school, parochial or academic, on the ground that "the at tendance is not select," or "the dis ipline is not strict enough," or, cannot be up to date, as it is taught by nuns or brothers "; or who give an other frivolous excuse for not patroniz women who have never visite schools criticised. But they say, "We send our children to the Catholic Sun-

Were any one to suggest that an hour and a half a week were enough for that fetich of studies, mathematics, and that any child who had mastered its elements could teach it, these people would think him insane.

But religion whose superior importance they would not deny, is slighted in their plan of instrcution for their children, as they would slight no pure ly secular study. Religious teaching in the home? In how many homes has the father the time, or the mother the competence and the inclination to teach this gravest of all studies as it should be taught?

The best Sunday School in the world—and we are glad to grant that there has been within recent years a wide spread and great improvement in Cath olic Sunday-schools—is far from being an adequate substitute for the system atic, every-day religious teaching which is owed to the Christian child. But poor Sunday Schools, with incompetent young teachers, and aperfunctory recital of a memory lesson, which is neither explained nor illustrated, are not the centres from which intelligent Christian knowledge and devotion can be expected to spread .- Boston Pilot.

of suffering relieved in as many days. otsumering relieved in a many usystem cause in the aggregate as much suffering as any single disease. It is the magic solvent power of Putnam's Corn Extractor that makes it speedily successful in removing corns. Take no substitute, however highly recommended. Putnam's Painless Corn Extractor is the best. Sure, safe, and painless.

You need not cough all night and disturb your friends: there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's Anti Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

BRITISH TOLERANCE: BROAD PROFESSIONS, NARROW PRAC-

England is the sole power on the globe, says the Freeman, with a popu lation made up of various creeds in which one creed only does in practice and as a fact apart from theory, exercise sole power in the State. an exclusively Catholic country, her colonies are Catholic, and in all her dominions there are only about twenty thousand Protestants. Therefore, we thousand Protestants. Therefore, we naturally look to Spain as a country governed exclusively by Catholics, or rather by those who are not Protest ants. Such, indeed, is the case, and Spaniards say so plainly. But Eng-land has ten millions of Catholics under her sceptre, and she professes to open wide her arms to all of them for every office in the State except three—the Throne, the Lord Chancellorship of England and the Lord Lieutenancy of Catholic Ireland.

But how does it work out in practice?

There is now a Cabinet of nineteen noblemen and gentlemen, but room has not been made for one solitary 'Papist in that supreme governing body There are thirty thousand Catholics in the army, but not one single officer in high command, although Irish Protest-ants like Wolseley and Roberts and White and Kitchener have the whole force in their hands. In the government of Ireland the Viceroy, the Chancellor, the Attorney General, the Chief Secretary, and the Under Secretary are, of course, Protestants; and an advertisement appeared a year ago in a Dublin Castle newspaper for a house maid at the Viceregal Lodge with the warning words "Must be a Protest-

Now, let us look abroad to the tyran nies of Europe, whose unconstitution-al institutions are the reproach of "liberty-loving" Englishmen. The King of Protestant Saxony is a Catholic; the chancellor of Protestant Germany is a Catholic; the Prime Minister of Catholic Hungary is a Protestant; the Prime Minister of Catholic Bavaria is a Protestant. Turning to Turkey, we find Christian Generals, Admirals and Ambassadors in the Sultan's ser We find Mahometan Generals in VICE. the Russian army, and of Russia's five Ambassadors at the great Courts only two are of the Greek Church, two being

Catholic and one Protestant. It is unnecessary to say that France with its 4 per cent. of Protestants has a respected Protestant for its President, while the late Governor-Genera of Madagascar, M. Larocca was a Protestant as well. Anything like St. Patrick's and Christ Church Cathedrals. Dublin, built by the majority and held by the minority, is not to be found in

all Continental Europe; while an out-rage like Trinity College would be simply inconceivable to the German, Russian, or French mind. The German army is commanded by Catholic nobles, the Austrian army ha Jaws and Protestants in high command: religion is never dreamt of in France one way or the other in army or navy so far as regards promotion, so tha there, too, Jews and Protestants occupy high place. England alone of the Great Powers is the last refuge of big otry and intolerance. Catholics may reach high place where there is n

power; but all real power is rigidly held by the dominant creed in "God's PROTESTANT TESTIMONY.

Such a purpose and aim was the Crusades, during well nigh two centuries, for Europe; and the answer urope made to the appeal is a signal testimony of the reparedness of the Middle Ages for noble thoughts and noble deeds.

To the high thoughts which they kindled in so many hearts, to the re igious consecration which they gave to the bearing of arms, we are indebted for some of the fairest aspects of chivalry, as it lives on a potent and elevating tradition to the present day. Thus to them we owe the stately courtesies of gallant foes able to under stand and to respect one another, with much else which has lifted up modern warfare into something better than a mere mutual butchery, even into a school of honor in which some of the gentlest and noblest men have been trained .- Archbishop Trench, Lectures on Mediaval Church History.

The same spirit of enterprise which had prompted so many gentlemen to take arms in defence of the oppressed Pilgrims of Palestine, incited others to declare themselves the patrons and avengers of injured innocence at home. When the final reduction of the Holy Land under the dominion of infidels put an end to these foreign expeditions, the latter was the only employment left for the activity and courage of adventurers. To check the insolence of overgrown oppressors to rescue the helpless from captivity, to protect or to avenge women, orphans, and ecclesiastics, who could not bear arms in their own defence, to redress wrongs and remove grievances, were deemed acts of the highest prowess and merit. Valor, human-ity, courtesy, justice, honor, were the characteristic qualities of chivalry.-William Robertson, History of the Reign of Emperor Charles V.

They (the Jesuits) maintained the highest station as a religious body in the literature of Catholic countries. No other association ever sent forth so many disciples who reached such eminence in departments so various and unlike. While some of their num-ber ruled the royal penitents at Versailles or the Escurial, others were teaching the use of the spade and the shuttle to the naked savages of Para-

guay, a third body daily endangered their lives in an attempt to convert the Hindus to Christianity; a forth sarried on the controversy against the Reformers, a portion were at liberty to cultivate polite literature; while e greater part continued to be employed either in carrying on the edu cation of Catholic Europe, or in the government of their society, and in ascertaining the ability and disposition of the junior members, so that well qualified men might be selected for the extraordinary variety of offices in their immense commonwealth. The most famous Constitutionalists, the most skilful casuists, the ablest school masters, the most celebrated profess ors, the best teachers of the humbles mechanical arts, the missionaries who could most bravely encounter martyr dom, or who with the most patient skill could infuse the rudiments of re ligion into the minds of ignorant tribes or prejudiced nations, were the growth of their fertile schools.—Sir Jas. Mackintosh. R. view of the Cause of Revolution, 1688

IN ELIZABETH'S TIME.

Here are some quaint statements on shalf of the confessors of Faith in England, in the time of Queen Elizabeth, as quoted by the author of that excellent book, "The Child of God:"

g. "Elizabeth Portar, widow, sayeth she cometh not to the church, because that the service there is not as it ought to be, nor as it has been heretofore.
"Margaret Taylor sayeth she come in not to

the church, because there is not a priest as there ought to be, and also as there is not the Sacrament of the Altar.
"William Bowman, locksmith, sayeth he refuseth to come to church because he think-eth it is not the Catholic Church, for there is weights priest altar nor sacraments.

th it is not the Catholic Church, for there is neither priest, altar nor sacraments.

"Isabell Addewell, widow, sayeth she cometh not to the church, because her conscience will not serve her and that she hath little or nothing to live upon.

"Isabel Portar, wife of Peter Portar, tailor, sayeth that she cometh not to church because her conscience will not serve her, for things are not in the church as it hath been aforetimes in her forefathers' days.

"Gregory Wilkinson and his wife Agnes say they come not to church because their conscience will not serve them so to do, for they will remain in the Faith that they were baptized in.

"Jane West sayeth she cometh not to the church, for she thinketh it is not the right Church, and that if she should come there it would dam her soul.

"Anne Boyes sayeth she cometh not to the church, for the charch and that if she should come there it would dam her soul.

would damn her soul.

"Anne Boyes sayeth she cometh not to
the church, for her conscience will not serve,
because there is neither altar, sacrifice, nor

the oriest.

'Elizabeth Awdecorne cometh not to the church because she ssyeth she should displease God if she should do otherwise.

'Margaret Hewitt sayeth she cometh not to the church, for if she should, she thinketh she should offend God.'

All the above-named were poor work ing people. The second clause in the statement of Isabel Addewell was made because of the questions as to their worldly goods. If they could not pay the fine for non-attendance at the new services their furniture and even their were seized. Poor as these humble tradesmen and serving people were, and little instructed in secular knowledge, they knew better than modern Anglican theologians seem to know when religious continuity was broken in England - Boston Pilot.

SECRET ORDERS DENOUNCED

The national Synod of the Reformed Presbyterian church held at Mansfield, O. denounced secret societies in the adoption of the following resolutions: That this synod calls on each and every member of this church to give force to his emphatic testimony against every form of oath-bound or promisebound secreey by taking a public stand

against this evil. This synod testifies against those churches that knowingly permit their members, while in allegiance to thi un-Christian system, to sit undisturbed at the Lord's table or allow their ministers to efficiate in the Christian rites of

the lodge room. In the name of him who is governamong the nations we protest against the national and State governments giving corporate existence to any secret organization. The State wrongs itself and its citizens in permitting any association to be formed from which the officers of the State are excluded.

We protest against civil and municipal officers appropriating funds levied on the citizens for the entertain ment of any secret lodge and also against inviting any secret society to officiate at the beginning or completion of any milding erected by public

THOROLD CEMENT.

Ilderton, Ont., San. 27, 1899. Estate of John Battle, Thorold. Ont.: Estate of John Battle, Thoroid. Ont.:

Dear Sirs,—We think Thoroid Cement is the best cement in use for building walls and floors in stables. Last June I built a wall 36x100x11 reet high at back and 8 feet at front. We were twelve days building it, under the management of Mr. P. Bowey, Idlerton (five men in all). We raised the barn on the wall in twelve days after it was completed. The next day there came a hurricane, which blew down the framework. It all fell on the wall but one bent. The posts were twenty-six feet long, and seven of them broke. The wall stood the test, which was a very trying one, and it only chipped off a little in one place. I intend putting floors in this spring with Thoroid Cement, for I think no other cement could have stood such a test. Yours truly.

Burt Kennedy.

Summer Colds
are noted for hanging on.
They weaken your throat and lungs, and lead to serious trouble.
Don't trifle with them.
Take Scott's Emulsion at once. It soothes, heals, and cures.
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"Welcome, Evil, If Thou Comest Alone."

One evil that cannot come alone is impure blood. If this is allowed, it is attended by kindred ailments galore. This condition means that every vein and artery of the body, instead of carrying to the organs a healthgiving flow of life, is laden with a slow and impure fluid that is harming instead of healing.

It is unfortunate when there is "bad blood" between people. It is worse when it is inside of you. Hood's Sarsaparilla will not make enemies friends, but it will make "bad blood" good blood, and blood should be of the best quality. Hood's never disappoints.

Pimples-"My face was covered with

pimples and blackheads but after taking Hood's Sarsaparilla a short time, I was entirely cured, and my skin left smooth and clear. I recommend Hood's Sarsapa-rilla very highly." MAY RYAN, North Street, Chatham, Ont. Erysipelas—"I would strongly urge the

use of Hood's Sarsaparilla for crysipelas or any scrofulous disease. I have received great benefit from Hood's Sarsaparilla for the former complaint. It is an excellent blood purifier." Mrs. H. D. West, Church Street, Cornwallis, Nova Scotia.

Street, Cornwallis, Nova Scotia.

Tired Feeling—"I had no appetite and experienced a tired feeling. Different medicines did not help me. I tried Hood's Sarsaparilla and in a short time I was enjoying perfect health. Since then we always take Hood's Sarsaparilla when we need a blood purifier or tonic," Mas. S. Kince, Beatrice, Ont.

Stomach Trouble — "I had pains in my sides and kidneys. Stomach and liver troubles caused my distress. I had doctored without avail and used many medicines unsuccessfully. My sister advised Hood's Sarsaparilla and in a short time it cured me. I am now stronger and sleen cured me, I am now stronger and sleep better. I shall never be without Hood's Sarsaparilla in the house." Mrs. Franck, 209 Ossington Avenue, Toronto, Ont.





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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tueeday morning. Arrears must be paid in full before the paper can be stopped. When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, June 24, 1899. DECAY IN THE ANGLICAN CHURCH.

At the recent meeting of the Episcoyal Synod of the Diocese of Virginia, the Bishop, the Right Rev. F. M. Whipple, expressed his sorrow at what THE BIBLE AND PROTESTANTappeared to him an evidence of decay in the Church, and an increase of worldliness among its members. He said in his annual address:

"Never have we had, within my knowledge, so few young men preparing for the ministry of our Church. This is a significant and alarming fact. It certainly seems to indicate a decline of spirituality and an increase of worldliness among our Church people. This state of things must have a cause. . . I commend this most important subject to the serious consideration of all our people, and especially of our brethren of the clergy."

Is it not highly probable that the cause is an innate disgust at the uncertainty of the faith of a Church torn asunder with dissensions which it has not the authority, power, or courage to allay?

RESTORED TO HER PARENTS.

The child Marion Clark who was abducted from her parents, being first taken by a servant-girl to Central Park, New York, whence both disappeared mysteriously, has been restored to her parents. Two of the abductors have been arrested; but it is said that those concerned are unwilling, through fear of unpleasant revelations, that there should be any prosecution. The New York detectives have a theory that the stealing was done at the instance of the New York Journal in order to get up a sensational newspaper report of the transaction, cast ing suspicion on the nuns of Three Rivers who had no knowledge whatsoever of the baby's whereabouts Journalism has come to a low ebb, indeed, when it is deemed advisable to steal children in order to manufacture news. Such a theft is a crime of great magnitude which ought to be punished severely. It ought to be made known as soon as possible whether or not the theory of the detectives be correct.

THE PORTO RICANS CONDI-TION.

It has been repeatedly asserted that It has been repeatedly asserted that the people of Porto Rico were ground down to an impoverished condition by the exactions of Spain while the island was a Spanish colony, and Gen. Roy Stone, who recently returned from Porto Rico, asserted in an interview that they are even now in a starving condition. Gen. Alger, who was on the island since General Stone's statement was made, declared that he saw ment was made, declared that he saw no signs of the distress described by Gen. Stone. The American War Da-Nature is too bountiful for that." He the island, and over \$100,000 are also been said that Cuba suffered been shown that till the last rebellion state of affairs.

DUNKARDS IN CONVENTION.

Virginia, and the middle and extreme

the purpose, and erecting temporary sleeping quarters. The Dunkards are speak of Himself, but what things sooften called Baptists, but though they accept the distinctive Baptist doctrine of immersion, and reject infant baptism, they have their peculiarities of belief and practice which make them a distinct sect. They have what they call love-feasts, in imtation of the Last Supper, and they wash each others feet at this service, and claim that they alone of all the sects follow exactly the example of worship set to them by Christ and His Apostles. They are very strict not to admit anything which is not found in the Bible into their forms of worship. Their discussions in Convention regard matters referred to them by the local conferences, and they decide what is to be accepted or rejected solely on the evidence that the matter is found or not found in the Bible.

ISM.

Every day the evidences that Protestantism is drifting rapidly into Infilelity are becoming more and more numerous. Spasmodic efforts are made, indeed, by individuals to check this tendency, but they are as powerless for the purpose as would be the attempt to arrest the cataract of Niagara by erecting a beaver dam.

We have from time to time pointed out the manifestations of this tendency as they occurred in the various Protestant bodies, and have noticed with regret that they are becoming more and more numerous, while the efforts to stem thecurrent which are made by the more conservative forces in the various denominations are every day more and more feeble and futile. There is, in fact, a prevalent disposition now in nearly all, if not all the principal Protestant denominations to let the tend ency take its course, and to submit to the inevitable, which, in the words of the late famous Rev. Mr. Spurgeon, will be that, being now on the "down grade," they will soon plunge into the abyss of unbelief.

The annual meeting of the Congregational Union, which was held last week in Brantford, furnishes us with the latest instance of this tendency. One of the speakers at this Convention, the Rev. J. W. Pedley, the chairman, gave his annual address on "The Minister's Burden." In the course of his remarks he said :

remarks he said:

"The age is one of investigation: it is revising its behefs. It is the great privilege of ministers to meet this questioning spirit and to quiet it. It is theirs to teach that science has not banished God from the universe, but through it, they had learned to know Him better. The horizon of vision has been widened, and God brought nearer through the revelations of science. It is the minister's privilege to mediate between old and new biblical ideas, it is theirs to teach men that learning has not destroyed or invalidated the Bible. It has been said that these schol are and critics are dostroying the Bible. are and critics are destroying the Bible. brand this statement as a lie. (Applause It is inevitable that the Bible should be over hauled and criticised. This should be me sither in a spirit of friendship, or of hosting

We find in this extract the curious doctrine laid down that the present age partment, in order to arrive at the truth has the right and duty to change the telegraphed to Gen. Henry, who is in creeds of the past in order to keep up command on the island, to report the with the times and recent discoveries actual state of affairs, and his reply is of science. This implies either that to the effect that " there is no suffering. | the revelations once made by God may Nature is too bountiful for that." He also says that money is plentiful on changes which take place in the minds of men-a notion which is subversive of spent every month on roads. It has the essential attributes of God by making Him subject to change-or that greatly under Spanish rule, but it has the Church of God may be for ages in error regarding the interpretation of broke out four years ago there was God's revelation. This la ter doctrine not a beggar on the island. These is, of course, quite in accordance with facts show how difficult it is sometimes the Protestant belief that the Church to get at the truth when faisifiers are is a fallible society which may teach at work misrepresenting the actual error, and that it has actually hitherto taught error ; but it is contrary to the teaching of Christ and His Apostles. Christ sent the Holy Ghost upon His The German Baptist Brethren of Apostles, to teach them, not what is America, who are also known as Dun-erroneous, but the unchangeable kards, held their annual Convention truth, and to guide them into all truth, this year at Roanoke, Virginia, for as He Himself declared: "I will ask six days, beginning on May 20 the Father, and he shall give you an-These peculiar religionists are num- other Paraclete (Comforter) that He

travel economically, boarding them- have said to you." "But when He last quarter of this century, "there has they have thrown aside all the authorselves out of a common fund raised for the Spirit of Truth shall come He will been no diminution of crime in the ity to enforce such a code, by proclaimteach you all truth, for He shall not United States." In fact we know that, ing that there is no divinely constiever He shall hear He shall speak, and the things that are to come. He shall great. show you." (vi, 13) Hence in

(1 Tim. iii. 15,) the Apostle calls " the Church of the living God. the pillar and ground of truth " which it would not be if it required to change its creed from time to time.

The discoveries of science may be many, but the truth revealed by God is in a different sphere, and is one and unchangeable, a truth which can be known only by the unchangeable teaching of the Catholic Church, and not by the changing creeds of sectarianism which are subject to be revised

But it is not to call attention chiefly to this point that the present article is written, but to the doctrine propounded by the speaker in regard to the truth of Holy Scripture. He very properly maintains that no discoveries of science can overthrow the Bible. and it gives us pleasure to notice that in maintaining this he was applauded by his brethren generally.

Nevertheless this doctrine did not pass without being impugned by another speaker, the Rev. Professor Warriner, who said: "We do not need an infallible book, but we do need an infallible God. God had not withdrawn from men and given them a book in-

It is true, it is not here very plainly stated that the Word of God as contained in the Bible is fallible, but the whole scope of the discourse points this out to be his meaning, and it was so accepted by the convention, so that the Rev. Morgan Wood plainly indicated in the following terms this was the Professor's meaning. He said : "What has especially impressed me in Dr. Warriner's address is the blending of extremes. It should be more so as Congregationalism progresses."

This can mean only that divergence of belief on this all-important point not only exists, but that it is desirable.

We are not surprised that there should be this laxity of belief among Congregationalists, for it exists notably in that denomination in the United States, and probably to a much greater extent than in Canada, but it confirms what we have already stated that in all the chief denominations of Protestantism the truth of the Bible is being more and more impugned from day to day. Our readers are already aware that this is the case with Anglicanism, Methodism, and the Baptists, and we now find that the same state of things occurs in Congregationalism. It is evident that the firm belief in the truth and inspiration of the Bible which formerly characterized all the Protestant sects is passing away rapidly, and we shall soon find it to be the case that the Catholic Church alone will maintain the Bible against the assaults made upon it from all sides.

THE FAILURE OF PROTEST. ANTISM.

Over the signature "Humanitas," a with the question of the relations of "the Christian Church" with the masses, maintaining that "there exists Church and the masses of the people, a established upon a rock. gulf which is vastly wider and deeper between the Church and the poor than it is between the Church and the rich. Church' has become stereotyped." keenly the wrongs of an unsympathe. who heard Christ most gladly.

thesis of "Humanitas." Thus we are told that Canon Farrar, who is certainfar as regards Protestantism, states Catholic Church. that less than 2 per cent. of the work. ingmen of England are Church communicants, and that Lord Shaftesbury stated at a recent meeting of the Islington Open Air Missions that not more erous in Pennsylvania, Maryland, may abide with you forever. The than 3 per cent. of the workingmen Spirit of Truth whom the world cannot of England attend any place of wor-Western States. It is said that receive because it seeth Him not, nor ship. Dr. Parker is also quoted as fifteen thousand persons were present knoweth Him, but you shall know having said that "the Church has not ually occurred, the result being that at this Convention, which is numer- Him, because He shall abide with you, yet begun either the moral regeneraonely attended every year, as all be in you. . But the tion of the modern Sodom of Piccadilly standard either of faith or morality.

It is true, and we do not deny, that must live by grane and shall be in you. . But the founders of this Republic workship or the physical regeneration of the most of them are prosperous farmers who can afford the expense of travel
The founders of this Republic workship or the physical regeneration of the Universe, but their descendants would rather worship Vanderbilt.—American teach you all truth, and bring all statistical statements of the Washing- claim some sort of a moral code which surprising blessings. ously attended every year, as all and shall be in you. . . But the tion of the modern Sodom of Piccadilly

ling, especially as they take care to things to your mind whatsoever I shall ton Reform Bureau, also, during the they wish their people to follow; but on the contrary, the increase, especially in atrocious crimes, has been very

> In Great Britain the number of suicides in every million of population increased from 66 in 1863 to 88 in 1898, and insanity has increased at a rate 50 per cent. greater than the increase of population, and this increase has been confined almost entirely to the class of " pauper" lunatics.

Many other facts of similar import are cited, and from them all "Humanitas" draws the conclusion that there is a lack of proper "ethical teaching" in the "Church" of the present day, while there is too much of "barren dogma." He concludes with the sug gestion that "the Church of the future must either adapt herself to the pressing needs of suffering men, or her high commission will be cancelled, not partially, as at present, but complete ly, and given over into the hands of the Salvation Army and other kindred organizations whose Christianity is not merely theoretical, but applied, being above and beyond all barren dogma, and throbbing with a warm, loving,

sympathetic life." The Witness in commenting on the letter of "Humanitas," actually admits, not only that his statistics are substantially correct, but also that the Church of to day, with its teachings, is something very different from that of Christ; for, after quoting the statements of its correspondent to this effect, it minated in His death upon the cross; says:

"This last conclusion he (Humanitas) de clares to be the ground taken for the most part by the Socialists of to day the world over. They repudiate the Church, but hold earnest. By to the teachings of Christ. This indictment in which Humanitas is only following the lead of the most loyal and earnest of religious teachers, and in which he arrays just such facts as are constantly before perplexed and humbled Christian gatherings, affords a theme ever new, in its interest, for the earnest consideration of Christian."

It endeavors, however, to minimize he force of the blow by reminding "Humanitas" that " the result would be entirely different if the people listened to and obeyed the teacnings of the Church.'

There is, indeed, some force in this view, but Humanities does not admit

It is nowhere promised that all perons to whom Christianity has been preached and made known will shape their lives and morals to its teachings, and we must expect that there will be many who will refuse to live according to the law of Christ, even though they know what that law is. In the par able of the husbandman who went forth to sow his seed, which "is the Word of God," Christ teaches us that there are four classes of persons who hear the Word of God, but it bears fruit thirty or sixty or one hundredfold only in the case of one of these classes, namely, where the seed falls upon good ground, which signifies those who hear the Word and understand and bear fruit. The frucitfying of the seed, therefore, depends upon the free will and good dispositions of men, though the seed itwriter in the Montreal Witness deals self is good. Nevertheless the indefectibility of the Church of Christ has been promised, and we are told by Christ Himself that the gates of hell an ever-widening gulf between the shall not prevail against His Church,

How, then, are we to account for the facts stated by "Humanitas?" We may admit that as far as Protestantism This gulf has become so palpable that in is concerned, his lugubrious picture is theological circles the phrase 'the correct, but it has been proved over breach between the masses and the and over again that it is not correct if it be considered in regard to the Cath-He adds that it was with the poor, who olic Church. In England and America in His day and in ours "suffer most it is not true to say that the working men who are Catholics are not comtic world, and who, therefore, the most municants or church goers. There urgently need the aid and the sustain | may'be, and, unfortunately, we are ob ing hope that true Christianity alone liged to add, there are many can give," that Christ had the greatest who have fallen from the pracsympathy, and that they were the class | tice of their religion, but these do not constitute the bulk of the people Some statistics are next given which. as is admitted to be the case in regard so far at least as Protestant Christianity to the professed adherents of Protestis concerned, appear to bear out this ism. The reasons given by "Humanitias," and admitted by the Witness, for the decay of Protestantism, therefore, ly a credible witness on this point, as do not apply to Catholics or to the

It is the natural consequence of the principle which has been proclaimed so loudly by Protestants during the last three and a half centuries, that each man, Bible in hand, is to frame his own dogmas of religion and code of morals, that inextricable confusion should result, and this is what has actpractically Protestantism has noffixed

tuted ecclesiastical authority which has the right to define that any code of morality in particular is obligatory on individuals, the private judgment of each person being the last and supreme judge of what is to be believed and what to be done. It is a radical error of Protestantism that it has laid down as the fundamental reason for its existence a theory of which the natural consequence is the very state of affairs which is now so much deplored.

We admit that this condition of affairs has reacted upon Catholics, and is the cause of much indifference to religion even among professing Catholics, though to an extent much more limited than among Protestants. This is not attributable to the Catholic religion, however, but to the evil influence of bad example. The Catholic clergy generally endeavor to counteract this young men and women and endeavoring to keep them faithful to the traditions of their ancestors, and their influence for good is felt among the poor as well as among the rich.

"Barren dogma:" this is the expres sion of "Humanitas," as if Christian dogma were a hindrance to morality Morality must be based upon dogma. Morals cannot be enforced without a belief in the Supreme God, the rewarder of good, and the punisher of sin. Love for our neighbor cannot be inculcated without a belief in the love of Christ for mankind, which culand hence His love for man is made by Himself the pattern of the love we should manifest for one another, when He says: "A new commandment I give unto you, that you love one another even as I have loved you." Christian dogma, Ithen, is not a thing barren of effect. It is the basis of Christian charity.

"Humanitas" inculcates a religion which has merely man for its end. It is a religion which while making profession of a belief in God and in His divine Son, is really devoid of God and of Christ, and of Redemption through the blood of Christ, all of which truths are included under the designation of barren dogmas."

Here we may remark that the Witness correspondent lauds deservedly the Salvation Army for its work of raising depraved humanity from the slums, a work in which Christian dogma has no part. The work would be better done if true Christian dogma had a share in it; and in Catholic times in England, when the religious orders were permitted to labor for God's sake, without let or hindrance, the work which is now being done by the Salvation Army was done more effectually, and from higher motives, being motives which were not merely

The Christian Church has not failed its mission, and it never will fail, but it has been hindered in its operations by the malice of men; but by 'the Christian Church," we must understand the Catholic Church, and not itas " has in view.

PROTESTANT PROPAGANDA IN ROME.

In spite of their great activity and of the abundant means placed at their disposal by the Bible Society and kindred institutions. I am glad to say that the Protestants are making no headway at all in Rome, and that they are slowly but surely losing the ground which they had succeeded in temporarily occupying by taking advantage of the poverty and abject misery which sometimes forced well minded parents, in a fit of desperation, to con fide to them the care of their starving children. It is satisfactory to learn, however, that even these misguided parents very often recognize their sin and error in time to rescue the souls o week when a family named Fantansia who had been perverted by the American Methodists of the Via Venti Settembre, adjured its errors and again received into the true fold by Rev. Pio De Mandato, S. J. Another family named Desideri, whose five children were being "educated" by the Methodists, has also asked to be received once more in the Catholic Church. The fact that several of the Protestant conventioles in Rome are Protestant conventicles in Rome are attended on Sundays by crowds of sinister-looking Italians need not surprise those who know that the services of the head .- Correspondent Liverpool Cath-

Don't pull at the threads of life. Don't hurry the Almighty's plan. We

A SOLDIER OF THE SACRED HEART.

Catholic countries - which are unfortunately often governed in these our own days by unworthy rulers— would stand far better in the estimation of the public were their chief magistrates all men of the character of the president who, less than a quarter of a century ago, caused his country to be consecrated, by the act of its nation al assembly, to that devotion which the whole Catholic world lovingly practices this month.

It was in 1861, the year that saw the outbreak of our own Civil that Garcia Moreno, then rector of the University of Quito, was first chosen president of Ecuador. He escape the responsibilities of the office in 1894, after serving four terms, but his countrymen would not hear of his re elected for another year. Again it 1870 was he called to the chief magistracy, this time for a term of six years. When he was elected in 1861, one of his first official acts was to restore the relations between Ecuador and the Holy See which the secret societies had caused to be broken shortly before. evil influence by going among their Then he recalled these religious orders whose members had been unjustly exiled, and he saw to it that the army and navy were adequately supplied with chaplains. Yet it would be a grievous mistake

was so much engrossed with religious matters that he neglected state affairs. For the very contrary was the case. He reformed abuses wherever he found them. He punished delinquent officials and imprisoned corrupt office holders. He lessened the public debt and brought back peace and prosperity to the land. Unlike the rulers of certain Catholic countries of the present daymen who are either asham to be seen attending their religious duties, but who are quick to call upon the Church when death threatens— President Moreno practiced the faith which he professed. No Sunday found him absent from Mass-in fact, he began each day by hearing Mass-and he was a frequent visitor to the many charitable institutions which the Church conducts in Quito.

Perhaps the most striking trait of this Catholic chief magistrate's character, however, was his devotion to the Sacred Heart, whose month is now being observed throughout the whole Catholic world. Before his administration reached its tragic end-Presi dent Moreno was foully assassinated by emissaries of the secret societies whose dark designs he had exposed and defeated—he secured the unanimous consent of the Ecuadorian Congress to the consecration by official de cree of his country to the Sacred Heart. When the national assembly had voted Moreno invited the Archbishop of Quito to hold special services for its execution in the cathedral; and duraction of national consecration, which provided that in every principal hurch in Ecuador there sl altar especially consecrated to the Sacred Heart and adorned with a statue thereof, the better to promote the piety of the people. Among the rewards which the lov-

ing heart of the Saviour promised to those who should practice devotion toward It was the fulfilment of their dearest wish. That reward was not the many letters which the zealous with whom he maintained the closest possible relation that he could—he expressed a desire that he might be found worthy to shed his blood in defence of the faith and the Church. His hope was granted. For as he was returning from the Cathedral, whither he had gone Protestantism, which alone "Human- one Friday morning to render his devotions before the altar of the Sacred Heart, he was foully assassinated by hirelings of the oath bound organizations whose enmity he had incurred. When his body was being prepared for burial, close to his own heart was found a badge of the Sacred Heart stained with his life-blood.

That was nearly a quarter of a century ago,—President Moreno was slain on Aug. 14, 1875,—but the devo-tion to which he caused his country's consecration is still ardently practiced by its people, and conspicuous in every leading Equadorian church is the altar of the Sacred Heart adorned with its statue, before which may be always found groups of plous votaries kneeling in prayer; and not unfrequently is Ecuador itself called in the soft Spanish speech of its residents La Republica del Sagrado Corazon de Jesus. - Sacred Heart Review.

HERESIES.

The Scotchman's explanation of how i Set-l was illustrates Protestantism in miniature and affords the key to the law of its disintegration :

"Weel, ye ken't this way; first, there were a hunnerd o' us. Then there was a schism an' tha' left but fifty. An' then there was a hereey trial which took awa' twenty-five. Then a desruption left only my brother Donald an' myself—an' I have sair douts o' Donald's orthogy."

If Berthan Donald had been a been a

If Brother Donald had told the story he would have had "sair doubts" of Brother Saddy's orthodoxy, because it unsavory congregations are engaged did not line up with doxy. — N. Y. by the "minister" for so much the Freeman's Journal. Freeman's Journal.

> THE IDOLS OF OUR DAY. - Modern times have their gods, and these appear millionaires and literary men. The founders of this Republic work

WONDER WORKER OF PADUA

Charles Warren Stoddard in the Catholi That miracles have occurred, an are occurring even in our day, there is no shadow of doubt. What is a min acle? According to Worcester, a mir acle is "an effect of which the ante cedent can not be referred to an secondary cause ; an event or occur rence which cannot be explained b any known law of nature ; somethin t only superhuman, but preter natural ; a predigy, a wonder, a mar

Anthony's Miracles an

Thousands of eye-witnesses bore test mony in their day to the wonder worked by St. Anthony in France an Italy. It would seem that his fam must have preceded him, and the ever he went his approach mu been heralded and his appea ance hailed with enthusiasm by en pecant and animated throngs. Th was not the case. Obedient to the voice of his superiors, he went where soever he was bidden ; went alone ar unannounced ; a stranger in a strang land, unrecognized of any until had lifted up that voice whose persus ive eloquence no one was long able withstand. Then came his triump complete and overwhelming. Trium followed upon triumph, until at la the land rang with his praises. every hand he gave abundant proof the divine power which he was call upon to exercise. Following in t footsteps of his Blessed Master, healed the sick, raised the dead to life and wakened the living to life eve lasting. Preaching once upon a time in t

pulpit of the church of St. Eusebius Vicelli-a small Italian city, th an independent republic, like man another city of that day—vast crow pressed about him. Suddenly a gre commotion arose. With difficulty grief-stricken family bore toward h the body of one of their number, down in the prime of life. A gre wail went up from the people. A thony paused in his discourse, p foundly moved. Recollecting himse he extended his hand toward the bo "In the name of Christ say unto you, young man, arise And immediately the youth arose from the dead, full of joy, restored to hea and to the arms of those who had

wailed him. Great is the number and the varie of the wonders worked by Anthon dom from the pages of his seve chroniclers: He was preaching in the cathed

at Montpelier, in the presence of clergy and a vast multitude. It Easter Sunday. In the midst of discourse he suddenly remembered t he had been appointed to sing solemn High Mass in the choir oneighboring convent chapel. He l forgotten this; he had even forgot to find a substitute, and the hour of Mass was at hand. This seemed to h an act of disobedience ; and, in his tress, he drew his cowl over his fa sank back in the pulpit and remain silent for a long time. The people amasement, watched and waited. the moment when he ceased speak in the cathedral, though all the wi visible to the congregation, he peared in the convent choir among brethren and sang his office. At close of the service he recovered h self in the pulpit of the cathedral, s deler says, finished his

mon "with incomparable elequen

Anthony had completed his "Chentary on the Psalms," the fru long vigilance and profound med tion. A novice, weary of the religi life and its ceaseless austerities, solved to return to the world ; a script, he captured it and fled. of humor, or he would hardly humor, turned his back on the cloister sought the mixed society of the wo copy of a "Commentary on Psalms" as his companion. Prob he hoped to profit by it in a wor way; but in this he was stran thwarted. Upon discovering his Anthony had, as ever, recourse prayer. At that very moment deeing youth was confronted monstrous creature, that ordered to return at once to the abbey and store the "Commentary" to its au This he was now only too glad to of his manuscript, as well as of the that was in peril, received the ne with every mark of affection. was his loving kindness ill bestov for the lad became one of the most

ored of the faithful.

As St. Francis hushed the caro birds in the Venetian lagoon, say "Cease your singing a little w until we have rendered to God homage of praise;" so Anthon buked the clamoring frogs in a pool at the Convent of Montpelier, they thereafter observed a respe silence at the hours of prayer.

At Puy-en-Velay he converted tary of dissolute habits and vi temper. When they met in the si Authony would bow to the notary the latter would fly into a rage, be ing that he was in mockery. Anthony saluted him reverently more reverently; whereupon th day cried in a fury: "What doe mean? But for fear of the an God I would run you through wit sword." Then, Anthony replied, perfect composure; "O my bro you do not know the honor in sto you. I envy you your happines longed for the martyr's palm: the denied it to me, but He has reves WONDER WORKER OF PADUA. St. Anthony's Miracles and

Charles Warren Stoddard in the Catholic

That miracles have occurred, and are occurring even in our day, there is no shadow of doubt. What is a miracle? According to Worcester, a miracle is " an effect of which the antecedent can not be referred to any secondary cause ; an event or occur rence which cannot be explained by any known law of nature; something not only superhuman, but preternatural ; a predigy, a wonder, a mar-

Thousands of eye-witnesses bore testimony in their day to the wonders worked by St. Anthony in France and worked by St. Anthony in France and Italy. It would seem that his fame must have preceded him, and that wherever he went his approach must have been heralded and his appear ance hailed with enthusiasm by pectant and animated throngs. This was not the case. Obedient to the voice of his superiors, he went wheresoever he was bidden ; went alone and unannounced ; a stranger in a strange land, unrecognized of any until he had lifted up that voice whose persuas ive elequence no one was long able to withstand. Then came his triumph. complete and overwhelming. Triumph followed upon triumph, until at last the land rang with his praises. On every hand he gave abundant proof of the divine power which he was called upon to exercise. Following in the footsteps of his Blessed Master, he healed the sick, raised the dead to life, and wakened the living to life ever-

Preaching once upon a time in the pulpit of the church of St. Eusebius in in Vicelli-a small Italian an independent republic, like another city of that day-vast crowds pressed about him. Suddenly a great commotion arose. With difficulty a commotion arose. grief-stricken family bore toward him the body of one of their number, cut down in the prime of life. A great wail went up from the people. Anthony paused in his discourse, pro foundly moved. Recollecting himself, he extended his hand toward the body and cried: "In the name of Christ, I say unto you, young man, arise!" And immediately the youth arose from the dead, full of joy, restored to health and to the arms of those who had be

wailed him. Great is the number and the variety of the wonders worked by Anthony Here are a few of them taken at ran dom from the pages of his several chroniclers:

He was preaching in the cathedral at Montpelier, in the presence of the Easter Sunday. In the midst of the discourse he suddenly remembered that he had been appointed to sing at solemn High Mass in the choir of a neighboring convent chapel. He had forgotten this; he had even forgotten to find a substitute, and the hour of the Mass was at hand. This seemed to him an act of disobedience; and, in his dis tress, he drew his cowl over his face, sank back in the pulpit and remained silent for a long time. The people, in amasement, watched and waited. At the moment when he ceased speaking in the cathedral, though all the while visible to the congregation, he appeared in the convent choir among his brethren and sang his office. A close of the service he recovered him-self in the pulpit of the cathedral, and, as his chronicler says, finished his sermon "with incomparable elequence.

Anthony had completed his "Com-entary on the Psalms," the fruit of long vigilance and profound meditation. A novice, weary of the religious life and its ceaseless austerities, re-solved to return to the world; and, coveting Anthony's precious manu-script, he captured it and fled. The young rascal could have had no sense of humor, or he would hardly have turned his back on the cloister and sought the mixed society of the world, the flesh and the devil with a stolen copy of a "Commentary on the Psalms" as his companion. Probably he hoped to profit by it in a worldly way; but in this he was strangely thwarted. Upon discovering his loss, Anthony had, as ever, recourse to prayer. At that very moment the deeing youth was confronted by a monstrous creature, that ordered him to return at once to the abbey and restore the "Commentary" to its author This he was now only too glad to do And the Saint, rejoiced at the recovery of his manuscript, as well as of the soul that was in peril, received the novice with every mark of affection. Nor was his loving kindness ill bestowed; for the lad became one of the most favored of the faithful.

As St. Francis hushed the carolling

birds in the Venetian lagoon, saying, "Cease your singing a little while until we have rendered to God our homage of praise;" so Anthony re-buked the clamoring frogs in a noisy pool at the Convent of Montpelier, and they thereafter observed a respectful

silence at the hours of prayer.

At Puy-en-Velay he converted a no-tary of dissolute habits and violent temper. When they met in the streets Authory would bow to the notary, and the latter would fly into a rage, believing that he was in mockery. Still Anthony saluted him reverently and more reverently; whereupon the notary cried in a fury: "What does this mean? But for fear of the anger of God I would run you through with my sword." Then, Anthony replied, with perfect composure; "O my brother!
you do not know the honor in store for you. I envy you your happiness. I longed for the martyr's palm : the Lord denied it to me, but He has revealed to

me that this grace is reserved for you. When that blessed hour arrives, be mindful, I beseech you, of Him who foretold it to you." And it came to pass even as it had been predicted.

To a lady of rank who recommended herself to his prayers, Anthony said:
"Be of good heart, my daughter and rejuce; for the Lord will give you a son who as a Friar, Minor and a martyr, will shed lustre upon the martyr, will Church." The This prediction was like-

wise fulfilled.

Many he delivered from sore temptations, and they were never again persecuted. To a poor sinner, over-whelmed with sorrow, who could find no novice with which to confess him-self, Anthony said: "Go write down your sins and bring me the parch-ment." The penitent did as he was bidden, returning with a tear-stained As he read out his sins one after the other, each disappeared from the parchment; and having reached the last of these, lo! the scroll was spot-

At St. Junien, Anthony, who was about to address the public, predicted that the platform which had been erected for his use would collapse, but that no one would be injured. The fact was speedily verified.

day, preaching to a great multitude in a large square in the city of Limoges, France, a violent storm gathered and filled the people with terror. They began to disperse in haste, when Authony said: "Fear not; the storm will pass you by." So they remained; and, though the city was deluged, not a drop of rain fell in the square where

Anthony was preaching.
At Brive the Saint established little hermitage similar to the one at Postulants joined him, seeking solitude and poverty. On one occasion, when they were in distress, a much-needed alms was sent by a lady to whom they had reluctantly applied for aid. The lady's servant carried the gift to them through a severe storm; yet going and coming the servant walked dryshod, and not one drop of water from the pouring clouds fell upon her.

One evening his companions at the hospice saw a band of marauders de spoiling the field of one of the benefactors of the little community and they hastened to complain to Anthony. "Fear not," said he. "Tis but an artifice of the Evil One to distract you. On the morrow they found that the field had been untouched.

The Cathari of Romini invited the Saint to a feast of poisons. His astounding success in bringing wanderers back to the fold filled them with hatred of him. He knew at once that a snare had been laid for him by the Cathari, and denounced them openly thereupon they said to him : clergy and a vast multitude. It was | you believe the words of the Gospel or you do not. If you believe them, why hesitate to eat? Is it not written, 'In they shall handle serpents, and if they shall drink any deadly thing, it shall not hurt them '? If you do not believe the Gospel to be true, why do you preach it? Take, therefore, and eat. If you go unhurt, we swear to embrace Catholic faith." Blessing the viands, the servant of God ate and was unharmed; and all those who beheld the miracle returned into the fold.

Paralysis and epilepsy he cured with

the Sign of the Cross.
At Gemona, near Udine, where he was erecting a small convent on the model of the Portiuncula. he one day hailed a peasant who was passing with an ox team, and begged that a load of bricks might be brought to him The peasant, not knowing who addressed him, and not caring to be pressed into Anthony's service, said:
"I can not help you, for I am carrying a corpse." The truth is, the peasant's son lay sleeping in the bottom of itan fortitude and restaint the assume saults of our enemies. Some people contended that heroism is shown by returning blow for blow, injury for injury, evil for evil, but it is the cart. When the peasant, a little later, attempted to waken the boy so as to tell him how he had fooled the friar, he found that his son was dead. Then he ran to Anthony and implored him to restore the life of the boy; and Anthony making the Sign of the Cros over the body, the youth arose and

blessed him. Often, under the influence of his ex hortations, penitents were moved to tears and convulsive sobs. To such he would say—to quote from his notes: why despair of thy sal vation, since all here speaks of mercy and of love? Behold the two advocates who plead thy cause before the tribunal of Divine Justice: a Mother and a Redeemer. Mary, who presents to her Son her heart transfixed with the sword of sorrow; Jesus, who presents to His Father the wounds in His feet and hands, and His Heart pierced by the soldier's lance. Take courage with such a mediator, with such an in tercessor, Divine Mercy can not reject

Who could resist this appeal, or fail to find strength and consolation in it?

GARIBALDI'S SON.

If we may credit a recent despatch from Italy, one of the strangest con-versions ever heard of has taken place. One of Garibaldi's sons has declared himself emphatically in favor of the Church and the Catholic organizations Church and the Catholic organizations in Italy. These organizations, as all the world knows, the purblind Government of King Humbert is trying to suppress. Ricciotto Garibaldi is represented as having expressed a hope "that the Catholic religious organizations would be placed beyond the control of lay power and guaranteed by consent of the civilized world." His reason for so honing is his conviction reason for so hoping is his conviction that "in Italy the sole form of Christianity possible is the Catholic; to destroy it is to fall into chaos."

When we consider who the speaker is—the son of the man most instru-

mental of all Italians in helping on the usurpation of the Sardinian fillbusters and destroying the temporal power we cannot but perceive the appropri-ateness of the judgments of Divine Providence. The very children of the enemies of God's Church rise up to testify against his sacrilegious work. It was not alone that Garibaldi, in common with other Italians, hated the temporal power of the Church; he hated the Church itself and the religion of which it was the embodiment. and was therefore the idol of the British and American "mlssionary" wolves. We had a brief time ago the confession of a representative republican paper that the so-called tyranny of King King "Bemba" of Naples was mild constitutionalism compared with the methods of King Humbert's Government; and this verdict of, guilt against the Italian revolution led by Garibaldi must be bracketed by the impartial historian along with the testimony of Garibaldi's son to the beneficent influence of the Church which his father persecuted with pagan ferocity. - Catholic Standard

CHILDREN OF GOD.

Cardinal Gibbons' Sermon at St. Peter's Church-His Eminence Confirms.

Cardinal Gibbons preached on Sunlay morning last at St. Peter's Church, Hollins and Poppleton streets, and in the afternoon confirmed a class of nearly three hundred children. The subject of the sermon was the blessings enjoyed by Christians as members of

the Church of God. He said in part:
"Who can tell the joys of our liberties and privileges as sons of God and junt heirs of Jesus Christ. In our ord and Saviour and our acceptance of Him we have a threefold blessing : Our sins are blotted out, the chains of the bondage of Satan are stricken from our feet, and we are elevated to the family of God to enjoy the glorious

liberty thereof.
'It is a blessed thought that we are children of God, and we enjoy not an imaginary but a real sonship. The priests of the Pagans of old used to represent that they were descended from God in order to gain and retain the respect or awe of the people. But ours is not such an imaginary relationship to God, our Father. As His chil dren we are told we shall see Him and be like Him in sanctity and in eternal life, and shall bask in the sunshine of

His eternal glory.
"Christians alone can address God as their Father. The Hebrews rarely dare to assume this relationship. and not fear of consequences is the rule prompting obedience of a son to his father, and that is the rule that governs our lives as children of the

That God is our Father is an underlying principle of our religion. What is our favorite prayer? Why, it is that blessed and beautiful praver given us by the mouth of our Saviour, and beginning, 'Our Father, who art in heaven.'

"As the children of God we are also the brothers of Christ. He is our elder brother, and to Him we should and do look as a younger earthly brother does to an elder, for an example after which to pattern our lives. And what an exmple, what a glorious example he

gives us! "See the meekness and humanity displayed by Him in the presence of His enemies when they scoffed and offered insults and inflicted blows. What heroic meekness was His! There is no act so heroic as to bear with Chrisnot so. Any dog will turn and bark when barked at, any savage will slay his enemies, the most degenerate man will strike when struck at. only a God and the sons of God who can receive an injury without retalia tion, who can return good for evil, who can bear attack with Christian re-

straint and humility.
"Another example in God's sacrifice for us is His charity. He became poor that we might be rich. He died that we might live and taste of the waters of eternal life. And did He then come to us a beggar asking for aid? No; He comes loaded with the gifts of the graces of God-priceless treasures, which He offers free for all.

"One of the most precious blessings we have as members of God's family is

that of coming to His house of worship and listening to the precious story of His Word, which strengthens the His Word, which strengthens the weak, comforts the afflicted and holds out the blessed promise of eternal life. Then He gave us His body and blood and the glorious liberty we enjoy in partaking of it we cannot overappre-ciate. It is good for us to be here in the temple of Christ. He tells us that we are all members of His priesthood. You may not be in the sanctuary or wear the sacramental vestments, or ascend to the altar of Christ here, but you are priests as children of God, and offer up your sacrifices of praise and thanksgiving daily on the altar of your hearts and in the sanctuary of your homes."—Baltimore Mirror.

A LESSON FROM HISTORY. - One of Pope Leo's predecessors, Pius VII., was restored to his See; and the Church to her rights, by such relentless foes of Catholicity as England, Russia and Prussia, and it is by no means improbable that the year 1900 will witness the restoration of the Prisoner of the Vatican to full liberty, and the restitution of the temporal power of which Pope Pius IX. was robbed by Victor Eman-uel.—American Herald.

(Special to the CATHOLIC RECORD.) GOLDEN JUBILEE OF LORETTO

Wednesday, June 14.

A Solemn Requiem Mass for the deceased members of the community, was celebrated by Very,Rev. J. J. McCann, V. G. assisted by Rev. A. E. Breen D. D., Rochester, and Rev. F. Kanser, Joliet, Ill. His Lordship Bishop O'Connor of Peterborough was also present in the sanctuary attended by Rev. Father Welch of St. Michael's college. The solemn, sad, plain chant was in striking contrast with the jubil-ant atmosphere, but it revealed in a beautiful and touching manner the full value of the words: "I believe in the Communion of Saints." In the days of her prospective Loretto casts a grateful, fetrospective glance, and memory response to the community of the same prospective glance, and memory response to the communion of Saints."

calls those whom she loved in life and has not abandoned in death. At the close of Mass, Mrs. Wyman's beautiful voice charmed everybody in a sweetly appropriate sacred song.

The day was spent much as the preceding; a favorite haunt of the guests being the studios, which were artistically arranged and exhibited a most creditable display of the pupil's work in ceramic art, studies in oil and water-colors, art-needlework and a multitude of pretty things, giving assurance that deft fingers had pleny of skilful training during the past term.

"ST. ANTHONYS BREAD" ESTAB-LISHED IN LONDON.

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Clients of the "Wonder-Worker of Padua" will eagerly welcome the little work lately issued from the publishing house of R. & T. Washbourne, 18 Paternoster Row, London, E. C. England, under the title of "The Guild Life of St. Anthony of Padua," Compiled and abridged from the popular "Life of St. Anthony," by Father Leopold de Chérancé. O. S.F.C., "The Primitive Legend," and other sources. With an account of the Foundation and Work of the Guild of St. Anthony. Paper, 15 cents; cluth, 35 cents.

If you want a bicycle, camera, watch, mandolin, etc., you can have them absolutely free by getting subscriptions to "Our Boys' and Girls' Own," the new illustrated Catholic monthly. Write for premium and sample list. 75 cents in postage stamps sent to Benziger Brothers, 36 Barclay street, New York, is the easiest way to pay for a year's subscription.

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XXXIX.

The defenders of Luther's action in the matter of the Landgrave's bigamy lay stress on the principle—in itself Christian man can reasonably be accused of moral obliquity for acting, in given case, on the lines of accepted a given case, on the little according to the Christian morality, as understood at his time. Ethical science advances, especially within Christendom, and many things are now held unlawful which once the best of men might have

Especially, say Luther's advocates have the Roman Catholics no right to find fault with his action in this case. To this very day the Church of Rome maintains that she has power from God to render an unlawful marriege lawful by dispensation. She may question uther's right to grant dispensations, but she can not question the soundness of the principle on which he acted.

Let it be understood here that I am not following the lines of any particu-lar Protestant defense of the Reformer, least of all Doctor Sheldon's, which I have not seen. His fellow professor, however, for the Doctor and for himself, lays stress on this matter of dispensations, as availing to acquit the Reformer of the charge of personal wrong doing. The indiscribable vileness of Luther's general teachings concerning the relations of the sexes, my friend thus far passes over in sil ce, although, in view of them, to ise the question about his morality in a given case seems a good deal like discussing whether Domitian really guilty of blood thirstyness in killing a particularity. "They that assemble in the harlots' houses," says he, "are said to be very fond of my writings,

Let us first see what Rome teaches and does, and then what Luther taught Then, and not till then, we can see whether a parallel may be

We must first, however, clear out of the way—even though at large ex-pense of time and space—a huge mound of vulgar unintelligence and calumny, concerning the nature of the Roman claims in this direction. I say vulgar unintelligence and calumny, yet it is astonishing how high the pile towers into the upper regions of Pro-testant theology and society. When the Lansings and such detritus of illiterate clericalism talk about the Pope as claiming authority to permit people to break the law of God—as they do in all manner of ways—it signifies noth-Read Lansing's bad book through from beginning to end, and you see that he never stops to think twice, and has not a wish of stopping to think twice, whether his charges hang to gether with one another, or with gen eral fact, or doctrine, or history. He knows nothing about general fact, or ter equipped for his peculiar style o controversy by the lack. He never pauses to ask himself what any partic ular charge of his logically It is one stone more to throw at the

Pope, and that is enough.

This is all very well for him and We have a right, though, to be hugely astonished when a clergyman so utter ly remote from them in character and cultivation and intention as the Dean of the Episcopal Divinity School at Cambridge publicly declares the ques-Catherine of Arragon as this, whether the Pope has authority, by dispensation, to give a man leave to marry a woman whom God has forbidden him to marry. Of course, no Catholic denies that

there are many things which the Pope may authorize which would otherwise be unlawful not because God has for bidden them, however, but because He has placed them, being in themselves fferent, within the competence of the Church. For instance, all acts of jurisdiction in the Church, even those of a Bishop, are held nuil un-less he has Papal institution at least tacit. Otherwise his acts of govern ment are void, not because it is against God's will that such acts should be done, God being then contradicted by the Pope, but because it is held to be against God's will that they should ne without due authority. Even a Lansing would not pretend that once allowing the Pope's supremacy he is not only free, but bound to regulate

his subordinates.

Moreover, there are two cases in which it is held lawful for a man, with the Pope's leave, to break a marriage which would otherwise bind him through life. First, if one of a Jewish couple is baptized, and the other makes trouble over it, it is held that the Pope may authorize the new Chris-tian to quit the Jew and to marry a God commands one thing and the Pope -by God's authority, note! - allows another (which could not be in the nature of things,) but that in this one case God in Christ allows a valid and completed marriage to be dissolved. The real dispensing power is held to be Christ Himself, the Pope being simply the particularizing medium.

Moreover, although it is not of fa'th, it is held by many divines—I suppose by most — that the Pope has even power to release the parties to sacramental marriage from their bond, if they have not lived together as husband and wife. Here again it is not held that God has joined the parties indissolubly together, and that the Pops, by God's authority, claims the right, in contempt of God's authority the intolerable self-contradic

tion!) of authorizing them to violate God's institution. On the contrary, the one school of theology as much as the other holds that, by Divine institution, which no one may reverse, pleted marriage. The only question is, whether the indissoluble obligation has supervened so long as the marriage is simply incheate. One would think that this controversy alone would the supervention. It show the nature of a dispensation. show the nature of a dispensation. It is not the Pope pitted against God—what blasphemy!—but the Pope, by Divinely delegated power, permitting something which God has not forbidden, but has authorized the Church to forbid, and therefore has authorized the Church to she Church to a light or the Church to the C

the Church to allow.

It is strange—or would be in any other direction—that Daan Hodges should not have reflected that he has should not have reflected that has held given as Roman doctrine of the six-teenth century a proposition which is not only morally monstrous but is intellectually insane. Now Doctor Hodges would cheerfully allow that be not begin to of James Bryce his fore the authority of James Bryce his and mine simply evaporates. But Byrce (who is a Presbyterian), speak Byrce (who is a Presbyteriau), speaking of the moral grossness of the Middle Ages, remarks that at no time were moral ideals more exalted, or more unflinchingly maintained by the authority of the Church, which, he says, could not be persuaded by any temptation to lower the purity of hereal traching. moral teaching. Even the wickedness of an Alexander VI. reflected no taint on the teaching of the Church, and the eminent Congregationalist, Doctor Fairbairn, righly expresses his dis-gustithat we should always be ringing changes upon "the Borgias," as if any Church had a monopoly of wicked men or wicked ministers.

And as the proposition that the Pope, in 1530, claimed the right to permit Christians to do that which the law of God forbids is morally monis intellectually strous, so it insane. No Car nsane. No Catholic theologian out of a madhouse could possibly propound it. From whom did the Pope claim his dispensing power? Pope claim his dispensing power? From Christ. Was it supposed that Christ had authorized the Pope to dispense Christians from following the settled and permanent will of God? Here we should have a schism intro-duced between the Father and the Son, or between the Divine and the Human Will of the Son. The one would de stroy the God-head, the other would re verse the Incarnation. Here we have blasphemy on blasphemy, or lunacy upon lunacy. And this in a Church resting upon the s.rong sanity of Anof Aquinas, of Bonaventura!

The churchmen of the first half of the

sixteenth century were not, as a whole,

specially eminent, or specially excel-lent, although it is the time of Loyola, of Xavier, of Las Casas, of Ximenes, Adrian VI., of John Fisher, of Reginald Pole, and of many others less noted but not less worthy. Yet then, as truly as earlier, the doctrinal standards of the Church were strong and clear, and the moral teachings of the Church gave, not the average, but the summit of attainment. "The passion of holiness," out of which, as Doctor Fairbairn says, the Tractarian movement largely grew, is a specifically Catholic instinct, and a still more specifically Roman Catholic instinct. "In the love of excellence," instinct. "In the love of excellence," says the Spectator, "no Churches have excelled that of Rome, and few have equalled her." The notion that either muddiness of thought, moral prossness, or the love of gain, has influenced either the doctrine of Dispensations, or the closely-related doctrine of Indugences, is itself one of the grossest and most ignorant of calumies. These unworthy motives have doubtless often had an unworthy influence on administration, and in this or that locality have sometimes perverted exposition, but have never been reflected in the central teaching. Leo X. was a luxurious and pleasure loving Pope, and Albert of Magdeburg was a worldly and spendthrift Archbishop, yet neither disturbed in the slightest degree the settled teaching of the Church concerning Indulgences. For the love of gain, says Lépicler, some of the questors taught absolute heresy, but the charge that the love of gain had in any way influenced the development of the Church doctrine is a gross misrepresentation. Even Tetzel, venal and brutal as he is described, gives, in his Theses of 1517, a clearer exposition of the Church doctrine is a gross misrepresentation. Even Tetzel, venal and brutal as he is described, gives, in his Theses of 1517, a clearer exposition of the Church doctrine is a gross misrepresentation. Even Tetzel, venal and brutal as he is described, gives, in his Theses of 1517, a clearer exposition of the Church doctrine is a gross misrepresentation. Even Tetzel, venal and brutal as he is described, gives, in his Theses of 1517, a clearer exposition of the Church doctrine is a gross misrepresentation. Even Tetzel, venal and brutal as he is described, gives, in his These of 1517, a clearer e instinct. says the Spectator, "no Churches have excelled that of Rome, and few have tion at issue between Henry VIII. and or the love of gain, has influenced

rition. Orthodox Protestantism, however, assures every man, though now living in the grossest sin, that if he shall die contrite, heaven itself awaits

In other words, as St. George Mivart remarks, Protestantism really assures every man, dying penitent, of absolution and Pienary Indulgence combined If then the more carefully restricted Roman Catholic teaching is open to abuse (as of course it is.) what shall we deathbed assurances of current Protestantism? Luther himself declares that his new gospei, removing all concern for contrition and good works, had converted a quiet, decent, friendly, devout people (though then inadequ-

ately provided with strenuous pastors) into a race of misers, murderers, drunkards, adulterers, and brutal barbarians. "Wo are eightfold worse than we were under the Papacy," he

than we were under the Papacy," he exclaims. He calls on the princes to preserve some semblance of decency by reckless "hanging, heading, burning, breaking on the wheel." He proposes reducing all the peasants to slavery. It is true, after about one hundred and fifty years, and after Germany had lost more than half her population by religious wars, there was a marked moral rise in Protestant Germany. Yet this came about through the spread of Pietism, towards which genuine Lutheranism has always felt an unconquer anism has always felt an unconquer able antipathy. Pietism, like Method ism, in some vital particulars—above all in its urgent demand of personal holiness—is really nearer akin to the Catholicism of a Savonarola or a Philip Newton. Neri or a Catherine of Siena than to that strange Cyclops which, under the miner's son, took possession of Northern Germany, inheriting all his brutalities and few of his sublimities.

and few of his sublimities.

Indulgences, says Bellarmine, are a species of dispensation. I have spoken of both, because Dean Hodges has misrepresented both. In my next I will speak of dispensations alone, especially marriage dispensations.

Charles C. Starbuck.

DIOCESE OF ST. JOHN. N'F'L'D Obsequies of the Late Rev. M. O'Dris-

Evening Herald, June 12.

Evening Herald, June 12.

The sad and solemn rites by which the Catholic Church shows her veneration for her honored dead were celebrated to day when the relics of all that was mortal of the dear departed were laid in the silent tomb. We had long hoped, but in vain, that human skill and spiritual aid combined, might prolong a valuable life, but in spite of every effort to save, the uncompromising Angel of Death slowly but surely laid his hold upon his victim and finally claimed him for his own. On Monday, at 11 o'clock the solemn tolling of the church bell announced the too sad fact that Father O Driscoil was dead. The wires sped forth the sorrowful news to different parts—city and country—to anxious friends that the vital spark had field. A brief sketch of his beautiful, though hidden life, may be given here. He was born fifty years ago in the village of Mobile, parish of Witless Bay. At an early age he was sent to St. Bonaventure's College, where he received a sound commercial education, and while yet a mere boy entered upon a business career in a prominent firm

IN THE CITY OF ST. JOHN'S.

Finding that this was not his calling, he re sumed his studies at the college, taking up an ecclesiastical course. Here he soon gave evidence that the young O Driscoll was destined for the high and holy vocatien of the priesthood. Having concluded his preliminary studies with honor to himself and credit to his adma mater, he was sent in November. 1870, to pursue his course, at that great mis sionary college—All Hallows—in that nursery of saints and sages—Holy Ireland. Here he endeared himself to his fellow students by his affability, gentleness and vivacity, that made him the idol of his associates, while the brilliancy of his intellect brought him high honors in the difficult branches of sacred science, especially in philosophy and theology. Humble, unassuming, retiring, con tent with the lowest place, yet ranking in the highest, brilliant but unostentatious, emulous to acquire knowledge and cultivate virtue while winning

years of the Veneral whose head had fallen the snows of near, whose head had fallen the snows of near, fifty winters, were drawing to a close, and fifty winters, were drawing to a close, and he was anxious to have associated with his the was anxious to have associated with his the young priest after his

after which Mass was celebrated by Mgr. Scott.

ASSISTED BY REV. W. VEITCH.
deacon, and Rev. J. Murphy, sub deacon.
Father O'Brien acted as master of ceremonies. After Mass an appropriate and
touching discourse on the life and labors of
the venerated deceased was delivered by
Right Rev. Mgr. Scott, of which the following is a synopsis:—" Let your loins be girt
and lamps burning in your hands; and you,
yourselves like to men who wait for their
Lord, when he shall return from the wedding;
that, when he cometh and knocketh they
may open to him immediately. Blessed are
those servants whom the Lord when He
cometh shall find watching. Amen. I say
to you, that He will gird himself and make
them sit down to meat, and passing will minister unto them." (Luke, chap. 12, v. v. 35 37.)
Beloved Brethren.—I have not come on
this sad occasion to address you a studied
and polished discourse, but to express a few
of those thoughts and feelings which this
solemn and sorrowful circumstance presents
to me. You have assembled in htm.

drake to testify your respect, veneration and love the day of priest from whom you must be separated for a while. You allow the separated drawn and hearts oppressed with sorror.

10 should not feel the lose of a drawn who was a separate of the control of the co

portant parish. Thus began that deep and lasting friendship that grew firmer as years advanced between the true and faithful deceased

AND THE TENDER HEARTED, devoted pastor who weeps to day over the remains of him who was dearest to him in life. There was no spot on earth so dear to the heart of Father O'Driscoll as this parish; and you yourselves are the best witnesses how at all personal sacrifice he labored with you and for you to advance your temporal and eternal interests. Though a man or marked abilities and high attainments he was unceasing in the acquirement of tha practical knowledge that has so much helped your social progress. And I can say with truth that meny of you owe your life to him and would not be hate in this temple of God to day were it not for his skillful ministrations. His unren itting toil in removing the cause of intemperance—knowing the temporal and eternal rain that follows excessive drinking—and that sgainst many unreason able obstacles, over which however he triumphed, his efforts to advance agricultural industry, to make you comfortable and independent, show how much he had your welfare at heart. He left no means untried that was calculated to elevate you socially and religiously. His capacious and practical mind, with his unfailing resources were ever employed for the good of the people. Did he care as much for himself,

WAS HE \$AS SOLICITOUS
for his own comit rts sforyth, you should entwine him to day may acts of beneven the standard of the people. Did he care as much for himself,

WAS HE \$AS SOLICITOUS, no shroud should entwine him to day may acts of beneven head in season and out of season. It is deed shall live after him, treassured in your heart following the advice of St. Paul, he preshed in season and out of season. It is deed to the course of the people. When were you is token here so the proper shall be reserved to the proper shall be reserved to my our ad his counsel and guidaoce did not sustain you? When were you suck and he refused to visit you? When were you in doub



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"Yee, yes, so they do," replied the minister, and the two passed on.

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CARLING LONDON.



Dominion Creek, in the Yukon Territory.

CEALED Tenders addressed to the undersigned and marked on the envelope "Tender for a placer mining claim" will be received at this Department until moon on Friday the lat day of September, 1896, for placer claims and fractions of claims on Dominion Creek reserved for the Crown.

The following is a list of the numbers of the claims and fractions and the approximate frontage thereof as surveyed by Messrs, James frontage thereof as surveyed by Messrs. J Gibson and R. W. Cautley, Dominion Surveyers.

urveyor	BELOW UPPER	DISCOV	ERY.
No.	Length in ft.	No.	Length in
1 A	5	19 A	35*3
2 A	19	15 A	42.25
3 A	30.5	31 A	43
8 A	87.1		
	ABOVE LOWER	DISCOV	
No.	Length in ft.	No.	Length in
1 A	12	6 A	35.30
2 A	59.1	10 A	145*25
4 A	1.25		
	BELOW LOWER		
No.	Length in ft.		Length in
1 A	56.3	75 A	24'7
2 A	7.2	76	500
2 C	20.3	77	449.8
8 A	34.00	16 C	33.8
9 A	39.25	18 A	164 7
11 4	98.4	78 A	36
13 A	68.5	80	431.3
16 A	40.25	81 A	15.3
20	202.1	83	500
21 A	719	84	500
22	500	85	500
22 A	60.7	86	500°
23	446.2	87	500
25	500*	87 A	500
26	120 66	87 B	387 9
31	350.5	89 A	35.1
33	500	91	500.
34	500	92	500
56	5.0.	93	500-
37	500	94	500*
38	852	95	500*
68 A	94.7	96	500
69 A	40.5	97	500
70 A	72.6	98	500
71	414 4	99	500
73 A	12:3	100	478
			110.

73 A 123 100 478 7
74 A 213 101 118

Each tender shall specify the numbers of the claims and fractions tendered for and also the amount of bonus offered for each claim and fraction. The tender may be for the whole lot or any one or more of the claims and fractions, and must be accompanied by an accepted cheque in favor of the Minister of the Interior for ten per cent. of the amount offered, one half of the remainder to be paid into the bepartment of the Interior at Ottawa or to the Commissioner of the Yukon Territory at Dawson within thirty days from notice of acceptance of tender, and the balance within six months thereafter with interest at the rate of four per cent, per annum.

Entries for the claims and fractions will be granted in accordance with the Placer Mining Regulations on acceptance of tender.

The entries will be subject to the usual royalty and the provisions of the said Regulations from time to time in force, except as to representation provided for by Clause 39, which will not be required.

The claims and fractional claims for which entries may be granted shall not include any portion of the beach or hill claims for which entry may have been previously granted.

The lighest or any tender not necessarily accepted. 74 A 21'3 101

JOHN R. HALL,

Department of the Interior. Ottawa, 27th May, 1899.

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SANDWICH, OFT.

FIVE - MINUTES' SERMON.

Fifth Sunday after Pentecost.

0

ON ANGER.

Be angry and sin not." (Eph. 4, 26.)
In the gospel of this day our Divine Saviour warns us so earnestly against the sin of anger. We should not only arm ourselves with good intentions, but we should also make use of the means necessary to overcome this vice, and endeavor earnestly to root it out of our heart. Now, what must we do to accomplish this, and what weapons must we use successfully to overcome this enemy which slumbers in our hearts? My answer is, if you wish to guard yourself against the insanity of anger, if you desire earnestly to overcome your passionate nature, you must, first of all, take refuge in prayer, begging God daily to infuse into your heart the virtues of meekness and patience. Frequently during the day represent to yourself the image of your suffering Saviour, how willingly and uncomplainingly He offered His pains and sufferings to His Heavenly Father. and sufferings to His Heavenly Father. Consider how He prayed for His murderers on the cross, and then say to yourself: You, my Jesus are the Son of God, I am only a poor sinner, and I wish to give way to anger! You prayed and forgave, and I wish to nourish hatred! Ah, no, in penance for my sins, I will willingly and without complaint offer to you all the inout complaint offer to you all the injustice and insults I have to endure. Thus, dear Christians, you should speak and act whenever the passion of anger is aroused in your heart, and with God's grace you shall certainly gain the victory.

Consider daily before mingling with
the world, the probable occurrences

which might arouse your anger and thus arm yourself in advance against this passion by good resolutions. To-day, for instance, say, I might become angry on account of my wife's contra-dictions, or on account of the disobedi ence of my children, or the negligence of thes ervants — what shall I do? Grow excited, curse and quarrel? No, for love of my Saviour, I will overcome myself and appear as if I had heard and seen nothing. Sweet Jesus, assist me! Thus you can arm yourself against anger before it rises.

You must also give a proof of your fidelity to your good resolutions. Dar ing the day, you are really included, your blood begins to boil, your tongue is ready to pour forth the most abusive language, what will you do? How protect yourself? My dear Christians. overcome yourself and say not a word until your passion has subsided. A pagan philosopher advised the Emperor Augustus, whenever, he felt the passton of anger rising in his heart, to re peat the alphabet, until the passion was calmed, in order that he might not do or say anything for which he would be sorry. My dear Christians, I can give you even better advice, namely, when ever you feel angry, say the Lord's Prayer and repeat it until your soul, by its commune with God, has been restored to a state of tranquility.
But, perhaps, you cannot look calm-

ly at your adversary, then leave him. Flight, in this case, is the only means to escape defeat. If your neighbor insults you on the street, pass him by or turn away and cross over to the other side without making any reply. If it happens in your own house, rise and leave the room for a few moments, and ask God for patience. Thus acted the pious Tobias when he was angered by his wife. Hearing a strange kid bleating in his yard, he, with best intentions, remonstrated with her. But she became so enraged that she up-braided him with bitter invectives. Tobias said not a word, but left, and dear Christians, is the best way to meet insalts; if all would act thus, what great peace and happiness would reign in families! In the beginning, it is usually a trifle which causes disagreeament. Had we a little humility, and were we to practice a little self-denial, the discord would seldom continue.

Christian parents, it is especially your duty to practice the rules of Christian meekness when your children anger you, by their bad behavior. If kind admonitions are useless, you are indeed obliged to punish them, but never do so in anger. For whenever passion takes the rod to chastise, it always trespasses the limits of moderaforth, and the corrector does more harm until your mind is calmed and then inflict it with great love for your chil-

dren and a hatred only for their vices. If you have been so unfortunate, as to have yielded to the passion of anger, reflect as soon as you realize what you have done, be sorry for your fault and ask God's forgiveness. Say to your-self: What have I achieved by my anger? Was it really worth while to get excited over such a trifle? Ab, what foolish language have I used? How severe and bitter were my words, and how deeply have I hurt my neigh bor, and all for such nonsense had overcome myself, I would have merited many graces and a heavenly reward. Now I have shame and re-

Thus, my dear Christians, address yourself, make an act of contrition, renew your plous resolution of avoiding the same fault, be not discouraged, but rely on God's aid, and you shall gain the victory, and with it the eternal crown, which has been promised to all who have learned from Jesus to be meek and humble of heart. Amen.

LOOK OUT for the first signs of impure blood—Hood's Sarsaparilla is your safeguard. It will purify, enrich and vitalise your blood.

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OUR BOYS AND GIRLS.

A Smiling Face. Tis nice to wear a smiling face And laugh our troubles down, For all our little trials wait

Our laughter or our frown.
Beneath the mazic of a smile
Our doubts will fade away
As melts the snow in early spring
Beneath the sunny ray.

'Tis nice to make a worthy cause
By helping it our own:
To give the current of our lives
A true and noble tone,
'Tis nice to comfort heavy hearts
Oppressed with dull despair
And leave in sorrow darkened lives
A gleam of brightness there.

'Tis nice to give a helping hand

To eager, earnest youth;
To watch with all their waywardness,
Their courage and their truth;
To strive, with sympathy and love,
Their confidence to win.
'Itis nice to open wide the heart
And "let the sunshine in."

-London Tit Bits.

There is a bird that belongs to the parrot family and yet is very much like an owl. It is a large bird, and it has good wings. And yet it files so very little that some books that tell about birds say it does not fly at all. This bird lives in New Zealand, and is called the kakapo. God gave it wings, and it does not fly.

Here is another strange thing. A little girl lives in this country, where there are a great many chances to be kind. And the little girl is kind only once in such a long while that some people say she is not kind at all. God gave her chances to be kind, but she

does not use them.

Is the kakapo like the little girl, or is the little girl like the kakapo?

The Girl Who is Ever Welcome The welcome guest is the girl who, knowing the hour for breakfast, ap pears at the table at the proper time, does not keep others waiting, and does not get in the way of being down half The welcome guest is the girl who, if there are not many servants in the house, has sufficient energy to take care of her own room while she is visiting, and, if there are people whose duty it is, she makes that duty as light as possible for them by putting away her own belongings, and so necessitating no extra work; she is the one who knows how to be pleasant to every member of the family, and who yet has tact enough to retire from a room when some special family affair is under discussion; she is the one who does not ind children disagreeable or the various pets of the household things to be dreaded; she is the one who, when her hostess is busy, can entertain herself writing of a letter; she is the one, who, when her friends come to see her, does not disarrange the household in which she is staying that she may entertain them ; she is the one who, having broken the bread and eaten the sait of her friend, has set before her lips a seal of silence, so that, when she goes from the house, she repeats nothing but the agreeable things she has

Welcome!" with the lips and from Pass It On.

with regret, and to whom we call out,

one to whom we say,

This is the welcome guest, the

Once when I was a schoolboy going home for the holidays, says a writer in an English journal, I had a long way and got on board the steamer with just money enough to pay my fare, and that being settled I thought in my in nocence I had paid for everything in the way of meals. I had what I wanted as long as we were in smooth water. Then came the rough Atlantic. and the need of nothing more. I had been lying in my berth for hours, wretchedly ill, and past caring for anything, when there came the steward and stood beside me. "Your bill," said he, holding out a

piece of paper. "I have no money," said I, in my

wretchedness. Then I shall keep your luggage. What is your name and address?" I told him. Instantly he took off the cap he wore, with the git band about it, and held out his hand. 'I should like to shake hands with yo 1," he said.

I gave him my hand and shook his as well as I could. Then came the explanation-how that some years before some little kindness had been shown his mother by my fathe in the sorrow

of her widowhood.
"I never thought the chance would come to me to repay it," said he, pleas-antly, "but I am glad it has."

Alsoon as I got ashore I told my father what had happened. "Ah," said he, "see how a bit of kindness lives! Now he has passed it on to you Remember if you meet anybody that needs a friendly hand, you must pass it on to him.

Years had gone by. I had grown up and quite forgotten it all, until one day I had gone to the station on one of our main lines. I was just going to take my ticket, when I saw a little lad crying - a thorough gentleman he was, try ing to keep back the troublesome tears as he pleaded with the booking clerk. "What is the matter my lad?" I

"If you please, sir, I haven't money to pay my fare. I have all but a few pence, and I tell the clerk if he will trust me I will be sure to pay him."

Instantly it flashed upon me the forgotten story of long ago. Here, then, was my chance to pass it on. I gave him the sum needed and then got into the carriage with him. Then I told Look out for the first signs of impure blood—Hood's Sarsaparilla is your safeguard. It will purify, earich and vitalise your blood.

to you, and remember, if you meet with anyone who needs a kindly hand,

you must pass it on to him."
"I will, sir, I will!" cried the lad as he took my hand, and his eyes flashed with earnestness. "I am sure you will," I answered.

I reached my destination, and left my little friend. The last sign I had of him was the handkerchief fluttering from the window of the carriage, as if to say: "It's all right, sir, I will pass

The Other Side.

James Lincoln, an uneducated man who had made within a few years a large fortune by speculation, while driving out to Central Park, passed Mr. Crounse, a plainly dressed, middleaged gentleman, who was on foot.
"That man," he said to his wife,

"belongs to one of the oldest families in New York. His grandfather was one of the signers of the Declaration. He has been brought up in the midst of refined and scholarly people. He belongs to a set which I cannot enter. I would give half that I am worth for his start in life.

In the meantime Mr. Crounse looked at the carriage and its sumptuous equipments, and thought, "If I had some of that man's money, how many comforts I could bring into our bare lives.

Down one of the leafy avenues a

man sauntered thoughtfully, whose name is known throughout the country as a brilliant writer. One of the foremost men in Wall street rode past him. The men, hav-ing met at the club, bowed to each other. "Ah!" thought the writer "If I could live without writing anything

but checks !' "That fellow is famous," thought Dives, on horseback, with an envious sigh. He had in his pocket-book a yellow newspaper clipping, in which his name occurred as having made a few remarks at a dinner. thought of this clipping and said to himself, "What happiness it must be to see one's name in print every day. How much finer a gift than money is

An humble, pious voung seamstress going in a spare moment on an errand of charity saw one of her wealthy patrons pass -a woman who ruled in an extensive fashionable clique. A thrill, almost of envy, d's urbed her calm breast. How pleasant it must be to live in a social atmosphere, pure and refined—to escape all that is vulgar and painful in life!

The other woman's eyes grew troubled as she looked wistfully into the serene face of the gentle girl, and wished, "Oh, to have her faith!" she with a book, a bit of sewing, or the thought. "When sickness and death come, to know where to turn as she does! To live always apart from the worry and pain of the world, close to

> So each man and woman went on a separate way, envying the other. For the great mistake in life is that each of us over-rates the peculiar bless ing which God has bestowed upon our neighbor, and is blind to our own good.

> > The Result of a Dream.

The history of inventions is often curious. Many of the most wonderful discoveries in the world have been made quite by chance. A workman carelessly upsets some substance into molten metal or soft clay, and the world is suddenly richer. Men will men knew no way except that of pounding bars of lead into thin sheets, and rolling in a barrell the little bits cut from this until they were round. Primitive, was it not? It seems as antiquated to us now as plowing with a sharp stick, or winnowing wheat by

Watts had always wished to discover a more speedy and easy way of manufacturing shot, but he racked his brain in vain. The truth compels us to admit that he was not averse to a social glass with boon campanions, but he was never so much influenced by liquor that he forgot his long-cherished

One night, after an evening at a tavern with his convivial companions, his sleep was troubled, and he dreamed a strange dream. He was, he thought, stumbling along in the night with some of his friends, when it began to rain shot in such quantities that they were all obliged to find a shelter from the fierce pelting of the little shining

globules He could think of nothing the next day but his vision of the night before, and then he took to wondering what shape melted lead would assume if dropped from a great height. At last, to decide the question, he went up into the Church of St Mary at Radcliffe, melted a quantity of lead, and dropped it carelessly to the ground. Beneath was a shallow most; and when he went down from the tower and looked for the result of his experiment, he was rewarded by finding a great many perfectly round spheres of lead at the

bottom of the water.

Ever since then the shot-tower has been in common use; and Watts had, through the agency of a dream, made his fortune and a great discovery at the same time. - Francesca in Ave

CHATS WITH YOUNG MEN.

" Man, the highest and noblest of God's creations, upon whom He has showered many gifts, and to whom He has given a soul that is immortal, is maker of his own destiny."— Mae Clairmont in Leaflets from Loretto.

Overcome by Courage.

A brave heart solves most of life's troubles. To meet every day and event with smiling courage is to drive from them the greater part of their difficulties and annoyances.

In the World's Work.

It is an utterly low view of business which regards it as only a means of getting a living. A man's business is his part of the world's work, his share of the great activities which render society possible. He may like it or dislike it, but it is his work, and as such requires application, self denial, discipline.

Act in Time. An esteemed correspondent writes as follows :

I have been long admiring your "Chats with Young Men" and at last decided to send you the following short article entitled "Act in Time," because it applies to a few young men here. I hope you will deem it worthy to appear in your next week's paper, for I think it will have the desired effect :-

When we see young men so indifferent to their holy faith that instead of assisting at the holy Sacrifice of the Mass where they have every opportun-ity, and where they are afforded that grand opportunity only once in three weeks, when Christ Himself leaves His heavenly throne and inhabits a miser able dwelling on this earth so that they may receive Him—when we see young men wasting this chance in playing cards, and indulging with their non-Catholic companions, and giving such an example of the faith which their holy Mother the Church inspires in them-when we see young

men act thus, what can we expect? Playing cards, well and good-but at the proper time and place. Rather harken first to the voice of Gcd, Who in one moment might dash you and your tempting pack into Eternity. Have you a spark of faith? Yes, for do you not carry in your pocket the image of Christ crucified, to save you in the hour of bodily peril? But you aware that you are daily crucify ing that Gcd—yea, how often daily you cannot tell? Do you not in a moment of passion ignominiously crucify Him by the vile epithets you confer upon Him, and the blasphemous manner you call upon Him to bear witness to Do you ever think that He Who in His mercy has been sparing you so long and has so often snatched you from the jaws of hell, will one day find it necessary to exercise His justice and then you may vainly utter—too late.

Take heed, young men, in time. Be not so solicitous for your bodily peril. Look to your immortal soul. Think of that soul, like God's, burning in the flames of hell, think how many souls, you, by your example, may bring to such perdition, and determine with the help of God, Whose mercy is ever within reach, to keep before your last hour, and by daily uttering "Jesus help me," gain your eternal reward in Heaven.

receive and appropriate particles of nutriment from the blood, which takes the place of those consumed by pre-vious labor, since the very act of thinking burns up solid particles, as every turn of the wheel or screw of the steamer is the result of consumption by fire of the fuel in the furnace. The supply of consumed brain substance can only be had from the nutritive particles in the blood which were obtained from the food eaten; and the brain is so constituted that it can best receive and appropriate to itself those nutritive particles during the state of rest, of quiet and sleep. Mere stimu lants supply nothing in themselves Mere stimuthey goad the brain, force it to greater consumption of its substance, until it is so exhausted that there is not power enough left to receive a supply.-Medical Journal.

Accomplishments.

Whatever accomplishment a young man attempts to acquire, let him by all means acquire it thoroughly and keep it bright. Accomplishments all occupy the field of the arts. They are things which have no significance or value save in the ability of doing. They become, or should become, the exponents of a man's highest personality. They are his most graceful forms of self-expression, and into them he can pour the stream of his thoughts and fancies, and through them utter the highest language of his nature and his culture. Accomplishments make a man valuable to himself. They greatly increase his pleasure, both directly in the practice, and indirectly through the pleasures which he gives to society.

A truly accomplished man — one whose thoughts have come naturally to whose thoughts have come naturally to flow out in artistic forms, whether through the instrumentality of his tongue, his pen, his pencil, or his plane, is a treasure to himself and to MONEY SAVED and pain relieved by the leading household remedy. Dr. Thomas' ECLECTRIC OLL—a small quantity of which susually suffices to cure a cough, heal a sore, cut, bruise or sprain, relieve lumbago, rheumatism, neuralgia, excortated nipples, or inflamed breast,

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

Ask your Merchant for the New Brewings JOHN LABATT, BREWER, LONDON.

acquire thoroughly every accomplishment for which you have a natural aptitude, or you can let it alone.

Do not be content with a smattering

of anything.

Do not be content to play parrot to your teachers, until your lesson is learned, and then think you are accom-

plished. Do not be content with medicrity in any accomplishment you un

Failures That are Greater Than Suc-

'There's Kipling, how enviable his popularity! There's Hobson, Dewey, McKinley, Bryan: What can I do to become as much talked about as they? Or, How can I be as rich as Mr. Armour or Mr. Morgan?' Thus secret-ly, and sometimes audibly mediates the youth. But a little sound sense shows t in a new light.

Why should you excel others? Why should you not be hanged? Have you any mortgage on prosperity? You have no rights whatever in the case. You were certainly born for a purpose, for 'every man's life is a plan of God's.' But why should you assume that that plan is for you to get upon the top rung? Common, every-day folk are just as necessary as are the creamtinted and monogramed.

Fame and wealth simply mean to be

'called great.' Who ever strives for such prizes has in himself a seed of weakness. The scramble for them is a gambling game. These are no sure laws that govern them. They are tossed about to this man and that by the blind goddesses, Fad and Fortune But to be great, actually, in the sight of God and of your own heart, is quite another thing, which any one can attain unto if he will pay the price This you may gain by mastering yourself, by keeping the soul and body clean, by living for others and not for self, and by doing your present work well. And if, having thus become in truth a great man, the fickle fates should throw to you the golden apple of popularity, of high office or of a vast fortune, you will feel less the sense of intoxication over your good luck than

you will feel the weight of the responsi-

bility thrust upon you.

D.d you ever reflect that the man who climbs to the top only does so by displacing some one else? All men cannot be superior or richest or most famous, any more than all buildings in a city can be the highest. So long, therefore, as your aim is to out do others it will be meretricious. It is this motive that embitters human life. Scciety should not be under the brute law of competition, each one of us displace another; but it should be under the divine law of cooperation, each endeavoring to do his part the best he can, thus ennobling

Open your history and see whether you would be among the successes or ging Homer, exiled Dante, accursed Savonarola, pauper Palissy, murdered Regulus, leprous Damien. And the greatest worldly failure of all was He who was crowned with mocking thorns, condemned to death and crucified with common thieves; yet who, at the nadir of his shame and defeat, said, in calm triumph, to His disciples: 'Be of good cheer: I have overcome the world.—

HOOD'S Sarsaparilla is the One True blood Purifier, Great Nerve Tonic, Stomach Regu-lator. To thousands its great merit is known Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do likewise.

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HUMOR CURE For All Who Suffer from Skin

and Scalp Humors.

and Scalp Humors.

To successfully treat torturing and disfiguring scalp, skin, and blood humors, with loss of hair, requires a humor cure, and such is Cuttoura Risolvent, greatest of blood purifiers and humor expelling remedies.

It is a successful to the surface of the skin allaying tritation, inflammation, itching, and burning, and soothing and healing external humors, because of its power to neutralize Humor Germs which float in the blood and circulating fluids. It purifies the fluids of the bowels, liver, and kidneys, and maintains them in a normal condition of health, thus removing a common cause of yellow, mothy, greasy skin, pimples, blotches, and blackheads. Hence Cuticura Resolvent used on every occasion possible, with Cuticura (ointment) and Cuticura Soap, externally, is the readiest means of realizing that greatest of human blessings, "a skin without blemish and a body nourished with pure blood."

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INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indiana and to the live compatition was have to meet on the part of the sects. Persons heeding 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.

manner:
1. Yearly subscriptions, ranging from \$5 to in the state of th

BOYS' AND GIRLS' ANNUAL

BOYS' AND GIRLS' ANNUAL
FOR 1899.

THIS BEAUTIFUL AND VERY ENTERtaining little Annual for 1859 contains
something to interest all boys and girls, and as
it costs only the small sum of FIVE CENTS it
is within the reach of all. The frontispiece is a
very nice illustration of St. Anthony proving
by a public miracle the Real Presence of Jesus
in the Blessed Sacament:—The King of the
Precipice (illustrated); How Jack Hildreth
Freed Winneton from the Comanches, by Marion Ames Taggart, author of The Blissylvania
Post Office, Three Girls and Especially One.
By Branscome River, etc., etc.; Fast Asleep
(illustration); Past Mending (illustration);
Mary, Queen of Heaven (illustration); You're
Out (illustration); Playing with Kitty (illustration); Stolen Fruit (illustration). This little
Annual has also an abundance of games, tricks
and puzzles—The Magic Dart, Shadows in Disguise. The Impossible Cat, Fire, The Inverted
Glass, A Home Telephone, To Preserve Flowers, Another Way To Keep a Bouquet Fresh;
as well as splendid recipes for Home-made
candy. Altogether it is one of the nicest little
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Cobbett's "Reformation."

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aldam 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.

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UNIVERSITY OF OTTAWA.

Address of the Very Rev. H. A. Con-stantineau, O. M. L., D. D., Rector of the University of Ottawa, delivered at the Fifty-first Annual Com-mencement, Wednesday, June 21 st,

Your Excellencies, Ladies and Gentlemen:
It is my pleasing duly to appear before you in the name of the Faculty of the University of Ottawa, in order to extend to noe and all here present, but in an especial manner to their Excellencies the Governor General and the Countess of Minto, our sincerest thanks for the encouragement of your kind attendance at these, our fifty first annual commencement. exercises. An occasion like this is one of annual recurrence within these old familiar wells. About the same time every year, we welcome to our Academic Hail, alarge number of our friends and well wishers who come to witness the result of our year's had work, as evidenced by the medials of honor that are awarded and by the graduation diplomas that are conferred upon worthy young men just about to start upon the journey of life. Asyou are, no doubt, well aware, the educational work that is being carried on in this University is quite varied. In the first place, and of the ladder, we have a complete commercial course, in which a young man, by the practical study of book keeping, backing and all other business requirements, the excessful commercial career.

nature, such as light, heat, gravitation, magnetism, electricity, etc., without a knowledge of astronomy, chemistry, physics, mineralogy and agriculture; nor can he understand our social and political relations unless he has given some attention to moral philosophy and political economy. The mind of man requires a special treatment, therefore psychology and logic, or the science of reasoning," must be studied. The above, together with mathematics, literature, oratory, history and geography, are the necessary requirements of a man who may chain to have received a liberal education. Such is the work that is carried on in our scientific and arts courses. The success of our students in the above branches is evidenced by their receiving the degrees of Bachelor of Science and Bachelor of Artis.

Thanks to the paternal interest that the great Pontiff. XIII. now glorlously reigning.

rown the educational edifice of the University of Ottawa.

That our university and the many opportunities which it offers are highly appreciated by Catholic parents and students is made plain by the increasing number of young men that come here from the different parts of the Dominion, from the neighboring great Republic, and even from distant Mexico. Notwithstanding this ever-nereasing attendance at the university, may we not, however, with justice. Lax a certain classof our Catholics with apathy and indifference in regard to the success and prosperity of Catholic higher education in this Province? We stand here in Ontario, a Catholic University, an unendowed institution, carrying on a noble, a self-sacrificing work. We are laboring for no financial renumeration, but for God, for home, for country. Have we not the right to expect on the part of the Catholic laity, their generous support and their hearty co-operation? When shall we see the wealthy Catholics of the Dominion imitating the noble example of their non-Catholic brether in the matter of endowing our institutions of learning? Catholics elsewhere understand their duty better. Last

their hearty co-operation? When shall we see the wealthy Catholics of the Dominion initiating the noble example of their non-Catholic berthere in the matter of endowing our institutions of learning; Catholics elsewhere understand their duty better. Last summer, it was my good fortune to visit, amongst other famous seals of learning; the summer, it was my good fortune to visit, amongst other famous seals of learning, the great Catholic Universities of Larvain, in Belgium, and of Lille, in France.

The university by annual useriptions. Without his generous superiot towards the support of the university by annual useriptions. Without his generous superiot of the university by annual useriptions. Without his generous superiot of the university by annual useriptions. Without his generous superiot of the university that will be increased in the catholic of the last the catholic of Ontario desires to the catholic and the catholic of Ontario desires to the catholic and the catholic was worthy of the name, let them fower. It would be a mistake to imagine that we require no assistance:—to think that large and substantial buildings are an indication of financial prosperity. In our case, they merely indicate that our credit is good; that our borrowing limit has not yet been overstepped. Let us hope that our Catholic laity may soon realize the necessity of co-operating with us in the great work of Catholic education.

Notwithstanding the difficulty of the task which our religious community—the Oblates of Mary Immaculate—has imposed upon itself, we should nevertheless return that ks to God for the slow but sure success that is crowning our every effort. Everywhere does one see an indication of the activity and of the sprit of modern progress that animate the members of the faculty of this University. We are keeping up with, if not ahead of the times in our courses of studies, in the training, effleciency and educational abilities of our very large staff of professors. Our desiretific building, which will be devoted to the de

of study that have characterized this year's students.

Students of the University, is it not a great satisfaction for you, this evening, to realize that you have contributed in a very considerable degree towards the success of our year's work? To-morrow you will return to your parents, to the dear ones at home, bearing in your hearts, the reward of duty well performed. Many of you will leave us a few months only; you will come back prepared to continue the work of your moral and intellectual development. To others, here this evening, to the matriculants that will not return, as well as to the commercial graduates, the members of the graduates the members of the Faulty extend their heartfelt and sincerest good wishes of success and prosperity in the walk of life to which each one feels that God is calling him. May the Holy Spirit beever your guide! May your lives be honorable and righteous! May you ever be the glory and pride of your "Alma Mater." wt. 0, though she bids you this evening "go forth into the world," yet will

ever consider that she has a claim upon your sympathy, upon your assistance, upon your love, and upon your gratitude. Valete. Fare yo well. God bless you all.

ARCHDIOCESE OF TORONTO.

St Joseph's, Snyder. The word "Welcome!" seemed to pervade the very air as His Grace Archbishop O'Connor triumphantly rode within the boundaries of St. Joseph's parish at Snyder (formerly New Germany) on Friday last, the 6th inst. His Grace's sweet smile, words of music and winning ways at once carried away the hearts of young and old. This was his first official visit, and every one yied to make it a memorable one.

visit, and every one vied to make it a memorable one.

Accompanied by Very Rev. Prior McDonald, Superior of the Carmelites in Canada, His Grace drove first to the parish house, which was ciaborately decorated with British flags. Here he was received by the pastor. Rev. Philip A Best. In the meantlme the church bells were sending forth a cheerful peal.

A procession was then formed. First came Mr. Benjamin Baure, who carried the cross. Then came the acolytes, who were followed by the boys and other male candidates for confirmation. Next were the girls, who looked extremely beautiful in their veils, wreaths and snow-white dresses. Then as a guard of honor came the members of Branch 183, C. M. B. A., headed by the President, Brother John Schneider. All the members were their badges and were preceded by Bro. J. Willick, bearing the banner of the branch, His Grace and the clergy came last. As the procession reached the doors of the church the children spread out, and sang a song of greetness as this Grace passed through. The first

verse of the "Welcome" song ran loud and clear:

"Welcome, welcome! welcome! Greet ye the honored dear.

Welcome, welcome! welcome! all that we love and revere!

But first let ibe song of your welcome ascend, To greet thee, our pastor, our father and friend. Anointed of God, and our guide from above, We greet thee, we greet thee with gladness and love."

Amidst bunting and wreaths over the portals of the church was a beautifully painted scroll with the words:

"WELCOME TO OUR ARCHBISHOP!"
High Mass Coram Episcopo was sung by Rev. Denis F. Best, O. C. C. of Falls View Monastery.

Monastery. His Grace sat on the throne beneath a rich

His Grace sat on the throne beneath a rich canopy.

After Mass the choir and the candidates for confirmation rendered a hymn to the Holy Ghost, and His Grace began to examine the children, who all gave prompt and accurate responses to his many interrogations.

The Archishop congratulated the children on their proficiency in their knowledge of Christian doctrine.

Then followed confirmation. There were sixty-nine candidates together with some adults who were recent converts. The soons ors for the boys and girls respectively were six. John J. Willick and Miss Frances Koabel. After a long and unctuous address to the children on the part of the Archbishop, Mr. Francis X. Durlat stepped to the sanctuary rails and addressed His Grace on behalf of the congregation. g egation.
In reply, amongst other things, His Graces aid he was moved by the words which came

and addressed His Grace on behalf of the congregation.

In reply, amongst other things, His Grace said he was moved by the words which came from the hearts of a people who had faith and were devoted to their Church and pastors. He was glad to see such a large gathering and assured them it was a pleasure to be with them. Especially was he glad to be able to congratuiate the people on the fact that on the coming feast of St. John the Baptist they celebrated the Golden Jubilee of the parish.

St. Joseph's church was dedicated on June 24, 1819. The first pastors were the German Jesuits from St. Canisius College, Buffale, N. Y. Some Redemptorists also at times visited the parish.

In the records of the church can be seen the name of the saintly Bishop of Philadelphia—John Nepomocene Neumann, C. SS. R.

In these latter years the parish has been looked after by the Carmelites, many of whom have gone to their reward. Amongst the latter pastors of St. Joseph's was the saintly Carmelite Father Albert Heimann O. C. C., who was a pioneer of the West in the days of the John Brown raids, It was Father Albert who baptized Father "homas Sherman, S. J., the son of General Sherman.

In his reply Archbishop O'Connor said he was pleased to learn that in St. Joseph's parish there flourished a Scapular Society and many memoers of the Sacred Heart League.

On the last Feast of the Sacred Heart the congregation was solemnily consecrated.

The church has a beautiful shrine of the Infant of Prague. The statue was brought from Prague itself and touched the original one.

The large Mission Cross in the nicely arranged graveyara pleased His Grace. I was here that the British soldiers camped on their way to Ridgeway during the Fenian raid in 1886, and Bishop Richard O'Connor of Peterbough was attached to the regiment as chaplain and heard confessions of the soldiers right hare at \$L. Joseph's

ediction of the Biessed Sacrament, after which the whole of the immense congregation sang the "Te Deum."

A procession was re-formed to the priest's house, where His Grace heid an informal reception. Everyone had the pleasure and honor of kissing his episcopal ring. In receiving the children His Grace frequently asked the child to tell him his or her name.

The trustees of the church and officers of the C.M. B. A. were received by and congratulated by His Grace on the flourishing condition of every thing at Sayder.

The reception committee to receive His Grace were Messrs. John Schneider, Jacob Willick and Peter Seifert.

The Archbishop gave a little memorial to all whom he confirmed, and graciously inscribed his name in the parish register.

An elaborate luncheon was served in the pariors of Posimaster Critz, after which His Grace and party left for Niagrar Falls.

We must not hear forget to say that the singing of the choir, under the direction of the organist, Miss Regina Critz, was of a very high order and would reflect credit on any city choir.

June is, 1899, has gone into history, but it will long be remembered as a red-letter and glorious day at the parish of St. Joseph's in Snyder.

ARCHDIOCESE OF OTTAWA.

In addition to the stained glass window in the chapel of the Sacred Heartin St. Patrick's Church, two additional ones representing the Annunciation and St. Michael, respectively, have aiready been placed; they are donations from members of the congregation. One, or pernaps two more are to be placed very soon. The Australasian Catholic Record (Quarterly, for April, has an exhaustive article on the life and works of the late Archbishop Walsh, from the pen of Very Rev. Dr. Teely of Toronto.

It is stated that an additional Assistant, in the person of Rev. Father Brownrigg, recently ordained, will be given to Rev. Father Whelan.

A life size statue of St. Anthony was blessed and piaced on a pedestral in a kiosk, at Mount St. Anthony, in front of Torphelinat St.

Whitan.

A life size statue of St. Anthony was blessed and piaced on a pedestral in a klosk, at Mount St. Anthony, in front of 10 rphelinat St. Joseph, on Sunday.

At 10 clicok a procession, headed by Crossicarer and acolytes with light taper, issued rom the Asylum. It was composed of the orphan boys and girls, followed by the children-boarders, all in charge of the Sister Superior and others of the Grey nuns. The ciergy consisting of representatives of the Company of Mary, the Capuchina and Oblate Orders and of the secular clergy followed. Monsignor Routhier, V. G., who officiated bringing up the rear. After the ceremony of blessing the statue the panegyric of St. Anthony was preached by Rev. Father Moise, Capuchin, who also made a strong appeal for the support of the institution.

ARCHDIOCESE OF KINGSTON.

Parish of Read.

The grand annual picnic of the congregation of St. Charles' church, Read, will be held in Hanley's Grove, on Wednesday, July 5th. This is one of the most popular events of the season in this section of the country and usually attracts hundreds from Kingston, Belleville, Napance, Deseronto and the surrounding country. The arrangements are in the hands of an active and energetic committee, and no pains will be spared to make the mouster picnic of 1889 equal, if not superior to the picnics of former years. There will be the usual interesting sports and games, and valuable prizes will be offered.

Among the prizes will be a bicycle, a gold watch, a set of harness, a buggy and severa smaller prizes too numerous to mention. A band will be in attendance and everything will be offered.

Among the prizes too numerous to mention. A band will be in attendance and everything will be offered.

Among the prizes too numerous to mention. A band will be in attendance and everything will be offered.

Alt he last regular meeting of Branch, No. 54, held Monday, June 12, 18 was moved by Patrick Moran, seconded by John Joseph Cherces will be offered.

Among the prizes will be a bicycle, a gold watch, a set of harness, a buggy and severa smaller prizes too numerous to mention. A band will be in attendance and everything will be done to make the day pleasant and enjoyable to the hundreds who never fail to attend this picnic. Among the many visitors who are expected to be present there will be J.M. Harley, M. P., Henry Carby, M. P., Samuel Russel, M. P. P., Dr, Ryan, Mayor of Kingston, and

several of the Very Rev. and Rev. Clergy.

There is still a small debt on the beautiful new church of St. Charles, Borromeo, and the proceeds of the pacie will be devoted to the reverse of the theoretic will be devoted to the reverse of the theoretic will be devoted to the reverse of the theoretic will be assisting in a good and preiseworthy object. The Rev. Father Thomas McCarthy, respected and well-beloved pastor, and his worthy people are well deserving of all helpin this matter, and it is hoped before long that the debt will be wiped out. The new church is one of the most beautiful country churches in the whole Dominion, and with its stained glass windows and beautiful Stations of the Cross, all works of art, is a perfect gem.

To one and all we would say remember the Read picnic on the 5th July. Bring all your friends with you and help the good priest and his faithful people in a good work. Trains and boats running in all directions. To all who come the Read people will offer a cead mille failthe.

DIOCESE OF LONDON. "Mount St. Joseph," London.

"Monat St. Joseph," London.

One of the prettiest and most commanding spots in the vicinity of London is the rise of ground on which stands the building which for many years has been known as Heilmuth Ladies' College. This building was erected about twenty-five years ago by Bishop Heil muth. Ladies' College. This building was erected about twenty-five years ago by Bishop Heil muth. The Episcopal Bishop of Huron, for the purpose of affording a superior education for young ladies. For a considerable time it enjoyed a large measure of success, but of late years its patronage had fallen off, and the property was put on the market, being purchased by the Sisters of St. Joseph—whom we heartily congratulare. Their present home at "Mount Hope" had become so crowded with the members of the community, the orphans and aged people that additional room was an absolute necessity. The property which the Sisters have recently procured will provide for generations to come ample space for their requirements and enablement of arry on with still greater measure of success, the blessed work of providing a home for the orphans and aged poor.

The London Free Press of June 16 referred as follows to the purchase Hellmuth College property to the Sisters of St. Joseph marks once more the progress being made by this noble band of women. Thirty years ago five Sisters of the order came to this city. They secured quarters in a small house on Richmond street at the rear of St. Poter's Cathedral, and for two years worked in a quuet way. Two years later they purchased their present quarters, the Mount Hope Orphanage, and to-day there are ninety-two Sisters in this city. They secured quarters have also been erected by them, the mother house being here. The others are at Goderich, St. Thomas, Ingersoll, Belle River. Chatham and Walkerville.

"And now the Sisters have secured another are Goderich, St. Thomas, Ingersoll, Belle River. Chatham and Walkerville.

"And now the Sisters have secured another or aged people. The bounding and sdapting it to

DEATH OF BISHOP DURIEU.

Vancouver, B.C., June 5.—His Lordship Bishop Durieu, O. M. I., of New Westminister, passed away at 2.39 o'clock last Thursday morning at the hospital at St. Louis College. His Lordship had been ill for several weeks. The dying prelate was surrounded by many oid friends and fellow-workers in the great cause for which he has so earnestly striven in this province. His Lordship Bishop Dontenville, his co-adjutor, was present. The funeral was held at the Mission on Saturday.

Right Rev. Paul Dorieu. Roman Catholic Bishop of New Westminster, was born at S. Paul-de-Mons, diocese du Puy, France, Dec. 3, 1830. He was educated at the Manistrol Seminary, studied theology at Marselles, and was ordsined to the priesth od in 1851. Coming to Canada in the same year as a member of the Congregation of Oblates, he labored for many years as a missionary in British Columbia, and his name is honored all over the province at the mobile work held in June, 1875. He was appointed Titler Bishop of Mancupolis in June, 1875. He was appointed first Bishop of New Westminster, having jursdictionover the whole British Columbia, with the exception of Vancouver, Isiand. St. Peter's Cathedral, St. Louis College, an academy for girls, St. Mary's Hospital, and many other institutions and churches in nis diocese owe their existence very largely to His Lordship's efforts.

REMARKABLE SCENE AT THE BISHOP'S FUNCOLOMBIA, a with the exception of Vancouver, B. C., June 7,—The burial of Bishop Durieu, who for twenty-five years worked among the natives of British Columbia, was the occasion of a remarkable scene. Surrounding the bier were five thousand Indians chanting a death song in the native guttural tongue, swaying their bodies in unison to measured strains of music, while on an elevation, in the rear of the catafalque, the Crucifixion of Christ was being enaced, a lay figure representing the Saviour being lowered from Bislical character.

Bishop Durieu will be succeeded by Bishop

representing the Saviour cong lowers from the cross by Indians dressed in vestments of Bishop Durieu will be succeeded by Bishop Dontenville, who is well known in Buffalo, where he has relatives, and was once stationed.

C. O F.

Brantford, June 12, 1899.
The following resolution, re the British Coronation Oath was unanimously passed at the last regular meeting of St. Basil's Court, No. 534, C, O. F., of Brantford, and that a copy be forwarded for publication to the CATHOLIC RECORD and Register.
Whereas the attention of St. Basil's Court, No. 534, of the Catholic Order of Foresters, of Brantford, Canada, has had the attention of its members called to the fact that the British Cornation Oath contains a declaration that the Catholic belief Transubstantiation is idolatrous and superstition,

the Catholic belief Transubstantiation is idolatrous and supersition, Resolved that, as loyal subjects to the British Crown, the members of this Court feel that the expression, stigmatizing, as idolatrous almost all who adhered to Christian religion for the past fifteen centuries of the Christian era, and the millions of faithful subjects of her Majesty who believe in that doctrine today, is offensive and should be removed, and we believe that the removal of such an expression would increase and augment the feeling of devotion and fealty to the British Empire which is felt by us as faithful subjects to Queen Victoria,

C. M. R. A.

Grand Organizer Killackey Visits Branch 309.

The Organizer for the Catholic Mutual Bene ssociation of Canada with the permission co operation of Rev. Father Quinn, ad-sed a meeting here on Sunday afternoon, list, explaining clearly the objects of this

worthy society.
So well did Mr. Killackey do his work that sufficient names to form a branch were secured, and the matter taken hold of enthusiantially by Messrs. McCloskey, Flynn, Jordan, Dwyer and others. Mr. Killackey returned on the Sth June and instituted the new branch the next evening. The following gentiemen have been elected as officers of this most promising branch:
Spiritual Adviser, Rev. Father Quinn.
Chancellor, Thos. McMahon.
President, Francis McCloskey. hy society. well did Mr. Killackey do his work that

Chancellor, Thos. McMahon.
President, Francis McCloskey.
1st Vice-President, Phos. Fynn.
2nd Vice-President, P. J. Kirby.
Sceretary, J. T. Kearns,
Assistant Secretary, Paul Charlebois.
Financial Secretary, F. Dwyer.
Treasurer, Thos. McMahon.
Marshal, J. P. Burns,
Guard, J. J. Barry.
Trustees, P. D. Grady, D. M. McDonald, Ed.
Gibbons, P. Heveran and J. McAvoy.
This will soon be a large branch.
Chesterville, June 12, 1898.

At night when I watch The soft, sombre moonbeam, houghts they do steal to glad days not

My thoughts they do steal to glad days now past.
Sweet longings for days
That thro' Life's ways do gleam
Fond memory's token around me has cast.
Those were the days, the dearest and brightest
That shed their blessings whilst yet I was

Poor Heart! what need of sad longing and The days of the Past cannot be undone. -J. William Fisher

The brad set things—
The nurmur of the honey bees,
The silver shimmer of the trees;
The swelling bud, the growing vines,
The Miserere of the pines;
The spots upon a swallow's wings,
The song the golden robus sings;
The laughter of a happy child,
A nymn to Mary undefiled;
The peace a kindiy action brings.

Where many a golden robin sings

GOD WILL SPRINKLE SUNSHINE.

If you should see a fellow-man with trouble's flag unfurled,
An' looking like he didn't have a friend in all the world,
Go up and slap him on the back, and holler,
"How d' you do?"
And grasp his hand so warm he'll know he has a friend in you.
Then ay him what's a houstething.

a friend in you. Then ax him what's a-hurtin' him, an laugh his cares away. And tell him that the darkest night is just before the day,
Dou't talk in graveyard palaver, but say it
right out loud,
That God will sprinkle sunshine in the trail of
every cloud.

every cloud.

This world at best is but a hash of pleasure and of pain;
Some days are bright and sunny, and some all sloshed with rain,
And that's just how it ought to be, for when the clouds roil by
We'll know just how to 'preclate the bright and smiling sky,
So learn to take it as it comes, and don't sweat at the pores.
Because the Lord's opinion don't coincide with yours.

yours; But always keep rememberin', when cares your path enshroud. That God has lots of sunshine to spill behind the cloud. [ames Whitzomb Riley. -James Whitcomb Riley.

MARRIAGES.

McPhee-O'HANLEY. the residence of the bride's father, Mr. John O'Hanley, Sr., where a large number of invited guests had assembled, and where a choice wedding dinner was served, amongst the guests being Rev. Father Mctae. After dinner congratulatory addresses were given by the parish priest and Mr. L. C. Mclutyre. The presents were handsome and valuable, and bore testimony of the good wishes of their many friends. The bride, who is a general favorite, takes with her to her new home the best wishes of a host of friends. J. McD.

KEYET-HYLAND.

St. Ann's church, Walpole, was the scene of a very pretty wedding at 10 o'clock Wednesf day, June 11, when Elizabeth Catherine, third daughter of Mr. Edward Hyland, was united in marriage to Mr. Francis G. Keyes, one of Walpole's prosperous young farmers, after the marriage ceremony. Rev. Father Lynch, the pastor, celebrated Mass, and gave the young couple his blessing. A large crowd of friends assembled at the church to witness the ceremony. Miss Nelle T. Hyland, sister of the bride, presided at the organ, and played the wedding march. The bride was led to the altar by her father, and looked charming, gowned in cream henriesta, trimmed with white satin and pearis. Sie wore a white chilfon hat trimmed with white flowers and mercury wings, and carried a bouquet of white roses. The bridesmaid, Miss Mannie Murray, of Cayuga, coucin of the bride, wore white organdle, over yellow with hat to match, and carried a bouquet of white roses. The bridesmaid, Miss Of Higgersville. After Mass the happy couple, with their immediate, relatives, drove to the residence of the brides father, where all partook of the good things awaiting them. Mr. and Mrs. Keyes received many hearty congraduations. The presents were useful and hadone, showing the high esteem in which the KEYET-HYLAND. St. Ann's church, Walpole, wa untains. The presents were and such and handsome, showing the high extern in which the
young couple are at.

The proof of the to the to the proof of the
to the bride was his gift to the bridesmaid was
agold pendant set with Rhine stones and opals,
the proof of the proof of the proof of the
trimmed with braid and satin and hat to match.
They left on the 9 6 clock train from Hagers
ville for Toronto, Buffalo and other places,
amid showers of rice and old shoes.

OBITUARY.

It is with deep regret that we are called upon, this week, to record the death of Margaret, wife of the late John. It is with deep regret the death of Margaret, wife of the late John. It is the age of seventywe the late John. It is the age of seventywe the late John. It is the age of seventywe the late John. It is the late John the John the late John the MRS. MARGARET COFFEY, WHITBY TOWN

MR. WM. MOYLAN, LONDON.

Mr. Wm. Moylan, an old and esteemed resident of this city, died on Friday, June 16, after a lingering illness of over a year's duration. He leaves to mourn his loss the bereaver with the leaves to mourn his loss the bereaver with the leaves to mourn his loss that yet and the children—Miss Mary; Sister Mary of Mount Carmel, of St. Joseph's convent. London; and Mr. William Moylan—as well as two brothers in Ireland, and one sister, Mrs. Patrick Costello, Princess avenue, this city. Mr. Moylan had reached the age of sevently, having been in Canada for about forty-five years, and was married in 1872 to Miss Annie Kennedy. The funeral took place trom his late residence, Horton street, on Monday, June 19, to St. Peter's cathedral, where High Mass of Requiem was celebrated by Rev. Geo, Cleary. The cathedral was well filled with friends of the family, all anxious to breathe a prayer for the repose of the soul of the deceased and to show their sympathy for the bereaved wife and children. After Mass the funeral cortege proceeded to St. Peter's cemetery, where the interment took place. The following gentlemen acted as pall-bearers: Michael Shea, Daniel Nolan, M. Mulkern, Martin O'Meara, Stephen O'Meara, and Philip Cook. May his soul rest in peace! MR. WM. MOYLAN, LONDON.

Riessed are the merciful, for they shall obt mercy. (Matt. v., 7.)

BARRIE.

On Sunday. 11th inst., a very interesting ceremony took place at the Catholic cemecry here. On the previous day the friends of those who are interred in the cemetery decorated the graves with flowers. On the above day well as Catholic, assembled at the sementry, where services were held and a discouse appropriate to the occasion was delivered by Very Rev. Dean Egan. There is reason to hope that this beautiful custom with the is something most edifying and instructive to see Catholics give such outward expression of their love for their dead friends and not only to decorate their graves with flowers untito only to decorate their graves with flowers, such to his property of the flowers of their the emblems.

Let be a such a such as the control of the flowers of their the emblems.

Let be a such a such as the control of the flowers are cent examination, under the auspice of Mr. W. Cowen, of the Associated Board of the Eayal Academy of Music and the Royal College of Music, held at Toronto, on the 12th June last, Miss Mamie McDonald, daughter of Mr. W. J. McDonald, Barrie, passed a successful examination in the junior piano class. Miss McDonald is only fourteen years old and gives promise of future excellence as a musical such such as the such as the

GOLDEN JUBILEE.

Arochar, June 13, 1899.

At St. Andrew's church, in Arrochar, a little village in Assinabda., Mr. and Mrs. Donald McKinnon celebrated their Golden Jubileo. Their numerous friends and relatives gathered at their residence, and, forming a long procession, which looked very pretty when winding its way across the prairie, marching to the soul stirring strains of the bag pipes, eccorted the venerable couple to St. Andrew's church. Rev. Father Gillis, their beloved and popular pastor, blessed the marriage, and addressed the couple with well-merited words of approval of the true and upright life which they had led. After Mass they adjourned to the banqueting hall, where a table was prepared which fairly groaned under the abundant delicacies provided for the occasion and succeeded in satisfying the appetites of about two hundred guests.

guests.

This worthy couple left their home in bonny Scotland some years ago and sought a home in the wilds of the great prairies of the West. Having a great love and reverence for our holy Church, they inculcated that love in their children, and our little Catholic church of St. Andrews can boast of no better or worthier supporters that the descendants of Mr. and Mrs. Donald McKinnon. We wish the old couple a still longer time to enjoy the fruits of a good life.

MARKET REPORTS.

LONDON.

\$1.10; barley, 99 to \$1.05; corn, 75 to 90c.; buck-wheat. 95c to \$1.00.

Dairy Produce—Eggs, fresh laid, per dozen, 11 to 13c; eggs, basket lots, 10 to 12c; butter, best rolls, 13 to 15c; butter, best crock, 11 to 13c; butter, recamery, retail, 18 to 20c; cheese, pound, wholesale, 73 to 9c.

Farm Produce—Hay, per ton, \$7.50 to \$8 00; straw, per load, \$2 50 to \$3 00; straw, per load, \$2 50 to \$3 00; straw, per ton, \$5 00 to \$6 00; honey, per pound, \$c.

Poultry—Fowls, per pair (undressed), 60 to 75c.; fowls, per pair (dressed), 70 to 90c.; chickens (spring), 80 to 90c.

Meat—Pork, per cout., \$6.00 to \$6 15; beef. cow, \$5.00 to \$5.50; beef, heifers and steers, \$6.00 to \$6.50; veal. by carcass, \$6.00 to \$7.00; mutton, by carcass, \$5.00 to \$6 00; lamb, yearlings, by the b., 8 to \$1c; lamb, ach, \$4.00 to \$4.25.

quarter, \$1.00 to \$1.25; lambs, each, \$4.00 to \$4.25.

Live Stock—Live hogs, \$4.50 to \$4.60; stags, per lb., 2 to 25c; sows, per lb., 2 to 15c; so

MONTREAL Montreal, June 22.—The grain market is fairly active; onto are firmer, and in better domand, at 34c; and peas are firm at 75; to 75c. Flour is active and strong; quotations, in store, are: Winter wheat pairnts, \$3.75 to \$4.00, straight rollers, at \$3.40 to \$3.00; straight rollers, in bags, at \$1.55 to \$1.70; Manitoba patents \$4.00 to \$4.00; strong bakers, \$3.75 to \$4.00. Ontario winter wheat bran, \$15.00 to \$1.00; strong bakers, \$14.50 to \$15.00; shorts, \$16 to \$16.50, according to quality, in bulk; Manitoba bran, \$15, in bags; shorts, \$17. in bags; middlings, \$18, in bulk; mouille, \$17.50 to \$25, in bulk; cornmeal, feed, in bags, \$95 to \$1. Hay is about steady; quotations are:—No. 1, \$9.50 to \$7.50; No. 2, \$5.50 to \$6; delivered alongside the ship for cattle exporters; choice hay will bring about 50c, more than No. 1. Rolled oats are quiet; quotations, in car lots, on track here, are \$1.85, in bags, and \$3.80 in wood; broken lots bring a little more. Liverpool cheese quotations advanced \$21 this morning to 43s for white, and 42s for colored; the local market is unchanged. Butter is firmer at 175 to 175 for finest creamery. Eggs are firm; some selected eggs are selling at 13 to 135c, or single cases as high as 14c; best Westerns can be had at 115 to 12c; and No. 2 candled, at 105 to about 11c.

Latest Live Stock Markets. Montreal, June 22.—The grain market is fair

Latest Live Stock Markets.

Toronto, June 22.—We had some very fine and to the cattle here, and there was a fair demand. Prime stuff sold from \$4.75 to \$5 per cwt., and for choice selections 10 and 15 cents more was paid, but \$5.00 was about the outside for loads. Light shippers ranged from \$4.25 to \$4.60 per cwt.

Export bulls are worth from \$3.75 to \$4.25 per cwt. for heavy, and from \$1.50 to \$4.65 for light. Butcher cattle was again inclined to be easy. The best loads ranged from \$4.12 to \$4.50 per cwt., with a little more paid for selections; medium to good fetched from \$3.75 to \$4.0; and secondary and inferior sold from \$3.60 down to \$3.10 per cwt.

medium to good fetched from \$3.75 to \$4.10; and secondary and inferior sold from \$3.60 down to \$3.10 per cwt.

There was a better enquiry for feeders, and prices were steady at from \$3.50 to \$4.25, and for choice \$4.50 was occasionally paid.

Stockers are steady, and unchanged selling up to \$4.60 per cwt. for the best.

Mill cows sell at from \$25 to \$35 for ordinary, and from \$40 to \$50 each for choice cows.

Export sheep are worth from \$3.50 to \$3.85.

Spring lambs are worth from \$3.50 to \$3.85.

Spring lambs are worth from \$3.50 to \$3.85.

And will sell at from \$2.50 to \$4 each.

Calves of the better kind are wanted oadly, and will sell at from \$2.50 to \$4 each.

Hogs—For "singers" (scaling from 160 lbs. 100 lbs., \$5c per lb. was paid; for light fat hogs the best price is \$4c; and heavy fat hogs fetch from \$1 to \$4c per lb.

East Buffalo. N. Y. June \$2.—Cattle—The

East Buffalo, N. Y., June 22.—Cattle—The offerings were 19 loads, principally Canadian cattle: there were no calves on sale, nominally the basis was \$\cdot 0 \cdot 85.50\cdot 85.60\cdot 85.60 sheep and iambs—Five loads on sale, there was a good demand for sheep at strong prices while lambs were steady; lambs, choice to extra, \$\cdot 5.70\cdot 10 \cdot 86.70\cdot 50.70\cdot 10 \cdot 86.70\cdot 50.70\cdot 10 \cdot 86.70\cdot 50.70\cdot 10 \cdot 86.70\cdot 50.70\cdot 10 \cdot 86.70\cdot 10 \cdot 81.70\cdot 10 \cdot 86.70\cdot 10 \cdot 81.70\cdot 10 \cdot 10 \cdot

NEW COLORS.

The women of London have undertaken to secure new colors for the re-organized Seventh Battallion, and it is hoped that the presentation will be made by Lady Minto during the exhibition in September. The colors are to be obtained in the old country, at considerable expense, and the laddies have taken hold of the undertaking with a will.

The warm sympathy of all women is being sought in the movement, and all are asked to show their interest by contributing any amount up to \$1. Contributions may be left with Capt. Graham, of Graham Bros.

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall Albion Block, Richmond Street, James P. Murray, Pravident P. Royle Secretary CLARKE & SMITH.

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CRUTCHES THROWN AWAY. The Remarkable Case of a Young Girl

R THREE YEARS SHE COULD ONLY GO ABOUT WITH THE AID OF CRUTCHES—HAD TO BE HELPED IN AND OUT OF BED—HER RESTOR. ATION TO HEALTH UNLOOKED FOR.

From the Walkerton Telescope

ATION TO HEALTH UNLOCKED FOR

From the Walkerton Telescope.

A couple of Walkerton Indies were recently discussing the case of a mutual friend who, owing to the sudden development of a bad attack of sciatice, had been compelled to take to her bed, when a third lady present, but who was a stranger to the young woman in question, made the remark, "I would advise your friend to take Dr. Williams' Pink Pills." Asked to give her reasons for making this recommendation she proceeded to give the details of a most remarkable cure that had been effected by Dr. Williams' Pink Pills. On the daughter of her nearest neighbor. a Miss Rebecca Greenhow, and the story as told by this lady, having subsequently been repeated in the hearing of the editor of this paper, we decided to investigate and find out from personal inquiry all the circumstances of this remarkable instance of the evening we called at Mr. Greenhow's residence. Both Mr. and Mrs. Greenhow were at home, but their daughter had gone down town, "Yes," replied Mrs. Greenhow, in answer to a question in regard to the reported cure, "My daughter has been cured; I believe Dr. Williams' Pink Pills saved her life," She then gave the circumstances of her daughter's illness and cure as follows:—"Rebecca, is now seventeen years of age. When she was a eleven she was attacked with tonsilitis and following this for the next three years she never had a moment free from pam. She began to complain of pains all over her body but chiefly in her back. She became so weak and run down that she was unable to walk without the assistance on a cruich. The doctor said she had inflammatory rheumatism brought on by an impoverished condition of the system. He prescribed very an endicine, she the second year she was unable to weak and run down that she was unable to weak and run down that she was unable to weak and run down that she was unable to weak and run down that she was unable to weak and run down that she was unable to weak and run down that she was unable to the second year she was unabl

lkerton."
uch is Mrs. Greenhow's story of the
daughter through the use of Dr. W



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VOLUME XXI.

The Catholic Record.

London, Saturday, July 1, 1899.

AT HOME.

In reading the account of the honors conferred on a Catholic priest by the University of Oxford we were reminded that the "whirligig of time brings in his revenges." The priest may have bethought him of the days when his faith was proscribed and its heralds hunted like wolves; and he may have rejoiced that his investiture will, however viewed by the unthinking, be welcomed as a sign of the growing desire of Englishmen to atone in some measure for the wrongs of the

Yet he must have been thoroughly at home.

He was in a University founded by Catholics that numbered in its palmy days thirty thousand students, and that was, before the deplorable schism that robbed England of its birthright, the home of gallant and learned defenders of truth. Such was Oxford when under the sheltering shade of the Church. When the "lovers of the Bible," especially the open one, ap peared in the land, Oxford's "divinity schools," says Froude, "" were planted with cabbages, while the laundresse dried clothes in the schools of art ;" and Greene tells us that libraries were scattered and burned, and the intellectual impulse had died away.

OUR GRADUATES.

One of the pleasures of this season is assisting at commencement exercises. We like to see the pupils decked out in their gayest raiment, with their fresh young faces unmarked by care or worry, and with brave, true hearts, longing doubtless to run a course against the error and evil without the precincts of their Alma

They bring back to us memories of the long ago when life was like a story that held neither sob nor sigh : and they push us back into the past and make us live over again for a few moments the happy time when our simple eyes surveyed the big round world and deemed that nothing it held or owned could dampen our enthusiasm or stay our progress. But that was in the long ago. Years have passed since we bade farewell to our Alma Mater, and yet its influence hovers around us, guarding us betimes from danger and exhorting us ever to be loyal soldiers of Truth.

And that should be the first and fundamental resolve of all our graduates. To-day, perhaps, more than at any period of the history of the Church, there is need of Catholics who know their faith and are ready not only to explain and defend but to portray its majesty and beauty in their daily lives. The graduate who neglects this important duty is untrue to his high vocation and lays up for himself in the years to come a store of misery and unavailing regret. The young man who has deep down in heart the strenuous resolve to be a good Catholic-not one of those who display a contemptuous indifference to authority and a desire to minimize the teachings of their creed-but a Catholic who reverences his Church and everything connected with it and recognizes that he must be an Apostle with heart aflame with the fire which the Master wished to be enkindled on earth, will be a source of pride to his Alma Mater and a blessing to the community in which he lives. He will be a sincere Christian-giving God first place and allowing no demands of the world to override His claims to love and fealty What an influence such a man would wield! He would be a reproach to the many who are down on their knee before some passing fad : and who, be cause their pitiful selves must be attended to, and because they cowe servilely before human respect an public opinion, push God aside an reckon not with Him in their calcula tions and plans. He would persuad those who are tossed about on th waves of passion and of worldly ambi tion, that the possession of all esteeme by men here below has no balm for soul-hurts and no message of peace for

the heart-weary, and that life's succes