

The Catholic Record.

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

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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 Jubilee. 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 reverent 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 when they thought the seed sown by their faithful hands might never be 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 came home in the eventide, bearing in their arms the sheaves of work nobly done, and transmitting to their own 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 because 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 character.

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 black-guard 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 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 hiring 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, that Mr. —, the great railway king or butter prince or molasses mogul, has gone to Europe. What an item of interest to millions, and especially to those who are paying two prices for butter or working in the machine 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 on his tombstone.

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 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, the 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 mercy on us.

Lord, have mercy on 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, of infinite Majesty, Heart of Jesus, Sacred Temple of God, Heart of Jesus, tabernacle of the Most High, Heart of Jesus, House of God and Gate of Heaven,

Heart of Jesus, burning furnace of charity, Heart of Jesus, abode of justice and love, Heart of Jesus, full of goodness and love, Heart of Jesus, abyss of all virtues, Heart of Jesus, most worthy of all praise, Heart of Jesus, king and centre of all hearts, Heart of Jesus, in Whom are all the treasures of wisdom and knowledge, Heart of Jesus, in Whom dwells the fullness of divinity,

Heart of Jesus, in Whom the Father was well pleased, Heart of Jesus, of whose fullness we have all received, Heart of Jesus, desire of the everlasting life, 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, propitiator for our sins, Heart of Jesus, loaded down with iniquity, Heart of Jesus, bruised for our offences, Heart of Jesus, obedient unto death, Heart of Jesus, pierced with a lance, Heart of Jesus, source of all consolation, Heart of Jesus, our life and resurrection, Heart of Jesus, our peace and reconciliation, Heart of Jesus, victim for sin, Heart of Jesus, salvation of those who trust in Thee,

Heart of Jesus, hope of those who die in Thee, Heart of Jesus, delight of all the saints, Lamb of God, who takest away the sins of the 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, Jesus meek and humble of heart, R. Make our hearts like unto Thine.

LET US PRAY.

O, Almighty and Eternal God, look upon the Heart of Thy dearly beloved Son, and upon the praise and satisfaction He offers Thee in the name of sinners and for those who seek Thy mercy; be Thou appeased and grant us pardon in the name of the same Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.



Translation of the N. Y. Freeman's Journal.

ENCYCLICAL

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

To Our 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 Apostolic Benediction:

We have, as you are aware, lately promulgated 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 spontaneous readiness, We expect, not without reason, great and lasting fruit for Christianity and for the whole human family.

Following the example of Our 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 the most 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 Heart, and which We trust will prove most pleasing 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 anniversary of Blessed Margaret Mary Alacoque's receiving 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 ripened the time for putting the design into effect.

CHRIST AS PRINCE AND LORD OF ALL. Assuredly this most far-reaching and supreme act of homage and devotion is entirely due to Jesus Christ as Prince and Lord of all. His way 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 faith, 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 the mouth of the Prophet, says of Himself: "But I have seen by Him constituted king over Zion, 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 thee the nations for thy inheritance 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 signified in Mount Zion, but also over the whole earth throughout the length and breadth of its confines. The words "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. I. 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?" He unhesitatingly replied: "Thou sayest that I am a king." (John xviii, 37.) And the magnitude and limitlessness of His kingdom are now clearly shown in His words to His

apostles: "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 similar 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 exempt himself without imperilling his eternal salvation.

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 acquired right also. For He snatched us "from the powers of darkness" (Coloss. I. 13) and likewise "gave Himself in redemption for all" (I Tim. II. 6). All of us, therefore, became for Him "a purchased people" (I 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 for all" (Tract 120 in John).

St. 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 yet de facto extend over all men" (3a, 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 it to us, if we are so minded, to add to this double title of authority and lordship a third title—that of voluntary consecration. True, Jesus Christ, at the same time our God and our Redeemer, 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. Nevertheless, in His infinite bounty and love He is willing that we present and cede to Him as if our own—what is really His—namely, not only His 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 accept His sway, but we attest that if the gift were ours to give, we would bestow it upon Him with all our heart, and that we humbly ask Him to vouchsafe to accept it from us, even though it already belongs to Him.

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 doctrine 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, so now commiserating 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 to 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 them so in very deed, and not alone "in the next world, when He will fully execute His will on all, destined some to reward and others to punish-

ment" (St. Thom. I. c.) but even during this mortal life, by the gift of faith and sanctification, so that, illuminated and sanctified, they may duly honor God and advance towards eternal happiness in heaven.

This consecration will, moreover, bring hope of more prosperous life to the nations, inasmuch as it will conduce 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 auctuality, 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 public prosperity are shaken, and the avenging justice of God so far abandons the rebels to themselves that they become the slaves of their own lusts and the victims of their own licentiousness.

Hence comes that mass of evils, long threatening and now more than ever 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 of truth. Does death threaten? Then must we cling to "the life." Then at last will it be given to us to heal all these wounds, then every right may be restored to its place of honor, the sword will go back to their scabbards and the arms will fall from men's hands, when all, with one accord, acknowledge the empire of Christ and be obedient to Him and every tongue will confess "that the Lord Jesus Christ is in the glory of God the Father." (Phil. II., 11.)

While the nascent Church was being oppressed under the yoke of the Caesars a cross appeared in the heavens—to a young emperor—at once the harbinger and the cause of the splendid victory that immediately followed. Lo! again before our eyes to-day a most divine and auspicious sign—the sign of the Sacred Heart of Jesus, surmounted by the cross and shining forth amid flames of dazzling brightness. Here must we set all our hopes, here must we ask and wait for salvation.

Finally we shall not be silent about another motive—one that concerns Ourself personally, but none the less just and important—which has moved Us to this act, and this is that God, the author of all blessings, rescued Us but recently from a dangerous illness.

We would that a memorial and public token of gratitude for this favor be made in the greater glorification of the Sacred Heart now promoted by Us. Hence We ordain, venerable brothers, that on the ninth, tenth and eleventh of next June, in the principal church of every city or village a sacred triduum be celebrated, and that on each of these days the Litany of the Sacred Heart, approved by Us, be added to the other prayers, and that on the last of them the formula of consecration, which We send you, together with this encyclical be further added.

We impart the Apostolic Benediction lovingly in the Lord to you and to the clergy and people entrusted to your care as a pledge of divine favors and in token of Our benevolence.

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

LEO, P. P. XIII.

FORM OF CONSECRATION TO THE SACRED HEART OF JESUS.

O, Sweetest Jesus, Redeemer of the human race, look upon us humbly prostrate before your altar. We are 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 consecrate ourselves to Your Most 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 themselves from you, but also of those prodigal children who have abandoned you; have them immediately return to their Father's house lest they die of misery and hunger. Be you king over those who live in the delusion of error or are separated from you through 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, be you King over all those that are involved in the superstition of paganism and refuse not from darkness into

light and to the kingdom of God. Bestow, O, Lord, safety and liberty on Your Church: bestow the tranquility of order on all peoples; grant that from end to end of the earth this one cry may resound: Praise be to that Divine Heart whence comes our salvation; to it be sung glory and honor forever. Amen.

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 of the Apostles are no longer observed according 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, 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 Spirit of Prague is everywhere venerated. If ever the Pentecostal fire burned low in Christian hearts it is now: the "Most Blessed Light," however, is not specially invoked; although the Holy Father has urged upon the faithful a constant devotion to the Holy Spirit and the observance of a novena in preparation for Pentecost. It is a strange fact that the devotions most highly recommended are frequently the least popular. Many persons who are given to long prayers in private never think of visiting the Blessed Sacrament, though they may pass an open church every day of the week.

The same tendency is manifested in books of piety. The wealth of pious literature bequeathed to us by our Catholic forefathers has been discarded in favor of foreign productions, whose only claim to acceptance in many cases is their novelty. The fact is lost sight of that the literature best suited to the needs of a people is produced in their own tongue. This is especially true of books for spiritual reading. It will be remembered that Cardinal Newman, himself most tenderly devoted to the Blessed Virgin, spoke strongly with regard to the introduction of certain forms of devotion, which, however suitable they may be to those among whom they grew up and for whom they were intended, seem unnatural and forced when translated into the tongue of a colder people. Faber would certainly not have written "The Glories of Mary," though no doubt he would have found nothing in that work alien to his belief, even if in minor details certain passages might have jarred upon his taste. That famous book was written for Neapolitans, and one must understand them to understand it.

Most outsiders—and many insiders—confound fervor and dogma; and unbelievers will not make allowance for the exaggerated phraseology of our devotional works, the hysteria of our hymns, and the sentimentality of our books of spiritual reading. It is useless to explain that national temperaments differ: that our love and devotion are less demonstrative than 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 observe many feasts with special devotion, it is obligatory to keep Sundays and certain holy days; and that 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 Communions without love.—Ave Maria.

Devotion to the Sacred Heart is to cultivate the sentiments which should actuate us in regard to that Heart—of love, gratitude, regret for sin, the cause of its sorrows; a sincere desire to glorify it; to leave nothing undone for the expiation and reparation of past infidelities.

GROWING INFIDELITY.

Protestants Generally Denying the Divinity of Our Lord.

At St. Thomas' Church, Waterloo, Liverpool, England, Father McLaughlin, speaking recently of the wide extent 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 ideas of Christ Himself—i. e., of His divine nature, His divine personality, and His divine attributes. It is also my conviction that the

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 fundamental 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 it 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 position. I have nothing to do with them. Neither, on the other hand, am I referring to those sections of the Church in 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 communities which have sprung from the "Reformation"—people who loudly and with emphasis profess Christianity, yet in reality do 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 these hazy notions, or rather this virtual denial of the Divinity of Christ prevails, it is not necessary to appeal to the personal experience of one man or many. Everyday life is evidence sufficient. 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 the pulpits of the land—pulpits, too, which are looked upon as Christian—and 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 ingenious comparison; and it may be repudiated on the part of those who are accused or suspected of it by denials which at first sight do not appear ambiguous, but it has found a home with many who seem far removed from it and who are supposed to detect 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 teaching. And the existence of two such schools, 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

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 co-exist with an attitude of mind such as this state of things 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 communion, 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 the future will be neither Catholicism nor Protestantism, but Christianity, i. e., Christianity broad, wide, unlimited Christianity untrammelled by dogma—Christianity without any definite 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 reconcile these anomalous views of 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.

What wonder then there should be loose notions about the doctrine of Christ's revelation when such loose ideas prevail as to whether He Himself is truly a Divine Person? It is only what under such conditions might be expected—the one is the natural and necessary outcome of the other. But if I am asked to explain whence comes this want of definite faith in the Godhead of the Redeemer, and to trace the lamentable effect to the original 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 gradually into a mist which has lasted ever since; the sun of truth has not yet dispelled it; the atmosphere of Protestantism, with the exception already alluded to, has but become darker with passing years. Hence the denial, whether virtual or explicit, of the fundamental doctrine of the Incarnation. And hence, too, as an inevitable consequence of such denial, the antagonistic schools of opinions, the hazy notions of revelation, the doubts, conjectures, divisions, subdivisions, re-subdivisions, contradictions, re-contradictions that rend the land from end to end at present. Doctrines have become enveloped in obscurity because Christ, as God, has passed into a cloud and has vanished from the eyes of many—many who are still called by a name to which they have no just or rational claim—Christian.

THE GOOD FATHER.

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 influence 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 the greatest blessing that can be bestowed 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 sometimes 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 himself; 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 holiday 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 endeavours to enter into the spirit of them. He frequents the sacraments regularly and at fixed periods. He goes to confession and Communion once a month. He rents his pew and pays for it when his pew-rent is due. He allows himself as generously as his means allow him to do so to the support of his religion and church. He does not grumble at special collections when they are ordered, but recognizes their need and 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 example to his children, who will endeavor, 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 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 quarrelling 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 will avert a threatening storm in the domestic circle. When things go wrong—as they often will in the best regulated households—he is the first to move in the direction of putting

them right again. When sorrow enters and trials come, he bears them with equanimity and in the true Christian spirit and thus sets the rest of the 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 who know him as he shows himself in the bosom of his family. He may be unlearned 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 honor, and he astonished his hearers with a bitter attack on the Sunday school 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 mainly 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.

You don't allow a man with a diploma to practice as a doctor, or a valuable doctor. 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 satisfactory 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 Milan.

But we do object to the Sunday-School when it is treated as furnishing of 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 attendance is not strict enough," or "it cannot be up to date, as it is taught by nuns or brothers"; or who give other frivolous excuse for not patronizing it, likely to be offered by men and women who have never visited the schools criticised. But they say, "We send our children to the Catholic Sunday-School!"

Were any one to suggest that an hour and a half a week were enough for that fetch 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 instruction for their children, as they would slight us purely 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 widespread and great improvement in Catholic Sunday-schools—is far from being an adequate substitute for the systematic, every-day religious teaching which is owed to the Christian child. But poor Sunday-Schools, with incompetent young teachers, and superficial 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.

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BRITISH TOLERANCE: BROAD PROFESSIONS, NARROW PRACTICE.

England is the sole power on the globe, says the Freeman, with a population made up of various creeds in which one creed only does in practice and as a fact pre-empt from theory, exercise sole power in the State. Spain is an exclusively Catholic country; her colonies are Catholic, and in all her dominions there are only about twenty thousand Protestants. Therefore, we naturally look to Spain as a country governed exclusively by Catholics, or rather by those who are not Protestants. Such, indeed, is the case, and Spaniards say so plainly. But England 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 Lieutenantcy of Scotland and 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 Protestants 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 housemaid at the Viceroyal Lodge with the warning words "Must be a Protestant."

Now, let us look abroad to the tyrannies of Europe, whose unconstitutional 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 service. We find Mahometan Generals in 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-General of Madagascar, M. Larocca was a Protestant as well. Anything like St. Patrick's and Christ Church Cathedral, Dublin, built by the majority and held by the minority, is not to be found in all Continental Europe; while an outrage 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 has Jews 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 that there, too, Jews and Protestants occupy high place. England alone of the Great Powers is the last refuge of bigotry and intolerance. Catholics may reach high place where there is no power; but all real power is rigidly held by the dominant creed in "God's England."

PROTESTANT TESTIMONY.

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

To the high thoughts which they kindled in so many hearts, to the religious 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 understand 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 Medieval 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, humanity, 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 number ruled the royal penitents at Versailles or the Escorial, others were teaching the use of the spade and the shovels to the naked savages of Para-

guay, a third body daily endangered their lives in an attempt to convert the Hindus to Christianity; a fourth carried on the controversy against the Reformers, a portion were at liberty to cultivate polite literature; while the greater part continued to be employed either in carrying on the education 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 Constitutionists, the most skillful casuists, the ablest school masters, the most celebrated professors, the best teachers of the humblest mechanical arts, the missionaries who could most bravely encounter martyrdom, or who with the most patient skill could infuse the rudiments of religion into the minds of ignorant tribes or prejudiced nations, were the growth of their fertile schools.—Sir Jas. Mackintosh, R. view of the Causes of Revolution, 1688

Elizabeth Porter, 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.

IN ELIZABETH'S TIME.

Here are some quaint statements on behalf 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":

Elizabeth Porter, 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 cometh 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 thinketh it is not the Catholic Church, for there is neither priest, altar nor sacraments.

Isabel Addewell, widow, sayeth she cometh not to the church, because her conscience will not serve her, for she thinketh she should offend God.

All the above-named were poor working 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 tools 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 promise-bound secrecy by taking a public stand against this evil.

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

In the name of Him who is governor among 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 entertainment of any secret lodge and also against inviting any secret society to officiate at the beginning or completion of any building erected by public funds.

THOROLD CEMENT. Ilderton, Ont., Jan. 27, 1899. Estate of John Battle, Thorold, Ont. Dear Sirs,—We think Thorold Cement is the best cement in use for building walls and floors in stable walls. Last June I built a wall 36x100x11 feet high at back and 8 feet at front. We were twelve days building it under the management of Mr. J. Bowe, Ilderton (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 beyond putting floors in this spring with Thorold Cement. For I think no other cement could have stood such a test. Yours truly, Burt Kennedy.

"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 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 felt smooth and clear. I recommend Hood's Sarsaparilla very highly.—MAY RYAN, North Street, Chatham, Ont.

Erysipelas.—I would strongly urge the use of Hood's Sarsaparilla for erysipelas 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.

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.—Mrs. S. Kisco, 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 sleep better. I shall never be without Hood's Sarsaparilla in the house.—MRS. FRASER, 205 Ossington Avenue, Toronto, Ont.

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Articles must be paid in full before the paper can be supplied.

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 Episcopal Synod of the Diocese of Virginia, the Bishop, the Right Rev. F. M. Whipple, expressed his sorrow at what appeared to him an evidence of decay in the Church, and an increase of worldliness among its members.

"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."

It is 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, casting suspicion on the nuns of Three Rivers who had no knowledge whatsoever of the baby's whereabouts.

"The age is one of investigation; it is revising its beliefs. 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 have 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 schools and critics are destroying the Bible. I brand this statement as a lie. (Applause.) It is inevitable that the Bible should be overhauled and criticized. This should be met either in a spirit of friendship, or of hostility. It is his to teach men that there is nothing to fear. The Bible stands to day full of truth as in the revelations of God. It stands to day absolutely unimpaired, despite as assaults made on it. A ministry without Christ, without a crucified Saviour, is a ministry void of result. The business of a minister intellectually is to show that in spite of changed conditions, the cross is still supreme, the great doctrine of the atonement has not gone down. It is the business of the minister to show that the religion of Jesus Christ is a reasonable religion."

THE PORTO RICANS' CONDITION.

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 no signs of the distress described by Gen. Stone. The American War Department, in order to arrive at the truth, telegraphed to Gen. Henry, who is in command on the island, to report the actual state of affairs, and his reply is to the effect that "there is no suffering. Nature is too bountiful for that." He also says that money is plentiful on the island, and over \$100,000 are spent every month on roads. It has also been said that Cuba suffered greatly under Spanish rule, but it has been shown that till the last rebellion broke out four years ago there was not a beggar on the island. These facts show how difficult it is sometimes to get at the truth when falsifiers are at work misrepresenting the actual state of affairs.

DUNKARDS IN CONVENTION.

The German Baptist Brethren of America, who are also known as Dunkards, held their annual Convention this year at Roanoke, Virginia, for six days, beginning on May 20. These peculiar religionists are numerous in Pennsylvania, Maryland, Virginia, and the middle and extreme Western States. It is said that fifteen thousand persons were present at this Convention, which is numerously attended every year, as all brethren are invited to attend, and most of them are prosperous farmers who can afford the expense of travel-

ing, especially as they take care to travel economically, boarding themselves out of a common fund raised for the purpose, and erecting temporary sleeping quarters. The Dunkards are often 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 imitation 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.

THE BIBLE AND PROTESTANTISM.

Every day the evidences that Protestantism is drifting rapidly into infidelity 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 the current 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 tendency 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. P. Dey, the chairman, gave his annual address on "The Minister's Burden." In the course of his remarks he said:

"The age is one of investigation; it is revising its beliefs. 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 have 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 schools and critics are destroying the Bible. I brand this statement as a lie. (Applause.) It is inevitable that the Bible should be overhauled and criticized. This should be met either in a spirit of friendship, or of hostility. It is his to teach men that there is nothing to fear. The Bible stands to day full of truth as in the revelations of God. It stands to day absolutely unimpaired, despite as assaults made on it. A ministry without Christ, without a crucified Saviour, is a ministry void of result. The business of a minister intellectually is to show that in spite of changed conditions, the cross is still supreme, the great doctrine of the atonement has not gone down. It is the business of the minister to show that the religion of Jesus Christ is a reasonable religion."

We find in this extract the curious doctrine laid down that the present age has the right and duty to change the creeds of the past in order to keep up with the times and recent discoveries of science. This implies either that the revelations once made by God may be erroneous, and are subject to the changes which take place in the minds of men—a notion which is subversive of the essential attributes of God by making Him subject to change—or that the Church of God may be for ages in error regarding the interpretation of God's revelation. This latter doctrine is, of course, quite in accordance with the Protestant belief that the Church is a fallible society which may teach 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 Apostles, to teach them, not what is erroneous, but the unchangeable truth, and to guide them into all truth, as He Himself declared: "I will call the Father, and he shall give you another Paraclete (Comforter) that He may abide with you forever. The Spirit of Truth whom the world cannot receive because it seeth Him not, nor knoweth Him, but you shall know Him, because He shall abide with you, and shall be in you. . . . But the Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you all truth, and bring all

things to your mind whatsoever I shall have said to you." "But when He the Spirit of Truth shall come He will teach you all truth, for He shall not speak of Himself, but what things soever He shall hear He shall speak, and the things that are to come. He shall 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 will 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 instead."

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 PROTESTANTISM.

Over the signature "Humanitas," a writer in the Montreal Witness deals with the question of the relations of "the Christian Church" with the masses, maintaining that "there exists an ever widening gulf between the Church and the masses of the people, a gulf which is vastly wider and deeper between the Church and the poor than it is between the Church and the rich. This gulf has become so palpable that in theological circles the phrase 'the breach between the masses and the Church' has become stereotyped." He adds that it was with the poor, who in His day and in ours "suffer most keenly the wrongs of an unempathetic world, and who, therefore, the most urgently need the aid and the sustaining hope that true Christianity alone can give," that Christ had the greatest sympathy, and that they were the class who heard Christ most gladly.

Some statistics are next given which, so far at least as Protestant Christianity is concerned, appear to bear out this thesis of "Humanitas." Thus we are told that Canon Farrar, who is certainly a credible witness on this point, as far as regards Protestantism, states that less than 2 per cent. of the workmen of England are Church communicants, and that Lord Shaftesbury stated at a recent meeting of the Ilington Open Air Missions that not more than 3 per cent. of the workmen of England attend any place of worship. Dr. Parker is also quoted as having said that "the Church has not yet begun either the moral regeneration of the modern Sodom of Piccadilly or the physical regeneration of the slums of Whitechapel." According to statistical statements of the Washing-

ton Reform Bureau, also, during the last quarter of this century, "there has been no diminution of crime in the United States." In fact we know that, on the contrary, the increase, especially in atrocious crimes, has been very great.

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 suggestion 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 completely, 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 says:

"This last conclusion he (Humanitas) declares to be the ground taken for the most part by the Socialists of to day the world over. They repudiate the Church, but hold earnestly 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 arraigns just such facts as are constantly before our eyes, affords a theme ever new, in its interest, for the earnest consideration of Christians."

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

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

It is nowhere promised that all persons 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 parable 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 fruitfulness of the seed, therefore, depends upon the free will and good dispositions of men, though the seed itself is good. Nevertheless the infidelity of the Church of Christ has been promised, and we are told by Christ Himself that the gates of hell shall not prevail against His Church, established upon a rock.

How, then, are we to account for the facts stated by "Humanitas"? We may admit that as far as Protestantism is concerned, his lugubrious picture is correct, but it has been proved over and over again that it is not correct if it be considered in regard to the Catholic Church. In England and America it is not true to say that the working-men who are Catholics are not communicants or church-goers. There are, maybe, and, unfortunately, we are obliged to add, there are many who have fallen from the practice of their religion, but these do not constitute the bulk of the people, as is admitted to be the case in regard to the professed adherents of Protestantism. The reasons given by "Humanitas," and admitted by the Witness, for the decay of Protestantism, therefore, do not apply to Catholics or to the Catholic Church.

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 inextinguishable confusion should result, and this is what has actually occurred, the result being that practically Protestantism has no fixed standard either of faith or morality. It is true, and we do not deny, that the Protestant clergy, as a rule, proclaim some sort of a moral code which

they wish their people to follow; but they have thrown aside all the authority to enforce such a code, by proclaiming that there is no divinely constituted 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 evil influence by going among their 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" is this is the expression 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 culminated in His death upon the cross; and 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, then, 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 effectively, and from higher motives, being motives which were not merely human.

The Christian Church has not failed in 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 Protestantism, which alone "Humanitas" 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 head way 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 confide 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 of their little ones, as was the case last week when a family named Fantasia who had been perverted by the American Methodists of the Via Venti Settembre, adjured its errors and was 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 conventicles in Rome are attended on Sundays by crowds of slender-looking Italians need not surprise those who know that the services of the unsavory congregations are engaged by the "minister" for so much the head.—Correspondent Liverpool Catholic Times.

Don't pull at the threads of life. Don't hurry the Almighty's plan. We must live by prayer in our ignorance of life. God's love is the motive of all delay—to give us unexpected and surprising blessings.

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 national 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 War, that Garcia Moreno, then rector of the University of Quito, was first chosen president of Ecuador. He sought to escape the responsibilities of the office in 1864, after serving four terms, but his countrymen would not hear of his resignation, and he was unanimously re-elected for another year. Again in 1870 he was 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. Then he recalled these religious orders whose members had been unjustly expelled, and he saw to it that the army and navy were adequately supplied with chaplains.

Yet it would be a grievous mistake to infer that this Catholic president was so much engrossed with religious matters that he neglected state affairs. 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 day—men who are either ashamed or afraid 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—President 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 decree of his country to the Sacred Heart. When the national assembly had voted in favor of this proposal, President Moreno in his private chapel. He had forgotten this; he had even forgotten to find a substitute, and the hour of Mass was at hand. This seemed to be an act of disobedience; and, in his distress, he drew his cowl over his face and sank back in the pulpit and remained silent for a long time. The people, in amazement, watched and waited. The moment when he ceased speaking in the cathedral, though all was visible to the congregation, he appeared in the convent choir among his brethren and sang his usual part of the Mass. He recovered the cathedral, as his chronicler says, finished his sermon "with incomparable eloquence."

Anthony had completed his "Commentary on the Psalms," the fruit of long vigilance and profound meditation. A novice, weary of the religion of life and its ceaseless austerities, solved to return to the world; a coveting Anthony's precious manuscript, he captured it and fled. Young Sacerdotal 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 copy of a "Commentary on the Psalms" as his companion. Probbas he hoped to profit by it in a worldly way; but in this he was thwarted. Upon discovering this Anthony had, as ever, recourse to prayer. At that very moment the young youth was confronted by a monstrous creature, that ordered to return at once to the abbey and to store 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 fact that was in peril, received the novice with every mark of affection. With his loving kindness ill bestowed for the lad became one of the most loved of the faithful.

As St. Francis hushed the carol birds in the Venetian lagoon, say "Cease your singing a little while until we have rendered to God homage of time," so Anthony rebuked the clamorous frogs in a pool at the Convent of Montpellier, they thereafter observed a respectful silence at the hours of prayer. At Puy-en-Velay he converted a tary of dissolute habits and violent temper. When they met in the street Anthony would bow to the notary, the latter would fly into a rage, being that he was in mockery. Anthony saluted him reverently more reverently; whereupon the notary cried in a fury: "What doest thou mean? But for fear of the saint God I would run you through with sword." Then, Anthony replied, perfect composure: "O my brother, you do not know the honor in store for you. I envy you your happiness longed for the martyr's palm: the saint denied it to me, but He has reves-

HERESIES.

The Scotchman's explanation of how his congregation suffered shipwreck illustrates Protestantism in miniature and affords the key to the law of its disintegration: "Weel, ye ken't this way; first, there were a hunderd o' us. Then there was a schim an' the left but fifty. And then there was a lousy trial which took aw' twenty-five. Then a desruption left only my brother Donald an' myself—an' I have sair doot o' Donald's orthodoxy." If Brother Donald had told the story he would have had "sair doubts," because it did not line up with doxy.—N. Y. 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 worshipped the Divine Author of the Universe, but their descendants would rather worship Vanderbilt.—American Herald.

WONDER WORKER OF PADUA

Some of St. Anthony's Miracles and Prophecies.

Charles Warren Stoddard in the Catholic Columbian.

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

Thousands of eye-witnesses bore testimony in their day to the wonders 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 with enthusiasm by excited and animated throngs. This was not the case. Obedient to the voice of his superiors, he went where he was hidden; he went alone and unannounced; a stranger in a strange land, unrecognized of any until he had lifted up that voice whose persuasive eloquence no voice was long able to withstand. Then came his triumphant and overwhelming. Triumph followed upon triumph, until he had 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 everlasting.

Preaching once upon a time in the pulpit of the church of St. Eusebius in Vicelli—a small Italian city, an independent republic, like many another city of that day—vast crowds pressed about him. Suddenly a great commotion arose. With difficulty grief-stricken family bore toward the body of one of their number, who lay down in the prime of life. A great wall went up from the people. Anthony paused in his discourse, profoundly moved. Recollecting himself he extended his hand toward the body and cried: "In the name of Christ 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 waited for him.

Great is the number and the variety of the wonders worked by Anthony. Here are a few of them taken at random from the pages of his several chronicles: He was preaching in the cathedral at Montpellier, in the presence of the clergy and a vast multitude. It was Easter Sunday. In the midst of his discourse he suddenly remembered that he had been appointed to sing the 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 Mass was at hand. This seemed to be an act of disobedience; and, in his distress, he drew his cowl over his face and sank back in the pulpit and remained silent for a long time. The people, in amazement, watched and waited. The moment when he ceased speaking in the cathedral, though all was visible to the congregation, he appeared in the convent choir among his brethren and sang his usual part of the Mass. He recovered the cathedral, as his chronicler says, finished his sermon "with incomparable eloquence."

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FIVE-MINUTES' SERMON.

Fifth Sunday after Pentecost. 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. 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 sin, I will willingly and without complaint offer to you all the injustice and insults I have to endure. Thus, dear Christians, you should think, 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. Today, for instance, say, I might become angry on account of my wife's contradictions, or on account of the disobedience of my children, or the negligence of the servants—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. During the day, you are really incited, 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 passion of anger rising in his heart, to repeat 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 you feel angry, say the Lord's Prayer and repeat it until your soul, by its communion with God, has been restored to a state of tranquillity.

But, perhaps, you cannot look calmly at your adversary, then leave him. Fight, 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 beating in his yard, he, with best intentions, remonstrated with her. But she became so enraged that she upbraided him with bitter invectives. Tobias said not a word, but left, and fell on his knees in prayer. This, my dear Christians, is the best way to meet insults; if all would act thus, what great peace and happiness would reign in families! In the beginning, it is usually a trifling cause which causes disagreement. 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 moderation: cursing and imprecations pour forth, and the corrector does more harm than good. Postpone the punishment until your mind is calmed and then inflict it with great love for your children 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 yourself: What have I achieved by my anger? Was it really worth while to get excited over such a trifling? Ah, what foolish language have I used? How severe and bitter were my words, and how deeply have I hurt my neighbor, and all for such nonsense! If I had overcome myself, I would have merited many graces and a heavenly reward. Now I have shame and remorse of conscience.

Thus, my dear Christians, address yourself, make an act of contrition, renew your pious 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 vitalize your blood.

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 magic of a smile Our doubts will fade away As melts the snow in early spring Beneath the sunny ray.

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

—London Tit Bits.

A Question.

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 flies 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, appears at the table at the proper time, does not keep others waiting, and does not get in the way of being done half an hour before the hostess appears. 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 find 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 with a book, a bit of sewing, or the writing of a letter; she is the one, 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 salt 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 seen. This is the welcome guest, the one to whom we say, "Good bye!" with regret, and to whom we call out, "Welcome!" with the lips and from the heart.

Pass It On.

Once when I was a schoolboy going home for the holidays, says a writer in an English journal, I had a long way to go to reach the far-away little town in which I dwelt. I arrived at Bristol and got on board the steamer with just money enough to pay my fare, and that being settled I thought in my innocence 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 gilt band about it, and held out his hand. "I should like to shake hands with you," 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 father. In the sorrow of her widowhood.

"I never thought the chance would come to me to repay it," said he, pleasantly. "But I am glad it has."

As soon 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, trying to keep back the troublesome tears as he pleaded with the booking clerk.

"What is the matter my lad?" I asked.

"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 the little fellow the story of long ago and of the steward's kindness to me.

"Now, to-day," I said, "I pass it on

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 opportunity, and where they are afforded that grand opportunity only once in three weeks, when Christ Himself leaves His heavenly throne and inhabits a miserable 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 God, Who in one moment might dash you and your tempting pack into Eternity. Have you an 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 are you aware that you are daily crucifying that God—yes, 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 your indifferent words and actions? 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 you your last hour, and by daily uttering "Jesus help me," gain your eternal reward in Heaven.

The Best Stimulant. The best possible thing for a man to do when he feels too weak to carry anything through is to go to bed and sleep as long as he can. This is the only recuperation of brain power, the only actual recuperation of brain-force; because, during sleep the brain is in a state of rest, in a condition to receive and appropriate particles of nutriment from the blood, which takes the place of those consumed by previous 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 stimulants supply nothing in themselves; they 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 flow out in artistic forms, whether through the instrumentality of his tongue, his pen, his pencil, or his piano, is a treasure to himself and to society. Such a man as this would I have you to be. There may be something to interfere with your being all this; but this you can do: you can

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ARCHDIOCESE OF ST. BONIFACE MAN.

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 necessities of the policy imposed itself at the present moment, owing to the good dispositions of most of the people of this country, and the fact that we have to meet on the part of the sects. Persons hearing this call may communicate with the Archbishop of St. Boniface, or the undersigned who has been specially charged with the promotion of this work. Our Missions may be assisted in the following manner:

- 1. Yearly subscriptions, ranging from \$5 to \$100. 2. Legacies by testament, payable to the Archbishop of St. Boniface. 3. Clothing, new Annual hand material for clothing or use in the Indian schools. 4. Promise to clothe a child, either by furnishing material, or by paying for it a month in case of a girl, \$1.50 in case of a boy. 5. Devoting one's self to the education of Indian children by accepting a vacancy of day schools on Indian Reserves—a small salary attached. 6. Entering a Religious Order of men or women specially devoted to work among the Indians; e.g. for North-Western Canada the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec), or the Sisters of St. Boniface, Man., or to Rev. C. Cahill, O. M. I., Rat Portage, Ont. C. Cahill, O. M. I., Indian Missionary.

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THIS BEAUTIFUL AND VERY INTERESTING little Annual for 1899 contains something to interest all boys and girls, and at its cost 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 Sacrament.—The King of the Precipice (illustrated); How Jack Harkith Freed Winston from the Comanches, by Marlon Ames Taggart, author of The Hurrayville Post Office, Three Girls and Especially Gae, My Bransome River, etc. etc.; Fast Asleep (illustrated); Fast Mending (illustration); Mary, Queen of Heaven (illustration); You're Out (illustration); Playing with Kitty (illustration); Stolen Fruit (illustration); An Army of Two; A True Story; Our Blessed Mother and the Divine Infant (illustration). This little Annual has also an abundance of games, puzzles and riddles. The Magic Hat, 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 best little books that we know of, for the price—five cents. Orders mailed at once on receipt of price. Address—Thos. Coffey, CATHOLIC RECORD OFFICE, LONDON, ONT.

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