Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, APRIL 29, 1899.

NO. 1,071;

London, Saturday, April 29, 1899.

LEO XIII.

reporter who writes up elections and

OBSERVATIONS.

we stroll to a favorite window in our It is always instructive to observe

others playing the game of life. We look at the eager throng and it seems to us that the only real things are the children. They have still a love for the little things that money cannot buy: they are without pretence and without guile, and we always think generosity of the Celt. their ringing laughter is the obligato Dillon, Redmond and Healy on the to the song of God's goodness to us. And as we mused in idle fashion our attention was arrested by a little group of men and women, chattering as gaily as if the big world held neither sob nor sigh. They were types of a class that pride itself on its emancipation from creed -bad imitations of polished ungodli-band, disciplined and organized like ness, pieces of taudry and faded finery -compounds of cheap vice and bad liquor, but irreproachably dressed, and au courant with the news of the time. And some day they will lead a young lady to the altar and there will be much joy and bell-ringing. Laudatory notices will appear in the newspapers, with the list of presents Church has the authority to determine and all the other vulgarity that is born what the word of God is, and interpret of sham and ostentation. And yet that word to men." there is no sadder sight under has the authority to determine what is the aven than the marriage of a the word of God, and to interpret it pure maiden and a man who has but that she alone has that authority. sounded every note on the gamut of Parson: "Where in the New Testavice, and whose only recommendation ment can you find any authority for is that he has money.

We sometimes smile at the customs of the Latin races that are, so wiseacres tell us, on the verge of decay. We wonder at their urbanity, their prevail against it." (Matth. xvi., 18.) dignified manner of converse and their prudence in safeguarding their chil- which the Catholic claims has authordren. They looked upon courtship ity to identify and interpret revealed not as a subject for thoughtless jest and truth. It is this Church that alone not as a subject for thoughtless jest and ridicule, but a thing sacred, as a premany which have claimed to be the paration for the day when the man word of God, are the word of God. and woman would be able to kneel | Agaiu: "If he (any one) will not down in the glory of their purity hear the Church, let him be to thee as from preacher, or commentator, conferbefore the altar of God and receive His the heathen and publican." (Matth. blessing for the new life.

cottage of Nazareth.

Parents should lock their doors against the idle and shiftless who ity—private judgment or what not—imagine that the theatre and base ball that contradicts the teaching of this imagine that the theatre and base ball field exhaust the possibilities of life.

THE EVICTED TENANT FUND.

We have received a copy of the appeal to Irishmen and Irishwomen beyond the seas on behalf of the Evicted Tenant Fund.

of Ireland generally, and bearing in earth. mind the ever-inceasing drain of unfair Imperial taxation, it will be seen that Ireland is no less in a condition than she was a quarter of a century tion of the world." (Matth. xxvii., ago to do without the sympathy and generous aid of her sons and daughters beyond the sea."

blessings of Anglo-Saxon civilization part of those who heard, for to this and she knows a little about the wise and paternal rule so vaunted by ranters all over the country.

All the facts concerning the Irish land system were known in 1846 after the Report of the Davon Commission. In August, 1886, Lord Salisbury, referring to Mr. Parnell's proposal to reduce judicial rents, said : "We do not contemplate any reduction of the judicial render an account of your souls." rents: we do not think it would be brews xii., 7, 17.) honest in the first place, and we think it would be exceedingly inexpedient." The Plan of Campaign was inaugurated in the winter of 1886-87.

So late as March, 1887, Mr. Balfour solemnly entered into only five years truth."

leaseholders the benefit of the acts and reducing the judical rents was passed by Lord Salisbury and Mr. Balfour in July, 1887. Under the Plan upwards of twenty thousand tenants combined. The secular papers are unduly ex- Of these more than three fourths obcited over Leo XIII's successor. The tained their demands without cost or suffering of any kind, and have held is acquainted with the methods of the their homes at reduced rents. About ward heelers, is very apt to make us three thousand families were evicted. believe that saying of Plutarch, "A and subjected to more or less suffering fool cannot hold his tongue," when he and loss. About five hundred families tells us what he knows about Papal have been marked down for vengeance

and refused all chance of re-instatement. Of these some have emigrated, and some have died from hardship. Now and then when the brain is dry Four hundred remain on the book of the committee, who may be fairly deden and watch the crowds hurrying scribed as the wounded soldiers of the struggle-the results of which the body of the Irish tenantry are now

> enjoying. And the appeal will not fall on heedless ears. They who have subscribed to the cause in times past will give testimony again to the proverbial

We are glad to see the names of Committee. Is it a sign that the bickerings of the past few years, which have deprived the Irish party of power and influence, have ceased, and that Ireland and her interests, and not personal ambition and aggrandizement, will be the watchword of the future? We sincerely hope it may be. When a unto that of 1886, commences the oftinterrupted struggle for national rights, it will receive the support and encouragement of every Irishman.

TALK WITH A PARSON.

Parson: "You claim that the

We not only claim that the Church

Here are some texts:

"I say to thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not

It is this Church that Christ built

xviii., 17.)

The Church referred to here is the If that custom were in honor Church built on the Rock, as described amongst us there would be more homes in the preceding text. Those who reflecting the happiness of the little will not hear this Church are, by our Lord's command, to be looked upon as heathens and publicans ; that is as excommunicated from the fold of Christ. against the dissipated youth and Hence, he who hears any other author-Church, is, from the fact, no longer of the fold of Christ. It, being the only authority established by our Lord and backed by His command, is the sole authority competent to teach what He revealed and commanded to be taught ; the only teacher to determine what is the word of God and what is not.

Again: "And Jesus coming spoke to them (the Apostles), saying: All power is given to Me in heaven and in Going, therefore, teach all nations bserve all things whatsoever I have commanded you, and behold, I am with you all days even to the consumna

This commission was given to the ministry of the Church that Christ built. This command to teach brought Ireland has received her share of the with it the obligation to believe on the ame ministry our Lord said: that heareth you heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me."-Luke x., 16.

Again: "Remember your prelates who have spoken the word of you ; whose faith follow, considering the end of their conversation. Obey your prelates and be subject to them. For they watch over you as being to

St. Paul tells here who it is that speaks the word of God to the faithful -the prelates of the Church of Christ. This same Apostle in his first letter to Timothy, says : " But if I tarry long, that thou mayest know how said: "It would be madness, it oughtest to behave thyself in the house of God, which is the Church of the livwould be folly to break a contract ing God, the pillar and ground of (Tim. iii., 14, 15)

same against which He said the gates obtuse faculties forever? of hell should not prevail; the same never lift their heavy eyes to which if we do not hear we are to be considered as heathens and publicans. This is the Church which, the Catholic claims, has the authority to determine means.

Parson : " Contrary to the Scriptures, you deny men the right of searching and interpreting the Scrip-tures in the light of every man's con-

The Catholic is free to search the Scriptures, but he is not free to inter pret them contrary to the interpreta-tion of the Church of Christ, which we must hear or be counted among heath-ens and publicans. You are free to earch the Constitution of the United States, but when you interpret it contrary to the interpretation of the Supreme Court, and act on your notion of what it means, you will be tried for rebellion or treason. The same principle of common sense rules in the Church of Christ.

You confound conscience with priv-

ate judgment. The Catholic, like every other man who is sane and

awake, must, in everything he does, act in the light of his conscience and in obedience to it. Private judgment is another affair. But few men, if any, always act on their private judgment, however much they may pretend they do. If you are sick you send for a physician and leave your case to his private judgment, or rather to the judgment of his profession as applied to your case by him. If you are at law you employ a lawyer. In politics mostly go with their party or are under the influence of political leaders. In religion the great mass of Protest-ants look to their synods, conferences and formulated creeds, or to the teachings of the founder of their sect. great majority of them have never read the Scriptures, and know less about them than they know about Robinson Crusoe, the Vicar of Wakefield, or Uncle Tom's Cabin. And they are be-

coming less and less acquainted with it every day. How many among them have ever read the whole Bible, and, using their private judgment alone, determined from it for themselves what they ought to believe? We venture that we would be below a true estimate if we were to say, not one in a hun dred thousand. And yet if they were consistent and logical not one of them could make a reasonable act of faith in any truths of Christianity until he had complied with

the following conditions: (1) By his own private judgment he must determine what constitutes the Bible, that is, what books are inspired. (2) must read the whole Bible from Genesis to Revelations and test each and every proposition in it by his private (3) He must read the whole Bible in the originals, for he must not trust the private judgment of transcribers and translators-his rule forbide that (4) He must read it all without note, or comment or suggestion

Now it is absolutely certain that not a Protestant who lives or ever lived as ever complied with these conditions which his rule of faith makes necessary before he can believe any doctrine of Christianity on the authority of his Bible and private judgment. It is needless to say, Parson, that you have never complied with these conditions, and consequently whatever you may have of Christian truth you did not ac-

quire it by your rule of faith—the Bible and private judgment. You may say, how can I be expected to read the whole Bible in the original manuscripts when none of those manuscripts are in existence? My dear sir, we do not expect you to do it, for we know you cannot. And precisely for this reason your rule of faith—Bible alone and private judgment-must be condemned as fallacious, for it requires you to do what is impossible. In the very nature of the case you must depend on some authority other than your Bible and private judgment, first, for what constitutes the Bible; second, for its inspiration, and, third, for its correct transcription and translation.

Between you and the Bible, as originally written, there is a vast number of go betweens in the way of tran scribers and translators, all fallible. on whose honesty, ability and learning you must depend for your Scrip tures, and on whom you must res your faith, without being able to test their honesty, ability and competency. -N. Y. Freeman's Journal.

THE POWER OF MUSIC.

"Whom God loveth not, they love not music!" Oh, poor, darkened not music!" Oh, poor, darkened minds—poor, dust steeped souls! poor, earth bound spirits! Do they never feel that there are heights-even on earth - forever beyond them? they never yearn to scar aloft-were it only for once-into the realm of light and life which music alone can lend to the spirit still bound within its prisonhouse of clay? "Having ears," do they always "hear not" the echo of they always those marvellous strains which speak to the soul of man as no other mortal power has ever done, can ever do? Do they never long for one moment

The Catholic Record. continued, and the measure giving the the pillar and ground of truth is the and tone, the glowing world of lit was at this time that Father FATHER McKINNON AND THE leaseholders the benefit of the acts and same that Christ built on the Rock; the feeling and sensation, shut from their "Tom" Maguire, parish priest of "COW PUNCHER" never lift their heavy eyes towards the golden cloud heights far beyond them, and wistfully sigh for one faint glimmer of the influence which eludes all echo in the language of earth, because what is the word of God and what it in it is more of heaven than in any other memorial left us of the time when angels walked with the first man, and when the two in paradise may have hearkened in the purple dawn and rosy twilight to the silver harmonies of the choirs of heaven?—Christian Reid:

POPE AND MAGUIRE.

Story of the Once-Famous Contro In the modest libraries of hearty, old-fashioned Catholics the report the discussion between Pope and Maguire used to hold an honored place. Our own novel-reading, Sunday-paper-reading generation knows little and ares less about this famous book. The story of the genesis thereof may, however, prove interesting to some. The year 1825 will long be memorable in Irish history for the introduction of what was called the "New Reforma tion." A formidable crusade was inaugurated against the faith of the Irish people by certain religious societies in England. Champions of the Bible descended upon Ireland sowing discord and dissension as they went. "The Trumpet of Zion" resounded throughout every corner of the land setting neighbor against neighbor and imperiling the public peace. Con-spicuous among the apostles of the "New Reformation" were the Rev. Mr. Pope, a certain Mr. Gerard Noel and Captain Gorden, a Scotch military Accompanied by their disciples, and aided and encouraged by the Protestant Bishops and clergy, they gave testimony against the abom inations of Popery, and "exposed" the ignorance and superstition fostered by the priests. The Protestant landlords of Ireland helped on the movement, and displayed great solicitude for the spiritual betterment of their A religious frenzy took tenauts. session of the whole Protestant population, and the air was everywher vocal with the clamor of party strife and polemical disputation. The rewards held out for "converted" souls were a sore temptation to the poor "Fapists." The "convert" was given a guinea as soon as he abjured the faith of his fathers, and was provided with a comfortable blanket and six shillings a week for his support. Notwithstand ing this alluring programme the harvest of souls was lamentably scanty. Then the bounty was raised to £5 But as these tactics proved utterly un-

streets, and at their very doors until human patience could endure the situation no longer. Public discussions took place in Cork, Waterford and Kilkenny in which the champions of the Bible were signally worsted : but, though humbled in one place they were not thereby discouraged from resuming their godly cam-paign elsewhere. The town of Carpaign elsewhere. The town of Car-low, the home of the celebrated Dr. Doyle, whose exposure of the calumn ies of the Protestant Archbishop of Dublin had stirred up the wrath of the "saints," was the scene of their most pernicious activity. The Bishop disdained to meet adversaries so worthless, bus two of his priests took a hand and acquitted themselves so admirably that the gospellers were driven from the locality covered with shame and

successful a new line of action was de

termined upon. The Catholic Bishops

and priests were assailed with all the malevolence which anti-Catholic fan

aticism could inspire. They were ac-

cused of the grossest crimes; they were insulted at their altars, in the

confusion. The public press teemed with letters and disputations, and the country was inundated with pamphlets and tracts at the expense of the elect and to the delight of small shopkeepers. Daily bulletins were issued announcing thousands of "conversions" to the joy of the zealots across the channel. As a specimen of the methods of misrepreentation resorted to by the preachers of the "New Reformation," lowing statement, taken from one of the public records of the times, will suffice: "A certain Protestant preacher introduced into his sermon a story which he declared he had from a certain lady then living in Dublin. This lady said that on a certain evening she attended a Roman Catholic chapel to witness the deliverance of a number of souls from Purgatory. The chape was well filled and brilliantly lighted. The relatives of the souls who were to be released gave each to the officiating priest a well-filled purse, which he deposited in a place of safety. Then, after prayers had been said, the lights were extinguished save one lamp, which shed a feeble light around. Presently a part of the floor opened and a num er of black objects appeared and crawled along before the altar. The lady, determined to know the truth, caught one of these objects and put it in her pocket. When she got home she found it to be a large live crab, covered with black velvet." One can judge what a state the popular mind was in when yarns of this description ago. The Campaign agitation was This Church which St. Paul calls the in the enchanted place of harmony were publicly related and believed.

Innismagrath, came into collision with the "saints" and won for himself the enthusiastic gratitude and admiration of his Catholic fellow countrymen. was a Maynooth student, and, though unassuming in manner, was, as the event showed, an acute reasoner and a finished scholar. One day in Novem ber, 1826, he made a speech at a Catho lic meeting in the town of Carrick-on-Shannon, and, in the course of remarks, took occasion to allude to the apostles of the "New Reformation." His speech was published in one of the Dublin papers, and a correspondence with the Reverend Mr. Pope ensued, the result of which was that a public discussion was arranged to take place between them in Dublin on the 19th of April, 1827. The excitement which prevailed was intense. The Catholic Bishops disapproved of the projected discussion but did not forbid it. Daniel O'Connell also disapproved of the debate, though he consented to act as one of the chairmen. Mr. Pope was an expert debater, a graceful orator, and well versed in all the current objections and misrepresentations of Protestants. Father "Tom" was an inexperienced country parish priest, whose people could not under-stand a word of the English language, but he possessed more than the ordinary amount of Irish wit in addition to his other gifts.

When the appointed day arrived all Dublin was in a ferment. The hall where the discussion was to take place was crowded to suffocation. Lords and ladies, lawyers and parsons, bishops and their families, in short a multitude of "saints" of both sexes attended to witness the confusion of "Popery" and the triumph of the Protestant champion.

The Reverend Mr. Pope began the proceedings, and his address sustained the reputation he had so long enjoyed. But Father "Tom" was more than a match for him. Before the third day of the debate was closed Pope's most sanguine supporters gave up the contest as hopeless, and retired in despair. The discussion, which began on Thurs-

day, April 19, ended on the following Wednesday, to the great joy of the faithful who took the horses from the carriage that was to convey Father "Tom" to his hotel, and drew him in triumph through the crowded streets of Dubiin. The city was illuminated in the evening, and similar displays were made in every city and town in Ire

The discomfiture of the Protestant champion proved the death-blow of the "New Reformation." Father 'Tom's" triumph was complete. He was the hero of the hour. His name was coupled with Catholicity at every public dinner and at every social board. The Catholic Association started a subscription for the purpose of presenting him with a suitable piece of plate. He was invited to a grand public banquet given to commemorate his victory, and Daniel O'Connell pub licly avowed his own determination to deal with the "bigots at the bar," is

the opportunity offered, as the priest had dealt with the parson. Father "Tom's" enemies were so profoundly impressed by his capacity that, according to a statement publicly made by him some months later, he was offered a thousand pounds in hand and eight hundred pounds a year, on condition of his joining the Protestant Church .-Providence Visitor.

SCIENCE AND THE CHURCH. From the Monitor, London.

Monsignor J. S. Vaughan, referring to the difficulties that scientists have to get over in substantiating their theories about creation, calls attention to the momentous fact that there are four great trausitions, that, with all their ingenuity, scientists can never explain: (1) the passage from nothing to something; for we cannot suppose matter to be eternal; (2) the pas from the inorganic to the organic; the passage from the organic to the sensitive; (4) the passage from the organic and sensitive to the intellectual and reasonable. To the question, What produced life? the only answer the scientist can give is "I don't the scientist can give is "I don't know," "I can't say." The man of faith, however, with God's revelation aiding him in the right study of nature, can answer with confidence and certainty that God alone gave life, and He alone could impart it to His creatures. People talk as if the Church and her members were the deadliest enemies of science. How comes it in this age of experimental philosophy they forget that the great parent of modern science in its true and legitimate acceptation, the author of that very method which is the guide of every philosopher in our days was, as the Right Rev. Bernard O'Reilly pointed out the other day, a Franciscan monk -an Englishman, by name Roger Bacon. The true scientist, of course, Bacon. does not forget this, but the true scientist is never opposed to the Church. He knows the Church's sphere of usefulness will never clash with his own. It is the pseudo-Evangelical that rakes up calumnies against the Church of God.

Never to give up, but ever to keep up and to keep at it, is the duty and the test of heroism in times that are hard and in cours that are dark.

Manila Convert Who Got Into Trouble on Account of His Religion.

The most graphic description of soldier life in Manila that has yet been given in San Franciso, says the Monitor, of that city, was the lecture delivered by A. P. O'Brien, surgeon of the First California Volunteers.

Dr. O'Brien related many incidents of Father McKinnon's experiments. The most refreshing, however, was the new and improved method of making Father McKinnon visited the small-pox hospitals daily and spoke with all patients. He administered the sacraments to the Catholics, consoled the non-Catholics, whom he got to make a profession of faith in Almighty God and in Jesus Christ, and then, as Dr. O'Brien said, he introduced them to make an act of contri-Most of them, however, he bapized before dying, at their own request. One day he was going the rounds of the hospitals and a "cow puncher" from South Dakota watched nim intently. Finally, he called a nurse, and in language rather more forcible than graceful, asked:

"Who——is that?"
"Why," said the nurse, "that's a

Catholic priest?"
"Well," mused the cow puncher, as he lay on his bed of pain and viewed the scene of horror around him, musing all the time on the wilds of Dakota, 'I never thought a Catholic priest was such people as that. Tell him I'd like to see him."

The nurse told Father McKinnon of the man's request, and the chaplain stepped to where he lay.

Are you a Catholic priest?" he Yes," said Father McKinnon,

"And does your religion bring you into this hell hole?" the cow puncher

"Yes," was the reply again.
"Well," said the Dakotan, with an emphatic expletive, "if that's so I want to be one of your kind. Will

you receive me?"
Father McKinnon instructed the man and baptized him, but-fortunately or unfortunately—he did not die. He lived to get into trouble on account of his religion. The new convert wanted to take in every religious ceremony in the churches of Manila. One evening the bugle sounded, the company was called out for parade, and pehold! the Dakotan was not in the ranks. Neither the clash of arms nor the bugle call was troubling him, for he was at his devotions in some church. Next morning he was in the guardhouse, but somehow or other it only made him all the more fervent in his

REFUSED TO SPEAK AGAINST THE CHURCH.

devotion.

The most interesting religious event of the year at Harvard occurred recently in Appleton chapel.

was the annual delivery of the "Dudleian lecture," famous because its founder wanted forever to have vio-Catholic Church

For years famous preachers have nominally done so, but have in reality spoken on other less vehement subjects.

The recent lecture by Prof. Charles C. Everett, dean of the Harvard divinity school, was notable, and will be famous because he dared to break away from the old traditions, openly announcing that he could not utter any thought which the founder would have desired, and even went so far as to suggest the abolition of the lectureships.

What Prof. Everett said in some in stances was certainly, on his own admission, contradictory to the ideals of the founders of the lectureships.

Prof. Everett's lecture will become famous for another reason, and that is for its comparison between the Christian and other religions, for his attempt to show that evolution cannot overthrow it, and for his statement that, beyond question, scientifically considered, the Christian religion is the nearest to the ideal religion that has yet been

FAIR PLAY.

There are many indications of a growing disposition on the part of non-Catholic scholars to be perfectly fair in treating of the doctrines and practices of the Church. Among learned men bigotry is certainly declining. lately heard of a professor of history in a leading American university who ook one of his pupils to task for quoting only Protestant authors in an esay on a distinctively Catholic subject. On our part, there should ever be a recognition of the good that is in our separated brethren, a great amount of which a kindly eye can always see. Ave Maria.

We are not required to do extraordinary things in order to inculcate the social virtues, or any virtues. little helping hand, a friendly bit of encouragement, a word of gracious counsel, or even a single sympathetic look. In fact, I know of no force more completely captivating, or more intrinsi-cally difficult to resist, than "the heavenly rhetoric of the eye."-John L. McDougal.



physicians accounted wise, searched vainly for the Elixir of Life, or the knowledge

wise searched vainly for the Elixir of Life, or the knowledge whereby life might be prolonged. We now know that there is no such thing as an Elixir of Life. But we have learned that life may be prolonged by those who take the right measures.

Any man or woman who will take care of health and take the right remedies for ill health, may live to a ripe old age. When a man feels out of sorts, when he gets up in the morning tired, out after a restless night, and goes home in the evening completely knocked out with his day's work, without appetite or ambition, he is a sick man. If he does not take the right remedy he will soon be in the grasp of consumption, nervous prostration, malaria, or some other serious malady.

A man in this condition should at once

and cures bronchits, spitting of nood and obstinate coughs. It is the great blood-maker and flesh-builder. It does not make flabby flesh like cod liver oil, but firm, healthy, muscular tissue. It does not make corpulent people more corpulent. Thousands have testified to its marvelous merits. Sold by all medicine dealers.

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Early Accidents Cause Lifelong Suffering. A Case that is Causing Talk.

When a lad about eight years of age I fell into a cellar a distance of ten feet, striking on my head, and causing con-cussion of the brain. I was taken to a London, Eng., Hospital, the first seven days not recovering consciousness. I am now 35 years old and from the time of my accident until I began taking Dr. Ward's Pills five months ago I had been subject to fainting spells, never being more than two works without an attack of fainting. weeks without an attack of fainting. As I grew older these spells became more frequent, lasted longer, and left me with less vitality. I was weak, had no strength or stamina, always very low-spirited and down-hearted; imagined that every thing and every person was going against me, and life only had a dark side for me. My appetite was poor most of the time, but I am now happy to say that, since taking Dr. Ward's Blood and Nerve Pills, I have only had one fainting spell, shortly after I began taking them, so I have no hesitation in saying that Dr. Ward's Pills cured me, Before taking these pills I always looked for a fainting spell not more than two weeks apart; now, I would be greatly surprised at a recur-rence of these spells. Life is now bright —the constant, morbid, down-hearted feel-—the constant, morbid, down-hearted feeling is gone, being replaced by a contented, hopeful feeling. I feel like working. My appetite is good, and in every respect Ihave experienced the health and strength restoring properties of Dr. Ward's Blood and Nerve Pills. They certainly have proved a great blessing to me. Yours truly, (Signed), Thomas Stanton, Brighton, Ont.

Ward's Blood and Nerve Pills are sold at 50c. per box, 5 boxes for \$2.00 at druggists, or mailed on receipt of price by The Doctor Ward Co., Limited,

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THE CATHOLIC RECORD.

LONDON ONT.

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ARCHDIOCESE OF ST. BONIFACE IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in great part failed us, and the necessity of a vigorous policy imposes Itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the seets. Persons beeding this call may communicate with the Archibishop of St. Bot.iface, or with the undersigned who has been specially charged with the promotion of this work.

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Yearly subscriptions, ranging from \$5 to

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2. Legacies by testament (payable to the Archbishop of St. Boniface).

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

5. Devoting one's self to the education of Indian children by accepting the charge of attached.

6. Entering a Ralicions Control St.

day sensors 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), etc.

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

C. Cahill, G. M. I., Rat Servage, Indian Missionary.

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Written for the CATHOLIC RECORD. JACK COLLINS, OR THE DIGNITY

BY C. F. STREET, M. A

(Continued.)

Hence it was that Jack Collins' con duct in this vocation he had chosen, attracted the attention of boys who had been his class mates at school, and companions in games. There was one boy in particular, who was a staunch friend of Jack and greatly missed him when he was withdrawn from the school. This boy was the son of a leading physician of the town, Dr. Brook loctor had two boys in his family: the elder, Raiph, according to the father's plans was to study medicine; the younger, Joseph, was intended for the legal profession when he had completed his studies.

"Man proposes, but God disposes is a maxim which is especially applicable to children and their parents proposals for their future welfare. How often are the father and mother disappointed with respect to the plans which they had carefully prepared affecting the future welfare of their children; by circumstances beyond their control. Their sons, or daughters will positions in the world very different from what they had ordained for them. It sometimes happens that the lad is not gifted with those abilities, or does not possess those qualifications which are required for the position in life which his father wished him to occupy, or, again, that the son or daughter desires to devote himself or herself to a sacred, instead of a secular vocation, and that a power or spirit higher and stronger than the parents' seems to direct and control their will. So it was that Joseph Brooks was not inclined to be a student. He was fond of physical exercise, and too restless when indoors to fix his mind deeply on one particular subect. He had good natural abilities, but he had no application. His tastes were averse to that mental labor which a classical education demands of those

who have the ambition to be admitted to a learned profession. Jack Collins had been in Mr. Force's employment about four months when Joseph Brooks met him, as he was taking a stroll one Sunday afternoon, and he was surprised to see his friend so happy, contented, and smart-look ing. He was also so neatly dressed and spoke so nicely that Jack appeared to his friend to be a different sort of working-man from others whom he met and knew. In the conversa which ensued between the his informed lads. Jack friend that he liked the work in which he was engaged. He intended to become a skilled workman, and train himself to the position of a foreman or overseer. The out door labors, Jack said, made him strong and active. Instead of feeling lazy and sleepy when his day's work was over, he was inclined to devote his evenings to study that he now had a teacher who gave him lessons for an hour and a half during three days of each week. "I do not intend to be a laborer without ambition, or to grow slovenly and dirty in my habits, and become ignorant and stupid." The result of the foregoing conversation was that Joseph, on re turning home, begged his father to let him go and hire out as Jack Collins had done, and informed him all about Jack and how he was improving him self. The doctor tried to dissuade his son from entering upon such a rude ed out more congenial employment than that in which Jack was engaged, which he could obtain for him. But Joseph's mind Therefore, the dector, who was a sen

seemed to be set upon engaging in such work as his friend was doing. sible and practical man, concluded that it was better perhaps to humor his son in this particular matter; and he said to his wife, "We will let our son have his own way; there is nothing dishonorable in manual labor. The hard physical exercise in the open air will greatly benefit him at his age. No doubt, he will soon grow tired of and disgusted with his daily toil and wish

diligence than formerly. The doctor called on the contractor, Mr. Force, and after some inquiry into the character of the work in which Jack Collins was engaged, he told him that his son Joseph, of the same age as young Collins, wished to obtain similar employment, and to be a fellow-laborer of Jack's. He would prefer his son to continue at school and pursue the

to resume his studies with greater

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The wonderful success of Dr. Chase's Kidney-Liver Pills adds to the fame of the great doctor whose name is familiar in almost every home as the author of the world famous Recipe

Scores and thousands of grateful men and women have been rescued from the miseries and dangers of kidney disease by this greatest of all kidney cures.

of all kidney cures.

Mr. D. C. Simmons, Mabee, Ont., writes:

"My kidneys and back were so bad I was unable to work or sleep. My urine had sediment like brick dust, I was compelled to get up four or five times during the night. I saw Dr. Chase's Kidney-Liver Pills advertised and concluded to give them a trial. I have only used one box and am completely cured. I was a great sufferer for 18 years, but my kidneys do not bother me now. I enjoy good rest and sleep and consider Dr. Chase's Kidney-Liver Pills a boon to suffering humanity."

Dr. Chase's Kidney-Liver Pills, one pill a

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c. a box, at all dealers, or Edmanson.

studies qualifying him to take up the study of the legal profession, but the boy's mind and inclinations were opposed to the sedentary and plodding life of a student. "I believe that the outdoor labors will benefit him physically, and will keep him away from many temptations to which boys at school are exposed.'

It was, therefore, arranged that Joseph should be employed in such work of the railway construction which would not overtax his strength or be too heavy for a youthful laborer. Several weeks had elapsed since Joseph had been occupied in his new vo tion, and during that time he had never complained of being weary or disappointed. Indeed, his parents were forcibly struck with his improved ap pearance and apparent contentment. Like Jack, he became studious in the evenings, and found rest and recreation in the cultivation of his mind by reading. The contractor was quite proud of his two youthful and respectable - looking employees. Having met the doctor, the father of Joseph, one day the contractor said: "You will be pleased to said: know that the conduct and example of your son and young Collins have had a good effect upon several of the laborers in my employ. Some who were formerly slovenly and dirty have begun to make themselves quite clean and smart-looking; others who used to come to their work in the early morning as if they had been dissipating all night, now begin their day's work looking sober and respectable. I assure you, those young fellows have elevated the standard of the work man in my employ, and the men begin to think that there is nothing humiliating in earning a livelihood 'by the

sweat of their brow.'"
"I am sorry to acknowledge," replied the doctor, "that there is a class of people in society, who regard the manual laborer as an inferior being, and have no sympathy with him in his But we must admit that the working-man has brought this contempt for his occupation by his own conduct. How many poor laborers we meet every day who have no ambition, are contented to be ignorant, are dirty and slovenly in their homes, are vul gar and coarse in their habits, and are totally indifferent to any effort to This feet. ameliorate their condition! should not be the effect of manual labor upon the character and habits

of man. The doctor was correct in these remarks. No doubt it is not the coarse, rough work which defiles a man: it is not manual labors which degrades him. What really defiles a human being is loth, self-indulgence and ignorance. 'The words which proceed out of his mouth and come forth from the heart defile him." "The man from whose neart proceeds evil thoughts, murders, adulteries" degrades any vocation which he follows. So long as an occupation is essential to the well-being of society, and is a part of the organization upon which a community is dependent, it is regarded as respectable, nd he who pursues it faithfully and honorably, merits our sympathy and Thus, menial services and manual occupation do not necessarily humiliate a man or woman. There is of course, the respective positions of the employer and employee, of the mistress and the domestic, of the master and his hired man, which must be maintained for the sake of order and authority; but the social superiority of the employer or master does not authorize him to be oroud, domineer ing, unsympathetic and cruel; whilst the position which the employee holds requires him or her to be respectful, bedient and faithful, but not humiliated or servile. The Creator and Heavenly Father looks down upon both master and servant, employer and employee, rich and poor, the prince and beggar, and regards all equally as

Jesus Christ is no respecter of persons, and His Church is commissioned to offer to all human beings, irrespective of nationality and any distinctive worldly positions, similar blessings and honors in the kingdom of heaven.

One may reverently imagine how God, who sees into our hearts and discerns the thoughts and motives of every individual, discovers the true character of each man and woman in the world. How He sometimes perceives that the employee and the servant are in some cases the superiors of those whom they serve, so far as the inner nobleness of the soul, the mental and spiritual endowments are con

This equality in which human beings generally are placed in their relation to their Creator and the kingdom of heaven, and the inequalities of men which exist in this social world, are circumstances which should enforce brotherly love and courtesy among all

classes which compose society.

The two young men Collins and Brooks persevered in their daily labors, and were becoming experienced in the general work in which the men were engaged. They became skilled in the handling of the spade, the using of the crow bar, the wielding of the axe, and the drilling of rocks and the use of

explosives in blasting.
Education, science and machinery have done much within recent years to lighten the hardships of manual labor, so that the workman of the present day is greatly relieved from the heavy burdens and dangers formerly associated with his vocation. The young men Jack and Joseph, whose minds were trained to think, made suggestions which, being found practicable, some times lightened their labors. They the uneducated and ignorant laborer too often ignores. Another peculiarity which distin-An. ence

guished Jack and Joseph from other laborers was their attention to cleanliness. When their day's work was over. they put off their working clothes, cleansed and refreshed themselves by a bath, and appeared as neat and clean as those young men who have never any out door work to soil their hands. Their object was to show to the community that a workingman can have the appearance of being a gentleman as well as the clerks of our shops and factories.

Joseph had now been in the employ of Mr. Force for a whole year when his father, the doctor, said to him: "Well, my dear boy, I am proud of you for the manly way in which you have persevered in the occupation you have hosen, and the manner in which you have been improving your mind in the evenings. I would now suggest that you retire for a while from this occupation and resume your studies, prepar atory to the study of the legal profes-Joseph earnestly begged to be sion." allowed to continue in his present occupation, but asked his father to provide him with a teacher who would in the evenings give him private lessons in the art of drawing and draughting, in mathematics and certain branches bearing on the construction of railways, and bridges and in the use of those instruments used by civil engineers and surveyors. The doctor again accommodated himself to his son's wishes, and suggested that Jack Collins be invited to join his son in studies, but he must not be allowed to bear any of the expenses of a private tutor. It must not be supposed that the two

young men were always perfectly happy, and had no disappointments temptations and discouragments in their daily toils. There is no vocation in the world free from trials and cares. Discouragments are often increased by our own efforts to advance ourselves in the world, and the more ambitious we are the more disappointments we have to endure. The young men to whom our story refers sometimes found their work tedious and disagreeable, especially when the weather was unfa able and they were exposed, according to the season, either to the burning rays of the sun or the cold rains and frosts; but they gradually became in-ured to all sorts of weather, and were not effected by damp clothes and wet Again, among their fellow laborers, there were several men very vulgar and profane, but Jack and Joseph gradually won their regard by their unassuming manners,

onduct, manliness, and good will.

Mrs. Collins, the poor widow, was pious Catholic and carefully watched over her son's spiritual interest, and enouraged him in attending regularly to the sacraments of penance and Holy Communion. A young man not only fortifies himself against temptation, but is providentially withdrawn from dangers, who is a practical member of But he who absents holy Church. himself from Mass on the Lord's day becomes irreligious, and exposes hi

self to dangers by which in time he will come to grief. Joseph's home was very different from that of Jack's. In the latter dwelt a poor, heart-broken widow and her little daughter which was stamped with the seal of sorrow which it would take years to efface; but in the former, there was an abundance of the good things of this life, presided over by loving and generous parents. Th doctor was a man of means, engaged in a lucrative practice which his professional skill had created for him. Jie wife was a lady of refinement and culture and the daughter of a distin-They had three guished politician. They had three daughters besides their two sons— Ralph and Joseph. The youngest daughter, was in her fifteenth year Thus Joseph's home was particularly attractive, and the scene of many social entertainments which embraced the leading members of society. These circumstances made Joseph's position in relation to his vocation, a very try-He was subjected to tempta ing one. tions by being forced into a society not congenial to his manual pursuits and where he met young men whose leisure hours and pocket money were devoted to amusements which tended to dissipation and sensuality. Joseph's mother was a conscientious and religious Protestant, but she could not, through the ministrations of her Church, exercise such a restraining influence over the thoughts and actions of her children as the Catholic mother possesses through the sacrament of Penance. But Joseph was happily withdrawn from certain temptations to which young men of his et were subjected, for his occupation removed him from many galeties and frivolities of the fashionable world. He was, moreover, very independent and not ashamed to refer to his vocation, and to uphold its advantages, in the presence of young fellows whose ideal life was associated with sensual pleasure, gambling and horse racing. The man, he argued, who begins life at the lowest step of the ladder in any vocation and at last reaches the highest, proves himself to be a man of energy, ability and determination, and gains an experience and training which is invaluable. Thus, the character and superiority of Peter the Great, the Czar of Russia, were preshadowed by his conduct—when he enlisted, at one time, as a private soldier in order

to qualify himself to be a commander

of armies, and on another occasion

hired out as a ship carpenter to obtain

the practical knowledge of the trade

relating to the construction of a navy.

The example of Peter the Great show

demean himself, who, in order to be-

come a skilled workman, engages in

manual occupation and thereby obtains

that the son of a gentleman does not

pective vocations. By their industry' perseverance and integrity they can entertain the hope of becoming influential and respectable citizens of the country in which they live. Indeed, there are gentlemen of means, leading politicians and prominent merchants and wealthy contractors in this and ther countries who in their early life had been compelled by circumstances to begin their career as laborers or tradesmen or farm hands or navvies or shanty-men.

Having been, now, two years in the employ of Mr. Force, Jack had developed into a strong and active lad. By his steadiness, attention to business and prudence, he had become a useful.

trustworthy and capable workman. The contracter, having completed the work of his contract in the neighborhood of the town, his new contract would oblige him to transfer his em ployees to a locality several miles distant from their homes. Consequently, they would be unable to return to the except on the Saturday evening of each week; but they would have the privilege of remaining home until pale and called to him to make for early Monday morning.

Mr. Force called on Mrs. Collins and

told her how pleased he was with her son Jack, and he wished him to remain in his service, with increased wages, if she could spare him from home during the six days and five nights of each week. It was finally settled that Jack be apprenticed to Mr. Force for a period of three years. At the expiration of that time, he would be a skilled workman in the formation of railways

With regard to Joseph, Jack's fellow-laborer, Dr. Brooks could not conent to his son being away from home at night as well as day; but in order to encourage him in the vocation he had chosen, he obtained for him a position with Mr. Jones, a civil engin was also engaged in the construction of a branch of railway. The duties assigned to Joseph would give him an opportunity of increasing his knowldge in the work of surveying and laying out the course which a proposed

railway must follow.

Jack and Joseph before being separ ted had a long talk about their plans in the future. The subject which deepy interested them was that of becomng partners as railway contractors so soon as they had acquired the knowledge, experience and capital necessary to start them in the enterprise.

Mr. Force, the contractor, not only interested himself in the advancement of the widow's son, but the welfare of her only daughter, Bessie. peen received as a day-pupil, after her father's death. in the convent of the Congregation de Notre Dame. This convent, being a branch of the Mother House, which had been founded by the Rev. Mother Bourgeoise in the seven-teenth century at Montreal, especially kept in view one of the charitable objects of the Foundress, the education of deserving girls who were either orphans or whose parents, from some calamity, were in destitute circum On the death of Joseph Colstances. lins two Religieuses had called on the widow and offered to educate her little daughter and accommodate their term

to her pecuniary ability. Mr. Force now proposed that Miss Bessie's education be henceforth directed to the object of qualifying her to ecome a school-teacher, and offered to share with her brother the expense attending her prolonged studies until she was qualified by the Normal schoo for the responsible vocation. Mrs. Collins, having consulted the Mother Superior of the convent on the subct, was advised to accede to Mr. Force's generous proposition, especially as her daughter was exception-ally bright and intelligent, and her temperament and piety qualified her

for the vocation of teacher. The advancement with increased wages, which Jack was now enjoying, enabled him to provide such support for his mother that she retired from the arduous duties of the laundry and confined herself solely to the work of her own household.

The dignity of labor and the happiness of the laborer are dependent upon the principle by which the employer is governed in his relation to the em ployee. It is in the power of the former to make the duties of the workmen either hopeful or discouraging, cheerful or wearisome, elevating or

slavish. The associations known as the Trades-Unions, organized during the present century, were formed for the purposes of improving the condition of the working-men or trades-men, defining and maintaining the rates of wages, regulating the fixed hours of the day's work. These unions, legalized in the United States of America, the British Empire and Europe, were no doubt forced into existence by the harsh, unsympathizing and ungenerous conduct of certain capitalists and employers, who, in former times, had too often ignored the health, rights and privileges of the laboring class.

Mr. Force, as an employer, was an exceptionally honest and considerate man in his treatment of those whom he hired. He studied human nature and observed carefully the qualifications of his laborers, and classified them, as far as possible, with regard to the wages each man merited. This principle don and Conway of Peterbore aroused among the workmen the spirit nearly, if not entirely, fill the list. of ambition, as the capable and skilled laborer received higher wages than he who was slovenly, lazy and purloining.

Though Jack Collins was a young man, his physical activity, intelligence, steadiness and willingness, raised him to a high position among the workmen. When the work of the new contract was begun, he soon became the contractor's right hand man and was entrusted with the superin-There is much to encourage the | tendance of certain minor works. workingman and artisan in their re-

casionally met his friend Joseph. The latter was preservingly pursuing his studies and routine of work, hopefully ooking forward to the time, not far distant, when Jack and he would be qualified to become joint-contractors. An episode occurred during the

second year of Joseph's employment in the office of Mr. Jones. It was Dominion Day, and, according to a preconcerted arrangement, Jack and Joseph, having arrangement, sack and susepn, naving a holiday, met at a certain place to spend the day, sailing on a beautiful lake and fishing. This lake was about five miles distant from the town where they resided, and was frequented by lovers of pleasure and sport. ing enjoyed part of the day both in fishing and boating the young men concluded to take a swim in the cooling waters of the lake, as they were both expert swimmers. Having been in the water some time, rivalling one with the other in various accomplishments of diving, floating and other acts of skill, Jack, who was a short dis tance ahead of his friend, on looking back, noticed that Joseph was very shore. They were about twenty yards from their landing-place when Jack was startled by a cry for help, and he saw Joseph struggling : he had been seized with spasms affecting the muscles of the stomach. Jack dashed forward to his assistance, but before he could grasp him, his friend had sunk in the water out of sight were several persons on the shore who witnessed the sudden and sad mishap. When Jack reached the spo where Joseph had disappeared, he dived down to rescue the body from a watery grave; but his first attempt vain. He rose to the surface with a look of terrible disappointment, but having taken a long breath and hastily blessing himself, he again plunged with great force and touched the bottom about eight feet deep. He discovered the apparently lifeless body, and with a great effort brought it to the surface and began to

wards the shore, keeping the body afloat. He had not proceeded far when a man came to his rescue in a boat and quickly Jack of his precious burden which was testing his power of endurance to the soon as Joseph was carried from the boat to the shore Jack and others lost no time in employing means to restore breathing. They turned the patient on his face with his head lower than his feet; then they raised the body up without lifting the forehead off the ground, and gave the body a quick jerk in order to expel the mucus from the mouth and wind-pipe. then they placed the unconscious man on his back and drew his arms above his head, rubbing the chest and pressing the air into his lungs. At last, after an hour's steady work to resuscitate the body, their labors were re-

warded by a spontaneous effort on the part of Joseph, to breathe. TO BE CONTINUED.

RECOLLECTIONS OF MONSIGNOR (" FATHER ") PROULX.

It gives us great pleasure to copy from the Niagara Rainbow - that truly literary and most interesting periodical, published from the Loretto Convent-a sketch of the late venerated and beloved Father Proulx. It is from the pen of one who knew the devoted missionary intimately, for more than thirty years. Wherever the CATHOLIC RECORD circulates in this province and Quebec the name and fame of this great and zealous priest are well known, and we, therefore, feel assured that our readers will be much interested

in the "Recollections," as follows: The name heading this contribution to the Rainbow will recall to the memory of thousands of Catholics, and Protestants, too, in that portion of Ontario, west of Kingston, a grand and noble character.

It occurred to the writer that those

who personally knew the good Father Proulx in his life-time, and even those who only knew him by tradition, would be pleased to find in the April number of the Rainbow, a brief sketch, however defective, of the pioneer missionary of the nineteenth century among the Indians of the Great Manitoulin Island and along the shores of the Georgian Bay and Lake Huron. It is much to be regretted that some one of his contemporaries among the reverend clergy in the western dioceses of Ontario, who had known him so inimately, and who was so capable of doing justice to the subject, has not undertaken the pleasing task-the labor of love-of publishing a suitable eulogy to his memory and merits. This was easier of accomplishment, fifteen or even ten years since, than now. How few, alas! are left of the many priests who were associated with him in the sacred ministry twenty, not to speak of forty years ago !

Who are they among the survivors, in the whole province, who can recol lect the genial and hospitable parish priest of Oshawa in the fifties? Farrelly of Belleville, Dr. Fiannery of Windsor, Fathers Northgraves of London and Conway of Peterborough

How many live, who, later on, shared his friendship and enjoyed his society at St. Mary's, when assistant to Vicar-General Walsh, and when afterwards pastor of that parish himself? Except His Lordship Bishop O'Connor of Peter borough, Dr. Kilroy of Stratford and Vicar General Heenan of Hamilton, the writer cannot bring to his memory any other names, than those first menond was entrusted with the superinendance of certain minor works.

On Sundays and holidays Jack oc.

Tioned. Very Rev. Vicar-General
McCann, now Administrator of the
Archdiocese of Toronto, Dean Harris,

P. P., St. Catherines, and Father H What a rare treat it would be have a memoir of Father Proulx f the pen of either of his old frien Dr. Flannery or Father Northgra

as each one is well acquainted with leading features and salient point his missionary life and the person traits which would make such a protion so valuable and interesting ! Father Proulx was born on May, 1808, at River St. Pierre, a Montreal. His father was Louis I Proulx, and his mother Marie T Foisy, both of good lineage. He closely connected with several of refined and wealthy familie Lower Canada. The late Senator coste—the Bayard of the Upper Ch ber—was his brother in law, w son, Sir Alexander Lacoste—so wo such a father -is Chief Justice of Province of Quebec. His brother, J. T. P. Proulx, of Lambton, Cand M. Jovitte Vercheres de Bouc

were not then ordained.

among the surviving relations. His early studies were begun a Hyacinthe, where he made his class course. Having decided upon e-ing the priesthood, he studied div Quebec and was ordained by Rev. Bishop Lartigue, at Montre

ville, of Ottawa, another nephew

While prosecuting his studies young ecclesiastic fell into de health. In consequence of having grown his strength he became slender and enfeebled and threa

consumption. No one who was acquainted Father Proulx, at any time di the last forty-five years of his could imagine that he had be danger of falling a victim to the His physique was ma cent and imposing, standing six three inches in height and have chest measurement of fifty-six in Who that saw him at Oshawa or onte, on the altar, or in majestic g the street, or sitting behind his well driving horse-and he prized a horse-hurrying to a sick call, suppose that he had ever had an He was the impersonat robust health, vigor and vitality grand and striking was his a ace that few passed him by, wh strangers or acquaintances, w turning round to look at and a the stately form and carriage

venerable and popular priest.

Before his ordination Father made a resolution to volunte services as a missionary amor Indians of Upper Canada. In this, he had in view the design of oring among the descendants of tribes that rewarded the zeal and tion of Brebœuf and Lalemant a other Jesuit missionaries in the half, by the most painful death

their cruel ingenuity could devi Pending his departure for the and while makin preparation journey, Father Proux was en ily appointed vicaire of Laprairie he remained three or four r There being a great scarcity of in the diocese of Kingston-th only Episcopal See in Upper -Father Proulx, at the urgent of Bishop Gaulin, became a su that prelate. A marked and ful improvement in his healt place, so that within a year aft ing Montreal he had gained s

ough for any labor or hardsh

His first mission. Penetangu embraced within its limits the and historic district, the soil of was sanctified and fructified blood of the Jesuit Fathers ferred to, and contained an about 324 square miles. The tian islands in the southern po the Georgian Bay, formed pa parish. His life became one o hard work, hardships and self to all which he became recon the choice was his own to fulfil of God in this way. The grepatience and indomitable which he possessed, well fitted the trying ordeal through we passed while ministering to as passes while ministering to a s barous people composed of Indi some French - Canadians eng trapping and lumbering. He heart and amiable disposition uted largely to the success he in winning over those denizer forest to the true faith, to the

of religion and to the saving The object which Father Pre proposed to himself in lea native diocese, pursuant to th intention he had formed, when health, was not quite attaine first mission. His paramoun was to exert his efforts and towards the conversion of th Indians of the Manitoulin Is along the shores of the Geor and Lake Huron, who were m erous in these parts than in tanguishene mission. Hence an affectionate farewell to his children on the mainland, inconsolable at his departure the Manitoulin, and too residence at Wikwemikong, Jesuit Fathers, who succeed have now an extensive and fl mission.

Father Proulx spent twe among the Indians. He severe privations, and had t with and overcome formidabl ies and obstacles in furthers noble and charitable work. several marvellous escapes f at the hands of the poor ign superstitious savages whom to bring to God and for wh

tion he would have cheerfull Knowing that feats of str heroism such as proficiency manship, as well with the shot gun and rifle, canoei commanded the admiration a P. P., St. Catherines, and Father Rohwere not then ordained.

What a rare treat it would be to what a rare treat it would be to have a memoir of Father Proulx from the pen of either of his old friends, Dr. Flannery or Father Northgraves, as each one is well acquainted with the ading features and salient points in s missionary life and the personal traits which would make such a produc tion so valuable and interesting !

Father Proulx was born on 8th May, 1808, at River St. Pierre, near Montreal. His father was Louis Basil Proulx, and his mother Marie Thais Foisy, both of good lineage. He was closely connected with several of the refined and wealthy families of Lower Canada. The late Senator La-coste—the Bayard of the Upper Chamber—was his brother in law, whose son, Sir Alexander Lacoste—so worthy such a father -is Chief Justice of the Province of Quebec. His brother, Dr. J. T. P. Proulx, of Lambton, Que., and M. Jovitte Vercheres de Boucherville, of O:tawa, another nephew, are among the surviving relations.

His early studies were begun at St. where he made his classical urse. Having decided upon enter ing the priesthood, he studied divinity Quebec and was ordained by Rt. Rev. Bishop Lartigue, at Montreal in

While prosecuting his studies the oung ecclesiastic fell into delicate health. In consequence of having out-grown his strength he became very slender and enfeebled and threatened consumption.

No one who was acquainted with Father Proulx, at any time during the last forty-five years of his life, danger of talling a victim to that fell disease. His physique was magnifi-cent and imposing, standing six feet, three inches in height and having a chest measurement of fifty-six inches Who that saw him at Oshawa or Toronte, on the altar, or in majestic galt on the street, or sitting behind his well bred driving horse-and he prized a good horse-hurrying to a sick call, would suppose that he had ever had an hour's illness! He was the impersonation of robust health, vigor and vitality. So grand and striking was his appear ance that few passed him by, whether strangers or acquaintances, without turning round to look at and admire the stately form and carriage of the venerable and popular priest.

Before his ordination Father Prouls made a resolution to volunteer his services as a missionary among the Indians of Upper Canada. In doing this, he had in view the design of laboring among the descendants of those tribes that rewarded the zeal and devo tion of Brebœuf and Lalemant and the other Jesuit missionaries in their be half, by the most painful death which their cruel ingenuity could devise.

Pending his departure for the west makin preparation for his journey, Father Prouix was emporarily appointed vicaire of Laprairie, where he remained three or four months. There being a great scarcity of priests in the diocese of Kingston-then the only Episcopal See in Upper Canada -Father Proulx, at the urgent request of Bishop Gaulin, became a subject of that prelate. A marked and wonderful improvement in his health took place, so that within a year after leav-ing Montreal he had gained strength

enough for any labor or hardship. His first mission, Penetanguishene, the Georgian Bay, formed part of his parish. His life became one of trials, hard work, hardships and self-denial the choice was his own to fulfil the will of God in this way. The great zeal, patience and indomitable courage, which he possessed, well fitted him for the trying ordeal through which he passed while ministering to a semi-bar barous people composed of Indians and some French - Canadians engaged in trapping and lumbering. His tender heart and amiable disposition contributed largely to the success he achieved in winning over those denizens of the forest to the true faith, to the practice of religion and to the saving of their

The object which Father Proulx had proposed to himself in leaving his native diocese, pursuant to the solemn intention he had formed, when in poor health, was not quite attained in his first mission. His paramount desire was to exert his efforts and energy towards the conversion of the pagan Indians of the Manitoulin Island and along the shores of the Georgian Bay and Lake Huron, who were more num erous in these parts than in the Pene tanguishene mission. Hence he bade an affectionate farewell to his spiritual children on the mainland, who were inconsolable at his departure ; set out the Manitoulin, and took up his residence at Wikwemikong, where the Jesuit Fathers, who succeeded him, have now an extensive and flourishing mission.

Father Proulx spent twelve years among the Indians. He suffered severe privations, and had to contend with and overcome formidable difficulties and obstacles in furtherance of his noble and charitable work. He had several marvellous escapes from death at the hands of the poor ignorant and superstitious savages whom he sought to bring to God and for whose salvation he would have cheerfully died.

Knowing that feats of strength and God Himself. heroism such as proficiency in markshot gun and rifle, canoeing, etc., Indians, which was most succession, commanded the admiration and respect both as regards the number of souls

in their every day exploits from boy

nood.

The following incident will serve to show the advantages he derived from ing to the fever stricken Irish immihis remarkable physical powers and presence of mind. On a certain occasion when calling at the wigwam of a sion when calling at the wigwam of a pagan Indian family he noticed a afflicted people, carrying with them child at the point of death. He had many times before sought permission to baptize the little "papoose," but in vain. Seeing that no time was to be lost he 'seized an opportunity that offered to pour water on the infant's had and administrated having method.

The Bishop, with that noble spirit of hand and administrated having method. head and administered baptism. The child died almost instantly. The mother, who had partly seen what had been done, became dreadfully enraged-a feeling which spread among those around when she accused the "black gown" of causing the death of her child.

It was a moment of great Father Proulx knew very well that to show any sign of fear or at-tempt to retreat would cost him his life. Therefore, he stood his ground. The Indians, showed manifest signs of hostility, and one of the chiefs, the most powerful and fiercest of the band, advanced, tomahawk in hand, to strike the fatal blow. As he drew near with uplifted weapon, Father Proulx sprang forward, struck him on the side of the head a stunning slap with his open hand and stretched him on the ground, where he lay for a while unconscious Needless to say this act of self-posses sion and bravery not only saved hi life but commanded the respect of the Indians who were also filled with awe at the deed of daring they had witnessed. This was a salutary lesson for the braves, and they profited by it, as

The reader will have no difficulty in excusing this display of "muscular Christianity" performed under such

no violence was ever after attempted

toward Father Proulx.

trying circumstances.

A Protestant mission, of limited scope and unproductive of good results, was started at Manitowaning, in connection with the Church of England, while Father Proulx still remained on the Manitoulin. It was in charge of a certain Rev. Mr. O'Meara, an active and energetic man, in his way, and very anxious to make a good showing in the way of conversions. Through his exertions with the Government, supported by the influence of Bishop Strachan of Toronto, and his political friends, the Protestant Indians received many substantial gifts and privileges which were not shared by Father Proulx's flock. As was natural, this markedly invidious mode of treatment caused not a little jealousy and dissat isfaction. Yet, by his fervor, his per severance and the example of his self sacrificing and saintly life Father Proulx was able not only to hold his own but to make steady progress in

gaining new converts.

hand. The same tactics and expedients were followed by Rev. Mr. O'Meara for evangelizing the Indians as Parson Stoney and other soupers of that ilk resorted to in the famine years of 1847-8 to proselytize the starving peasantry of Connemara and the islands lying off the coast of Galway He was most lavish in his and Mayo. promises of a goodly supply of flour, and tea, and tobacco, and blankets, etc., to those who would follow his religious lead. Certain chiefs, who represented about twelve hundred Inblood of the Jesuit Fathers just referred to, and contained an area of about 324 square miles. The Christian islands in the southern portion of the Georgian Bay, formed part of his large war canoe paddled by a number to bring Bishop Strachan and other notables to the island. The intention was that His Lordship would, himself, officiate on this remarkable occasion when such a considerable number of hitherto benighted pagans was to be added to his spiritual subjects.

L'homme propose mais Dieu dispose.
Father Proulx was apprised by some of his Indians of Mr. O'Meara's in-tended coup, which he, at once, set to work to frustrate and counteract. Through his magic influence and their unbounded esteem for him, pagans though they were, he induced the chiefs to assemble the Indians, daily, in the open air, and standing on pine stump, which served as a pulpit, he expounded to them in eloquent and glowing language the truths and doc-trines of the Catholic Church. In those exhortations Father Proulx proved that the soubriquet given him by the Indians, viz., "The Captivating Indians, viz., "The Captivating Speaker," had been well bestowed, He so effectually appealed to their hearts and understanding, and led captive their will, that before the re turn of Mr. O'Meara with the Bishop, he had the happiness, to use a favorite Protestant expression, of "snatching brands from the burning," to the num ber of twelve hundred and more. Needless to say, Mr. O'Meara was much disappointed and chagrined over his blighted expectatations, and Father

Proulx's triumph. Bishop Strachan, while journeying back to Toronto, had ample food for salutary reflection, on the futility of seeking to inveigle the Indians by promising to pamper them when they would "turn over." They had sufficient intelligence to distinguish between the emptiness of a hollow and soulless creed, of human device, and the fulness of faith and truth as coming from

After twelve years of ceaseless and manship, as well with the bow as the shot gun and rifle, canoeing, etc., Indians, which was most successful, ment—uncle of Sir George Colthurst,

to give his much required and valuable assistance to the lamented Bishop Power, at Toronto, in attendgrants in 1847, victims of landlord cruelty and oppression and of English misgovernment. Hundreds of these

charity and self-sacrifice, which so em inently characterized him, after spend ing weeks of ceaseless toil, day and night, in the fever sheds, fell a victim to the frightful epidemic. His memory is held in unfading freshness and lasting gratitude by the Irish Catholics Canada for having sacrificed his life in attending to the corporal wants and smoothing the bed of death of his own and their compatriots.

Father Proulx's rugged and robust constitution, built up by inhaling the invigorating air of the lakes and the La Cloche mountains for so many years, enabled him, under Providence to escape the plague. The harrowing and sorrowful scenes in which he bore so prominent a part, during the pre valence of the fever, such as the death of the parents, their agonizing sorrow in parting from their children, the forlorn and destitute condition of the numerous orphans, etc., made a deep impression on the sensitive heart of Father Proulx. The sorrows and misfortunes of a suffering race awakened in him a love and sympathy, and endeared to him the Irish people—feelings which lasted till his dying day.

Some time in 1848 Father Proulx became pastor of the large mission of Oshawa, which extended over the greater part of the county of Ontario. A number of parishes, each of considerable area, have been since formed out of his former parochial domain. It was while here that the large hearted cure displayed in practical and sub stantial shape, his interest and generosity towards Irishmen, and earned for himself the title of "the Irish priest, par excellence," a title of which he felt proud, and highly valued.

The Grand Trunk railway was in course of construction and gave employment to hundreds of Irish Catholies. Acting upon the advice of Father Proulx very many of those people saved their earnings, and, encouraged by aim, took up and settled on land in several places in the country. When-ever required, he supplied, out of his own means, money to the prospective farmers to make a beginning in their new pursuits. That he was a lenient creditor goes without saying. If the debtor had the means and felt disposed to discharge his obligation, well and good ; if not, he was not troubled about A grave and important crisis was at

the cayment. There are many families living in fine dwellings, on large and productive farms, to day, within a section of twenty-five or thirty miles, east and west, from Scarborough to Bowman ville, and from Oshawa to Lake Simcoe enjoying comfort if not affluence whose pioneer settlers were indebted to Father Proulx for assisting them to establish their first modest homestead in the wilderness of those early days. It is not surprising that he was so dearly beloved in the Oshawa mission, and that, in turn he had such a warm

Accordingly he set out for Toronto in a tell, with pleasure and pride, of the cordial and friendly treatment he me of Indians, in feathers and war paint, at the hands of his Orange neighbors when travelling throughout the country, in pursuit of his sacred calling. It often occurred that, some mishap to his horse, buggy or cutter would place him in a dilemma or that he would get benighted or storm bound in his long drives to sick In all such calls or other duties. emergencies he met with ready and prompt help and genuine Irish hos-pitality from the brethren.

The late Archbishop Lynch, taking into consideration the arduous labors and trying ordeals through which Father Proulx had passed in thirty five years, and desiring to give him some relief from the strain to which his constitution and strength had been subjected, all this time, invited him, in 1860, to Toronto. He was appointed to the parish of St. Mary as assistant to Father Walsh, the pastor.

When the troops, sent to Canada, consequent upon the "Trent" diffi culty, were quartered in Toronto, in 1861. Father Proulx received the appointment of military chaplain and continued to fill that office until their withdrawal eight years subsequently. Meanwhile, he continued to assist Vicar General Walsh in the administration of the parish, until his conse cration as Bishop of London, in 1867, when he succeeded his Lordship as parish priest of St. Mary's. Father Proulx devoted much time

and attention to the welfare of the soldiers. He took a lively interest in their little affairs and sympathized with and consoled them in any trouble or difficulty that arose. Hence he was very popular as well with the officers in command as with the rank and file. As a token of their sincere regard he was presented with a valuable gold watch and chain, together with a suitable, laudatory address expressing approval of his course of action as chaplain. In particular Colonel Colowner of Blarney Castle-afterwards

of the red men, Father Proulx so far brought into the true Church and their Home Rule member for one of the dimastered those achievements as not steadfastness in the faith, Father visions of the County of Cork, had the only to equal but to excel the Indians Proulx left the Manitoulin just in time warmest affection and admiration for warmest affection and admiration for the venerable Abbe Proulx.

After three years' incumbency of St.
Mary's parish, Father Proulx was
transferred, in 1870, to St. Michael's
Cathedral, where he officiated as Dean of the Archdiocese. He continued to fill this exalted and important office until his declining health compelled him, most reluctantly-for he loved his holy work-to retire from the exercise of the ministry and seek much-needed and well earned rest.

Several years before this happened the opportunity offered of gratifying a wish which he had long and fondly entertained. This was to pay a visit to the Holy See, and, kneeling at the feet of the saintly Pio Nono, to receive his blessing. He accompanied Archbishop blessing. He accompanied Archbishop Lynch to Rome, in 1873, when the ardent yearning of his soul was satis fied in having audience with His Holiness, receiving his benediction and other priceless marks of the Pope's favor

During this tour, Father Proulx, in company with Dr. Lynch, made a brief stay in France, the country of his ancestors, calling at Lourdes, and being an eye-witness of the miraculous cures ef fected at that holy shrine.

As a matter of course, "the Irish priest par excellence," could not dream of coming back to Canada without a glimpse of Ireland, the motherland of the faithful and devoted people among whom he had lived and achieved so much good, in whose sorrow and suffer ings, joys and happiness, he had participated, and whose spiritual wants he had provided for during the best years of his priesthood. It behooved him to be able to tell his good Irish people in Canada that he had trodden the soil of holy Ireland; that he was charmed with the beauty of the scenery, and that he had explored and admired some of the grand, historic, antique structures, and the ruins, stately and majestic even in their decay, scattered in such rich profusion all over the land. He was simply enchanted with what he saw in Ireland, and of which he spoke in raptures in his after years He was the object of very great interest and attention at the hands of clergy and laity whom he met. fame as an Indian missionary and Missionary Apostolic—a title conferred or him by the Pope a few years beforehad preceded him; his society everywhere courted, and his narratives of Indian life and adventure were eagerly looked for and keenly appreci-

When Archbishop Lynch was at Rome, in 1879, he presented the case of Father Proulx in such strong is to the Holy See as to secure for the heroic and faithful missionary the honor of being appointed Domestic Prelate to His Holiness, and of bearing the title of Monsignor. Although he set the highest value upon the dignity and title conferred upon him, the simple appellation of "Father Proulx," the name by which he had been known and fondly addressed for nearly half a century, sounded pleasanter in his ears, and was dearer to his hosts of friends and acquaintances.

The health of Monsignor Proulx be gan to break down in 1880, the result of the wear and tear to which his won derful constitution had been subjected for torty five years, while performing the duties of his sacred calling.

Feeling that his end was approaching, his Bishop granted him the consolation of dying among his relatives, and of sharing with them the peace and happiness of a home which he had so courageously relinquished, fifty years before, to dedicate himself in the the conversion of Indians and of other unhappy souls plunged in darkness and ignorance of the true faith.

Early in 1881 he left Toronto to undergo medical treatment at the hands of his brother, Dr. J. T. P. Proulx, a physician of eminence, then practicing at Terrebonne. In taking leave of some friends, at Ottawa, whom he called upon en route, he told them that they would not see him again in this life, showing he had a premoni-

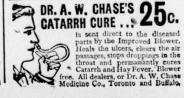
tion that death was not distant.

He lingered for some weeks and nded his admirable and exemplary life, at the residence of his beloved brother, full of peace and resignation, of faith and hope, 25th March 1881.

Thus passed away to his rest and rethe Irish Priest, par excel ward ing his seventy third year.

Wearied with the never-ceasing din of the world; wearied with the monotonous bustle of commerce and of trade; wearied with the hollow pretensions, the duplicity, the jealousies of political parties; wearied yet more with the trivialities of social intercourse, and with the solemn littlenesses of individual selfassertion as it jostles its way among the crowd to gain its own wretched hillock,-what a joy and consolation to pass, by contemplation, if only for an hour, into the bosom of our ever-tranquil God!—Harper, "Sermon on the Spiritual Life.'

The memory of a beloved mother will often warm the heart and sway the life of a strong man as her presence never did when, as a boy, she vearned over him.



THE CULTIVATION OF SENTI-

People who like to call themselve practical, hard headed, loaded with common sense, deride their neighbor who gives play to bis feelings. he's soft," they say, "and sentimen

Yet, fortunate is he who is not so heavy that he cannot see the poetry of life, nor enjoy the throb of the emo-tions, nor let his heart direct him. Noble thoughts appeal to his imagina tion, heroic acts of sacrifice stimulate him to imitation, every cry of misery touches his affections, and his soul draws strength from the good and the true and the beautiful.

Usually the most amiable persons are the most sentimental. The lovable saints, like the seraphic Francis of Assisi, were most responsive to sentiment and saw the ideal under the veil of the ordinary and the actual. They were poets in the refinement of their

Of course to be laudably sentimental, one need not be lackadaistcal. This is sentimentalism run to seed. It is the opposite extreme of the mental state of those cold, stern, prosaic people who

'take things as they are. It is well to cultivate sentiment-appreciation of the beautiful, for in it lies the germ of all that makes life worth living; that elevates man above the brute, and that fits him for a residence among the angels and saints of Heaven.—Catholic Columbian.

The Jews say that when Moses was keeping the sheep of Jethro, a lamb ran away and lost itself in the desert. He went after it and pursued it a long way, till the little creature fell on the ground, unable to go farther. Then Moses said to it: "Little lamb, didst thou think I sought thee to hurt thee that thou didst fly from me? Nay, it was in love that I went after thee: and now in love I shall bear thee home." And when God saw his gentleness to the lamb, He said: This man shall rule My people Israel.

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The healthy glow disappearing from the

the poor from its benefit.

The healthy glow disappearing from the cheek and meaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual medi-

DYSPEPSIA is the cause of untold suffering. By taking Hood's Sarsaparilla the digestive organs are toned and dyspepsia is cureD.

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quanty. Hood's never disappoints.

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Street, Cornwallis, Nova Scotia.

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Beatrice, Ont.

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

Messrs. Luke King, John Nigh. P. J. Neven and Joseph S. King, are fully authorized to re-ceive subscriptions and transact all other busi-ness for the Carnollic Record.

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

Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Cominion.

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

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

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, April 29, 1899

THE ARCHBISHOP OF TORONTO

His Grace the Most Reverend Archbishop O'Connor visited the parishes of Sandwich and Chatham last week, to bid adieu to those portions of the diocese of London, and to the priests of the diocese, whom he had invited to make their farewell visits to him in these localities, as he did not wish for any public demonstration on the occasion of his departure for the Metropolitan See of Toronto. Next Thursday has been appointed as the day of his final visit to Stratford, where he will meet the priests of the other parishes. His Grace will leave London for Toronto on May 2nd, and his installation will take place on May 3rd in the cathedral. Many Archbishops and Bishops have signified their intention to assist, and the priests of the dioceses of Toronto and London have also been invited to be present. The ceremony will be most imposing. There will not be a popular demonstration, however, as the new Archbishop has expressed his desire that this should not take place on the occasion. Last Sunday his Grace vis ited St. Mary's church, Hill street, London, and preached a farewell sermon at the High Mass. In closing, he said: "I would have you remember, my dear people, that wherever I may go, I shall be in some measure responsible for the salvation of every one of you, and God will hold me account-

LOURDES.

It was estimated that 50 000 pilgrims reached Lourdes on Tuesday, April 17, from various parts of France. From year to year the number of pilgrims increases to a wonderful extent, so famous has the sacred shrine grown owing to the large number of miracu lous cures which have taken place there, and continue to take place almost every day.

DIVORCES.

The English divorce courts are having a busy time just now. The vacation is just over and there have accu ulated 221 petitions for divorce. The laws of divorce there are not so lax as in the United States, nevertheless the inevitable result of allowing divorce at all is that the number of families broken up by divorce will be constantly on the increase. That the number of cases now on hand is unprecedentedly large is what was to be expected. In the United States the divorce statistics show an enormous number of these legal separations between man and wife. Some time ago the Sandusky Reporter estimated the annual total at 50,000. There were in the Ohio courts alone 2.961 divorce cases pending at the close of the last fiscal year, and during the year 4,490 cases were brought up, and 8,279 divorces were

OUR HOLY FATHER.

The Rome correspondent of the London Daily News describes as follows, an affecting scene as having taken place in St. Peter's church, Rome, on Sunday, 17th inst., on the occasion of the Thanksgiving Mass. which was postponed on account of the Pope's illness from the anniversary of the coronation of the Holy Father:

"The great Basilica was thronged with diplomats representatives of Eastern patriarchs and foreign notables. When the Holy Father came into view, he was seen to be suffering from great weakness, with his left hand he waved sad greetings while the right did its feeble best to mark the abt of blessing. During the Mass he sat with folded hands. Twice he rose, and he waved sad greeting the benediction. His voice was sarcely audible; but, in the absolute silence his first words were caught by the assembled multimade. He tried to raise himself, but fell rds were caught by the assembled He tried to raise himself, but fell ek and pronounced the remainder in a re-mbent position. A loud cry, like the burstcongregation of a storm, broke from the congregation and the Pope stretching his hand in benedic was carried out.

The sickly condition of the Pope has been so often exaggerated that we can-

said of his weak condition may be cor- ity, excelling that of the lily, makes rect. We can only pray with the whole Catholic world that the Holy Father may be strengthened with aid from heaven in his declining years, the words of Solomon, applicable in the and that he may in fine depart from first place to the sanctity of the Church this life peacefully and happily.

A later despatch direct from Rome, and which, therefore, did not pass through the mill of the London dailies, states that the Holy Father gave his plessing in a firm voice, and that he appeared to be in good health. This confirms our suspicion that the first lespatch was highly colored by the correspondent for sensational purposes.

THE END OF THE CENTURY.

Cardinal Vaughan has announced in an address to the Catholic Truth So ciety of London, that the Holy Father has approved of a project to celebrate the last year of the nineteenth century and the first of the twentieth by solemn, international, and world-wide acts of homage to our Divine Saviour. There will be common prayers, pilgrimages to Rome and Jerusalem, religious solemnities and special meetings to transmit to future ages a solemn profession of Catholic faith, and it is proposed to erect crosses on the lofty eminences of the world. On the first day of the new century the faithful are expected to unite in spirit with the Pope's celebration of the Holy Sacrifice of the Mass, on which occasion he will use a golden chalice presented to him by the Catholics of the world. We may anticipate that the spontaneousness of the response will be a glorious manifestation of the universality and unity of Catholic faith amid all diversities of nations in regard to race, language, color, form of government, and business interests.

THE WAR IN THE PHILLI-PINES.

The Americans are finding out by degrees that the task they have undertaken to rule the Philippine Islands is going to be infinitely more difficult than they anticipated when they made the bargain with Spain that the sovereignty of the islands should be transferred to them. After much severe fighting with the natives, the United States troops had extended their lines many miles beyond Manila, occupying some Filipino villages, but now Gen eral Otis has declared that these villages must be evacuated, as he needs every man of the force under his command to protect what has been won in the northern part of the island of Luzon around Manila.

It is undoubted that the evacuation of the villages will give the islanders renewed confidence that the Americans cannot hold what they have won, and will prolong the contest as a guerilla warfare. Major - General Lawton, who has commanded the advance, is unwilling to evacuteSanta Cruz, which, he says, commands the whole Laguna de Bay district, but he must obey the orders of Gen. Otis, who says that Santa Cruz can be retaken at any time under more favorable conditions. Major General Lawton also says that from the present prospect he judges that one hundred thousand troops will be needed to pacify the Philippines.

THE MONTH OF MARY.

On Monday of next week, May 1, will begin the beautiful month which the Catholic Church appropriately dedi cates to the ever Blessed and Immacu late Mary, the Mother of God. From this the month is commonly called the month of Mary, as it is also called the month of flowers from the fact that it is the time of the year during which most of the trees and plants deck themselves with their beautiful flowers of every hue, according to their kind.

Mary has been well styled the flower

of flowers, because, among all creatures, she received from Almighty God the most precious favors and graces, and made the best possible use of the graces received by cultivating to the highest degree the virtues which those gratuitous gifts from' God made it possible for her to acquire. These graces and virtues ornamented her soul, rendering it beautiful to a degree far beyond what it was given to any other creature to attain. Hence the Catholic Church applies to Mary many passages of Holy Writ which refer to the pleasing qualities of the most prized flowers as the sweet-scented rose, and the lilv of the valley, the modest yet beautiful emblem of unstained innocence. Thus the fragrance of the rose imparts a healthful pleasure to all who come near that flower, so Mary's sweet virnot place implicit reliance on the pre- tues induce her Divine Son to grant sent report, nevertheless, at the very the favors she asks from Him for those

her worthy of the highest place which has been assigned to any creature in the glorious kingdom of God. Thus of God, the Spouse of Jesus Christ, are referred also to Mary as His beloved Mother : " As the lily among thorns, so is my love among the daughters.' (Cant. ii, 1.) So also in the Litany of the Blessed Virgin Mary is addressed as the Mystical Rose, and in the Sicilian hymn we address her in the follow-

ing manner: "As the lily among thorns, so art thou among the daughters. Beloved, and un-spotted Mother, pray, pray for us."

Mary's prayers were powerful when she lived in the flesh on earth, as was evidenced by her obtaining from her Divine Son that He should work His first miracle at the marriage feast of Cana of Galilee. Her power with her Omnipotent Son is greater than ever now that she enjoys the eternal happiness of the beatific vision, and her interest in her children on earth is increased by the fact that she understands more fully by her more clear vision the greatness of our needs. St. Bernard, therefore, tells us to put our confidence in her power and goodness, as it was never heard from all eternity that she abandoned in their distress those who sought her protection or implored her ald.

The month of Mary is a time when our prayers to her will be more effectual than ordinarily, because the whole Church of God is joined together in asking her for all the graces we require. It is sufficient for us to mention this fact to induce our readers to perform works of piety during this month of grace, and to assist with devotion at the spiritual exercises which take place during the month in their respective parishes in order that they may obtain Mary's powerful intercession with her Son, Jesus.

PROPOSED SUNDAY PAPERS IN ENGLAND

The question of issuing Sunday newspapers is being at present widely discussed throughout England, there being a disposition manifested by several of the largely circulated dailies to issue a Sunday edition.

As might have been expected, the proposal has been strenuously opposed by all who wish the Sunday's rest to be unbroken by servile work. Opposition to the introduction of Sunday papers is made especially by the clergy of all denominations, by Protestants as well as Catholics, for the reason that Sunday papers require that the work which every newspaper proprietor wishes to have performed to make his paper readable must be continued into Sunday morning down to the very hour when the paper is to be issued; and this is contrary to the command of sanctifying the Sunday.

The Puritan extremists go much further than this in giving reasons for their attack on Sunday newspaper issues. They practically maintain that it is essentially wrong, or at least contrary to a permanent law imposed by God on the human race, to do labor of any kind on Sunday, whether mental or physical, with the single exception of such small amount of work as is necessarily involved in the act of directly worshipping God, such as walking to the church, praying, preach-

This will account for an absurd cable despatch which was published in the papers of this continent to the effect that Cardinal Vaughan on being asked his opinion on the matter. " replied innocently "that if such papers should be so conducted as not to entail Sunday labor upon the employees of the printing offices, he could offer no

objection to their issuance. Strictly speaking, there is, of course, no reproach in being accused of innocence; but every one knows that the statement that a person has spoken innocently when there is no question of moral guilt in the matter, is unnecessary and uncalled for, except for the purpose of throwing a ridicule on the person who is thus referred to. Hence the meaning attached to the expression of "innocence" in such a reference is "ignorance" or at least a total unacquaintance with the ways of the world; and it is in this sense that the reporter evidently meant his words to be taken.

It is almost unnecessary for us to say that the reporter who sent such a despatch displayed his own ignorance by attempting this supercilious discourtesy. It is a matter too evident to need proof that there is no comparison between the knowledge, whether of the sciences, or of human nature, which is required of a Cardinal who is at the

press reporter. The despatch is therefore simply a piece of snobbishness.

But by the mails which have since reached us it appears that the Cardinal did not use the language attributed to

him. His actual words were:

I should see no objection whatever to the publication of Sunday papers if they were, as you suggest, the products of Saturday's labor. But they would not be. The competition, let alone the exigencies of journalism, would necessitate their being written and printed down to the very last minute of Sunday morning before the issue. Nothing would stop that. The whole staff of compositions and office men would be worked in such a manner as to send them to bed on Sunday morning at the hour they ought to be going to church. There is a further drawback to the proposal: The distribution of the Sunday papers would require an army of most active workers, and their work would lie along all the hours of Sunday morning. Now, surely, we can do one day in the week without being fed by electricity on electricity. Is there to be absolutely no repose in journalism? If none for the journalist, why should there be any for the journalist, why should him. His actual words were :

Thus it is seen that His Eminence. instead of assuming, as the reporter asserted, that the papers might be con ducted with a minimum of Sunday work, refutes the supposition of the Sunday paper advocates that such would be the case, and bases his opinion on the subject on his conviction that there would be necessarily a large amount of Sunday labor done if the papers were once started.

It is most probable that the Sunday papers will not be allowed to be pub ished, at present, at all events, as the English people arel inclined to the conservation of ancient customs and traditions.

THE SAMOAN EMBROGLIO.

On the 12th inst. an intense sensaion was created in official and Government circles in London, Washington and Berlin, on receipt of a telegram from Apia, Samoa, to the effect that the British and American forces on the island had been routed by the natives in strong force.

Further details of the occurrence showed that the occasion gave an opportunity to make advances towards bringing about the long-talked-of 'Anglo-Saxon alliance' between Great Britain and the United States, and it is not saying too much to state that though the matter may result in bringing about complications with Germany, there is a feeling afloat that it was worth while risking the danger of a quarrel with that country for the ake of doing something which might bring England and the United States into closer friendship than they have ever had for each other.

What matters it that the two great nations which were allied on the occasion have been carrying on an unjust war against a small savage tribe which is just beginning to be civilized under the benign influence of Christian teaching? The practical morality of the civilized nations is not that of the Gospel, to do to others as they would wish others to do to them. The only right they recognize is the right of might impelled by greed, and it is by being carried on against the deeply wronged Samoans is called a just war-

The latest news from this seat of a small war is that 214 British and American sailors with 150 friendly natives fell into an ambush where they were attacked by an overwhelming force of natives who support king Mataafa. Of course, with the modern weapons of the British and Americans, they killed many more of their assailants than they lost, nevertheless the allies were overpowered by numbers and driven back to their ships to seek safety. Thus they lost prestige. The British and American loss in killed was three officers and four sailors, while the Mataafans lost about forty killed.

The Mataafans are called by the British and American press "rebels." And why rebels? Simply because they obey a king whom they have chosen themselves by actual election, whereas the British and Americans wish to impose on them a ruler whom they do not want. Germany, however, has been in favor of King Mataafa, the choice of the Samoans, and on the 16th of March, 1899, the United States war ships Philadelphia and two British war ships were ordered to bombard the Samoan villages, composed of unfortified and unarmed huts, killing without mercy the old men, the women and the children of the Samoans who refused to dismiss the king and provisional government of their own

It was in self-defence that these socalled rebels attacked the allied forces, with the object of maintaining their own independence, an independence which was formally recognized before, not only by Germany but even by Great Britain and the United States.

advanced age of the Pontiff, what is who seek her intercession, and her pur- same time the Archbishop of the chief In 1889 Mataafa was king, and his It is well known that the Catholic which the Holy Father condemns is

city of the world, and that needed in a | rule was maintained by the Americans, | Church teaches everywhere the same but opposed by the Germans. On March 16 of the same year there was a fearful storm by which a German and an American war ship were destroyed. Then Matasfa endeared himself to clings to the same errors which she both these nations by saving the lives | held three, four, or ten centuries ago," of a number of sailors of both ships, by or that her "unchangeableness makes strenuous efforts. Nevertheless, in her blind and deaf to the demands of 1893, through the influence of the Lon- modern progress." It is, therefore, don Missionary Society, the British troops, under Captain Lugard, aided she teaches one set of doctrines in Malietoa Laupepa to defeat Mataafa, and Malietoa Laupepa was made king. The reason for which Malietoa Laupepa was supported by the Missionary whereas Mataafa was a Catholic.

> Matters rested thus until last August, when Malietoa died of typhoid fever, whereupon the three powers agreed to accept the choice of Samoans for the future king, whether he should be Mataafa or Malietoa Tanu, as representing the late king. Mataafa received three-fourths of the Samoan vote, and was placed upon the throne. Then again the influence of the London Missionary Society was employed in favor of Malietoa, and the American Chief Justice Chambers, who had already agreed to recognize Mataafa if elected, suddenly and unexpectedly awarded the throne to Malietoa Tanu, on the plea that Mataafa was ineligible. The Americans and British attempted to put into execution Chief Justice Chambers' decree, and for this purpose bombarded the native villages on the tenth anniversary of the very day when Mataafa had saved the American and German | Paine or Colonel Ingersoll, while in the sailors from a dreadful death.

It is very convenient now for the American press to abuse Mataafa as a savage rebel, as an excuse for sending out more war-ships to subdue the natives: but he is the same Mataafa who saved his drowning friends and foes alike a decade ago, and who has been described by Robert Louis Stevenson as "an admirable figure in the eyes of Europeans," a man of undoubted courage and patriotic love for his native land, and a man of conscience.

The three powers will probably come to some arrangement which will ignore the rights of the Samoans to selfgovernment, for they care but as little for the rights of the Samoans as for those of the Filipinos. Nevertheless we deem it right to make this statement of the case to show where the rights and the wrongs of the matter really lie. On the 17th inst. the Rt. Hon. Wm

St. John Broderick, the Foreign Secre tary, stated in the British House of Commons that the German on whose plantation the Samoans had made the attack on the allies had been arrested dogmatic a book as the Following of because he had been seen directing the natives to make the attack. He was afterward given over to the custody of the commander of the German war- tary doctrine. After such vagaries, it ship Falke, under promise that he may indeed yet occur that Cardinal be made into his complicity in the auspices of some of the forms of the the affair. In the agitation which at present excites the British and Americans, it would seem that the only distant hope that the Samoans will be justly dealt with in the matter arises out of the fact that the Germans are concerned in it as a fourth party. It has been agreed that theithree great powers must be unanimous injorder to take any action in the case.

AMERICANISM AND EVANGEL. ICALISM.

An article in the Canadian Churchman of the 13th inst. makes it clear to the thoughtful reader that the editorial brain has been confused by the events which have recently been occurring in England in its own Church, making it impossible for any Anglican to know just now whether he is standing on his head or feet, from a doctrinal point of view.

The article in question is entitled Americanism," and has reference to the recent letter of Pope Leo XIII. to Cardinal Gibbons on the same subject. It starts out with the remarkable assertion that

"Students of contemporary ecclesiastical affairs have for some time been aware that Roman Catholicism in the United States is something very different from the religior in many European countries and in some American countries." In proof of this it states that the book

of Cardinal Gibbons, Archbishop of tone that the reader is tempted to; look back at the title page to assure himself would be objectionable to an ordinary Protestant reader."

truths, and Protestants even make this a constant objection to Catholic faith, sometimes putting it in the form that "Rome does not change," and "she rather a ludicrous charge to say that Europe and South America, and another in the United States. In fact, a Catholic book of devotion or on doctrine is as devoutly read by any Cath-Society was that he was a Protestant, olic in Canada and the United States as in the country where it was originally published, whether it may have first seen the light in Italy, Spain, Portugal, France or Germany. We may instance the Spiritual Exercises of St. Ignatius, The Following of Christ, by St. Thomas of Kempis, and the writings of St. Alphonsus.

> But how is it with the Church of England, in which our contemporary professes to believe?

Why! between High and Low and Broad Churchism, besides other varieties of faith, there is as broad a gulf as that which separated the pillars of Hercules from the ancient kingdom of Atlantis.

We all know that in adjacent parishes in England and Canada, nay even in the same parish, and the same AnglicanChurch, it is not an infrequent thing for a doctrine to be preached which might easily be printed as a supplement to the writings of Tom evening there is another teaching which might pass as orthodox in the pulpit of St. Patrick's cathedral of New York, or St. Michael's of Toronto. And it is a paper of this same Church which has the hardihood to accuse Catholics of the crime of teaching differently in different countries. Surely the dweller in the glass house in which the Churchman lives should not throw such stones as might shatter his own home when hurled back.

And how then are we to account for it that the Churchman endorses so heartily Cardinal Gibbons' book? This task is not a difficult one by any means. Protestantism in general, and the Churchman's so called Evangelicalism in particular, is a non descript faith which has neither a fixed dogma nor a fixed code of morals, and it can adapt itself to any creed. Its creed and ethics have been stolen bodily, so far as they exist at all, from the teachings of the Catholic Church, and it can easily adapt itself to a Catholic teaching, especially when the Catholic book containing it is not professedly controversial. In this way even so Catholic and Christ has been published by Church of England and even by some Methodist clergymen, as containing most salu-Gibbon's book may be published under many-headed and many-bodied monster which the Churchman calls "Evangelicalism." But the vagaries of Protestantism, or at least of Evangelicalism, do not make the writings of the eminent Prince of the Catholic Church any the less orthodox.

The Churchman continues:

"It would appear that this adaptation of the faith (by Cardinal Gibbons) to modern the faith (by Cardinal Gibbons) to modern acquirements does not give entire satisfaction to the Vatican, and a pronouncement has for some time been expected from his Holiness on the subject. It has now appeared, etc."

We have scarcely seen a more gross deception than this attempted by the most unscrupulous polemists. It was not at all the work of Cardinal Gibbons which gave occasion to the Pope's letter on Americanism. It was a "socalled Americanism" which the Holy Father condemned, and which would conceal dogmas of the Catholic faith under a form of words which would minimize doctrines to make them acceptable to Protestants. This mode of treating Christian doctrine is very common among the Protestants of this country and elsewhere in their efforts to bring about a sham of "Christian unity;" but it is almost unknown among Catholics, and the whole Catholic body of America thanks the Pope for having condemned its application to Catholic doctrine.

There are, indeed, a few persons who would in this way minimize Cath-Baltimore, is of so "Evangelical" a olic teaching, but they are persons who have never had weight in the Catholic body, and their methods have been that it is really the work of a "Roman justly condemned. But here we must Prelate "and not of "an Evangelical add that the Holy Father did not say Divine," and that "the removal of that such doctrines prevail in America, about a page of the whole volume would but he refers chiefly to [discussions leave nothing, or hardly anything, that which arose in Europe out of a translation of and a commentary on Father Hecker's life, from which the doctrine deduced, and the Holy Father does not | the a call that doctrine Americanism, but and i "go-called Americanism." This is even conceded, further down, by the point Churchman itself.

We may remark, however, that the divin authors of the recently issued Evangelical Protestant Catechism have employed the methods of "so-called Am- in im ericanism," and they claim to represent sixty million Protestants. This here, minimizing of the faith is, therefore, quite a congenial Protestant practice, which cannot be truthfully alleged as being at all common among Catholics. He In proof of this we may quote two cann opinions expressed by organs of differ-

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"The present age seems incapable of com-piling creeds or Catechisms, being too much an age of transition and unrest. Vital creeds are the outcome of faith—not the progeny of doubt." These quotations, together with our previous remarks, settle the question whether it is the Catholic Church or the Protestant Churches which have differ-

ent faiths for different atmospheres. OBJECTIONS TO THE BLESSED EUCHARIST.

Lecture Delivered by the Rev. L. Minehan before the St. Mary's Cath olic Truth Society, Toronto.

A very appreciative audience gathered in the C. T. S. Hall, presided over by Mr. E. J. Hearn, at the last meeting of this Branch. The Rev. whose eloquent effort was listened to with great attention, spoke Mr. Chairman, Ladies and Gentle-

men -The subject on which I am to address you this evening is one so sacred that before entering upon it I feel the words of Isaiah springing to my lips: "Woe is me because I am a man of unclean lips," and fervently wish that the Seraph who purified his lips would render mine less unworthy of my theme. It has been beautifully said that to appreciate Catholic truth properly it must be like those gorgeous stained glass windows of Gothic cathedrals, viewed from within. From the outside these windows appear dull, with the outlines of the figures blurred But when seen from within, with heaven's light bringing out each varied tint, and lighting up each sainted face, then indeed the beauty of the window and its harmony with its surroundings can be grasped. If this is true of any Catholic doctrine it is especially true of the Catholic doctrine the Blessed Eucharist. One must understand the position this doctrine occupies in the Catholic heart; how it is entwined with the most sacred recolections of childhood; how it brightens the death bed-how it is the centre of Catholic worship, and has inspired the masterpieces of Catholic art; how it has woven itself into the names of our most joyful festival's, such as Christmas -in order to enter into

THEIR DEVOTION TO THE BLESSED EUCH-ARIST

and their pain when it is misrepresented or vilified. And these last terms bring me to the particular point am to handle on this occasion, namely, the difficulties or objections raised against the Catholic doctrine of the Blessed Eucharist. I am not, then, sup posed to give the proofs on which this doctrine is based: that would be travelling beyond my limits and invading the field of another lecture. My duty is to briefly state what the Catholic Church teaches on this subject, and to show that the difficulties raised against this teaching are no greater than those surrounding the fundamental truths of Christianity, or even than those presented by many phenomena of the natural order. My remarks presup-pose, therefore, a belief in the great mysteries of the Trinity and the Incarnation, otherwise I would have to wander over the whole field of theo-

First of all, I am not going to deal with the vilifiers of this doctrine. famous French controversial writer, the Abbe Martinez, said of this class: refuse to kill vermin in public. I have too much regard for my readers, Cath olic and non-Catholic, to treat them to

such an exhibition. Thoroughly acquiescing in these remarks I pass the vilifiers by, and will devote my attention exclusively to those who reverently believing in the divinity of Christ see unsurmountable difficulties in the teaching of the Catholic Church concerning His Real Pres ence in the Blessed Eucharist. The nature of these

DIFFICULTIES CAN BE BETTER APPRE-CIATED. and all imaginary difficulties arising from misconception removed by a brief preliminary statement of the precise doctrine of the Cath-olic Church on this subject. That doctrine is: When Christ at His Last Supper took bread, and after a few ments of prayer to His Father, broke, and gave to His disciples saying, "This is My Body." He did what He said, namely, gave them really and truly His Body. Therefore, that which was before bread, by virtue of these words of the Eternal Son of God, ceased to be

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the appearance of bread to the senses, and became really and truly the living adorable Body of Christ.

Here we will note the following points. First the living Christ, consisting of body and soul together with His divinity inseparably united to both. In a word, the God-man Christ is really and truly present in the Blessed Eucharist. He is present not merely in imagination or representation, but in reality, as really as we are present here, or He is now present at the right hand of the Father in heaven. His presence, however,

IS SUPERNATURAL, MIRACULOUS, altogether beyond natural conditions He cannot suffer, cannot be divided, cannot be affected in any way by natural agencies, remains really pre sent as long as the appearances of bread remain. When these cease, then, He is no longer present. His presence then is miraculous, unimaginable. It might also be termed heavenly, spiritual, as long as these words are not used, as they very often are, in a sense exclusive of His Real

Secondly, in the Blessed Eucharist we have all the sense impressions of bread and wine. As far as the senses go there is no evidence of any change The consecrated Host looks, tastes feels exactly as before the Consecration. It retains all the outward semblances and produces all the impres sions of bread.

Thirdly, the substance or nature of bread has disappeared, and has been succeeded by the body of Christ, so that whilst the consecrated Host looks like, tastes like, feels like, bread, It is no longer bread in reality but is really and truly the living adorable body of

Having summarized briefly the Catholic doctrine concerning Our Lord's presence in the Biessed Eucharist, we can now better deal with the difficulties this doctrine presents. These may be classed under three heads: difficulties concerning the mode of Our Lord's presence, difficulties arising from the senses, difficulties springing from the dignity of our Lord which some imagine to be incom-patible with what the Catholic Church eaches concerning His Real Presence in the Blessed Eucharist.

The words of Solomon are as true today as when they were first uttered: "All things are hard." Notwithstanding all the boasted progress we have

WE KNOW AS LITTLE OF THE REAL NATURE OF THINGS

now as then. We have learned to utilize the forces of nature, but what these forces are remains as great a mystery as ever. How little do we know of that agency which is revolutionizing the world-electricity! We are making advances in our methods of catching it, of transmitting it, of making it work for us; but when we come to inquire what it is, we look in vain for a satisfactory reply. This material world, with its strange and silent workings, with its teeming vegetable and animal life, has been the subject of exploration by philosophers from the earliest times; yet how little they have done to solve its problems What various and contradictory theo ries they have formulated! In fact some of the most famous amongst them tell us that we can know nothing whatever of the real nature of things. And when we turn from the world has woven itself into the names of our around us to the world within us, how many mysteries we encounter? Hoy does an act of the will set the complicated machinery of an arm or a foot visible. Then it appears as a half moving in the very direction and with circle. Next week it is a full-grown just the force required? How does the orb. As far as my senses inform me will select out of that mass of nerve fibres just the proper ones to execute its commands? Here are difficulties peyond our power of solution; yet the facts are familiar to us, though we annot explain how they take place. When, therefore, we are asked how the iving, glorified body of our Lord, now shining at the right hand of the Father, can be at the same time really present in thousands of churches, under the form of a tiny Host, we reply that we cannot explain this any more than we can explain how the same body passed through the closed door of the room in which the Apostles were hiding on the evening of the Re surrection, or how the same body not yet glorified shone like the sun on Tabor, or moved over the waters of Galilee more lightly than the Summer breeze. We cannot explain this any more than how three Divine Persons breeze. can have one and the same divine nature. And then this talk about be ing in many places at the same time ! What, after all, do we know about place, or space and time? The greatest of

GERMAN METAPHYSICIANS, EMMANUEL KANT. holds that space and time are simply forms or modes of thought-ways the mind has of looking at things, and that outside the mind they have no real existence. This is the theory of a philosopher who is the very reverse of Catholic. It may be said that his theory is erroneous; but admitting this, we have in him an example to warn us against talking too freely about places and times, since he denied the existence of both space and time, ex-

cept as mere forms of the mind.
Why! have we not to a considerable extent annihilated both space and time? Can we not converse with a person hundreds of miles away as though he were beside us? Are we not whirled over hundreds of miles of territory in a few hours? Have we not the substance of a plentiful dinner concentrated in a little capsule? These things were regarded as imposnamely, gave them really and truly These things were regarded as impos-His Body. Therefore, that which was before bread, by virtue of these words even imagine what may be done in a of the Eternal Son of God, ceased to be few more years. Who, then, will dare

God? Who will dare to maintain that by His Almighty power the same Christ Who is now present in Heaven cannot be miraculously present in many places on earth as well? In Chamber's Cyclo pedia, one of the best works of it kind in any language, under the heading, "Apparitions" the following, amongst other strange occurrences, is related. A distinguished physician of London, England, had crossed to Paris, France, on a visit, in company with a baronet of his acquaintance. Two days after of his acquaintance. Two days after their arrival in the latter city the physician saw his wife (who had remained in London) walking through his room in Paris, and holding a dead child in her arms. He immediately called his friend and described to him the whole They were both so much im pressed that they sent a messenger im mediately to London. He brought back the news that at the very hour in which the physician saw his wife with a dead child in her arms in his room in Paris she was delivered of a still born babe in London. The writer of

RELATES OTHER CASES EQUALLY STRIK ING,

and shows that they cannot be ac-counted for on the theories of dreaming or hallucination, or by any theory yet advanced. "Truly there are more things in Heaven and earth than are dreamed of in our philosophy!" If they would only realize this, those who find themselves staggered by the diffi culties surrounding the Catholic doc-trine of the Blessed Eucharist, would remember that what is difficult to men is easy to God, Who can do all things that involve neither contradiction nor absurdity; instead of the captious "How can this be?" they would pour out the noble confession of St. Peter: 'Lord! to whom shall we go? Thou hast the words of eternal life

Now we come to the difficulty raised by the evidence of the senses. The Consecrated Host retains all the external characteristics of bread, and pro duces all the sense impressions bread. Have we not here the testimony of the senses against the Catholic doctrine of Transubstantiation, which teaches that, after the words of Conse cration are pronounced, what was bread before has by virtue of these words ceased to be bread in reality, though retaining all its appearances, and beome the body of Christ?

This brings us face to face the the questions, What is the What is the evidence of the senses? What is the office? Their office is to tell us of the appearances of things, and then our judgment, acting on this information, decides as to the real nature of the cause producing them. For instance, I am looking along a road and in the distance I see an object moving toward me. After a little scrutiny I decide that this object After a is a man. Does my sight tell me this? Certainly not. All the information All the information my sight gives is that a dark speck on the road is moving towards me. my recollection of former experiences of a similar kind, my observation of the peculiar form and movements of this dark speck, and my judgment actse materials, that enable me ing on the to decide that the object in question is a man. Very often my

JUDGMENT COMES TO A CONCLUSION the very opposite of what the senses would suggest. A tree a few fee away appears far more lofty than a mountain in the far horizon. do not believe that such is the case. In the course of a month the moon an pears first as a silver cresent scarcely the moon has grown many times in bulk during the span of twelve days. Is this correct? Do I go according to the evidence of my senses here? Certainly not. My judgment intervenes and says that these differences in the appearance of the moon are not due to changes in her size, but to changed positions. More of its illuminated surface is turned toward me at one time than at another.

Again, the sun appears to travel every day across the heavens from East to West. Yet astronomers tell us that this motion of the sun is apparent not real, and caused by the whirling of the earth on its axis. There is a direct issue between my senses and science. To my senses this earth is the very seat of immobility. Yet it is this earth, so immovable as far as we can see, and feel, which is moving whereas the sun, which I watch in his course through the heavens, does not move in reality. What about the evidence of the senses here? "Oh!" replies the proud gazer at the stars (who looks down with unspeakable contempt on those who will not take his word, though he is altogether above taking God's word) "my senses are all right."
They tell me that the sun seems to move and the earth to stand still; and so far they are correct. But my judgment.

AFTER INVESTAGATING THE WHOLE

MATTER. informs me that these appearances do not correspond with the reality. Quite true. But this reply is just what will meet the difficulty raised against the Catholic doctrine of the Blessed Eucharist by reason of the evidence of the senses. We say: The consecrated Host looks, tastes, feels, like bread. Our senses tell us it has all the appearances of bread. That is the appearance of bread of the sense that a sense the sense that ances of bread. That is the amoun of their evidence, and we freely accept

it. Now comes the work of the judgment. If it had nothing but the impressions received from the senses to work on, it would conclude that the consecrated Host was bread. But it bears Him Who walked upon the waters of

down-Who created all things saying : "This is my body!" And our judg-ment answers: "Yea, Lord; because ment answers : Thou canst do all things, I believe that This is really and truly Thy body. There is no contradiction to dence of the senses here. Our judgment admits that evidence; but it has something else - evidence infinitely more powerful-on which it bases its decision concerning the reality behind the sense impressions.

With regard to the difficulties raised against the Catholic trine of the Blessed Eucharist cause of its fancied incompatibility with the dignity of our Lord, it need only be remarked that every difficulty of this kind can be, and has been, brought against the mystery of the Incarnation. The sensual Pagans sneered at the idea of God born in a stable, flying into Egypt from Herod, dying on a cross. Every ribald jest hurled against the Catholic doctrine of the Blessed Eucharist could be directed with even greater force against the adorable Word made flesh. For we must remember that our Lord was sub ject to all the wants and infirmities of the flesh, except sin, when He walked this earth; whereas in the B'essed Eucharist His presence is miraculous impalpable,

INCAPABLE OF INJURY OR CHANGE of any kind. When the sacramental species or forms are desecrated He is not touched. When forms are changed He ceases to be present. Of course His presence there is a mystery — a mystery of love—a mystery which has in spired the most heroic actions of the noblest hearts, and will continue to in-spire them till time shall be no more. It is this mystery of love that has sus-tained the martyrs, cheered the confessors, sanctified the virgins. It daily inspires unnumbered acts of unknow eroism. It has been the source of all that is grandest in Christian art. And we cannot more appropriately conclude this glance at the objections raised against it than by the words of one of the noblest souls of this or any other age-one who felt and raised all these difficulties for almost half his lifetime but at length saw of how little force they were - Cardinal Newman. "People say," he writes, "that the doc-trine of Transubstantiation is difficult to believe. I did not believe the doc-trine till I was a Catholic. I had no difficulty in believing it as soon as I believed that the Catholic Roman Church was the oracle of God and that she declared this doctrine to be part of the original revelation." A little before he wrote: "Ten thousand difficulties do not make one doubt. . the points of faith the being of a God is to my own apprehension encompassed with most difficulties and yet

THE FRIARS IN THE PHIL-IPPINES.

Father F. B. Doherty, C. S. P., at the Harvard Catholic Club.

borne in our own minds with most

(Apologia, chapter v.)

From the Boston Pilot.

The Rev. Francis Brooks Doherty, C. S. P., of New York, addressed the Harvard Catholic Club on "The Friars in the Philippines," on the evening of Thursday, April 6, in Fogg Museum. The members of the Club and their friends made up an audience that over-crowded the Museum and its approaches, long before 8 o'clock. In deed many had to go away.

Father Doherty is a native of Boston, and his venerable father, James Doherty, of the Roxbury district, had

At the outbreak of the hostilities with Spain, Father Doherty volunteered his services as chaplain, and was chosen to go with the First California Volunteers. Gen. Merritt, on discovering the patriotic young priest's knowledge of the Spanish language, was extremely desirous to have his services. Our readers will remember that, at the siege of Manilla, Father Doherty, and the other Catholic chaplain, Father W. D. McKinnon, volun teered to enter Manila under a flag of truce, and persuade the martial Archbishop of the folly of protracting the struggle. The young priests, ever, were refused admission to the

city. Father Doherty is about thirty five years of age, with a distinguished presence and a fine delivery. He gave a series of three lectures on his experiences in the Philippines this winter, before the Catholic Club, of

On this first appearance at Harvard Father Doherty was accompanied by his friend and host, Mr. Thomas A. Mullen, former secretary of Mayor Quincy, and presented by Mr. W. J. Desmond, president of the Club.

Appended is a careful summary of

his eloquent discourse :

At the other end of the world, nearly under our feet, are a group of islands which are receiving at this time more than their share of attention. At the present moment, as we are in the dusk of evening, they are advancing in towards mid-day. At the present stage of inquiry, while the Filipinos are not without an enlightenment of their own, the world in general is in dark about

To dispel our ignorance, authors innumerable rush into print, and of the making of books concerning these isands there is no end, and in the books themselves there is no end-of stories, all concerning the friars in the Philip-

The weight of such an avalanche of authority would be crushing if an investigation did not reveal the source to Tiberias—Who came forth through the sealed door of the sepulchre in which His enemies sought to keep His body

The reader draws from the magazine article—the writer from better same. The reader draws from the magazine article—the writer from better same. The reader draws from the magazine article—the writer from wealth, extortion, interference and, worst of all dissoluteness. As to Aguitothe knowledge of divine truth—Avaitothe forman, so that the flood of facts is naido himself, a recent writer in the Maria.

found to be a rill, not a cataract; and if the latter, or cataract, exists, it is one which neither I nor the members of the medical school can remove; it's mental.

Before entering into a consideration of the state of the religious, I am first concerned with the religious state of John Forman, whose book and utter ances are quoted as those of a Catholic, and who posed as such before the Paris Peace Commission.

In his preface he implies that some one is a good Catholic—it can't be he —for good Catholics do not advertise the fact-and no good Catholic, no de cent pagan, would use the word "Mariolatry" nor speak as he does of well-understood practices of piety With this we will dismiss him from our reckoning in favor of good non proessing, non-Catholic authorities.

The Philippine Islands, discovered by Magellan one hundred years before the landing of the Pilgrims, are situated entirely within the tropics and contain in all fourteen hundred islands ranging from the islet to the Islands of Luzon and Mindanao, as large as Ohio and New York. Magellan sailed through the straits bearing his name Mindanao and thence landed on where, says the chronicler, "on Easter, 1521, the first Mass was celebrated on the River Butuan, when a new tree was planted, the tree of life - the wood of the cross." Here Magellan, or rather his chaplains, convert natives to Christianity. Here the leader is killed by hostile Indians. the Victoria sails Then ward, the first to circumnavigate the globe. Then the successive expediexpediglobe. tions arrive-the fourth under gaspi giving the name to the islands nor of Philip of Asturias, after-

wards Philip the Second of Spain. During these expeditions the friars began to arrive. In 1565, a return journey is set upon, the pilot and captain die, and the vessel, unable to oppose the westerly trade winds, is in of shipwreck. Then Padre Urdaneta, an old Augustinian who had in early days been a navigat or. With seaman's instinct he heads the ship to the northward, and there finds for the first time the return trade wind to the east and makes a wonder-ful quick return to Mexico. The rest of the long chronicles are mainly made up of the records of good lives and happy deaths, where sanctity was succeeded by martyrdom. Then are the very human little trials from the jealousy of the Spanish officials or from untractable subjects of their own, for the friars had no more intention of white washing their records than I have of whitewashing the friars this evening. In 1719, we see the Governor General of these islands imprisoning the Archbishop in the fortress of Santiago until | it was time for some one to the natives rising kill the Governor and his son and free the imprisoned.

Sir John Bowring speaks of the work of the friars from which they gained their influence over the natives. He says that "a desire for trade dominated the Dutch, and while desire for territorial expansion was the leading motive of the English, to the Spanish must be conceded a religious purpose which has never been abandoned Of the Spaniards in America he admits that " here the military spirit has prevailed with plunder for its end, but in the Philippines it has been different a small body of soldiers accompanied by zealous missionaries attempt to convert the natives, the friars gradually obtaining paramount influence.' Regarding this influence he says

that " it is due no doubt to the heroism, sufferings and sacrifices of the early missionaries and to the admirably organized hierarchy of the Catholic Church. The missionaries accommodated themselves to their surroundings adapting their lives to the habits of the natives, particularly to the gaining of the native tongues." The United States War Department report says: "The Spanish friars of strict orders come to these islands to stay, and with scarcely an exception do their duties faithfully and devotedly.

Many of the Spanish curas have done much good work in the way of making roads and bridges, and the building of churches, acting frequently as their own architects and engineers with far less unsightly results than might be expected with those who are supposed to be more conversant with breviary and rosary than with rule and compass." Bowring says, moreover, that "these friars who follow a simple life pass." in the midst of fine surroundings, often stood between the cupidity of the conquerors and the weakness of the con quered." Dewey's searchlight at night gives a picture of low native huts amid the darkness, then the grim walls of Spain's military defences with the towers of the churches rising above seeming to dominate the scene, but this impression is expelled by day light's unbiased judgment. At the words of Bowring the picture

rises before me of the friars between the upper and nether millstone crushed by one and blamed by both, until deceived by Spanish officials, the Archbishop of Manila and the Church which, as a salaried scapegoat, has berne for centuries the sins of Spanish unbelievers, is ready, nay glad, to exchange its compromising association for such freedom as we enjoy in the United

Spanish deceit and Filipino misunderstanding have been no inconsider-able elements which have tended to the deplorable condition of the Catholic Church in the Philippines. When in the interests of civilization, I visited Aguinaldo for the purpose of pleading for the captive friars, the charges al-leged by him were idleness, excessive

Review of Reviews attributes his paterity to a dissolute Jesuit at Cavite, and that he was a house boy or servant to the same-allegations which have no foundation in fact, for there are no esuits in Cavite-no Jesuit house ever in that place.

Another interesting tale is untwisted ov a writer in the New York Times. t relates the disgust of a young novice at seeing some friars with cassocks tucked up driving a pig into a pond and killing it in the water, that they might use its flesh for fish on Friday
—a story which is "fishy" indeed, since in Spain and its possessions an ecclesiastical indult has prevailed since the time of the wars with the Moors, and from this indult the use of flesh meat on Friday is there universally permitted.

Speaking of idleness, the lecturer observed that while the population, now about 7,000,000, has increased 535 per cent. in the last 146 years, while the Hawaiaan, now nearing extinction, has decreased 72 per cent. in 74 years -the friars have converted 90 per cent. of the population, and a writer in the Independent, Bray, makes the illiternot much more than that in the United States. Another writer in the same magazine, A. Tolman Smith, says that of the 90 per cent. Catholics, Education is in the hands of the monastic orders, and in spite of the recent uprising against them, it is a matter of record that they have given many zealous teachers and preachers to the work of civilizing and improving the natives.

Thus from the fact of such labors, idleness is not well substantiated. They have not been altogether idle, nor have been the recent historians whose industry is only equalled by that of the Father of Lies, or the Herodotus of contemporaneous history of the Philippines.

Contrasting with the charge of idleness is that Grouped within the walled city are an extraordinary amount of ecclesiastical property congregated there for convenience, just as merchants have their local industrial centres, or as intelligence is attracted around a university Endowments are not as usual centre. among Catholic institutions as Money is needed for the support of charities, and no one condemns churches for availing themselves of its use, as, for example, in the rich Trinity church charities of New York City, or with the lepers of Manila, supported the slender income of the poor Franciscans. As to the excessive wealth, Aguinaldo is anxious to remove the occasion of complaint and some of the wealth to him-self. He wants no interference but from the lurid light of the burning suburbs of Manila one may read that

interfere The charges of dissolute living were investigated in a fair spirit—the Catholic Church does not dread that light which may disclose such human weakness which is to be found even among other organizations. A prolific authority on the subject has been "general report," who has slaughtered more reputations than the lives lost in the war. Given a stray fact or an isolated instance, "generalization" magically multiplies the fact into multitudes, and then marshalling the hosts, the thoughtless world, unable to stand such charges, unconditionally surrenders. It's of no use tilting at windmills, and these general charges are met with calls for specific proof. Some time this is given, as when a Filipino parent told me that his daughter had been insulted by his pastor, but couldn't remember his name nor where it happened a name would be seared into a father's soul.

There have doubtless been scoundrels in instances, but the religious fervor and the purity of the natives— well attested by strangers and travellers-is a good working evidence that the teachers must have been zealous men of good lives, for the disciples could not be better than the masters, nor the stream rise above the fountain

head. On the Pacific Slope the names of Sacramento, Los Angeles and San Francisco are suggestive. They bespeak the founders of the Church in the West. At Monterey a Protestant lady has erected a statue to Padre Junipero Serra, and another Protestant has enshrined Padre Salvadierra in the pages of "Ramona." Sentiment has changed there, and, no doubt, when the clouds of calumny are cleared away, and the work of the friars stands out in the clear perspective of history, the sus pended judgment of the present will then place alongside the Spanish friars of California, their brethren, the friars in the Philippines.

SPREAD THE FAITH.

The venerable Newman Hall is learning wisdom in his old age. He has been trying to stay the progress of Catholicity for many years; and now, Catholicity for many years; and now, at fourscore and three, he admits that such efforts are vain. His words are worth quoting: "Popery is spreading," he says, "because of the spread of Popish doctrine." Here is a lesson for faint hearted Catholics who are terryized to think efforts in cerwho are tempted to think efforts in certain directions to spread the faith are useless because there are no visible results. This is only one of many indications of little faith on the part of those calling themselves faithful. glorious privilege to be permitted to speak or write in defence of the Church; and if there is anything that can be confidently left to Providence, it is the result of every disinterested effort, however feeble, to bring others.

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Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER XXXI.

Any one who will consult the Ameri can Ecclesiastical Review for February, 1899, will find there in the original Latin a decree of the Holy Roman and Universal Inquisition, of which the Pope himself is Prefect, authorizing Roman Catholic confessors in the East, "where it can be done without any scandal," to absolve in extremis members of the separated Oriental communions, without agitating their minds by controversies over points at issue be-tween their churches and the Holy

Could any such decree be issued in favor of Protestants? Assuredly not. The farthest point of concession allow able (and even this not directly authorized) may be viewed as marked by an incident reported by Sainte Beuve, in his Histoire de Port Royal. In the seventeenth century a Jesuit of Antwerp, being appointed to attend the last hours of a Protestant soldier condemned to be shot for some breach of discipline, and having satisfied himself that the soldier was a Protestant in good faith, did not deem it expedient to speed the half-hour left the prisoner arguments beyond his reach over the points at issue between the two re ligions, but contented himself with isting the man to make various acts of faith and love, read to him the 17th chapter of St. John's gospel, and after death solicited the prayers of the faithful for him as presumably one of the holy souls in Purgatory. The Jansenists were greatly scandalized over this behavior, but Catholics at large seem to have been greatly edified, while neither from his General nor from the Apostolic See did the Jesuit receive any marks of disapprobation, but rather of approval.

Observe, however, the priest did not give the dying Protestant a sacramental absolution. Indeed, the soldier could hardly have solicited it without him. Private Masses, as Lehmkuhl de fines, are permissible for the souls of ons who have died out of ecclesias tical communion, provided the cele-brant has special reasons, over and above the general presumptions of charity, for believing that the deceased has died in a state of grace. Thus Cardinal Newman said a memorial Mass for Charles Kingsley, whom he believed to be a sincerely good man, and whose rather wild attacks on Roman Catholicism Doctor Newman with good reason imputed principally to a fault of temperament. Yet of to a fault of temperament. Yet course the Church allows no public

celebrations in such cases. Now what is the ground of this vital difference between the treatment of Oriental Christians, and of Protestants? It is owing to a vital difference in

their respective positions. The Easterns have undoubted orders. The Protestants have, in general, quitted the episcopal succession, and as for the Anglicans, to say nothing of the Apostolicae Cura, their orders have from the beginning been regarded by almost universal Roman Catholic opin ion as void. Again although varying as to grounds and definition, the Easterns one and all acknowledge the Primacy of the Universal Church to be roperly inherent in the See of Peter. hand the Protestants commonly treat the Roman Primacy as anti-Christ, and even those who do not go so far, commonly regard it as obsolete or obsoles cent, and do not look for a revival of even the few millions of Nestorians and Monophysites probably differ rather in word than in real belief. On the other hand, except as to the Trinity and the Incarnation, which the Reformation took over bodily from Rome, there is scarcely a conspicuous point of dectrine upon which the Protest-ants have not diverged so essentially from Catholic tradition as to involve the Council of Trent in the necessity of pronouncing the anathema upon the Protestant position. There s never, I believe, been any contro versy over the Atonement, but con cerning justification, merit, the sacra ments, the priesthood, the succession, free-will, original sin, concupiscence, tradition, the canon, the Eucharist, the effects of Baptism, the nature of th Church, Purgatory, intercession of saints, the Greeks and the Romans alone know themselves to be virtually, and for the most part, explicitly one In not one of these particulars Rome find any occasion to pronounce an anathema over the Greeks. Protestantism, on the contrary, dif-

fers from Catholic tradition at every joint and turning of doctrine. It is not a question of more or less, or of e mere force of terms. It is a shifting of the whole point of view. The great Richard Rothe seems to me to have struck the matter in the middle, in declaring that it was a want of courage and consistency in early Protestantism, at least after Trent had cleared the air, that it did not frankly avow itself to have definitively left the ground of the Catholic Church, and of Catholic tradition as this is found from Saint Ignatius of Antioch down, to go no further back. Protestantism either has no justification for existence, or it is bound to approve itself a maturer form of Christianity than that in which the Church appears under the immediate successors of the Apostles. We can not eat our cake and have it. We can not be at once Protestants and Catholies. I do not mean that Catholies may

not protest, and separate in protesting, without quitting the common foundation. Such breaks have happened, are happening, and doubtless will happen Protestantism, however, is a breach, not accidental, but fundamental, not

when, therefore, Catholics use the phrase "converted to Christ and the Church," they are far from setting up the Church as a distinct and independent authority. They simply mean that while there may be a genuine conversion to Christ before there is any adequate knowledge of the Church and her ministries, there can not be a conversion to the fulness of Christ. Any other conversion is inchoate, meagre, precarious, detached from the organic life of God's people, not sustained and developed by the means principally appointed to nourish it, constantly in danger of being wasted and split. When, therefore, Catholics speak of "conversion to Christ and the Church," they simply mean what St.
Paul means when he says that the
Church is "the fulness of him that
filleth all in all." The Church is not held to be a separte object of allegiance, but to be the concentrated and consummate expression of Christ's life in the world. Therefore, on the one hand, the Church condemns the teaching: "Grace is not given out of the Church:" on the other, she teaches: "Out of the Church there is no salvation." Beyond the soul of the Church absolutely none; beyond the body of the Church such a precarious and stunted spiritual life as she is not called to recognize in her official action and in her solemn prayers.

Now, if Bishop Mallalieu, or any

others, in speaking of a "conversion to Christ and Methodism," mean the same, they doubtless are not guilty of making Methodism co ordinate with Christ. Yet, why then should they censure as arrogant the Roman Catholics for demanding "conversion to Christ and the Church?" In such a case both Rome and Methodism would occupy essentially the same position towards Protestantism at large. Each would maintain itself to be specifically ceasing to be a Protestant. Nor did and uniquely the expression of Christ' uit celebrate a public Mass for Private Masses, as Lehmkuhl de there is only meagerness and comparative spiritual ineffectiveness. What, then, becomes of that equal fellowship which Methodism boasts of cherishing with all Christians, meaning, however simply all Protestants? Rome does no profess such an equal fellowship. Methodism professes it and then uses a phrase which either shuts it out or els s pure sectarian blasphemy.

This real though slightly disguised claim of Methodism to be the perfec Christianity, explains how it is that the Methodists so commonly, as for instance, in India and South Africa, either evade or refuse outright all limitations of their activity on the ground of comity with other Protestants. In view of this their constant complaints about "the arrogance and pushing proselytism" of Rome sound

I next propose to consider Methodism on the political side. Charles C. Starbuck.

Andover, Mass.

THE CRUCIFIX, A BOOK OF MED-ITATION.

The Crucifix is at once a book of neditation, a help in suggesting motives for true sorrow for sin, courage to face difficulties, and to bear our calling an ecumencial council as properly belonging to this. On the other land the Protestants council as properly belonging to this. On the other but as Thou wilt." A curious and striking incident is recorded in connection with the impiety of men during the French Revolution. Some young men, having come into church, it. Furthermore, the Greeks agree and seeing people going to confession, throughout with Rome in faith, and it was suggested that, for a joke, one of them should pretend to go to con-fession. The idea was fully approved, and one was appointed. He knelt in the confessional and he commenced in this sort: "I have cursed God, and will do so again. I have given up all religion, and don't care a straw for all its teaching," etc. The priest quietly listened, and then moved, one cannot help thinking, by the Holy Spirit, said: 'For your penance obtain a Crucifix, place it on a table, kneel before it attentively for a minute, look at it, and then say, 'He died for me, and I don't care a straw for Him.' The young man's friends were delighted and insisted on him doing his penance. They procured a Crucifix made him kneel as ordered, and bid him repeat the words. He began, "He died for me, and I—." Here he stopped but his friends urged his going on. He did so, but, to their bewilderment, it was to say, "Yes, He did die for me, and I will never sin against Him again." He then arose and rushed away from his companions, and never stopped till he knelt at the confes sional, this time a sincere penitent .-New World

The Original.

The Original.

There is only one remedy known that has a combined action on the kidneys and liver and cures the most complicated ailments of these delicate filtering organs, and that is Dr. Chase's Kidney Liver Pills, the original kidney pill. This world-famous kidney asd liver cure has an enormous sale in all parts of Canada and the United States.

A Carefully Prepared Pill.— Much time and attention were expended in the experimenting with the ingredients that enter into the composition of Parmelee's Vegetable Pills before they were brought to the state in which they were first offered to the public. Whatever other pills may be, Parmelee's Vegetable Pills are the result of much experstudy, and all persons suffering from study, and all persons suffering from dyspepsia or disordered liver and kidneys may conidently accept them as being what they are represented to be.

Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

1899. Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart. The Holy Father desires before he dies to give his children one more intercessor in heaven, to place upon the altars of the Church and present to the veneration of the faithful one more of those remarkable personages whom God raises up from time to time to be models of virtue, marvels of sanctity, doers of mighty deeds in the cause of truth and justice.

The heavens show forth the glory of God, the earth is His footstool, nature through all her works displays His power and wisdom. But nowhere do His divine attributes shine forth more splendidly than in the life of a saint. As living beings surpass inanimate matter, as the moral order surpasses the physical, so Christian sanctity, divine in its origin, supernatural in its operations is far more sublime than anything that nature can produce.

In honoring the saints, we honor God, for we know that all their virtues and all their holiness were the gifts of This truth they themselved clearly discerned, and hence they were always humble even amid the praises of men. In the words of the Queen of Saints, they were always saying: "He that is mighty hath done great things to me; and holy is His name." For they well knew that they could not even pronounce the name of Jesus in a spirit of faith without the Holy Ghost. It is true they co-operated of their own free will with God's graces, and thus merited an ever-increasing out-pouring of His favors in this life and eter nal glory in the next. But they were deeply penetrated with the truth of the great Apostle's words when he said:
"By the grace of God I am what I am; and His grace in me hath not been void." And even though they had labored more abundantly than others, they could say with all truth:

not I, but the grace of God with me."

In the saints, therefore, we praise and glorify God who has done such great things to men; who has shown forth in them His mercy, His love, His generosity, His sanctity, His power to lift up the needy from the dunghill and make them sit with princes, even with the angelic princes of the heavenly hier-He hath regarded the lowliness of his servants, and that is why all generations shall call them blessed

The beatification of Joan of Arc would be most opportune at the present time. She comes before the modern world dazzling it by her heroism, winning it by her sweet maidenhood, calling forth the admiration of Catholics and non Catholics, Frenchmen and Englishmen. She is the ideal and champion of the legitimate aspirations of the day, while at the same time she corrects the errors by which those as pirations are too often clouded.

To day men are crying out for free dom and autonomy. Joan gave free-dom and autonomy to a down-trodden people. Men are crying out for progress and national prosperity. Joan opened a new era of progress and pros-To-day there perity to her country. is a desire to enlarge the sphere of volume of the soul, voice of God. to battle and refounded a kingdom. To-day we long for peace and frater of woe in the soul of the unhappy nity. Joan put an end to a hundred sinner. O miserable wretch! it thunyears' war, and two rival nations foret their difference

But what a rebuke is her life to the errors that beset us! The great mistake of our times is the attempt to divorce the natural from the supernatural. Man in his folly thinks he is sufficient for himself : he needs no God, no religion to help him carry out his a reprobate in the eternal fires of hell. enterprises. If any one wants religion let him indulge his tastes in private, but let him not be dragging religion the heart of the poor sinner, and do, into the affairs of daily life. It is too sacred a thing for such contact. It is of another world and is out of place when it tries to meddle with the affairs of this world. Let God remain in the churches, where we may, if we please, make a ceremonious call on Him once a week, but let the doors be shut during ber, his conscience retires with him the days of labor. What has religion and frightens him by terrible dreams to do with business, with politics, with war, with social life?

But Joan comes before us in shining armor with her white banner of Jesus and Mary in one hand, her drawn nothing here below escapes His allcan happen but by His command or take their own life. with His permission. She tells us that by Him kings reign and that of Him are ordained the powers that be, and that if He humbles a nation for its correction He can also raise it up again. She tells us that every enterprise of life ought to be undertaken for Him and in

His name. She teaches us reverence for authorty. She sought out the King in his etirement and humiliation when almost all had forsaken him, because he was the lawful ruler. She insisted on having him crowned and anointed by God's minister. She showed respect to her very judges, who, in defiance of all | destroy this vulture this very day, by law and justice, condemned her to a a sincere confession which will recon terrible death.

But, above all, she teaches us how retirement, contemplation, mysticism, so | Satan and to feel the worm of desperafar from unfitting one for great actions, tion with its unbearable martyrdom, are the best preparation for them. The ordinary good Christian practises ordinary virtue; the contemplative does sinner, let your heart be moved by the

The Beatification of Joan of Arc.

The Beatification of Joan of Arc.

GENERAL INTENTION FOR MAY,

1899.

MAY,

The Beatification of Joan of Arc.

MAY,

The Beatification of Joan of Arc.

St. Francis Xavier and so many other contemplatives and mystics who have achieved such marvels in the active

Joan's vocation, certainly an extraordinary one, made it necessary for her to don the accoutrements of a warrior, to live among men and be a leader of men. But she never thought of trying to ape the ways of men. Strong in her vow of virginity, she ever displayed the simplicity, the gentleness, the modesty, the delicate refinement that are woman's crown and glory, that charm the upright, shame the dissolute and compel the respect of all.
She rides forth, then, that warrior

maiden, that mirror of knighthood and of womanhood, the champion of the Apostleship of Prayer, fighting by day and praying by night that God's king-dom may come, that Christian princi-ciples and Christian charity may reign throughout the world.

Let us pray then, with the Holy Father, that we may soon be able to in-voke her as Blessed, and that her beautiful life and powerful intercession may inspire the faithful with fresh ardor and win over to the truth those who still dwell amid the darkness of error.

FIVE - MINUTES' SERMON.

Fourth Sunday After Easter.

CONSCIENCE - SINNER, MOURN.

"Sorrow has filled your heart." (Luke 16, 6, The apostles were in deep sorrow at the impending farewell of the Master whom they loved so dearly, and, yet, they had no cause, as Jesus assured them. For in a little while the Paraclete, the Divine Consoler, the Holy Ghost, would come upon them, to take the place of the Redeemer, and to strengthen them miraculously for their future labors and sufferings. The apostles, then, had no cause for sorrow; but there are very many Christians who have indeed reason to sorrow and to shed bitter tears, but they do not do so : they laugh and sport. moreover, in wild pleasures as if they were the happiest mortals on earth But who are those commiserable be ings? They are sinners separated from God, who are culpably dead in their souls, who are enemies of the Most High, and are rapidly advancing on the road to hell.

On the summits of high mountains may often be seen the sun shining in glorious effulgence, whilst in the valley below the most violent hurricanes are raging, causing terror and devastation. In a similar manner, joy is reflected from the countenance of such unhappy sinners: their whole exterior breathes happiness and contentment. But could you, like the Most High, penetrate the interior of their soul, how you would recoil with fright and terror! There you would find a fire, torturing and burning continually. There you would behold a poisonous viper hissing and stinging without interruption. There you would discover a spectre causing fear and trembling day and night. And what is this fire? What is the name of this viper, of this frightful spectre? It is

Yes, this monitor ceases not its cry ders incessantly, what have you done, fate in eternity? You have rent the soul's beautiful garment of innocence you have lost your God, your Heaven all your happiness. Your are a slave of the devil, your soul is dead and an enemy of Him Who can this instant cut the thread of your life and you are Thus it knocks and hammers, rages and thunders without interruption in what he will, he cannot silence this monitor. If he seeks distraction in pleasant society, his evil conscience accompanies him to the place of amusement. If he sits down to a sumptuous feast, conscience is with him at table If he seeks oblivion in peaceful slum Oh deplorable condition of the soul Oh, truly terrible beginning and pro-totype of infernal despair! And yet, where is the sinner that can withdraw himself from such a martyrdom sword in the other, to enter the field of Truly, were there no other punish war, of politics, of social life, in the ment for one separated from God, than name of God. She tells us that God's this continual fear and to:ture, could providence guides the destinies of he be happy a single moment of his nations as well as of individuals, that life? Indeed, how often has it happened that sinners, not being able to seeing eye, nothing is far from His endure longer the torture and despair all-pervading presence, that nothing of conscience, like the traitor Judas,

The heathen poets relate of the Phrygian king Tantalus, who killed his own father. In punishment for such a crime, the gods chained him to a rock on a high mountain. Every evening a vulture flew to the spot and fed on his liver, which, however, was continually renewed. This was certainly a terrible, but well-merited punishment. But, tell me, God-forsaken sinner, do you not carry within your-self such a vulture, who day and night hacks your soul and who causes pain after pain, and bitterness after bitterness? And yet it is in your power to cile you to God, and you refuse to do You prefer to wear the chains of the deeds of heroes and of giants. His voice of God's grace, and remain not

EASY QUICK WORK SNOWY WHITE CLOTHES. SURPRISE SOAP OF WASH DAY



These Brands are exclusively used in the House of Commons. nother day, another hour in a con-

dition which at any moment may be

for you the beginning of eternal dam-

nation. Every day you don your shroud, you know not the hour when

the Lord will come to judgment, but

this you know: if guilty of one mortal

sin, you die without repentance, you

are unhappy forever, damned for all eternity. If you had two souls, the

misfortune would not be so great: if one would be lost, you would still have

another to console yourself for the loss of the first. You have, however, only

one soul and not a second; if this one soul is lost, nopelessly lost—lost for

all eter: y. Oh! if therefore you hav sinned, I call you in God's holy words, "delay not to be converted to the Lord and defer it not from

day to day; for His wrath will come

on a sudden and in the time of ven-

5, 8.9) "Hasten your repentance," says St. Chrysostom, "that the sent-

ence of the Judge may not precede

you. Be now, when by God's grace

it is still possible for you, your own judge, so that you may not be judged

and damnei by the Most High.

RESPECT YOUR PRIESTS.

ngratitude With Which Some Receive

His Seif-Sacrificing and Willing Services.

"A priest is not an angel," says a

New Zealand priest at the close of a

sermon to a large congregation re-cently. "He is only a man; he is

numan. He has the faults of human

nature, but his life is given to you. His hand is the anointed hand which

gives you the sacraments. If they

have faults, leave their faults to God.

is just what so many Catholic people do not do. Some persons are

o constituted that, as George Eliot has

said, they constantly fix their eyes

upon the spots upon the sun and not

upon its glorious radiance. We are all apt to take the self-sacrifice and

willing services of the priest in much

the same unthinking, ungrateful, gra-

light and air. Possibly it is in conse

quence of this airy appropriation, as a natural heritage, of the services of the priest that we are so free with

our criticism and so stingy with

our gratitude. It should be vice versa.

When a sickness assails us and death faces us the priest is the only one upon

whom we call, knowing that the call

will be obeyed. Other friends may

fail us. The priest never fails us

His telephone is never spiked. No

matter how cold the night or late the

hour at which the urgent ring comes

it is answered. Truly, indeed, we

The order of Melchisdech, with the

wonderful power which it confers, carries with it the blue ribbon of all earthly dignities, but it carries also

with it a great dower of human lone-

liness. When he dons the garb of his

supernatural knighthood the priest is

ateness from the fair garden of human love. He must go alone

and lonely and practically homeless through the world. The life of the

priest affords the highest ideal that the

world holds to-day of the Christian charity embodied in the primary com-

mandment of the positivist school: "Live for others." Altruism can go

no further. In common gratitude the least that Catholics can give to their

priests is profound respect and wide indulgence, instead of cold non-appre-

Many dealers will recommend inferio

BROWN'S Bronchlal Troches of Bost

Fac-Simile Signature of She to Room the box.

eparations and lower-priced articles

iation and flippant criticism.

Ask for and obtain only

shut out by a wall of

ought to respect our priests.

tuitous way as that in which we ac

geance He will destroy thee."

FUN FOR THE CANUCKS.

"They say an Englishman can't appreciate a joke, or play one. That isn't the case with the Canuck as I have found him," said a New York man who had just returned from a trip to the Dominion. "I was in Toronto," he added, "for nearly a week. The last day I was there I was the guest of a lively crowd at the big club of the town. After the entertainment my jolly companions said they would walk with me as far as my hotel, and they did. They went in with me and followed me to my room. After a short stop the leader of the party told me to go to bed. Although we had dined and told stories and quaffed, we had not become unduly familiar, and I was somewhat surprised when told to turn in in my own quarters They saw I was puzzled and the leader explained. " You fellows from the States have

such a funny way of blowing out the gas,' he said, and then they all laughed. In spite of the moss that has accumulated on this gas joke, I rather enjoyed it because it seemed to be new to my friends, the Canucks."- New

A HAMILTON GASE.

He Would Have Been a Cripple All His Life Had Dodd's Kidney Pills not Cured Him-Fell on an Icy Walk

Hamilton, April 17 .- "I do confi-

Such was the startling statement made by Mr. S Ross, 76 Merrick That, says an amiable and thoughtful made by Mr. S Ross, 76 Merrick correspondent of a New Zsaland paper.

ances a few days ago. Mr. Ross is one of our shrewdest, and most progressive business men.

"Why do you make such an asser-tion as that?" asked one of his hear-

fall on an icy sidewalk, three years ago. The doctors said my Kidneys were injured severely. I suffered the most agonizing pains in my back, and loins. The doctors couldn't help me. Neither did any of the medicines I took, till I began using Dodd's Kidney Pills, the best health-restorers ever sold. Three boxes of them set me on my feet, made me sound and well in every respect. Dodd's Kidney Pills are truly worth their weight in gold."

Mr. Ross expressed the same em-phatic conviction held by every one else who has ever used Dodd's Kidney Pills, for any form of Kidney Trouble

Dodd's Kidney Pills act so rapidly, so strongly and yet so gently, on the Kidneys, restoring them to their na-tural health and strength in such a short space of time, that those who use them are surprised at the result. And there is only one result, no matter how evere the disease may be, no matter

all forms of Kidney Disease, including Bright's Disease, Dlabetes, Gout, Rheumatism, Female Troubles, Dropsy, Impure Blood, Nervousness, etc.

Example is Better than Precept

GROCER S. ROSS MAKES A VERY STARTLING STATEMENT.

and Injured His Kidneys.

dently believe I would have been a cripple for life, if I had not used Dodd's Kidney Pills."

He conducts a flourishing grocery business, at the address given.

ers. "Well, you all know of my severe

how long it may have lasted.

Dodd's Kidney Pills positively cure

Those sententious proverbs, or old saws, which are used as prefixes to all of the Hood Sarsaparilla advertising in thousands of papers throughout the country, are evidence of a new and original style of display advertising both pleasing and effective. The Hood firm is to be congratulated on so cleverly adapting such wisdom as has filtered down through centuries. Another charming thing about this Hood advertising is the unique type they are using.

Six Oils—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that Dr. Thomas' ECLECTRIC OIL—an absolutely pure combination of six of the finest remedial oils in existence—remedies rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns, and injuries of horses and cattle.

OUR BOYS AND GIRLS. A May Blossom

In my dim room, above the city street.

I sat at work. yet, all about me graw
Bright reaches of the fields, so cool, so sweet
I heard the pretty talk of building birds,
I heard the protection poet hath found words,
And whire of wings, that swept the sunshine

but still
The magic of a dream entranced the day.
Some one had placed upon my window sill
A tiny crystal cup, and in it lay
A single white sweet blossom of the May!

A Quick Temper. What did you say? That you had a quick temper, but were soon over it; and that it was only a word and a blow with you sometimes, but you were always sorry as soon as it was over? Ah! my boy, that was the way with ain. People almost seem to pride

themselves on having quick tempers, as though they were not things to be ashamed of, and fought against. God's word does not take your view of it, for it says expressly that "he that is slow to anger is better than the mighty, that "better is he that ruleth his own spirit than he that taketh a city;" and "anger resteth in the bosom of fools."

A man who carries a quick temper about with him is much like a man who rides a horse which has the trick o running away. You would not care to own a runaway horse, would you? When you feel the fierce spirit rising

do not speak until you can speak calm ly, whatever may be the provocation Words do lots of mischief. Resolve as God helps you, that you will imitate Our Saviour who was always gentle and when He was reviled reviled no

A Hero of Our Day. Many years ago there was a grea

fire, which burned down a large par of the city of Chicago. Hundreds homes were swept away, and man strange events occurred while th flames were raging. A rich lady was hurrying through the crowd of fright ened people and trying to save a fer of her household goods. She saw small boy and called him to her, say ing: "Take this box, my boy, and d not part with it for an instant until see you again. Take care of it and will reward you well.'

The boy took the box and the lad turned back to save some more of he

goods, if possible.
Soon the crowd came rushing be tween them, and they were separated All that night and the next day passed The lady took refuge with friends ou side the city, and heard nothing more of boy or box. Her diamonds, a larg amount of jewelry and all her valuab papers were in the box, and of cour she was in great distress at losing ther

But on Tuesday night a watchma found the boy sitting on the box ar almost buried in the sand and dirt the had fallen about him. He had bee there all through the long hours wit out food or shelter. At times he had co ered himself with sand to escape the terrible flames. The poor child w almost dead with fright and fatigu but had never once thought of deser ing the precious box that had been e trusted to his care. Of course, he w amply rewarded by the grateful lad but the boy who could be so faithful a trust would be rich and noble with any gift. - Catholic Youth.

Childish Faith. A pretty little story comes from Bal

more. At a fair held there for t

benefit of a church a little g named Rose had worked very ha while the fair was in progress to s various things that were intrusted her. Adoil was at one of the boo that was to be voted to the most popu little girl, and Rose was, amonothers, a candidate for this prize. child was very anxious to possess lovely doll, which seemed to her most beautiful thing in the wor On the evening of the drawing li Rose could hardly wait, but when numbers began to be read off it noticed that she was not arou Some one went to look after her a found her in a part of the room wh the crowd was least on her knees s ing over a little childish prayer wh begged that the doll baby might sent to her. The sight brought to to the eyes of those who saw and tened. Just as she finished the w was sent among her friends that E had, indeed, earned the doll, an second latter, so touched was every with her childish faith, it was hurri snatched from the table and put in Happiness beamed all over baby face as she carried her treat around the room, and everybody saw her was as glad as she was that

A Touching Friendship. Perhaps one of the most touch

instances of apparently ill-so friendships is that of the well kn lioness which died at an advanced in the Dublin Zoological Garden So feeble had she become she was unable to repel the rats, w found their way to her quarters continually annoyed her by biting feet. It was finally resolved to i duce a good ratting terrier into cage, and this was done with a r thus graphically described: dog was naturally received with angry growl; but as soon as the lisaw how her companion treated first rat she began to understand the terrier was for, and immedi her behavior towards him was char She now coaxed him to her side, f her paws around him, and each the little terrier slept at the bres the lioness, enfolded with her and watching that his natural en

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2. Shorthand. mercial & Rullway 3. Typewriting. 5. Civil Service Options

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Jusiness offeger

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ST. JEROME'S COLLEGE,

BERLIN, ONT.

ACTION-NOT TALK.

W. H. SHAW, Principal.

EXAMINATIONS

BUSINESS

OUR BOYS AND GIRLS.

A May Blossom.

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I sai at work. . . yet, all about me grew
Bricht reaches of the fields, so cool, so sweet
I neard the pretty talk of building birds,
Poem, for which no poet hath found words.
And whir of wings, that swept the sunshir

And whir of wings, that swept the sunshine through.

I felt soft touches of the wind, at play,
Lift from my tired brow loose slips of hair.
And kiss my cheek. . . the tear that trembled there.

Oh. strangest charm! . . . I did not dream, but still
The magic of a dream entranced the day.
Some one had placed upon my window sill
A tipy crystal cup, and in it lay
A single white sweet blossom of the May!

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What did you say? That you had a quick temper, but were soon over it; and that it was only a word and a blow with you sometimes, but you were always sorry as soon as it was over?

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But on Tuesday night a watchman found the boy sitting on the box and almost buried in the sand and dirt that had fallen about him. He had been there all through the long hours without food or shelter. At times he had covered himself with sand to escape the terrible flames. The poor child was almost dead with fright and fatigue, but had never once thought of deserting the precious box that had been en trusted to his care. Of course, he was amply rewarded by the grateful lady, but the boy who could be so faithful to a trust would be rich and noble without any gift .- Catholic Youth

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A Touching Friendship.

Perhaps one of the most touching instances of apparently ill-sorted friendships is that of the well known lioness which died at an advanced age in the Dublin Zoological Gardens in 1876. So feeble had she become that she was unable to repel the rats, which found their way to her quarters and continually annoyed her by biting her feet. It was finally resolved to introduce a good ratting terrier into her cage, and this was done with a result thus graphically described: "The dog was naturally received with an angry growl; but as soon as the lioness saw how her companion treated his first rat she began to understand what the terrier was for, and immediately her behavior towards him was changed She now coaxed him to her side, folded her paws around him, and each night the little terrier slept at the breast of the lioness, enfolded with her paws, and watching that his natural enemies conceptions, aims, purposes?

did not disturb the rest of his mistress. -New York Post.

A Lesson in Politeness.

The following anecdote, culled from an exchange, illustrates the power of a kind word uttered in recognition of the

simplest service: Several winters ago a woman was coming out from a public building where the heavy doors swung back and made egress somewhat difficult. little street urchin sprang up to the rescue, and as he held open the door, she said "Thank you," and passed

on.
"D'ye hear that?" said the boy to a companion standing near him. No ; what?

"Why, that lady said 'Thank ye' to the likes o' me."

Amused at the conversation, the lady turned and said to the boy: "It al-ways pays to be polite, my boy; remember that." Years passed away, and last Decem-

ber, when doing her Christmas shop-ping, this same lady received exceptional courtesy from a clerk in Boston which caused her to remark to a friend who was with her:
"What a great comfort to be civilly

treated once in a while-though I don't know that I blame the store clerks for being rude during the holidays." The young man's quick ear caught

the words, and he said : "Pardon me, madam, but you gave me my first lesson in politeness a few

years ago. The lady looked at him in amaze ment, while he related the little for gotten incident and told her that that simple "Thank you" awakened his ambition to be something in the world. He went and applied for a situation as office boy in the establishment where he was now an honest and trusted

Only two words, dropped into the treasury of a street conversation, but they yielded returns most satisfactory.

Consult Your Parents, Girls.

Girls should never forget for one moment that no being on earth takes so deep and true an interest in their welfare as does their father or mother. Their advice springs ever from the very soul of affection, pure as the love of God Himself, and their command should be obeyed as the command of God. As sin brings its inevitable punishment even on this earth, so disobedience of the parents is sure to be followed by sorrow and often shame. A girl may say, in the pride of her budding woman hood, that she is such an age, and can judge for herself,she may be even guilty of irreverence of thinking of her parents as "old fashioned" or "old fogyish," but at such times she knows not what she says She is blinded and led away by the youthful passions; the parents are guided by the soul-light in which they have enshrined her, and they can see the breath of evil—the faintly approaching mist of misfortune that steals into the clarified spiritual atmosphere with which their pure love has surrounded her. Let girls honor and their fathers and their mothers. and their days will not only be long but happy and lead to an eternal hap piness hereafter. As the first glass o whisky often proves the ruin of the boy, so too the first deliberate disobedi-ence of the girl to her parents may lead her to ruin and misery.

Keep Young, Girls.

"Mother wants to keep me a baby until I am twenty," pouted a girl of A pretty little story comes from Balti- fourteen, whose wise mother wanted to have her retain the loosely flowing locks and the youthful simple garments suitable to her years for a couple of seasons longer.

This complaint is very frequently heard coming from the lips of maiden who are to be envied owing to their adorable youth, the very thing they despise. The rosy flush, the sligh figure, the clear eyes will never be The rosy flush, the slight long to them but once. Once only can a woman be young. She may in time a woman be young. She may in time be a glorified saint, but she will never again be a girl. Do not forget this, oh, ye young ones so anxious to put behind you the one period of your existence when the sun shines as it never will again, and when the birds sing with a sweeter meaning than will be heard when the morning has passed and high noon with the greater heat and pressure of the burdens of life has rushed upon you. Isn't every young thing sweeter and purer than the world-hardened older ones of the same Look at the lambs at play. note the tender green leaves that shoo out in their innocent verdure from the old winter seasoned branches. Kittens and chicks and young birds are the most appealing creatures, and when one comes to babies there never can be in all this lovely world anything quite so sweet and lovable as a dear little dimpled cooing baby.

Therefore, girls, stay young. You may have to bear some inconveniences of restraint owing to your extreme youth, but the time will come when you will long for these incidentals of the youthfulness that will have passed away from you forever.

Men Who Read.

Risen from the ranks. Poor boy be comes rich man. Little schooling, nevertheless — statesman! Cooper, Greeley, Lincoln,—the procession is We have them paraded before us to excite our emulation. Exemplars for our youth. Careers cal-

emplars for our young culated to stir our ambition, etc. But how did they rise? Discover for us the ladder. Primarily, the cause lay in the fact that they had brains. But brains are like success and riches,—not to be had by mere wishing. Where did these men get their brains, their ideas, their mighty

formation was not gathered at the corner grocery, but from the great books of the world. Their ideas were not contracted to the fashion of the cross-road neighborhood or the tene-ment block; their vision of the world was not shut in by Black Bass creek or the limits of a parish; their knowledge of man was not confined to a ward election or a county fair, but their conversance with books made them masters of the wisdom of other times and other places; the familiars of the great thinkers, teachers, philosophers, wits, and statesmen whose ideals, successes and wisdom they made part of their own experience.

In that manner they gathered ideas and purposes of their own. They were thus inspired with ambition, and the wisdom to work upwards to the ends they sought. This will appear from a close study of the lives of truly success ful men. Books did a great deal for them. A taste for reading was the most valuable element of their education, whether their education stopped at the common school or projected be-

yond it. The moral is that a people's institutions fail in a very important respect if this element in the intellectual and moral up-raising of the people is deficient.-Exchange.

CHATS WITH YOUNG MEN.

To be at work, to do things for the world, to turn the currents of things about us at our will, to make our existence a positive element, even though it be no bigger than a grain of sand in this great system where we live-that is a new joy of which the idle man knows no more than the mole knows of sunshine, or the serpent of the eagle's triumphant flight into the upper air. The man who knows, indeed, what it is to act, to work, cries out: "This alone is to live."-Philip Brooks.

A Place to Fill.

There is always some place that every young man can fill better than any one else, and he may fill it in his own way, by being always true to him-self and to his God.

Don't go around looking for trouble unless you really want to find it. Don't talk too much; a stiff lower

jaw is as useful as a stiff upper lip. Don't think because riches have wings that they're bound to fly your

Don't think because a man does you a favor that he's under everlasting obligations to you.

What to Read.

Are you deficient in taste? Read the best English poets, such as Thompson, Gray, Goldsmith, Pope, Cowper, Coleridge, Scott and Wordsworth.

Are you deficient in imagination? Read Milton, Akenside, Burke and Shakespeare. Are you deficient in powers of rea-

soning? Read Chillingworth, Bacon and Locke. Are you deficient in judgment and good sense in the common affairs of life? Read Franklin.

Are you deficient in sensibility? Read Goethe and Mackenzie. Are you deficient in political knowl Read Montesquieu, the Feder

alist, Webster and Calhoun.

Are you deficient in conscience: and Hunolt's works.

Are you deficient in anything? Read the Bible with the aid of a good Commentary.

How Much Are You Worth a Pound? How much is your body worth to vou?

If you are a millionaire you are very likely to answer that your body is worth wealth untold. If you are a street-sweeper you don't place a very exalted estimate on it. There is a way to ascertain just how much your body is worth to you, figuring on the basis that all the wealth of the world is the product of labor.

The more money a man can produce each year the more valuable, of course, is his body to him. The less money a man can produce the less valuable is his The railroad president's body is worth a vast fortune. On the other extreme, the body of a tramp, a criminal, a lunatic or a beggar is worth literally less than nothing.

The poor laborer who is prone to imagine himself of very little use in the world and his body of little benefit to anyone will be surprised to know that he is in the possession of a handsome legacy, from which, by the proper ex ercise of his hands, he draws a yearly interest. - Catholic Columbian.

Demand the Best in Yourself.

None of us expect enough from our selves. Excuses for our own lacks and mistakes are easy to find, and we usually find them. How can we expect our lives to become strong and ex cellent when we deal with them in this fashion—which to speak bluntly—is lazy and cowardly? The greatest dishonesty in the world is dishonesty with ourselves. We seldom look squarely at our lives and ask for a rendering of accounts. Not often do we take our selves to task for our inefficiencies We will not face the truth when it is the truth about ourselves.

The person whose life develops into its best is the one who holds himself rigorously and sternly to his possibili-He is more frank at condemning failings in himself than at condemning those in his neighbor. Of his life he demands the best. He requires great things of himself. His ideals and his aspirations are exalted, and he seriously brings himself to book when he

These men read. Their fund of in- fails to come up to them. In character and achievement he expects much from himself, and is too brave to make excuses for his own failings that he

would not make for his neighbor. It is healthful to be uncharitable with ourselves. There is no habit more pernicious and demoralizing than the one of self-excusing. It is a tonic to our selfrespect to require the uttermost of our lives, and to deal faithfully with ourselves when we fall short of the mark To believe in ourselves, and to exact from ourselves the best, is a source of inspiration and strength. He who expects little from himself will attain less.

Resorts for Young Men "Some organized effort should be made by the reverend clergy to keep our boys together after leaving the parochial school. Literary institutes possess little attraction for lads between fourteen and eighteen years of age Besides, these societies are primarily instituted for full grown men. ties, indeed, are doing a great amount of good among our young people, but pious guilds which hold meetings only once a week do not appeal with any special force to a certain class which we should be most anxious to hold

"What is particularly needed for our boys—call them young men if you will-is a spacious and well-appointed building in each parish where they may congregate every evening under the supervision of a priest possessed of patience, tact, earnestness, good tem-per, cheerfulness. There the work of the school may be continued by organizing classes in commercial arithmetic, bookkeeping, stenography, etc. There habits of neatness and gentlemanly deportment may be encouraged and youthful energies directed into proper channels, there a taste for good read ing may be cultivated and a real love for knowledge and literature engen dered : there rational amusements may be indulged in and hours spent pleas antly which might be otherwise not

fully employed. These boys will assemble in crowds somewhere, and it should be our aim to furnish them with a meeting-place where their religion and morals may be safe-guarded. The boy of to-day will be the man of to-morrow, and the man of to-morrow will exert a mighty influence for good or evil. The work of providing these evening homes for our boys will involve the outlay money and will demand unremitting labor on the part of the clergy, but such a work must be undertaken and successfully carried on if we would save numbers of our boys to society and the Church. The organization of alumni associations such as I speak of will do much to arrest the which undoubtedly exists."-The Catholic Columbian.

A Millionaire's Advice.

Mr. John D. Rockefeller gives this advice in an address to some young

men:
"I have brought with me to-night to show you young men a little book—the first ledger I kept. The practice of keeping a personal ledger by young men just starting in business, men just starting in business, and earning money and requiring to learn its value is, I think, a good one. In the first struggle to get a footing I kept my accounts in this book, and also some memoranda of little incidents that seemed to me important. In after years I found that book and brought it to New York. It is more than forty two years since I wrote what it contains. Read some of Newman's, Manning's years since I wrote what it contains. I call it Ledger A, and now I place the greatest value upon it. I have thought that it would be a little help I have to some of you young men if I read one or two extracts from this ledger. When I read it through it brought to my mind remembrances of the care with which I used to record my little items of reeipts and disbursements-matters, I think, which many of you young men are rather careless over. It does not look like a modern ledger, does it? But you could not get that book from me for all the modern ledgers in New York, nor for all that they would bring. It shows largely what I received and what I paid out during my first year of business. It shows that from Sept. 26, 1855, until Jan. 1, 1856, I received \$50. Out of that I paid my washerwoman and the lady I poarded with, and I saved a little money to put away. Among other things, I find that I gave a cent to the Sundayschool every Sunday. That is not a very large sum, is it? But that was all the money I had to give for that particular object. I was also giving to several other religious objects, and what I could afford to give, I gave regularly, as I was taught to do, and has been a pleasure to me all my life to do so.

"I had a large increase in my revenue the next year. It went up to \$25 almonth. I paid my own bills, and al-

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when I put the medicine on her, and I stopped
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moisture coming from it all the time, and
was very painful. I got Curicusa Soar and
Curicusa (ointment), they entirely cured her
within a month, and her skin is as fair as a lily.
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ways had a little something to give away, and the happiness of saving some. In fact, I am not so independ ent now as I was then. I did not make any obligations I could not meet. lived within my means: and my advice to you young men is to do just the

After asking how many men present were country boys, and finding from the upraised hands that they made three-fourths of his audience, he congratulated them upon having had the turdy, practical uprearing that fitted them for hard work and gave them much better chance of success than city boys. He expressed his pleasure at seeing them there, and said that the associations of such a place had done Business Brightness Brings Success. much for him in his early life, and then he returned to his first subject, and added: "Keep a little ledger as I did. Write down in it what you receive, and do not be ashamed to what you put away. See that you pay it away in such a manner that your father or mother may look over your book and see just what you did with your money. It will help you save money, and that you ought to do."

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THE CATHOLIC CHURCH, A MINIS TER'S THEME.

Rev. Dr. Wylie Tells Fellow Divines of Her Services to American Civilization.

Philadelphia Catholic Standard and Times The Catholic Church is frequently the subject of discussion at meetings of ministers of the various sects. Unfortunately, however, the attitude of the speakers is usually one of hostility, and ir utterances are marked by the spirit of bigotry. There was a refresh-ing departure in this matter at the meeting of the Presbyterian Ministers' Association in Witherspoon Hall on Monday last. There was a large at-tendance and the occasion was made notable by the reading of an interesting paper by Rev. David G. Wylie, Ph. D., D. p. pastor of the Scotch Presbyterian Church, Ninety-sixth street and Central Park West, New York. The subject was, "The Services of the Roman Catholic Church to American Civilization," and the only. notable by the reading of an interest American Civilization," and the opinions expressed by the well-known divine showed how exhaustive has been his research in this direction. The paper was lengthy, as its importance demanded, and at the close the Association tendered Dr. Wylie a vote of

The speaker drew attention to the t that on the subject there is a series of diverse opinions, but notwithstand. ing this, they must admit that the Catholic Church holds the great doctrines of the Christian religion-personality of God, trinity, divinity and delty of Jesus Christ and the forgive-ness of sin through the mediation of What unites the Prostants and Catholics is far deeper and stronger and more important than what divides them. He was convinced that this vast and all-embracing organization has performed valuable services to American civilization, and he then made specific references.

IN THE NATION'S INFANCY. First he alluded to discovery and exploration, reference being made to Columbus and Jesuit missionaries who endured so much in opening the great regions of the West and civilization to the Indian tribes. He next cited the fact that the Church has rendered political and diplomatic services to the country. In the Revolutionary War many Catholics fought for American freedom, led by Catholic officers, and me of the best disciplined and most effective regiments from Pennsylvaia at that time were chiefly composed of Irish Catholics. A letter of Mr. Biddle, of Philadelphia, to Archbishop Hughes, of New York, testifies to this.

ishop Carrol, of Baltimore, was sent to Canada as an American agent to in fluence Canadians in favor of American patriots; the first commodore of the American navy, Barry, was an Irish Catholic. Multitudes of Catholic soldiers were in the Union ranks during the Rebellion, and they were led by officers of their own faith, Generals Corcoran, McMahon and Phil Sheridan. President Lincoln and Secretary Se ward sent Archbishop Hughes to Europe to influence Napoleon III. in favor of the Union as against the Confederacy. SAFEGUARDS CIVILIZATION AND MORALS

The speaker then referred to the religion and of public education, and said that the Church of Rome renders service to the American State because it insists on the necessity of religion in connection with education, and believes any system to be radically defective which omits religious teaching. Agnostic, skeptical and Godless education is a menace to our civilization which Protestants ought fully to recognize.

Again, the Catholic Church renders valuable aid on account of her attitude towards certain national dangers. The speaker mentioned polygamy, and showed that the Catholic Church is monogamous and not polygamous and polyandrous. It also takes the right attitude in regard to the home, and and makes marriage a sacrament the marriage tie indissoluable; it safeguards marriage by giving publicity and by prohibiting the union of persons of near kin. Dr. Wylie showed in this connection that divorce is one of the black marks on our civilization, and he demonstrated that the Catholic Church in its canon law is opposed to divorce. He quoted an encyclical letter of the Pope on this matter. Reference was made to intemperance, and while admitting that many Catholics are saloon keepers and brewers, still the Third Ple Council of Baltimore, the Total Abstinence Union, the Congress of Catho lic laity at Chicago, Mgr. Satolli and the letter of Pope Leo XIII. to Archbishop Ireland are all strongly opposed to strong drink.

In economic and social matters fur ther service is rendered. One of the dangers to the American State is communism, and this is opposed by the Catholic Church, as is also socialism Protestant churches and the Catholic Church are hated by advanced social ists because they are large property holders and believe in the development as the individual.

The speaker concluded as follows: "Such are some of the valuable services rendered by the Roman Catholic Church, and if time permitted others might be mentioned. In many ways this great organization acts as a conservative power and serves the interests of our civilization. Why may we not make her our ally in the great conflict of Christianity against intemperance, communism, socialism, nihitism, ma-terialism and atheism? Why may we not devoutly wish that the God of Providence may make this all-embracing organization a mighty power in the advancement of the kingdem of

The paper was briefly and favorably discussed by Rev. Dr. Charles C. Russell, of Camden, and Rev. Dr. Gulick, a missionary from China. Dr. Wylie closed the meeting with a brief address, during which he spoke of his work as chairman of the committee on religion and public education of the synod of York. He has been the chairman of this committee for twelve years, and has written extensively on the question of religion and public education. He expressed himself as having far more fear of materialism and atheism than of the attitude of the Roman Catholic Church towards the Public school sys-

REVERENCE IN CHURCH.

of God from the lips of His accredited speaking by His authority, is yours to enjoy; and it is not only a privilege but a duty. Yet how few there are who regard hearing a sermon as a privilege, or look upon it as a duty! How small a proportion of people go to High Mass and hear a regular sermon! And of those who hear the short sermon at the early Masses, how many are there who give it strict attention? The High Mass sermon is prepared

with special care, it is given with de-liberation, and goes along with the most solemn of the public functions of the Church. Though seldom lasting more than thirty minutes, it is long enough to bring home to us some great mystery of religion, or enforce some practical rule of Christian life. We to not wish to belittle the effect of a short sermon, but just the contrary. However, it must be conceded that you can not ordinarily persuade a man of much in five or ten minutes; a lunch is better than nothing, but what a working man wants is a square meal. The difference between a short sermon and a High Mass sermon is the difference between a mouthful of food and a hearty dinner. The man whose soul is robust and vigorous with that health which comes from the knowledge and grace of God is the man who makes it a habit to be present at High Mass and

hear the regular sermon.

What does a sermon do for you?
You complain that you have to work hard all day, and that your work keeps the soul down to an earthly level; well, then, come to church and be elevated. Listen to the Word of God, which raises you above the common place things of your life, or rather which sanctifies them and makes you ee in them stepping-stones to heaven. There is no doubt that a man needs great deal of courage to face the dif ficulties of life. There is no use deny ing that for nearly all of us life is a hard road to travel. Then why do you say that half an hour once a week is too much to give to a sermon? for in the sermon you learn how to fight your battles. There the comforting truths are brought home to you; there you learn how to hope; there you are strengthened cleansed and equipped for the battle of life; there you are taught the highest joy known o man—the love of God.

What hinders you from going to High Mass? Indifference to the importance of the word of God and the need of giving God the homage of public worship. Or it may be, and perhaps frequently is, only laziness. you want to sit down and huckster with God and give Him the very least you can and escape the debtor's prison. A little enlightenment would enable you to see the propriety of giving to God a good, fair share of the Lord's day, to His public worship and to hearing the divine word; a little energy and a little generosity will enable yo somehow or other to carry it out There will be plenty of time left to read the newspapers and to make a pleasant visit to your friends.

The man who can't see the value of half an hour of instruction in matters of religion once a week has something the matter with his views of spiritual things .- Sacred Heart Review.

Cardinal Gibbons.

Baltimore, April 12.-His Eminence Cardinal Vaughan, of Westminster, has invited His Eminence Cardinal Gibbons to preach the dedicatory ser mon at the opening of the new Cath olic Cathedral of London, now in course of erection. Cardinal Gibbons will accept. The dedication of this great edifice will be an event of great interest to the entire Church and to the English-speaking world.

WEDDING BELLS.

HENNESSY-JOHNSTON

HENNESSY-JOHNSTON.

"Happy is the bride the sun shines on" is no loid saying, and never did the sun shine righter than on Wednesday morning, the 19th nst., when Mr. James Hennessy, of Thames Thanker, were united in wedlock in St. Peter's athedral, London, by Rev. Father Tiernan, the bride was accompanied to the altar and given away by her father, her sister, Ella, assist, and the sun and prosperity may ever shine on their path. Mr. and Mrs. Hennessy will reside near Thamesford.

ANNUAL CONCERT OF ST. JOSEPH'S

This concert will take place on Monday next, May Ist, in Dingman's Hall, Broadview avenue and Owen street east. Following the concert will be a dramatic entertainment, under the auspices of St. Clement's club, entitled "A Fish out of Water." A first-class orchestra will be in attendance, and the proceeds will be applied towards the lieuidation of the church debt.

(Special to the CATHOLIC RECORD.) ARCHDIOCESE OF OTTAWA.

A new scheme for the furtherance of temperatic has been originated in an anti-treating pledge. The taking of this pledge was on stunday of last week, introduced for the first time by Rev. Father McCauley, of Osgoode, (formerly of St. Patrick's, Ottawa,) when one-half his congregation signed the pledge. The pledge has been praised on all sides in the district, and will, it is said, be rapidly adopted by the Protestant temperance people of the district, The person taking the pledge agrees (for whatever length of time he desires) to refrain from intoxicating liquors, and not to buy or pay for them for others. By the anti-treating pledge it is thought more good can be done for the temperance cause than by any other means—that, in fact, intemperance can be stamped out altoxether. Whereas with the ordinary temperance piedge a man although not drinking biwerages, the anti-treating pledge in the ordinary temperance piedge a man although not drinking biwerages, the anti-treating pledge is known to be the main cause of arctitherance, and if the habit is domein the desired of the majority of men had drink by being treated by ordinary desired the temperance pledge. After an anti-drinking bledge, after an anti-drinking pledge, father McCauley asked how many would take that pledge also, and one half of the congregation stood up and had the pledge administered.

The Capuchin Friars have in contemplation the addition to the regular Friary of a Juniorate, wherein will be housed and educated young boys—up to the number of about forty—who may, when sufficiently advanced, enter the Noviciate, should it be found that they have a vocation for the Priesthood. There are already four youngsters resident in the Friory, but on the erection of the Juniorate they will be placed there.

The meeting of the parishioners of St. Patrick's on Sunday, light inst., for the final founding of a Total Abstinence Society and election of its officers, was an unqualified success. About two hundred and fifty men and boys enrolled their names, and the Con

of the Scapular.
Rev. Father Lombard, P. P. of Alfred, was not the city last week.
Very Rev. Canon Plantin has been preaching the Gracefield.

Father Gerier has been appointed to Rev. Father Guay of Gracefield, who is Rev. Father Gerier nas been assist Rev. Father Guay of Gracefield, who is in poor health.

The Ladies' Auxiliary of St. Mary's, Bayswater, gave a pleasing entertainment in Harmony Hall on the evening of Wednesday of last week. The programme comprised vocal and instrumental music, followed by a "hop." The chaperons on this occasion were Mesdames A. Warnoch, J. Martin, P. Baxter, and M. Pock.

DIOCESE OF PETERBOROUGH.

Through the kindness of Rev. W. J. Keilty, parish priest of Douro, we are enabled to give our readers the following brief sketch of Rev Father O'Leary, who has lately been transferred from Sturgeon Falls to Fencion Falls, Rev. Father O'Leary was born and reared in Douro. He made his classical course at St. Michael's, Toronto, and his theological course at the Montreal Seminary. He comes of good stock; his grandfather, being Mr. John Leahy, who is still hale and hearty at eighty-five years of age and, who fills, to the satisfaction of all the office of township treasure—an office he has filled for the last fifty years. His granduncle, is William Moher, J. P., another prominentresident of Douro, whose son is Dr. Moher, one of the leading physicians of Peterborough. The following reference is made in the Sturgeon Falls Colonization to a presentation made to Rev. Father O'Leary, on the occasion of his transferment to Fenelon Falls.

At 80 clock Saturday evening last the council chamber was the scene of a happy gatherling—the occasion being the presentation of an

At 8 o'clock Saturday evening last the council chamber was the scene of a happy gathering—the occasion being the presentation of an address and a purse to Rev. Father O'Leary, on the eve of his departure to assume parochial duties in the parish of Fenelon Falls. The pleasant event was brought about and conducted to a successful issue by Mrs. Yielding, Miss Cockburn and Miss Lebeau, who deserve unstinted praise for their zealous efforts in behalf of such a worthy cause. Mr. Z. Mageau acted as chairman and discharged the duties of of his office in a very pleasant manner, while Mr. J. M. E. Lavallee, editor of the Colonization, read the following address—the purse being presented by Miss Cockburn.

Sturgen Falls. Ech. 18th. 1800.

Sturgeon Falls, Feb. 18th, 1899. Rev. P. J. O'Leary.

Rev. P. J. O'Leary.

Reverend and Dear Sir, — It was with mingled sorrow and joy that we, your devouted parishioners, listened to the announcement at High Mass on last Sunday of your approaching departure from among us, and the consequent severance of those warm and precious ties of friendship which have grown warmer and stronger as the years rolled by—sorrow at losing one whose devotion and zeal in his high and holy calling have been marked characteristics of his sojourn in Sturgeon Falls, and joy upon learning that his Lordship the Bishop of the Diocese had been pleased to bestow upon you a well-merited promotion. Pardon us, dear Father, if we beg to assure you that our esteem and love for you shall not fade away in your absence, but ever remain warmly guarded in our hearts as souvenirs of your residence here, and of the constant care and watchfulness which you have ever exercised in all the matters pertaining to our good and the good of the town at large. May not we also be permitted to remember you in our prayers, and to ask the God of All Good to bestow upon you in your new home, the choicest blessings of Heaven, that you may always there, as you have been here, be filled with that grace so necessary to one, who, as a laborer in the vine yard of this that grace so necessary to this event hours, as either tester of the content of the sense of the rest of the result pursue, as either tester of the contents of the sense of the contents of the sense of the town as a laborer in the vine yard of the town dear Father, we would ask you.

yard of Christ, has so many souls to guard and care for.

In conclusion, dear Father, we would ask you to accept this small purse as a slight token of our friendship and love for you; and, when far away among new scenes and new associations, we would beg of you that your devoted parishoners of Sturgeon Falls be sometimes remembered at the altar of the Most High.

Signed on behalf of the parishoners of the Sacred Heart:

Joseph Michaud, Mayor, Mrs. J. D. Cockburn, Mrs. Yeilding, Mrs. Geo. Levesque, J. M. E. Lavallee.

Joseph Michaud, Mayor, Mrs. J. D. Cockbury, Mrs. Yeilding, Mrs. Geo. Levesque, J. M. E. Lavallee.

Father O'Leary, who was taken completely by surprise, was visibly affected by the reading of the address, but proved equal to the occasion, and replied in words of the gentlest love to those whom, he considered, had honored him beyond his due. He had simply done his duty here, he said, as he expected to do elsewhere, but assured his listeners that they would always have a warm place in his heart, and would not be forgotten before the altar of God.

Rev. Father Gingras, who was present, made a brief but happy speech, in which he heartily endorsed all the address contained, and further added that Father O'Leary, by his zeal and devotion in the cause of religion, and by his constant practice of good example was not only a good but a model priest, whom all would regret to lose. He warmly thanked Father O'Leary for past services here and wished him abundant success and happiness in his new home.

The meeting then closed by the singing of "God Save the Queen" Father O'Leary left for Fenelon Falls on Sunday night last.

The same paper speaks as follows concerning the change: "The announcement was made at High Mass on Sunday last that His Lordship the Bishop of the Ducese had appointed Rev. Father O'Leary, assistant priest to Rev. Father Gingras, to the charge of a parish near the cathedral, city of Peterborough. The announcement came as a surprise to the parish near the cathedral, city of Peterborough.

had long since learned to respect and esteem the reverend gentleman for those fine qualities of head and heart which make him a credit and an honor to the priesthood: but while we shall regret Father O'Leary's departure- from amongst us, all will be delighted to know that he is receiving a promotion which his abilities as a laborer in the vineyard of Christ have duly earned for him. Father O'Leary will leave for his new charge on Sunday night next, and with him he will carry theyery best wishes for future happiness and prosperity of a host of true, admiring friends."

ARCHDIOCESE OF TORONTO.

It was announced yesterday that beginning after Sunday next, Rev. Father James Waish of Our Lady of Lourdes Church will be transferred to the parish of St. Helen's, Brockton, and that his iplace will be taken by Rev. Father J. M. Cruise, the present pastor at St. Helen's. Rev. Father Waish has occupied the publit of Lourdes' Church since the arrival of the late Archbishop Waish in the city, and during his term acted as the Archbishop's Secretary. Both the reverend gentlemen are much respected by their congregations. This transfer is the first official act of Archbishop O'Connor, since his assumption of office.—Globe, April 20. April 20.

ST. JOSEPH'S CHURCH, BRACE-

On Thursday evening, April 20th, a pleasant half hour was spent at the presbytery, being the occasion of presenting the leader of the choir, Mrs. Galbraith, with a handsome silver carving set, by the members of the choir. The presentation was made by Mrs. Hussey, and the address read by Miss Nora Malone, as flowly Wrs. Galbraith.

carving set, by the members of the choir. The presentation was made by Mrs. Hussey, and follows:

Dear Mrs. Gaibraith:

We, the members of St. Joseph's choir, wish to tell you hem been of St. Joseph's choir, wish to tell you hem been of St. Joseph's choir, wish to tell you hem been of St. Joseph's choir, wish to tell you hem been of St. Joseph's choir, wish to tell you hem been of St. Joseph's choir, wish to tell you hem been of St. Joseph's choir, wish to tell you have taken in directing us and help-the the total the tell your dearest the choir is making under your charge is a pleasure to all, and its present high standing, permit us to say, is chiefly due to your earnest efforts and the competency and skill you have so zealously displayed in its advancement.

Dear conductress, we also desire to tender to you some token of the deep regard and esteem in which you are held by the choir members, and as a faint recognition for the kindness shown us and the interest you have taken in us on every occasion, you will please accept this little mement, not in any way as expressing an estimate of the time, attention and talent you have so freely devoted for the good of all, but as a slight tangible proof of these sentiments, sincerely expressed in your regard, as well as to gratify us that you may keep with you in after years, a token of grateful and kindly remembrance of the members of St. Joseph's choir, Signed on behalf of the choir, Jane Hussey, Albina Caisse, Nora Malone, Albina Bonhomme, and Mary Carleton.

After thanking the members for their thoughtful present and the kindly sentiments conveyed in their all too-flattering address, Mrs. Galbraith then called on Rev. Father McGuire, the late pastor of Bracebridge, who was present, to say a few words in her behalf. The Rev. Father, in his genial manner, expressed his delight in being present for the happy occasion, and it afforded him very great pleasure to see the hearty co-operation of the members of the choir with their leader, to note the progress they were maki

Death of Bro. Hickey.

The older members of the C. M. B. A. of anada will hear with profound regret the sad telligence of the death of Brother C. J. Hickey, Supreme Recorder of the American M. B. A. Many of them had the pleasure of his acquaintance. A more manly, straightforward and conscientious gentleman it would be hard to find. He was the life and soul of the organization, and as an evidence of the esteem in which he was held it is only neces-sary to mention that he occupied the position of Supreme Recorder continuously almost from the very beginning of the organization of the association. Once or twice only was there an attempt made at opposition to his election The publisher of the CATHOLIC RECORD is particularly grieved at the demise of Brother Hickey. He had always esteemed him as a warm-hearted and sincere friend and he offers his heart-felt condolence to the widow and children, and to his Brothers of the

Brother Hickey:

"If there was one thing more than another for which Mr. Hickey was distinguished, it was for his big-heartedness and genial, broad mind. He had no enemies and more friends than it is usually given to man to claim. It is safe to say that not one of those friends will fail to breathe a prayer for the repose of his soul. Mr. Hickey leaves a wife and three children. The death of his son a year ago was a hard blow to this devoted father, and he never ceased to grieve over the boy's loss. The death of its Supreme Recorder is a sad blow to the C. M. B. A., and his place will be hard to fill."

A. O. H

A. O. H

Office of Division No. I. A. O. H.,
St. Catharines, April 17, 1899.
To the Editor of the CATHOLIC RECORD:
Dear Sir.—At our last regular meeting the following resolution was passed unanimously:
That the members of this division, as loyal subjects of the British Empire, desire to express their regret, that there should be required of the sovereign of the Empire, at the cornation, or at any other time, a declaration against transubstantiation, by which the sacrifice of the Mass and other doctrines of the Roman Catholic Church are stigmatized as superstitious and idolatrous;
That they sincerely trust that the spirit of broad toleration inneurated during the reign of her MostGracious Majesty and the two proceeding sovereigns removed this declaration from the statute books so car as members of Parliament, peers of the realn and office holders are concerned, will also at request of humble but dutful subjects of the empire, cause it to be repeated in so for as it relates to the supreme head of the state.

That they be were that the removal of this objectionable declaration would enable the Roman Catholics of the Empire to enter with more profound feelings of loyal affection into the spirit of a ceremony which should be the occasion of nothing but mutual esteem and good will on the part of both sovereign and subjects.

A PEOPLE'S PARLIAMENT.

A PEOPLE'S PARLIAMENT.

London, April 15, 1899.—A suggestion that has been received with favor, and is likely to be acted on, has been proposed through the press by Sir Thomas Henry Grattan Esmonde, senior whip of the anti-Parnelite party and member of Parliament for the West Division of Kerry. It is to the effect that each of the Irish County Councils at their first meeting appoint two delegates to meet in Dublin for the purpose of considering matters of natural interest and thus form "a people's parliament."

The House of Commons on April 12, by a vote of 167 to 69, rejected the bill, introduced by William O'Malley, anti-Parnelite, member for the Connemara division of Galway, providing for the communication of 187.

ADVICE TO EMIGRANTS FROM ON-TARIO.

Brandon, Man., April 15, 1899. Brandon, Man., April 15, 1899.

Citizens or farmers doing well in Ontario should not leave their homes in order to run a risk, and go West. but as many wish to do so and take the advantages of Manitoba, it is right that the people of the Provinces of Quebec and Ontario should have the benefit rather than strangers. As I hear that many leave Ontario and do not exactly know where to settle, I beg to inform that any one wishing for information about the district round Brandon can write to the Redomptorist Fathers, Brandon, Manitoba. G. M. Godis, C. SS. R.

OBITUARY.

Sister Thecla, London.

On Thursday, April 29, Sister Theela, of the Community of St. Joseph, London, died at St. Joseph Hospital in this city. The deceased, who was known in the world as Teresa, daughter of Mr. James Phelan, of Guelph, Outarlo, by her cheerful palience and gentleness greatly endeared herself to those who were privileged with her acquaintance—and as ill-health gradually butsurely developed, these beautiful traits of her character became thore pronounced, until visitors and attendants alike were edified by her complete sacrifice of self to Our Heavenly Father's holy will during her long and trying illness. Sister Theela, who was in the thirty-sixth year of her age and the ninth of her religious profession, was an inmate of Sandwich College for over three years, until last November disease compelled her to relinquish her duties there; when she repaired to St. Joseph's Hospital in this city, where all that loving attention, careful nursing and the best medical attendance for which this hospital is noted, was lavished upon he—but the gentle nun gradually weakened.

Solemn Mass of Requiem was celebrated in SISTER THECLA, LONDON.

ueril death came to her release on Thursday of last week.
Solemn Mass of Requiem was celebrated in the convent chapel on Friday, by Rev. P. L'Heureux, with Rev. Geo. Cleary as deacon, and Rev. Theo. J. Valentin, P. P. Zurich, sub-deacon. In the sanctuary were: His Grace Archbishop O'Connor and Very Rev. D. Cushing, Superior Assumption College, Sandwich. R. I. P.

MR. MICHAEL KINSELLA, NEWARK, N. J.

Much sympathy is felt in this city for the family of Mr. Patrick Kinsella, in the unfortunate accident which befell Mr. Michael Kinsella, of Newark, N. X., brakeman on the Wabash line, who fell from had tradit when nearing Fort Robinson, on Wedesday, April 19, and died on Thursday. As soon as possible after the accident Mr. Kotharines, where Rev. Father Cardent Mr. Catharines, where Rev. Father Cardent Mr. Catharines, where Rev. Father Cardent Mr. Catharines, where Rev. Father Cardent of the doctor in attendance did all in his power to bring bodily relief. Besides his father, mother, three brothers and one sister, Mr. Kinsella leaves to mourn his painful death, a heart-broken wife and three small children. Mr. Kinsella was at one time a resident of St. Thomas, where he was employed by the Michigan Central Ruilroad, and of which city his wife (nee Ellen O'Neil) is a mative, and where her sister, Mrs. Hanley, still resides. The deceased was very popular amongst all classes and creeds, being of a happy and extremely kind-hearted nature, and the soul of honor and rectitude. His numerous friends will hear of the unfortunate accident which deprived him of life, with feelings of profound regret.

As soon as the intelligence of the accident was conveyed to this city the bereaved father and two brothers left for St. Catharines' hospital, and remained ther emains to London, where the funeral took place to the cathedral on Saturday, Reguiem Mass being celebrated by Rev. M. J. Tiernan, and the interment being made in St. Peter's cemetery. The pall-bear-ers were: Messrs, Edward White, Daniel Hanley, Patrick Hanley, James Hanley, John Foley and Peter Foley. R. I. P. MR. MICHAEL KINSELLA, NEWARK, N. J.

heavy, \$1.35; mixed, \$1.25 to \$4.30; Yorkers, \$1.15 to \$4.30; pigs, \$4.10 to \$4.15; roughs, \$3.60 to \$3.85; stags, \$2.75 to \$3.25; on the close prices were 5 to 10c lower.

MR. JOHN FOX, SR. MARA.

It is our sad duty to announce the death of John Fox, sr. (of Fox's settlement), 9th concession of the Township of Mara, on Friday afternoon, April lth, at the ripe age of ninety years. The deceased was one of the first pioneers who came into the township over sixty years ago and settled on the homestead where he breathed his last.

Old age and general failure of the well preserved constitution with which through life he had been blessed, was the cause of death. Mr. Fox was a generous, hard working, whole-souled Irish gentleman. Nothing pleased him so much as doling out charity or dispensing hospitality. He was a kind and affectionate husband, a good father, and kind neighbor.

The immense funeral which followed his remains from Millington to Uptergrove on last Monday morning bore ample testimony to the high regard, and affectionate respect in which he was held by the whole community, Protestant and Catholic.

On arrival of the funeral cortege at St. ColumbRille's church, Uptergrove, Solemu Re-MR. JOHN FOX, SR. MARA

he was held by the whole community, Protest ant and Catholic.

On arrival of the funeral cortege at St. ColumbKille's church, Uptergrove, Solemn Requiem Mass was celebrated by Rev. Father Whitney. The choir of St. ColumbKille's was supplemented by members from Orillia and Brochin The rev. pastor, after the Libera, spoke in eulogistic terms of the many virtues which made the deceased the object of so some veneration and love in the district which for so many years benefited by his presence. As he lived a life of priest, the kind ministrations of his affection, at ewife, sorrowing children and grand-children and the cheering consolations of religion.

He leaves behind him his aged partner in life, two sons and three daughters who have the heartfelt sympathy of all in their bereavement. R. I. P.

NEW BOOK.

A timely and at the same time very instructive as well as interesting work has been lately issued from the publishing house of Messrs. Benziger Bros., under the title of "The Blessed Virgin: Anecdotes and Examples to Illustrate the Honor Due to the Blessed Mother of God. From the original of Rev. Dr. Joseph Keller. With the Imprimatur of the Archbishop of New York. 75 cents.

WHITNEY MOCKRIDGE.

On Monday next this great tenor will sing at the Auditorium in this city. The press of both England and America were loud in praise of his ability as a vocalist. As Mr. Mockridge is a Canadian we trus: a full house will greet him on his return to his native country.

MARKET REPORTS. LONDON.

LONDON.

London, April 27.—Grain, per cental — Red winter, \$1.17 to \$1.18; white winter, \$1.18 to \$1.20; spring, \$1.17 to \$1.18; oats, \$1 to \$1.05; peas, \$9 to \$1.05; orn, 75 to \$5c.; buckwheat, \$9c to \$1.00.

Dairy Produce—Eggs, fresh laid, per dozen, 11 to 15c; eggs, basket lots, 10 to 11c; butter, best crock, 13 to 15; butter, test crock, 13 to 15; butter, store lots, 12½ to 14; butter, creamery, retail, 18 to 20c; cheese, pound, wholesale, 7½ to 9c.

butter, store olis, 12; tot, 5, ottes, teacher, 1; to 9c.

Farm Produce—Hay, per ton, \$8.00 to \$9.00; straw, per load, \$2.50 to \$3.00; straw, per ton, \$5.00 to \$6.00; honey, per pound, 9 to 12c; maple syrup, per gallon, 90c to \$1.00; maple surar, per lb., Peraces, per bag, \$5.00 to \$1.00; onto a per bag, \$1.50 to \$2.00, onto a per bag, \$1.50 to \$5.00; onto a per bag, \$1.50 to \$5.00; onto a per bag, \$1.50 to \$5.50; beef, hindquarters, \$6.00 to \$7.00; beef, sides, \$5.00 to \$6.00; mutton, by carcass, \$5.00 to \$5.50; beef, hindquarters, \$6.00 to \$7.00; beef, sides, \$5.00 to \$6.00; mutton, by carcass, \$5.00 to \$7.00; veal, by carcass, \$4.00 to \$6.00; lamb, by pound, 9 to 10c.; lamb, by the carcass, \$5.00 to \$6.00; to \$6.00; lamb, by carcass, \$5.00 to \$6.00; lamb, by carcass, \$6.00 to \$6.00; lam

\$3.00 to \$5.00; fat beeves, \$1.25 to \$1.75.

TORONTO.

Toronto. Ont., April 27. — Wheat steady; meagre offerings; red, 682; white, 69 to 70c., and for goose, west, 69c, is ruling; Manitoba steady; No. 1 hard, 82]c, and quoted 82]c, grinding in transit. Flour dull; cars of straight rollers in barrels on track, \$3.20. Toronto freights. Barley dull; No. 1 west, 41c. Buckwheat 48c. west; quiet. Ryefirm, at 53c. for west. Corn easier; Canada yellow, west, 37c, for No. 2; old American, 45c. and 434c. for new American, Toronto frieghts. Oats steady, at 32c, for white west; exporters pay 31c. Oatmeal steady, at \$3.80 for cars, and \$3.90 bbls.

MONTREAL.

MONTREAL.

Montreal. April 27.—The grain market is more active and values are firm. There was a very active demand from Great Britain for Manitoba wheat, No. 1 hard float, Fort William; May was quoted about 74.e., oats were fuily 36c. affont. May; pens, 74c. and higher. Flour—steady. We quote Manitoba patents at \$4.10 to \$4.15; strong bakers', at \$3.80 to \$3.85; winter patents, at \$3.50 to \$3.50; straight rollers, in bags, \$1.65 to \$1.75; extras at \$4.10 to \$1.50, Ontario winter wheat bran, in bulk, sold at \$16 to \$1.75; extras at \$4.10 to \$1.50, Ontario winter wheat bran, in bulk, sold at \$16 to \$1.75; extras at \$4.10 to \$1.50, Ontario winter on the strain of the s

\$14.50; compound lard, 5½ to 5½c, in palls; pure lard, 6½ to 7c, in palls, Cheese — Firm. A sale of 500 boxes of white was made at 11c. Considerable fodder cheese is being made in made in the Brockville section, and it is reported that it is being sold at 5½ to 16c. Holders in the city are asking 10½c. Butter—Creamery is somewhat steadier, but rather dull, at 17c. Fresh dairy is worth 16c, while rolls are selling at 12c. Eggs—Are steady at 13 to 13½c. a doz. Potatoes are very strong; shippers are demanding 80c. a bag, in car lots, On track, Local dealers have received orders from Toronto for car loads at 90c. bag. In the city, competition has kept prices down to 80c. a bag for jobbing lots, a considerable quantity of the stock held having been purched for 70c. a bag and less.

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Toronto, 'April 27.—Trading was slow this morning, and the value of export cattle was from 15 to 30c, per cwt. less. \$700 Stockers and feeders were both firmer, good stockers fetching 4c, per ib. easily.

Export bulls sell at from 3\(\frac{1}{2}\) to 4c, per round, Export bulls sell at from 3½ to 4c. per round, with a moderate enquiry.

Butcher's cattle—The prices for the best loads ranged from 3½ to 8¼.40 per cwt., with \$4.50 as an occasional price for anything very choice; medium cattle sold at \$3.50 to 83.50; and poor stuffdown to 83 per cwt.

Sheep (ewes) are worth at from 3½ to 3½c. per lb.

Sheep (ewes) are worth at from 3½ to 3½c. per lb.

Bucks sell at from 3 to 3½c. per lb.

Spring lambs are selling at from \$2 to \$5
cach; less than a dozen were here.

Good grain-fed yearlings are wanted; they
sold this morning at from 5½ to 5½c. per lb.; and
if very choice (and around 100 lbs in scaling; are
worth 10 to 15c. per hundred more. "Barnyard" yearlings are easy at 4 to 4½c. per lb.
Few good calves were, here, and brices
ranged from \$2 to \$7 each. Some choice
calves would sell up to \$10 each.

Milkers are quiet to-day, and sold at \$45
each. A few good cows would sell up to \$50
each.

Hogsjare unchanged and steady at the prices
quoted yesterday. Quotations are:—"Singers"
sell from 4½c. per lb.; light hogs fetch 3½c. to
4cc, heavy hogs sell at 3½c. per lb. Sows sell at
3c, per lb. Stags sell at 2c. per lb. Stockers
are not wanted at any price.

are not wanted at any price.

EAST BUFFALO.

EAST BUFFALO.

The offerings were 8 loads, principally Canadian stockers, there was a fair demand at 10 to 15c higher. Calves in moderate supply, light demand and easier; choice to extra, 85.75 to 85; good to choice, 85.50 to 85.75. Sheep and lamber of the control of the cont \$3.59 to \$6.00 \$5.59 to \$5.75; common to fair to \$5.50; clipped sheep, choice to extra, to \$5; common to fair, \$3.00 to \$4.25; lambs, choice to extra, \$6.75 to \$6.85; goc choice, \$5.50 to \$6.75; common to fair, \$8.00 \$6.50; sheep, choice to extra, \$5.50 to \$6.85; to choice, \$5.25 to \$5.50, the offerings well cleaned up and the close was firm.

Fairly active demand, with 22 loads on heavy \$2.35; mixed, \$4.25 to \$1.30; yor \$1.50; heavy \$2.35; mixed, \$4.25 to \$1.30; yor \$1.50; heavy \$2.55; mixed, \$4.25 to \$1.30; yor \$1.50; you \$1.50; yor \$1.50; yo

THE EDITOR'S WIFE. This Lady Suffered Terribly From Rheumatism,

HER JOINTS BEGAN TO SWELL AND TWIST OUT OF ALL SHAPE-DEATH WOULD HAVE BEEN A RELIEF-DR. WILLIAMS' PINK PILLS RESTORE

From the Harriston Tribune

From the Harriston Tribune.

After long consideration and much hesitancy about having her name made public, Mrs. John, A. Copland, wife of the editor and proprietor of the Harriston Tribune, has resolved that the world should know how wonderfully her health was restored by the timely use of Dr. Williams' Pink Pills for Pale People. Our representative interviewed Mr. Copland and the following in his statement of the case:

"Whist we were living in Toronto at No. 62 McGill street, my wife took ill in the autumn of 1894, and had such racking pains that she could hardly stir. One of the best specialists in Toronto was called in and he diagnosed the case one of acute inflammatory rheumatism. His prescriptions were given and he said that the case was a very severe one and it would be a wonder if her joints did not become mis-His prescriptions were given and ne sau the case was a very severe one and it wo a wonder if her joints did not become shapen, What this eminent physician dicted came true. At the end of a mon wife was worse than ever, and her wrist knuckles were twisted greatly out of a She was so disheartened that she would. she was so disheartened that she would at the slightest provocation. She was los stay in bed, and had to be assisted to arise dress, every movement giving her intense During all the ensuing winter this stathings continued, she gradually becowers in spite of the strong medicines an lotions that the doctor prescribed her. We tried in vain the matreatment and the electrical ment My wife would moan nearly all with the pain. She was unable to hel baby, and even could not bearto have a point a finger at her. I feared that the swould see my wife under the sod, and you be sure I was terribly affected by it. A time we continued to give her the do treatment and medicines, until finally my stoutly refused to take any more of the time we continued to give her the doctor's treatment and medicines, until finally my wife stoudly refused to take any more of the drugs. From that out she began to improve, and one evening I was astonished to see her coming to meet me when I arrived home from the office. "Why," I said, "the doctor is doing you good after all." "Not at all," she said and smiled. Then she produced a little round wooden box and held it up, "I have a great secret to tell you," she laughed. "Unknown to you I have been taking Dr. Williams Pink Pill, and this is the seventh box. They are rapidly curing me." Naturally I was overjoyed and almost wept at the thought of how very near I came to losing her. She continued taking Dr. Williams' Pink Pills, and before she had finished the eleventhibox, she was quite well again, and to-day her wrists and knuckles are as shapely as ever.

Several of our neighbors in Toronto knew how sick she was, and can corroborate every word I have said. Either myself or my wife are willing to swear to the truth of these statements.

Mr. Copland had been laughed at for the

are willing to swear to the truth of these statements.

Mr. Copland had been laughed at for the enthusiasm with which he has sung the praises of Dr. Williams' Pink Pills, but he believes that anything so valuable to mankind should get all the praise it deserves.

Mrs. Copland was seen at her residence on King street, Harrision, and she corroborated every word her husband has said. She reluctantly gave consent to have her name published, but said that she thought it proper that the efficacy of these pills should be made known. She was led to use Dr. William's Pink Pills through seeing the accountants of cures in the newspaper.

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The Associated Board R.A.M. & R.C.M.

PRESIDENT FOR CANADA. H. E. The Governor-General, The Rt. Hon-the Earl of Minto. Hon. General Representative for Canada. Lt.-Col. I. Bayne-Maclean, Montreal.

Hon. Local Representative for London, Ont, Sir John Carling, K. C. M.G. | Xaminations will be held as follows: The Theory (paper work)—Early in June, The Practical—Between the 10th and 30th June The exact dates will be duly announced Entries close on May 1st.

Entries close on May 1st.

All information, syllabus, forms of entry, etc., can be obtained of the Hon. Local Representatives in each centre, or from the Central Office, Room 505, Board of Trade Building, Montreal March 30th 1899.

March 30th 1899.

Hon. Seev. March 30th, 1899.

N. B.—The music, specimen theory paper etc., can be obtained from the local musi-sellers, or direct from the Central Office Montreal. C: M. B. A.-Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every mouth, at 8 o'clock, at their nail Albion Block, Richmond Street, James F. Murray, President: P. F. Boyle, Secretary INFORMATION WANTED.

NFORMATION OF THE CHILDREN OF Dennis Caull (deceased), or of his sister, will be thankfully received by REV. THOS. J. PURCELL, Coeur D'Alene, Idaho, U. S. 1070-5.

HOUSEKEEPER.

Any of the rev. clergy who may desire the services of a competent housekeeper, will recrive address of same by writing to the CATHOLIC RECORD Office, London.

VOLUME XXI.

The Catholic ? London, Saturday, May

Dr. Livingston in his T pounds a question which brethren may answer: wise men tell us why t missions were self supporting flourishing as pioneers of and agriculture from which now reap benefits, while the mission stations are mere pa lishments, without that per that ability to be self suppo

INTOLERANCE SUB

The Samoan excitement sign of the tolerance of ou brethren. Mr. Lloyd Osbo quarrel was due to the I sionary Society's antagoni afa as a Roman Catholic. repetition of the story that an historic page. Their g fessions of charity to all strange transformation climes, especially when the vessels and soldier's behind

DOM PEROSI The work of the celebr

composer, Dom Perosi, banned by New York jou cousins are evidently deter wiping the Latin races of ence. Their brilliant vic and land, especially the on machine-guns over naked bow and arrows, have gi unco guid conceit of them chroniclers of American spired with the noble amb itating their brothers in line, met and settled for musical standing of Peros poser has been given an reception by the inhab country that has produce the world music; but they seems, the keen and di taste of the gentlemen w enthusiastically of the jir of the farce and extravag cagni, a very reputable a been unsparing in his pra genius-but that was befo of the country (which, as l by an editor, have the au of teaching the rest of the nounced upon it.

CATHOLIC EDUC The Conference of repre

Catholic Colleges will giv to educational work all or try. The statement o Conaty's, that the ultimat education is to form citi city of God, will, trite a the attention of those wh the best system of educ one that stands for the

and acquirement of wor There is much theor upon the beauty and ethical science. Ethical produce true, honorable Spiritual science alone the truth, honor and ju save. We must be spiri not mere philosophers; of the love of God must all our actions."

There are not a few an believe that Catholic c impart what they tern education. It is useless that the Catholic Church in touch with everythin terest and ennoble huma her educators of to-day laying stress upon the the spiritual nature, neg that may enable their compete with those of tions. They seem to that a few years in a will give their children ing. There is such an ment about them, and of expensive millinery mencements, and forthw parents, despite all rem pose their children to th their faith and of lea many things that are n prospectus. They may lose their faith, but th against them. No av lad can live long in a

anti-Catholic atmosphe