

The Catholic Record.

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

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The Catholic Record.

London, Saturday, April 29, 1899.

LEO XIII.

The secular papers are unduly excited over Leo XIII's successor. The reporter who writes up elections and is acquainted with the methods of the ward heelers, is very apt to make us believe that saying of Plutarch, "A fool cannot hold his tongue," when he tells us what he knows about Papal elections.

OBSERVATIONS.

Now and then when the brain is dry we stroll to a favorite window in our den and watch the crowds hurrying by.

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 their ringing laughter is the obligato 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, chatting 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 ungodliness, pieces of tawdry and faded finery—compounds of cheap vice and bad liquor, but irreproachably dressed, and at court 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 and all the other vulgarities that is born of sham and ostentation. And yet there is no sadder sight under heaven than the marriage of a pure maiden and a man who has sounded every note on the gamut of vice, and whose only recommendation is that he has money.

We sometimes smile at the customs of the Latin races that are, so wise, acres tell us, on the verge of decay. We wonder at their urbanity, their dignified manner of converse and their prudence in safeguarding their children. They looked upon courtship not as a subject for thoughtless jest and ridicule, but a thing sacred, as a preparation for the day when the man and woman would be able to kneel down in the glory of their purity before the altar of God and receive His blessing for the new life.

If that custom were in honor amongst us there would be more homes reflecting the happiness of the little cottage of Nazareth. Parents should lock their doors against the dissipated youth and against the idle and shiftless who 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.

"Considering," it says, "the condition of Ireland generally, and bearing in mind the ever-increasing 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 ago to do without the sympathy and generous aid of her sons and daughters beyond the sea."

Ireland has received her share of the blessings of Anglo-Saxon civilization 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 Devon 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 rents: we do not think it would be 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 said: "It would be madness, it would be folly to break a contract solemnly entered into only five years ago. The Campaign agitation was

continued, and the measure giving the leaseholders the benefit of the acts and reducing the judicial rents was passed by Lord Salisbury and Mr. Balfour in July, 1887. Under the Plan upwards of twenty thousand tenants combined. Of these more than three-fourths obtained their demands without cost or suffering of any kind, and have held their homes at reduced rents. About three thousand families were evicted, and subjected to more or less suffering and loss. About five hundred families have been marked down for vengeance and refused all chance of re-instatement. Of these some have emigrated, and some have died from hardship. Four hundred remain on the book of the committee, who may be fairly described 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 generosity of the Celt.

We are glad to see the names of Dillon, Redmond and Healy on the Committee. Is it a sign that the bickering 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 band, disciplined and organized like unto that of 1886, commences the uninterrupted struggle for national rights, it will receive the support and encouragement of every Irishman.

TALK WITH A PARSON.

Parson: "You claim that the Church has the authority to determine what the word of God is, and interpret that word to men."

Not only claim that the Church has the authority to determine what is the word of God, and to interpret it, but that she alone has that authority.

Parson: "Where in the New Testament can you find any authority for it?"

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 prevail against it." (Matth. xvi., 18.)

It is this Church that Christ built which the Catholic claims has authority to identify and interpret revealed truth. It is this Church that alone can determine what writings, of the many which have claimed to be the word of God, are the word of God.

Again: "If he (any one) will not hear the Church, let him be to thee as the heathen and publican." (Matth. xviii., 17.)

The Church referred to here is the Church built on the Rock, as described in the preceding text. Those who 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. Hence, he who hears any other authority—private judgment or what not—contradicts the teaching of this 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 earth. Going, therefore, teach all nations . . . teaching them to observe all things whatsoever I have commanded you and behold, I am with you all days even to the consummation of the world." (Matth. xxvii., 18, 20.)

This commission was given to the ministry of the Church that Christ built. This command to teach brought with it the obligation to believe on the part of those who heard, for to this same ministry our Lord said: "He 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 God to 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 render an account of your souls." (Hebrews xii., 7, 17.)

St. Paul tells here who it is that speaks the word of God to the faithful—the prelates of the Church of Christ.—the Apostle in his first letter to Timothy, says: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of truth." (Tim. iii., 14, 15.)

This Church which St. Paul calls the

pillar and ground of truth is the same that Christ built on the Rock; the same against which He said the gates of hell should not prevail; the same 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 what is the word of God and what it means.

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

The Catholic is free to search the Scriptures, but he is not free to interpret them contrary to the interpretation of the Church of Christ, which we must hear or be counted among heathens and publicans. You are free to search 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 private 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 men mostly go with their party or are under the influence of political leaders. In religion the great mass of Protestants look to their synods, conferences and formulated creeds, or to the teachings of the founder of their sect. The 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 becoming 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 hundred 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) He must read the whole Bible from Genesis to Revelations and test each and every proposition in it by his private judgment. (3) He must read the whole Bible in the original, for he must not trust the private judgment of transcribers and translators—his rule forbids that. (4) He must read it all without note, or comment or suggestion from preacher, or commentator, conference, synod or confession of faith.

Now it is absolutely certain that not a Protestant who lives or ever lived has 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 acquire 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 transcribers and translators, all fallible, on whose honesty, ability and learning you must depend for your Scriptures, and on whom you must rest 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 minds—poor, dust steeped souls! poor, earth bound spirits! Do they never feel that there are heights—even on earth—forever beyond them? Do they never yearn to soar 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 prison-house of clay? "Having ears," do they always "hear not" the echo of 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 in the enchanted place of harmony

and tone, the glowing world of feeling and sensation, shut from their obtuse faculties forever? Do they 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 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: Ebb-Tide.

POPE AND MAGUIRE.

Story of the Once-Famous Controversy.

In the modest libraries of hearty, old-fashioned Catholics the report of the discussion between Pope and Maguire used to hold an honored place. Our own novel-reading, Sunday-paper-reading generation knows little and cares 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 Reformation." 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. Conspicuous among the apostles of the "New Reformation" were the Rev. Mr. Pope, a certain Mr. Gerard Noel and Captain Gordon, a Scotch military fanatic. Accompanied by their disciples, and aided and encouraged by the Protestant Bishops and clergy, they gave testimony against the abominations 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 tenants. A religious frenzy took possession of the whole Protestant population, and the air was everywhere vocal with the clamor of party strife and polemical disputation. The rewards held out for "converted" souls were a sore temptation to the poor "Papists." 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. Notwithstanding this alluring programme the harvest of souls was lamentably scanty. Then the bounty was raised to £5. But as these tactics proved utterly unsuccessful a new line of action was determined upon. The Catholic Bishops and priests were assailed with all the malevolence which anti-Catholic fanaticism could inspire. They were accused of the grossest crimes: they were insulted at their altars, in the 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 campaign elsewhere. The town of Carlow, the home of the celebrated Dr. Doyle, whose exposure of the calumnies of the Protestant Archbishop of Dublin had stirred up the wrath of the "saints," was the scene of their most pernicious activity. The Bishop declined to meet adversaries so worthless, but two of his priests took a hand and acquitted themselves so admirably that the gossippers were driven from the locality covered with shame and 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 misrepresentation resorted to by the preachers of the "New Reformation," the following 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 chapel 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 saved one lamp, which shed a feeble light around, and a number 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 were publicly related and believed.

It was at this time that Father "Tom" Maguire, parish priest of Innismagrath, came into collision with the "saints" and won for himself the enthusiastic gratitude and admiration of his Catholic fellow countrymen. He was a Maynooth student, and, though unassuming in manner, was, as the event showed, an acute reasoner and a finished scholar. One day in November, 1826, he made a speech at a Catholic 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 understand 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 Thursday, 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 Dublin. The city was illuminated in the evening, and similar displays were made in every city and town in Ireland.

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 publicly avowed his own determination to deal with the "bigots at the bar," if 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.

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 transitions, 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 passage from the inorganic to the organic; (3) the passage from the organic to the sentient; (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 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 acceptance, 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, 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.

SCIENCE AND THE CHURCH.

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 courts that are dark.

FATHER MCKINNON AND THE "COW PUNCHER."

A 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 Francisco, 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 converts. 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 contrition. Most of them, however, he baptized before dying, at their own request. One day he was going the rounds of the hospitals and a "cow puncher" from South Dakota watched him 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 again asked.

"Yes," said Father McKinnon.

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

"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 behold! 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 guard-house, but somehow or other it only made him all the more fervent in his devotion.

REFUSED TO SPEAK AGAINST THE CHURCH.

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

It was the annual delivery of the "Duddelean lecture," famous because its founder wanted forever to have violent denunciations uttered against the 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 instances 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 reached.

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. We lately heard of a professor of history in a leading American university who took one of his pupils to task for quoting only Protestant authors in an essay 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. Just a 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 intrinsically difficult to resist, than the heavenly rhetoric of the eye.—John L. McDougal.



In the olden times, the physician counted on the powers of nature... the physician counted on the powers of nature...

JACK COLLINS, OR THE DIGNITY OF LABOR.

BY C. F. STREET, M. A.

(Continued.)

Hence it was that Jack Collins' conduct in this vocation he had chosen attracted the attention of boys who had been his class mates at school...

"Man proposes, but God disposes" is a maxim which is especially applicable to a man in his vocation...

Send to Dr. R. V. Pierce, Buffalo, N. Y., for a free copy of the "People's Common Sense Medical Adviser." For paper-covered enclose 25 one-cent stamps...

Early Accidents

Cause Lifelong Suffering.

A Case that is Causing Talk.

When a lad about eight years of age fell into a collar a distance of ten feet, striking on the head, and causing concussion of the brain...

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...

The doctor was correct in these remarks. No doubt it is not the coarse, rough work which defiles a man...

Dr. Ward's Blood and Nerve Pills are sold at 50c per box, 5 boxes for \$2.00 at drug stores...

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...

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...

"I am sorry to say, however," 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 hardships...

The doctor was correct in these remarks. No doubt it is not the coarse, rough work which defiles a man: it is not manual labor which degrades him.

Mr. Force, the contractor, not only interested himself in the advancement of the widow's son, but the welfare of her only daughter, Bessie...

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...

gushed Jack and Joseph from other laborers was their attention to cleanliness. When their day's work was over, they put off their working clothes, cleaned 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...

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 many way in which you have persevered in the occupation you have chosen, and the manner in which you have been improving your mind in the evenings..."

It must not be supposed that the two young men were always perfectly happy; and had no disappointments, temptations and discouragements in their daily life. There is no vocation in the world free from trials and cares...

Jack and Joseph before being separated had a long talk about their plans in the future. The subject which deeply interested them was that of becoming partners as railway contractors...

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...

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 employee. It is in the power of the worker to make the duties of the workman either hopeful or discouraging, cheerful or wearisome, elevating or slavish...

specious vocation. By their industry, perseverance and integrity they could 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 other 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...

The contractor, having completed the work of his contract in the neighborhood of the town, his new contract would oblige him to transfer his employees to a locality several miles distant from their homes. Consequently, they would be unable to return to the town except on the Saturday evening of each week; but they would have the privilege of remaining home until 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 consent 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 engineer, who was also engaged in the construction of a branch of railway. The duties assigned to Joseph would give him an opportunity of increasing his knowledge in the work of surveying and laying out the course which a proposed railway would follow...

Mr. Force, the contractor, not only interested himself in the advancement of the widow's son, but the welfare of her only daughter, Bessie. She had been 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 Bourgeois in the seventeenth 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 circumstances...

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

asionally met his friend Joseph. The latter was perseveringly pursuing his studies and routine of work, hopefully looking 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 preconceived arrangement, Jack and Joseph, having 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. Having 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, rivaling one with the other in various accomplishments of diving, floating and other acts of skill, Jack, who was short of breath, noticed that Joseph was very pale and called to him to make for 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. There were several persons on the shore who witnessed the sudden and sad mishap. When Jack reached the spot where Joseph had disappeared, he dived down to rescue the body from a watery grave; but his first attempt was in 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 swim towards the shore, keeping the body afloat. He had not proceeded far when a man came to his rescue in a boat and quickly relieved Jack of his precious burden which was testing his power of endurance to the utmost. So 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 water and 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 rewarded by a spontaneous effort on the part of Joseph, to breathe.

While prosecuting his studies, young ecclesiastic fell into delicate health. In consequence of having grown his strength he became 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, could imagine that he had been in danger of falling a victim to such a disease. His physique was magnificent and imposing, standing six feet three inches in height and having chest measurement of fifty-six inches. What saw him at Oshawa or on the north side of the Niagara River, or on the altar, or in majestic gait, or sitting behind his wheel driving a horse—and he prized a horse—hurry to a sick call, and suppose that he had ever had an illness! He was the imperious, robust health, vigor and vitality grand and striking was his appearance that few passed him by without strangers or acquaintances, were turning round to look at and at a respectful distance to salute the venerable and popular priest.

Before his ordination Father Proulx made a resolution to volunteer services as a missionary among the Indians of Upper Canada. In this, he had in view the design of originating among the descendants of tribes that rewarded the zeal and devotion of Brebeuf and Lalemant another Jesuit missionaries in the half, by the most painful death, their cruel inhumanity could devise for his labor or hardships. His first mission, Penetanguishene, embraced within its limits the late and historic district, the soil of which was sanctified and fructified by the blood of the Jesuit Fathers who, in about 324 square miles. The mission was in the southern part of the Georgian Bay, formed part of the parish. His life became one of hard work, hardships and self-denial to all which he became reconciled. The ambition was his own to fulfill of God in this way. The gratitude and indomitable will which he possessed, well fitted for the trying ordeal through which he passed while ministering to a barbarous people composed of Indians, some French-Canadian, and some trapping and lumbering. His heart and amiable disposition extended largely to the success he met in winning over those denizens of the forest to the true faith, to the of religion and to the saving souls.

The object which Father Proulx proposed to himself in leaving his native diocese, pursuant to the intention he had formed, when health, was not quite attained, was to exert his efforts and towards the conversion of the Indians of the Manitoulin and the Georgian and Lake Huron, who were more numerous in these parts than in the English mission. Hence an affectionate farewell to his children on the mainland, and inconsolable at his departure for the Manitoulin, and too residence at Wikwemikong, Jesuit Fathers, who succeeded him and overcame formidable odds and obstacles in furthering the noble and charitable work. Several marvellous escapes from the hands of the poor Ignorant, superstitious savages whom he brought to God and for whom he would have cheerfully sacrificed his life. Knowing that feats of strength such as proficiency in shooting, as well as the use of the shell gun and rifle, had commanded the admiration of

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 diocese of Ontario, who had known him so intimately, and who was so capable of doing justice to the subject, had not undertaken the pleasing task—the labor of love—of pushing 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 recollect the genial and hospitable parish priest of Oshawa in the fifties? Mr. Farrelly of Belleville, Dr. Flannery of Windsor, Fathers Northgraves of London and Conway of Peterborough, nearly, if not entirely, fill the list. 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 Peterborough, Dr. Kilroy of Stratford and Vicar General Heenan of Hamilton, the writer cannot bring to his memory any other names, than those first mentioned. Very Rev. Vicar-General McCann, now Administrator of the Archdiocese of Toronto, Dean Harris,

WEBSTER'S DICTIONARY

THE CATHOLIC RECORD (FOR ONE YEAR) FOR FOUR DOLLARS.

By special arrangement with the publishers we are able to obtain for you...

The Dictionary is a necessity in every home, school and business house. It fills a vacancy and furnishes knowledge which no one but the very best of the editors could supply. Young and old, educated and ignorant, rich and poor, should have it. Address refer to its contents every day in the year.

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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.

Our Missionary will be assisted in the following manner: 1. Yearly subscriptions, ranging from \$5 to \$100. 2. Legacies by testament (payable to the Archbishop of St. Boniface).

CLARKE & SMITH, Undertakers and Embalmers 113 Dundas Street, Open Night and Day. Telephone 553.

Dr. A. W. CHASE

Triumphs over the Worst Forms of KIDNEY... DISEASE

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 house as the author of the world famous Recipe Book.

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. Mr. D. C. Simmons, Mabon, 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 dose, see a box, at all dealers, or Edmondson, Bates & Co., Toronto.

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 pickaxe, the use of the axe, 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 also worked with a system, which the uneducated and ignorant laborer too often ignores. Another peculiarity which distin-

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, cleaned 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.

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 employee. It is in the power of the worker to make the duties of the workman either hopeful or discouraging, cheerful or wearisome, elevating or slavish.

On Sundays and holidays Jack oc-

asionally met his friend Joseph. The latter was perseveringly pursuing his studies and routine of work, hopefully looking 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 preconceived arrangement, Jack and Joseph, having a holiday, met at a certain place to spend the day, sailing on a beautiful lake and fishing.

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P. P., St. Catherine, and Father... were not then ordained.

What a rare treat it would be to have a memoir of Father Proulx from the pen of either of his old friends...

Following incident will serve to show the advantages he derived from his remarkable physical powers and presence of mind.

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His early studies were begun at St. Hyacinthe, where he made his classical course. Having decided upon entering the priesthood, he studied divinity at Quebec...

No one who was acquainted with Father Proulx, at any time during the last forty-five years of his life, could imagine that he had been in danger of falling a victim to that fell disease.

Before his ordination Father Proulx made a resolution to volunteer his services as a missionary among the Indians of Upper Canada.

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.

His first mission, Penetanguishene, embraced within its limits the sacred and historic district, the soil of which was sanctified and fructified by the blood of the Jesuit Fathers...

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.

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 a pine stump, which served as a pulpit...

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.

Knowing that feats of strength and heroism such as proficiency in marksmanship, as well with the bow as the shot gun and rifle, canoeing, etc., commanded the admiration and respect...

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Home Rule member for one of the divisions of the County of Cork, had the 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.

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.

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 effected 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...

When Archbishop Lynch was at Rome, in 1879, he presented the case of Father Proulx in such strong terms to the Holy See as to secure for the heroic and faithful missionary the honor of being appointed Domestic Prelate to His Holiness...

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 Bowmanville, and from Ottawa 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.

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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 1880, 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" difficulty, were quartered in Toronto, in 1865, 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 consecration as Bishop of London, in 1867, when he succeeded his Lordship as parish priest of St. Mary's.

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 yearned over him.

DR. A. W. CHASE'S CATARRH CURE. 25c. In sent direct to the diseased parts by the Improved Broyer. Heals the ulcers, clears the air passages, stops droppings in the throat and permanently cures Catarrh and Hay Fever. Etc. All dealers, or Dr. A. W. Chase Medicine Co., Toronto and Buffalo.

THE CULTIVATION OF SENTIMENT.

People who like to call themselves practical, hard-headed, loaded with common sense, deride their neighbor who gives play to his feelings. "O, he's soft," they say, "and sentimental."

Yet, fortunate is he who is not so heavy that he cannot see the poetry of life, nor enjoy the throb of the emotions, nor let his heart direct him. Noble thoughts appeal to his imagination, 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 thought.

Of course to be laudably sentimental, one need not be lackadaisical. 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."

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."

A Member of the Ontario Board of Health says:

"I have prescribed Scott's Emulsion in Consumption and even when the digestive powers were weak it has been followed by good results." H. P. YEOUMANS, A. B., M. D. A Successful Medicine.—Everyone wishes to be successful in any undertaking in which he may engage. It is, therefore, extremely gratifying to the proprietors of Parmelee's Vegetable Pills to know that their efforts to compound a medicine which would prove a tonic to mankind have been successful beyond their expectations.

THE GREAT DEMAND FOR A PLEASANT, SAFE AND RELIABLE ANTIDOTE FOR ALL AFFECTIONS OF THE CHEST AND LUNGS IS FULLY MET WITH BICKIE'S ANTI-CONSUMPTIVE SYRUP.

The healthy glow disappearing from the cheeks and manifest 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 medicine.

DISPEPSIA IS THE CAUSE OF UNOLD SUFFERING. By taking Hood's Sarsaparilla the digestive organs are toned and dyspepsia IS CURED.

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

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

"My face was covered with pimples and blackheads but after taking Hood's Sarsaparilla a short time, I was entirely cured, and my skin left smooth and clear. I recommend Hood's Sarsaparilla very highly." MAY RYAN, North Street, Chatham, Ont.

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

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

"I had pains in my sides and kidneys. Stomach and liver troubles caused my distress. I had doctored without avail and used many medicines unsuccessfully. My sister advised Hood's Sarsaparilla and in a short time it cured me. I am now stronger and sleep better. I shall never be without Hood's Sarsaparilla in the house." Mrs. FRANKS, 299 Ossington Avenue, Toronto, Ont.

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Some cough mixtures smother the cough. But the next breeze fans it into life again.

Better put the cough out. That is, better go deeper and smother the fires of inflammation. Troches cannot do this. Neither can plain cod-liver oil.

But Scott's Emulsion can. The glycerine soothes and makes comfortable; the hypophosphites give power and stability to the nerves; and the oil feeds and strengthens the weakened tissues.

Scott's and Rowne, Chemists, Toronto.

1899 BENZIGER'S CATHOLIC HOME ANNUAL

SIXTEENTH EDITION. Benziger's Catholic Home Annual for 1899 can now be had.

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deduced, and the Holy Father does not call that doctrine Americanism, but "so-called Americanism." This is even conceded, further down, by the Churchman itself.

We may remark, however, that the authors of the recently issued Evangelical Protestant Catechism have employed the methods of "so-called Americanism," and they claim to represent sixty million Protestants. This minimizing of the faith is, therefore, quite a congenial Protestant practice, which cannot be truthfully alleged as being at all common among Catholics.

In proof of this we may quote two opinions expressed by organs of different sects.

The Evangelical Messenger, of the Evangelical Association, Dayton, Ohio, says:

"In the failure to recognize the truth lies the vital, not to say fatal defect of this new union movement. The blood of Jesus Christ, God's son, cleanseth us from all sin; ought to be the central plank in this universal platform."

The Toronto Presbyterian Review said of it:

"The present age seems incapable of compiling 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 different faiths for different atmospheres.

OBJECTIONS TO THE BLESSED EUCHARIST.

Lecture Delivered by the Rev. L. Minchin before the St. Mary's Catholic 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. lecturer, whose eloquent effort was listened to with great attention, spoke as follows:

Mr. Chairman, Ladies and Gentlemen—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 of the Blessed Eucharist. One must understand the position this doctrine occupies in the Catholic heart: how it is entwined with the most sacred recollections 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 festivals, such as Christmas—in order to enter into

THEIR DEVOTION TO THE BLESSED EUCHARIST.

and their pain when it is misrepresented or vilified. And these last terms bring me to the particular point I am to handle on this occasion, namely, the difficulties or objections raised against the Catholic doctrine of the Blessed Eucharist. I am not, then, supposed to give the proofs on which this doctrine is based: that would be traveling 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 presuppose, therefore, a belief in the great mysteries of the Trinity and the Incarnation, otherwise I would have to wander over the whole field of theology.

First of all, I am not going to deal with the vilifiers of this doctrine. A famous French controversialist, the Abbe Martinez, said of this class: "I refuse to kill vermin in public. I have too much regard for my readers, Catholic 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 Presence in the Blessed Eucharist. The nature of these

DIFFICULTIES CAN BE BETTER APPRECIATED.

and all imaginary difficulties arising from misconception removed by a brief preliminary statement of the precise doctrine of the Catholic Church on this subject. The doctrine is: When Christ at His Last Supper took bread, and after a few moments 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 bread in reality, though retaining all

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 present as long as the appearances of bread remain. When these cease, then, He is no longer present. His presence then is miraculous, unimagined. 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 Presence.

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 impressions 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 Christ.

Having summarized briefly the Catholic doctrine concerning our Lord's presence in the Blessed 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 incompatible with what the Catholic Church teaches concerning His Real Presence in the Blessed Eucharist.

THE WORDS OF SALOMON ARE AS TRUE TODAY AS WHEN THEY WERE FIRST UTTERED: "ALL THINGS ARE HARD." NOTWITHSTANDING ALL THE BOASTED PROGRESS WE HAVE MADE

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 have we done to solve its problems! What various and contradictory theories 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 around us to the world within us, how many mysteries we encounter? How does an act of the will set the complicated machinery of an arm or a foot moving in the very direction and with just the force required? How does the will select out of that mass of nerve fibres just the proper ones to execute its commands? Here are difficulties beyond our power of solution; yet the facts are familiar to us, though we cannot explain how they take place. When, therefore, we are asked how the living, 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 Resurrection, or how the same body 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 can have one and the same divine nature. And then this talk about being 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, except 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 impossible a few years ago; and we cannot even imagine what may be done in a few more years. Who, then, will dare to set bounds to the Omnipotence of

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 Cyclopaedia, one of the best works of its 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, on 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 scene. They were both so much impressed that they sent a messenger immediately 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 this article

RELATES OTHER CASES EQUALLY STRIKING,

and shows that they cannot be accounted 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 difficulties surrounding the Catholic doctrine 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 produces all the sense impressions of bread. Have we not here the testimony of the senses against the Catholic doctrine of Transubstantiation, which teaches that, after the words of consecration are pronounced, what was bread before has by virtue of these words ceased to be bread in reality, though retaining all its appearances, and becoming the body of Christ?

This brings us face to face with the questions, 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 is a man. Does my sight tell me this? Certainly not. All the information my sight gives is that a dark speck on the road is moving towards me. It is my recollection of former experiences of a similar kind, my observation of the peculiar form and movements of this dark speck, and my judgment acting on these materials, that enable me 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 feet away appears far more lofty than it really is in the far horizon. Yet we do not believe that such is the case. In the course of a month the moon appears first as a silver crescent scarcely visible. Then it appears as a half circle. Next week it is a full-grown orb. As far as my senses inform me 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 INVESTIGATING 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 amount 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 the Sea of Galilee through the solid door of the sepulchre in which His enemies sought to keep His body

down—Who created all things saying: "This is my body!" And our judgment answers: "Yea, Lord; because Thou canst do all things, I believe that This is really and truly Thy body."

There is no contradiction to the evidence 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 doctrine of the Blessed Eucharist because 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 subject to all the wants and infirmities of the flesh, except sin, when He walked this earth; whereas in the Blessed 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 inspired the most heroic actions of the noblest hearts, and will continue to inspire them till time shall be no more. It is this mystery of love that has sustained the martyrs, cheered the confessors, sanctified the virgins. It daily inspires unnumbered acts of unknown heroism. 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 doctrine of Transubstantiation is difficult to believe. I did not believe the doctrine 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." Of all the points of faith the being of a God is to my own apprehension encompassed with most difficulties and yet borne in our own minds with most power." (Apologia, chapter v.)

THE FRIARS IN THE PHILIPPINES.

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

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 approached the Museum and its approaches, long before 8 o'clock. Indeed many had to go away.

Father Doherty is a native of Boston, and his venerable father, James Doherty, of the Roxbury district, had a prominent place in the audience. 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 Manila, Father Doherty, and the other Catholic chaplain, Father W. D. McKinnon, volunteered to enter Manila under a flag of truce, and persuade the martial Archbishop of the folly of protracting the struggle. The young priests, however, 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 New York.

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 them.

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

The weight of such an avalanche of authority would be crushing if an investigation did not reveal the source to be the same. The reader draws from the magazine article—the writer from Dean Worcester—and he copies from Forman, so that the flood of facts is

found to be a rill, not a cataract; and if the latter, or cataract, exists, it is one which neither in 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 utterances 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 decent pagan, would use the word "Marianity" 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-professing, 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 and thence landed on Mindanao, 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. Then the Victoria sails homeward, the first to circumnavigate the globe. Then the successive expeditions arrive—the fourth under Legaspi giving the name to the islands in honor of Philip of Asturias, afterwards 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 danger of shipwreck. Then rises Padre Urdaneta, an old Augustinian who had in early days been a navigator. 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 wonderful 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 whitewashing 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 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 much 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 brevity and rosary than with rule and compass." Bowring says, moreover, that "these friars who follow a simple life in the midst of fine surroundings, often stood between the cupidity of the conquerors and the weakness of the conquered." Dawsey'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 daylight's unbiassed 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 defaced by Spanish officials, the Archbishop of Manila and the Church which as a salaried scapegoat, has borne 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 States.

Spanish deceit and Filipino misunderstanding have been no inconsiderable elements which have tended to the deplorable condition of the Catholic Church in the Philippines. When in the interests of civilization, I visited Aguinado for the purpose of pleading for the captive friars, the charges alleged by him were idleness, excessive wealth, extortion, interference and worst of all dissoluteness. As to Aguinado himself, a recent writer in the

Review of Reviews attributes his pater-nity 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 Jesuits in Cavite—no Jesuit house ever in that place.

Another interesting tale is untwisted by a writer in the New York Times. It 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 indulgent has prevailed since the time of the wars with the Moors, and from this indulgent 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 136 years, while the Hawaiian, 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 illiteracy not 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 of excessive wealth. 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 centre. Endowments are not as usual among Catholic institutions as elsewhere. 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 by the slender income of the poor Franciscans. As to the excessive wealth, Aguinado is anxious to remove the occasion of complaint and some of the wealth to himself. He wants no interference but from the lurid light of the burning suburbs of Manila one may read that it was time for some one to 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 factor or an isolated instance, "generalization" magically multiplies the fact into multitudes, and then marshalling the hosts, and then 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—an absurdity, for such a name would be sealed into a father's soul.

There have doubtless been scandals in instances, but the religious fervor and the purity of the natives—well attested by strangers and travelers—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 Salvaderra 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 suspended 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, 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 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. It is a 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 to the knowledge of divine truth—Ava Maria.

Sacred Heart Review.
PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XXXI.

Any one who will consult the American 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 between their churches and the Holy See.

Could any such decree be issued in favor of Protestants? Assuredly not. The farthest point of concession allowable (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 in arguments beyond his reach over the points at issue between the two religions, but contented himself with assisting the man to make various acts of faith and love, read to him the 17th chapter of St. John's gospel, and after his death solicited the prayers of the faithful for him as presumably one of the holy souls in Purgatory. The Jesuits were greatly scandalized over this behavior, but Catholics at large seem to have been greatly edified, while neither 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 ceasing to be a Protestant. Nor did the Jesuit celebrate a public Mass for him. Private Masses, as Lehmann defines, are permissible for the souls of persons who have died out of ecclesiastical communion, provided the celebrant 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 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, say nothing of the 'Apostolica Cura', their orders have from the beginning been regarded by almost universal Roman Catholic opinion as void. Again although varying as to grounds and definition, the Easterns one and all acknowledge the Primacy of the Universal Church to be properly inherent in the See of Peter. They would regard the initiative in calling an ecumenical council as properly belonging to this. On the other 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 obsolescent, and do not look for a revival of it. Furthermore, the Greeks agree throughout with Rome in faith, and 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 doctrine upon which the Protestants 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 has never, I believe, been any controversy over the Atonement, but concerning justification, merit, the sacraments, the priesthood, the succession, free-will, original sin, concupiscence, tradition, the canon, the Eucharist, the effects of Baptism, the nature of the 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 does Rome find any occasion to pronounce an anathema over the Greeks.

Protestantism, on the contrary, differs from Catholic tradition at every joint and turning of doctrine. It is not a question of more or less, or of the 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 Catholics. I do not mean that Catholics 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 temporary, but in its nature final.

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 separate 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 Mallieau, or any other, 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 and uniquely the expression of Christ's perfect mind and life, outside of which there is only meagreness 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 not profess such an equal fellowship. Methodism professes it and then uses a phrase which either shuts it out or else is pure sectarian blasphemy.

This real though slightly disguised claim of Methodism to be the perfect 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 of the arrogance and pushing proselytism of Rome sound rather strange.

I next propose to consider Methodism on the political side.

Charles C. Starbuck. Andover, Mass.

THE CRUCIFIX, A BOOK OF MEDITATION.

The Crucifix is at once a book of meditation, a help in suggesting motives for true sorrow for sin, courage to face difficulties, and to bear our own sorrows, and even sufferings, with patience and resignation, and enable us to say, "Not as I will, but as Thou wilt." A curious and striking incident is recorded in connection with the martyrdom of men during the French Revolution. Some young men, having come into church, and seeing people going to confession, it was suggested that, for a joke, one of them should pretend to go to confession. The idea was fully approved, and one was appointed. He knelt in the confessional and he commenced in this sort: "I have cursed God, and will do so again. I have given up all religion, and don't care a straw for all its teaching," etc. 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 confessional, this time a sincere penitent.—New World.

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 and 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 expert study, and all persons suffering from dyspepsia or disordered liver and kidneys may confidently accept them as being what they are represented to be.

Are your corners 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.

LEAGUE OF THE SACRED HEART.

The Beatification of Joan of Arc.

GENERAL INTENTION FOR MAY, 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 God. This truth they themselves 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 outpouring of His favors in this life and eternal 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: "Yet 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 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 hierarchy. 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 dazling 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 its errors by which those aspirations are too often clouded.

To-day men are crying out for freedom and autonomy. Joan gave freedom and autonomy to a down-trodden people. Men are crying out for progress and national prosperity. Joan opened a new era of progress and prosperity to her country. To-day there is a desire to enlarge the sphere of woman's usefulness. Joan led an army to battle and refounded a kingdom. To-day we long for peace and fraternity. Joan put an end to a hundred years' war, and two rival nations forgot their differences when they think of her.

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 enterprises. If any one wants religion let him indulge his tastes in private, but let him not be dragging religion 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 the days of labor. What has religion 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 sword in the other, to enter the field of war, of politics, of social life, in the name of God. She tells us that God's providence guides the destinies of nations as well as of individuals, that nothing here below escapes His all-seeing eye, nothing is far from His all-pervading presence, that nothing can happen but by His command or 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 authority. She sought out the King in his retirement 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 for her very judges, who, in defiance of all law and justice, condemned her to a terrible death.

But, above all, she teaches us how retirement, contemplation, mysticism, so far from unfitting one for great actions, are the best preparation for them. Ordinary good Christian practices ordinary virtue; the contemplative does the deeds of heroes and of giants. His

is a life of union with God and partakes of the power of God. Witness the life of St. Bernard, St. Augustine, St. Francis Xavier and so many other contemplatives and mystics who have achieved such marvels in the active life.

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 knightly and of womanhood, the champion of the Apostleship of Prayer, fighting by day and praying by night that God's kingdom may come, that Christian principles and Christian charity may reign throughout the world.

Let us pray, then, with the Holy Father, that we may soon be able to invoke 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 10, 4)

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 Comforter, 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 miserable beings? 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 souls, 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 called conscience, its name is, monitor of the soul, voice of God.

Yes, this monitor ceases not its cry of woe in the soul of the unhappy sinner. O miserable wretch! it thunders incessantly, what have you done, what have you lost, what will be your fate in eternity? You have rent the soul's beautiful garment of innocence; you have lost your God, your Heaven, all your happiness. You 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 a reprobate in the eternal fires of hell. Thus it knocks and hammers, rages and thunders without interruption in the heart of the poor sinner, and do, 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 slumber, his conscience rethames with him and frightens him by terrible dreams. Oh deplorable condition of the soul! Oh, truly terrible beginning and prototype of infernal despair!

And yet, where is the sinner that can withdraw himself from such a martyrdom! Truly, were there no other punishment for one separated from God, than this continual fear and torture, could he be happy a single moment of his life? Indeed, how often has it happened that sinners, not being able to endure longer the torture and despair of conscience, like the traitor Judas, take their own life.

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 yourself 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 destroy this vulture this very day, by a sincere confession which will reconcile you to God, and you refuse to do so? You prefer to wear the chains of Satan and to feel the worm of despair with its unbearable martyrdom, to being happy in the peace of the beloved children of God? O unfortunate sinner, let your heart be moved by the voice of God's grace, and remain no:

EASY QUICK WORK. SNOWY WHITE CLOTHES. SURPRISE SOAP. MAKES CHILD'S PLAY OF WASH DAY.

CARLING'S GOLD MEDAL ALE, PORTER & LAGER. CARLING LONDON. These Brands are exclusively used in the House of Commons.

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 York Sun.

A HAMILTON CASE.

GROCCER S. ROSS MAKES A VERY STARTLING STATEMENT.

He Would Have Been a Cripple All His Life Hadn't Dadd's Kidney Pills Not Cured Him.—Fell on an Icy Walk and Injured His Kidneys. Hamilton, April 17.—"I do confidently believe I would have been a cripple for life, if I had not used Dadd's Kidney Pills."

Such was the startling statement made by Mr. S. Ross, 76 Merrick street, to several friends and acquaintances a few days ago. Mr. Ross is one of our shrewdest, and most progressive business men. He conducts a flourishing grocery business, at the address given.

"Why do you make such an assertion as that?" asked one of his hearers. "Well, you all know my severe 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 Dadd'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. Dadd's Kidney Pills are truly worth their weight in gold."

Mr. Ross expressed the same emphatic conviction held by every one else who has ever used Dadd's Kidney Pills, for any form of Kidney Trouble. Dadd's Kidney Pills act so rapidly, so strongly and yet so gently, on the kidneys, restoring to them their natural 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 severe the disease may be, no matter how long it may have lasted.

Dadd's Kidney Pills positively cure all forms of Kidney Disease, including Bright's Disease, Diabetes, Gout, Rheumatism, Female Troubles, Dropsy, Impure Blood, Nervousness, etc.

Example is Better than Precept. These sententious proverbs, or old sayings, 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' ELECTRIC 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.

Many dealers will recommend inferior preparations and lower-priced articles. Ask for and obtain only BROWN'S Granular Troches of Boston. The Genuine has the Signature of John A. Brown on every box.

OUR BOYS AND GIRLS.

A May Blossom.

In my dim room, above the city street, I sat at work... yet, all about me grew bright reaches of the fields in purple sweet; I heard the pretty talk of building birds, I heard for who so post had found words, and whir of wings, then came the sun's gleam 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 all 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 Cain. 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 of 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 calmly, 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 not again.

A Hero of Our Day.

Many years ago there was a great fire, which burned down a large part of the city of Chicago. Hundreds of homes were swept away, and many strange events occurred while the flames were raging. A rich lady was hurrying through the crowd of frightened people and trying to save a few of her household goods. She saw a small boy and called him to her, saying: "Take this box, my boy, and do not part with it for an instant until I see you again." Take care of it and I will reward you well."

The boy took the box and the lady turned back to save some more of her goods, if possible. Soon the crowd came rushing between them, and they were separated. All that night and the next day passed. The lady took refuge with friends outside the city, and heard nothing more of boy or box. Her diamonds, a large amount of jewelry and all her valuable papers were in the box, and of course she was in great distress at losing them.

But on Tuesday night a watchman found the boy sitting on the box and almost buried in the sand and dirt. He had fallen about him. He had been there through the long hours with out 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 entrusted to his care. Of course, he was amply rewarded by the grateful lady, but the boy who could be so faithful a trust would be rich and noble without any gift.—Catholic Youth.

Childish Faith.

A pretty little story comes from Baltimore. At a fair held there for the benefit of a church a little girl named Rose had worked very hard while the fair was in progress to save enough through the long hours with out 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 entrusted to his care. Of course, he was amply rewarded by the grateful lady, but the boy who could be so faithful a trust would be rich and noble without any gift.—Catholic Youth.

A Touching Friendship.

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

OUR BOYS AND GIRLS.

A May Blossom. In my dim room, above the city street. I sat at work...

A Quick Temper. What did you say? That you had a quick temper, but were soon over it...

A Hero of Our Day. Many years ago there was a great fire, which burned down a large part of the city of Chicago...

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...

Childish Faith. A pretty little story comes from Baltimore. At a fair held there for the benefit of a church...

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...

Men Who Read. Risen from the ranks. Poor boy becomes rich man. Little schooling, nevertheless — statesman! Cooper, Greeley, Lincoln...

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...

These men read. Their fund of information 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...

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...

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...

What to Read.

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

Keep Young, Girls.

"Mother wants to keep me a baby until I am twenty," pouted a girl of fourteen, whose mother wanted to have her retain the loosely-flowing locks and the youthful simple garments suitable for her years...

How Much Are You Worth a Pound? How much is your body worth to you? If you are a millionaire you are very likely to answer that your body is worth wealth untold.

Demand the Best in Yourself.

None of us expect enough from ourselves. 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 excellent when we deal with them in this fashion...

Resorts for Young Men. Some organized effort should be made by the reverend clergy to keep our boys together after leaving the parochial school.

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 temper, cheerfulness...

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, and earning money and requiring to learn its value is, I think, a good one."

How much is your body worth to you? If you are a millionaire you are very likely to answer that your body is worth wealth untold.

ROOFS FOR THE KLONDIKE.

ROOFS must be chosen with care and judgment in any country, and especially so in Canada. All our products are constructed for use in Canada...

SCREAMED WITH ECZEMA.

Baby's Skin Red and Raw. Doctor's Medicine was Painful and Useless. CUTIGURA Cured in a Month.

FATHER DAMEN, S. J.

One of the Most Instructive and Useful Pamphlets Ever. Is the Lectures of Father Damen. They comprise five of the most celebrated ones delivered by this renowned Jesuit Father...

Cobbett's "Reformation."

Just issued a new edition of the Protestant Reformation by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. B.

CONCORDIA VINEYARDS.

ALTAR WINE A SPECIALTY. Our Altar Wine is extensively used and recommended by the Clergy...

ERNEST GIRARDOT & CO. SANDWICH, ONT.

ways had a little something to give away, and the happiness of saving some. In fact, I am not so independent now as I was then.

What is Needed. By every man and woman if they desire to secure comfort in this world is a corn shelter. Putnam's Corn Extractor shells corn in two or three days...

Are supplied in various qualities for all purposes. Pure, Antiseptic, Emollient.

MEMORIAL WINDOWS.

High-Class Church & Cathedral Windows. Equal to any English or American work.

O'KEEFE'S Liquid Extract of Malt.

A diploma from an Exhibition is not necessarily a guarantee of quality. Diplomas being awarded to only such articles as the proprietors choose to exhibit...

ROOFS FOR THE KLONDIKE.

ROOFS must be chosen with care and judgment in any country, and especially so in Canada.

SCREAMED WITH ECZEMA.

Baby's Skin Red and Raw. Doctor's Medicine was Painful and Useless. CUTIGURA Cured in a Month.

FATHER DAMEN, S. J.

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ALTAR WINE A SPECIALTY. Our Altar Wine is extensively used and recommended by the Clergy...

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THE CATHOLIC CHURCH, A MINISTRY

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.

The speaker drew attention to the fact that on the subject there is a series of diverse opinions, but notwithstanding this, they must admit that the Catholic Church holds the great doctrine of the Christian religion—personality of God, trinity, divinity and deity of Jesus Christ and the forgiveness of sin through the mediation of the Saviour.

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 carrying civilization to the Indian tribes.

The speaker then referred to the matter of religion and of public education, and said that the Church of Rome renders service to the American State by insisting on the necessity of religion in connection with education, and believes any system to be radically defective which omits religious teaching.

Again, the Catholic Church renders valuable aid on account of her attitude towards certain national dangers, and showed that the Catholic Church is monogamous and not polygamous and polyandrous.

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REVERENCE IN CHURCH.

"Blessed are they who hear the word of God and keep it." You may call that the ninth beatitude. The blessed privilege of hearing the truth from the lips of His accredited ministers, standing upon His altar, speaking by His authority, is yours to enjoy; and it is not only a privilege but a duty.

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 commonplace things of your life, or rather which sanctifies them and makes you see in them stepping-stones to heaven.

There is no doubt that a man needs a great deal of courage to face the difficulties of life. There is no use denying 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?

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.

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ARCHDIOCESE OF OTTAWA.

(Special to THE CATHOLIC RECORD.) A new scheme for the furtherance of temperance has been originated by the Archdiocese of Ottawa.

The Archdiocese of Ottawa is pleased to announce the formation of a Temperance Society for the purpose of promoting the cause of total abstinence from alcohol and narcotics.

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ARCHDIOCESE OF TORONTO.

It was announced yesterday that beginning at five o'clock on Friday, Rev. Father James O'Leary will be transferred to the parish of St. Helen's, Brockton, and that his place will be taken by Rev. Father J. M. O'Leary, the present pastor at St. Helen's.

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OBITUARY.

SISTER THELMA LONDON. On Thursday, April 29, Sister Thelma, of the Community of St. Joseph, London, died at St. Joseph's Hospital in this city.

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THE EDITOR'S WIFE.

This Lady Suffered Terribly From Rheumatism. HER JOINTS BEGAN TO SWELL AND TWIST OUT OF ALL SHAPE—DRUGS WOULD HAVE NO EFFECT—RELIEF—DR. WILLIAMS' PINK PILLS RESTORED HER TO HEALTH.

From the Harrison 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 Harrison Tribune, has resolved that the world should know how wonderfully her health was restored by Dr. Williams' Pink Pills for Pale People.

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VOLUME XXI.

The Catholic Record

London, Saturday, May

WHY?

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