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

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CHURCH MUSIC.

Church music must be more than a mere appeal to the musical or artistic sense. The element of worship must predom. vidual performer before the congregaof the audience to the character of the music itself, and brings out the religious feeling of the listener, will be much more in conformity with the character of a Church service. The gentleman is, if we may judge from other remarks attributed to him, a non-Catholic. Now, if he thinks that devotion inspiring melody is the one species of music appropriate to a Protestant convenown churches? Before answering the and the praise of God, and, being in a state of unhealthy excitement the devotion of the faithful.

GOLDWIN SMITH.

Our readers will remember that sole end of human existence. Even Goldwin Smith contributed a paper to then they will have a hard struggle, but the New York Sun on the Progress of they may remember. Religious Thought. It purported to be a summing up by a liberal, and goes to show that even a liberal with his pretentions to fair play and honest criticism can be guilty of charges that are false and unworthy of a cultured opposed to any increase in the number professor and of statements that are of existing Catholic organizations. In not made by profound scholars. Mr. fact we have too many already. Just Smith displays more than usual why some Catholics hunger after new effrontery when he says that what features in this matter of societies may Henry Newman lacked was love of perchance be attributed to the variatruth. The best answer to bility of the human mind or to other it, the more it contracts." Just of 80 little. what stuff his scholarship is composed may be imagined from the following for these who, for reasons known to paragraph which we quote from a themselves, desire the formation of guilty. And yet the comment of

pel. St. Mark's Gospel. Harnack rejects the theory that our Second Gospel is a redaction of a more primitive degenerate.

GAMBLING.

been duly obeyed. Some of our min- are on a crusade against the powers of isterial friends have taken the affair evil, and that each one must contribute to heart, and are fusilading it in his quota towards making his own parheartsome fashion. But we venture to ticular organization an instrument say that their warnings will be fruit- for the salvation of souls, we shall not Wel can all agree is to the evil clamor for the new and the novel.

The Catholic Record. effects of gambling, but its cure is based on a false assumption, but a return to sound principles. If men will persist in endeavoring Mr. Frank Damrosch, an authority to get rich quickly through policy in the musical world, considers that rooms, etc., and if in the event of suc-

iers, to be respected and imitated they are not likely to balk at a little game of bridge, with the prospect of music which does not bring the indiare not qualified financially for high tion, but which attracts the attention society have their own short cuts to We have simply lost the idea of

right living. Our ideals are of the base and earthly kind. Money is the one thing to work for. The sole queshave. Hard cash is our God. All else is sentiment, and unprofitable. We preach it, instil a love for it into our children, and convince them that money means an honored place among question let us remember that accord. poverty. Hence we have a band of restless spirits, seeking to woo fortune such vocal music is allowed in the by cards and by doubtful investments: church as is of an earnest, pious character, becoming the house of the Lori in lotteries, living the while in

close connection with the sacred text, and suspense, to the detriment of their is a means of inciting and furthering ordinary business and to the blighting to combat it is to remove temptation from the young and to convince them that the acquisition of gold is not the

CATHOLIC SOCIETIES.

In answer to a correspondent we beg that accusation is the "Apolo motives that are not altogether blame of the great Ocatorian. less. Certain it is that a multiplicity We do not know if he believes it ; but of societies tends to dissipate our enif he does he is one more proof that ergies, to set lines of division and to "the mind of a bigot is like the pupil debar us from the attainment of that up for a time our dignity—to forfeit of the eye : the more light you pour on unity of which we hear so much and see

We have no words of condemnation

letter to the N. Y. Sun. In answer to something new, but we should advise Mr. Smith, "Catholic Student" says, them that their zeal could be better hypnotic performance is fearsome read-Again, I find this very broad assertion, which seems to meet with Mr. Smith's favor:

"The four Gospels and the Acts, which comprise the historic evidences, are all anonymous, all of uncertain authorehip. In not one or the five cases can the existence of the book be traced to the time of the events or a time so near the events as to preclude the growth of fable in a highly superstitious and totally uncritical age.

This sounds big, and to the shallow minded agreement or a contribution by the demporation account in the original selection and the major in given to organization already in being.

We have temperance societies seeking, with admiration, a contribution by the way to "scientific advancement," and very to "scientific advancement," and to sport the power of the power of the power of the Pope and the temporal in laudation of the "Prof." If they benevolent aggregations, and to spare were to give a little time to the permanent cannot conflict, and while both teach the good of their respective offices, one may be investigated the subject, they would be This sounds big, and to the shallow minded is more convincing than if it were an infallible interance of the greatest of Popes. But what has the great leader of the Rationalists to say on the question? Here are the conclusions arrived at by Dr. Harnack, whose authority has more weight than ten men of the calibre of Professor Smith. I quote verbally from the Dublin Review for January, 1899:

"The table represents Harnach's view."

The stable represents Harnach's view."

The stable represents Harnach's view.

The stable represents the subject, they would be investigated the subject, they w January, 1899:

"The table represents Harnack's views, and I record the items without comment.

"A. D. 70-75. St. Matthew's Gospel (was written). This means our Greek Canonical First Gospel.

"A. D. 65-70. St. Math."

"A. D. 65-70. St. Math."

Society wants is new blood, elimination of the "kicker" and atlon of the "kicker" and atlon of the indicate the community. An effectual way of dealing with the wandering "Prof." would be to bar him off by law from hypnotic pursuits.

And while personal experience—that through the untrammeled conduct of a few indivi-"A. D. 80-110 Gospel and the three Epistles of St. John."

The reader may now draw his own conclusions.

"A. D. 80-110 Gospel and the three Epistles of St. John."

The reader may now draw his own conclusions. duals who have the faculty, peculiar to cidentally, head cliques and factions, that societies erstwhile flourishing Lesser New York has been shocked have every appearance of sentity and by the discovery that gambling pre- have become the gathering ground for vails in what are styled the upper the males who don't know enough to classes. But what about divorce and know that they don't know. True, the childiess homes? That was disthere is no break in their lines, but covered years ago and without any we can see that the bonds of unity are perceptible shock to the fashionables. not likely to withstand any tension. But to return to the gambling. It The only tremedy is a return to their appears that the individuals who owe principles—to the conviction that their their social pre-eminence to a lucky efficiency depends upon those who unhit in the market indulge in a game derstand that a Catholic society should called "bridge," with a limit unap- not only be a factor in our material proachable by even a moderately and intellectual development, but filled pocket book. Is this an evi- should also be one of the forces that dence of heredity or merely another makes for God's glory and the upbuildway of doing away with the time that ing of the Church of Christ. When the remains after society's mandates have members of societies believe that they

be troubled by the restless souls who

" SCIENTIFIC ADVANCE-

Nearly all of the " Professors " who were wont to lecture on scientific bogies for a consideration have apparently given up the business. Perhaps they have extracted sufficient coin from the good and gullible people who give heed to the wandering fakirs, or perhaps they are elaborating a new scheme-two-thirds imagination and the remainder a job lot of

scientific tags. Sometime ago the phrenologist was a power in the land. He felt your bumps or rather inspected the twentysix divisions of the skull as mapped out by the late Dr. Gall, and laid down for all time your chances of becoming an auctioneer or a Prime Minister. It was an event in a lifetime to hear him -the big words and the eloquent arguments, and to watch the rapt countenances of his admiring auditors. It was so simple and withal so convincing.

But, alas! scientists have dug a grave for phrenology, and we and the others who paid a fraction of a dollar for the privilege of listening to the "Prof." scarcely give it the tribute of remembrance. We must, however, have some kind of a toy, and have consequently of late turned our fancies to hypnotism. Without dwelling on its history from Mesmer to our time, we may say that it is considered as a reality by distinguished medical men of the present day. But though they look upon it as a fact, and are far from understanding its usefulness in the treatment of certain ailments, they are unanimous in saying that all hypnotic experiments should be entrusted to the care of skilled and these in its journeying. conscientious medical practitioners. In some countries-Russia, for exampleits practice is restricted to the physician. Here, unfortunately, we have no law of that kind, and have, as a result, the non-professional meandering about the country giving seances, whereat able-bodied citizens are hypnotized into making fools of themselves for the delectation of the multitude. This phase of it cannot surely be viewed with equanimity by even the most enthusiastic votary of science. To give our privilege of will and intellect, and merely for the amusement of spectat-

no enlightened individual should be our brethren of the press on the

ors-is, to our mind, a crime of which

for our progress, we are not so sure as to the beneficial influences of the hypnotic literature that is scattered throughout the land. We have offers from institutes to teach us the science for \$5.00, and we have no doubt but that some take advantage of it. We do not know what important results can be gained thereby, but we feel sure that in the hands of the inexperienced who have not the most elementary knowledge of therapeutics the practice of hypnotism

by the Lord. CHRISTIAN BROTHERS WORK.

The Paris Exhibition has awarded numerous medals and diplomas to the Brothers of the Christian Schools for their services to education. This would seem to indicate that though the Premier be bewitched by the Socialists, there are Frenchmen who still believe that instruction accompanied by religion and morality is best for the individual and the safest for society.

ocean of ages, and rolls along the sur-face, the dark, impenetrable fog of forgetfuliness.—P. J. O. Chaveau.

converts come in the train of the mission. Cathelies take a firmer hold on sion. Cathelies take a firmer hold on further than this, he was originally in their faith and are strengthened in it.

Incidents of the Passionist's Mission to

Steelton, Pa., May 8 -During the week commencing Monday, April 29, the good people of Steelton were treated to a non Catholic mission at St. James' Church by Father Sutton, of the Passionist O.der. The mission was advertised in the newspapers and by circulars which reached our separated brethren through all sources. circulars were casually handed back fences by absent-minded Catholics, and it is even reported that one lady made it a point to borrow from her nonolic acquaintances in order that she might have a chance to return these same borrowed articles neatly wrapped in a circular with the large ettering descriptive of the mission given a prominent place. This may oe exaggeration, but who knows?
On Monday night Father Sutton

spoke to quite a large audience on "The Business of Life," which is not the accumulating and hoarding of the perishable things of this earth, but the winning for ourselves, by our good deeds, a place in Paradise. people came out of the church a shade or two more serious than they entered. As the attendance each succeeding night proved, there is an advertising medium which, locally, is better than newspapers and circulars, and that is a certain little bird which takes on itself human voice and form and makes itself heard from house to house. This bird must have worked diligently during the week, for night after night the attendance exceeded that of the preceding one. In shops and mills the mission was the topic of at street corners, conversation ; among idle and diligent, it was the

talk of the hour. The colored population took a deep and earnest interest in the work. Every night there was a good showing of them, and every night their nambe increased. Evidently the bird reached

THE QUESTION BOX. As is usual, every evening many

ions were answered. These came in all shapes and forms, in all degrees of intelligence and in all shades bigotry and narrow mindedness. In n, as elsewhere, the patriotism of Catholics was doubted. These doubts raised Father Sutton's anger and he gave a scathing rejoinder to these anxious non-Catholic patriots showing that in obeying the teaching of the Catholic Church they were true citizens; showing that every page in history proves it, that a true and accurate account of almost every battle

" Is the Catholic Church the friend of free government, or in other words, can a Roman Catholic be a good Amer ican citizen? Does not a Roman Catholic pay allegiance to a foreign

won or lost proves it. One question

potentate ? Father Sutton explained that there are two kinds of power, spiritual and

The following question touched an other strong point in the Catholic

"If two Protestants are divorced by the courts, and re marry different part-ners, and then wish to join the Catholic Church, would the Church receive them as members ?"

The answer was a decided "No." If the first marriage was valid, the parties are living in adultery. An other bright questioner asked why the priest allows the people to worship him. The speaker said he never knew the people to worship a priest; they love and reverence him, but never worship

Rather a cruel question was, "Does a colored person go to heaven? I think not." Father Sutton said they certainly stood the same chance as a white person. The good God made colored people, and surely He will not call them to account for something they cannot avoid. Even man, who is often the most unjust of earthly things, would not do so, and God is infinitely kinder and more just than the beings is productive of harm, and tends to give He created, or heaven would be empty. them a craving for sensational experiments and perhaps for things abhorred God sees deeper than the color of the skin; He sees the color of the soul, and

The mission was a success, and Father Sutton left a reminder of his Father Sutton left a reminder of his work with the people by distributing about three hundred copies of his book, "Clearing the Way."

On Sunday, May 5, the mission closed. Right Ray. Bishop Shanahan

was present in the sanctuary. Our good Bishop takes a deep interest in these lectures. By their aid he ex-pects to do much good in building up the Catholic faith in Central Pennsylvania. Untold good has already been effected throughout the diocese. In every town visited by the missionaries converts come in the train of the mis

FATHER SUTTON AT STEELTON. St. James', expressed himself as being | betrayed into the commission of what very much pleased with the mission.
Several non Catholic ladies and gentleman have expressed themselves as believing the truth of

upon nerves and brain. He is to open Carmel on May 12 and on May 20 he will be in Philadelphia at St. Francis' church. - Catholic Standard and Times.

CARDINAL NEWMAN AND TRUTH.

Nearly forty years ago, in 1864 an inglish Protestant clergyman, Rev. Charles Kingsley, writing in a London magazine, said that "truth for its own sake had never been a virtue with the Roman clergy," and that "Father Newman informs us that it need not and on the whole ought not

Those words were the occasion of a memorable correspondence or controversy in which Mr. Kingsley, needless to say, came off "second best," being unable to supply, in answer to the de mand of the illustrious Dr. Newman, the shadow of ground or justification for his reckless and calumnious statements, which also led to the writing and publication of one of the greatest of the great convert's literary works, the famous Apologia Pro Vita

Sua. That any man having read this celebrated book should Smith has never read it, and perhaps this is why he repeated the Kingsley calumny in a recent article in the New York Sun, in which he said that "what he (Newman) lacked was love of truth." Yet, of course, it can of truth." Yet, of course, it can hardly be seriously believed that Mr. Smith has not read the Apologia, and that when he penned the words quoted he had lost all memory of the famous passages in which Dr Newman vindicated St. Alphonso Liguori who had

been also specially assailed by Kings ley for "lack of love of truth." Ligu ori, as Dr. Newman explained, lays down that in certain special cases, "If there is a just cause," what is known as equivocation is allowable, but that English Protestant authorities go further in the same direction he (Dr Newman) also pointed out as follows : "Great English authors, Jeremy

Taylor, Milton, Paley, Johnson, men of very distinct schools of thought, dis tinctly say that under certain special circumstances it is allowable to tell a lie. Taylor says: "To tell a lie for charity, to save a man's life, the life of a friend, of a husband, of a prince, of a useful person, hath not only been done at all times, but commended by great and wise and good men. Who would not save his father's life at the charge of a harmless lie from persecutors or tyrants ?' Again, Milton says that there are those whom we have the best grounds for considering that we ought to deceive—as boys, madmen the sick, the intoxicated, enemies, men

the sick, the intoxicated, electrical children to avoid them as in error, thieves?' Paley says: spiritual children to avoid them in error, thieves?' Paley says: spiritual children to avoid them as they would a pestilence.'' These are the principles on which they would be principled on which in the side of the principles of the princip lies, that is, which are not criminal.'

Johnson: 'The general rule is that truth should never be violated; there must, however, be some exception.

If, for instance, a murderer should ask you which way a man is gone.
"Now, I have set down the distinct statements of Taylor, Paley and John-

son. Would any one give ever so little weight to these statements in forming a real estimate of the veracity of the writers if they were now alive? Were a man who is so fierce with Al fonso to meet Paley or Johnson to-mor row in society, would he look upon bim as a liar, a knave, as dishonest and untrustworthy? I am sure he would not. Why, then, does he the same measures to Catholic priests? If a copy of Scavini, which speaks of equivocation as being in a just cause allowable, be found in a student's room at Oscott, not Scavini himself, but the unhappy student, who has what a Protestant calls a bad book in his possession, is judged for life un-worthy of credit. Are all Protestant text books at university immaculate Is it necessary to take for gospel every word of Aristotle's Ethics or every assertion of Hey or Burnett on the Ar-ticles? Are text books the ultimate authority, or are they manuals in the hands of a lecturer, and the ground-work of his remarks?"

Mork of his remarks?

Here were some tough points for
Mr. Kingsley, but long before the
great Oratorian had come so far, his calumniator had thrown up the sponge utterly vanquished and discredited. There were some further points, how-ever, and one of them was made as follows in relation to the personal

character of St. Ligouri:
"And, in fact, it is notorious from St. Alfonso's life that he who has the repute of being so lax a moralist had one of the most scrupulous and anxious of consciences himself. Nay, further than this, he was originally in

casion of his leaving the profession the Catholic and embracing the religious life. The Church, and with God's help we trust account of this remarkable occurrence they will seek admittance into the true is told us in his life: 'Notwithstanding he had carefully examined over Some of the Catholic gentlemen en- and over the details of the process, he deavored to prevail upon Father Xavier to remain a few days longer, but he the sense of one document, which contold them he needed some rest, having stituted the right of the adverse party. been working for four weeks without The advocate of the Grand Duke per a day intervening, and that he was ceived the mistake, but allowed worn out with the protracted strain Alfonso to continue his cloquent address to the end without in

mission for non-Catholics at Mount terruption; as soon, however, armel on May 12 and on May 20 he as he had finished, he rose and said. with cutting coolness : the case is not exactly what you suppose it to be. If you will review the process and examine this paper attentively, you will find there precisely the contrary of all you have ad-vanced "Willingly," said Alfonso, without hesitation. "The decision without hesitation. "The decision depends on this question, whether the gef were granted under the law of Lombardy or under the French law. The paper being examined, it was found that the Grand Duke's advocate was in the right. "Yes," said Alfon-so, holding the paper in his hand, "I am wrong. I have been mistaken. A discovery so unexpected, and the fear of being accused of unfair dealing, filled him with consternation and covered him with confusion, so much so that every one saw his emotion. was in vain that the President Caravita, who loved him and knew his integrity, tried to console him by telling him that such mistakes were not un common, even among the first men at the bar. Alfonso would listen to noth-

ing, but, overwhelmed with confusion, his head sunk on his breast. He said to himself: "World, I know you entertain the Kingsley idea is amazing. Perhaps Mr. Goldwin Smith has never read it, and perhaps see me again." And, turning his Having thus presented the " patron

Dr. Newman told of the Cate of lying. chism of the Council of Trent, prepared specially for the use of Catholic preachers-how strictly it enjoins upon the clergy the duty of warning their people against lying, great or small, or for any cause whatever, and then he cited as follows, the example and teaching of the founder of the Order in which he lived :

"To one other authority I appeal on this subject, which commands from me attention of a special kind, for they

are the words of a father.
"St. Philip,' says the Roman Oratoriau, who wrote his life, 'had a particular disitke of affectation both in himself and others, in speaking, in

dressing, or in anything else.
... He avoided all ceremony which savored of worldly compliment, and always showed himself a great stickler for Christian simplicity in everything; so that when he had to deal with men of worldly prudence, he did not readnodate himself to them .

" And he avoided as much as possible having anything to do with twod persons, who did not go simply and straightfordly to work in their

transactions.
" As for liars, he could not endure them, and he continually reminded h spiritual children to avoid them as

these are the principles which, I trust, will be my stay and guidance to the

Here are interesting passages from the great Apologia. We hardly think that Mr. Goldwin Smith, elever though he be, would find it easy to reconcile them with his theory that the author was a person lacking in love of truth.

CONVERT ORDAINED PRIEST.

Baitimore, May 1.—Rev. Edward Buckey, son of the late Justice M. V. Buckey, of Washington, D. C., was ordained this morning at the Cathedral by Cardinal Gibbons. Father Buckey was formerly rector of the Protestant Episcopal Church of St. John, at Newport, R. I. Among the members of the congregation are the Vanderbilts. While at Newport Father Buckey be-

gan to entertain doubts as to the Episcopal faith, and resigned his charge. He went to Rome, where he investi-gated the tenets of the Catholic Church, and finally became converted. He then returned to this country and en-tered St. Mary's Seminary, this city, to study for the priesthood. He will celebrate his first Mass in Washington at Holy Trinity Church next Sunday. Several of Father Buckley's relatives

including his mother, were at the Ordination Mass and congratulated him afterwards. Among the presents received were a new set of vestments of white silk from Mr. Stuart Coates, head of the cotton mannfacturing firm and a warm friend of Father Buckey. It is said that Father Buckey will be assigned by Cardinal Gibbons to St. Matthew's Church, Washington.

Crosses are only good in proportion as we give ourselves up to them, and forget ourselves while we are bearing them. — Fenelon.

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THE CRUSADER'S KEY.

BY L. M. PIKE.

"The story," whispered M. le Marquis on his deathbed, "is that a crosader of our dear family," he always spoke thus, as he might of his country, "brought back the gates and their key from Jerusalem and built our chapel for them and set the key in precious stones." He lay a moment, breathing exhaustedly. "They are our sanctuary gates, there is nothing like them in all France. Our dear ancester built also a secret chamber for his treasures, the lock of which was made to fit the key. Thus his treasures were guarded by one key." He fixed his eyes on me with a strange, wistfal look.

on me with a strange, wistful look.
"The key held his treasures of Heaven and earth," he said, and watched me

"Twas a beautiful thought," I answered huskily, holding his poor withered hand in mine and returning his gaze straight. There had been a time before he took Catherine of Medici's favorite lady for his wife, when he viewed all the world with childlike trust and confidence. Of late, alas! he had grown slow to believe, quick to suspect. On his deathbed he wrapt himself in reserve, even with me, whom he had always loved, and who bore him a love and gratitude of which I cannot speak, for he had given me charity in such guise that I knew not it was sly. beautiful thought," I ancannot speak, for he had given me charity in such guise that I knew not it was charity. He continued to gaze at me, troubled, and seemed to wish that I should understand some hidden mean-

please him I repeated the words, key held his treasures of Heaven

I had heard the story, but only the Da Viennes themselves knew where the secret room was. He breathed quickly as one fearful of having said too much. I tried to prove my truth by meeting his eyes calmly, for I had nothing to hide from him, no, not even my love for my lord, his son, whom he had sent away to forget ma a year ago. Presently the old lord, his son, whom he had sent away to forget me, a year ago. Presently the old man's troubled gaze wandered to the Abbe Duclos, who, always in waiting, read his office near the fire. On the little table by him, where the dying man could see it, lay the crusader's key. It was of gold, with a bowl-like handle, set in precious stones.

"Gnard it," whispered Monseigneur "Gnard it," whispered Monseigneur. He spoke no more, save a murmur of 'Godefroy," which was his son' name. I remained with him to the end.

When she—his wife, Madame le Marquise—came into the room, he turned his head from her to me and held my hand in a fast, trembling hold.

She gazed down at him when he lay dead her face unmoved. She was a great

She gazed down at him when he had, her face unmeved. She was a great lady, very grand and very beautiful. The sanctuary key lay on his pillow, he had wished it near him, and putting out her hand, she made to lay hold of it. wished it near him, and putting out her hand, she made to lay hold of it. The Abbe covered it with his own. She raised her sombre eyes; some strong passion dwelt in them, but she did not

Remember, Madame," said the priest, gently. Still that passion glowed, now bright, now shaded in her eyes, but she withdrew her hand.

The flaming candles round the bier deepened the shadows in distant corners of the great hall of the chateau where of the great hall of the chateau where Monseigneur lay in death, waiting for the hour when his tenants and servants would pass before their master to pay their last homage to him.

The precious key lay in his folded hands as it had lain in the hands of each Marging de Vienne during the time be-

nands as it had lain in the hands of each Marquis de Vienne during the time be-tween their death and burial. The hang-ing lamp above caught the glint of the precious stones and threw the yellow light of a great topaz in a glory round his

atching the key knelt the Abbe Duclos, so motionless that

Watching the key kelt the Abbe bus, so motionless that I wondered if he could ever move again. His fellow-watcher was my lady's great-uncle, a wise doctor from Padua. He was an old, old man, with a fringe of white hair beneath a black skull-cap. A shade covered his eyes. He was bowed and feeble.

A breathless silence reigned that filled me, who had never seen death before, with wild, imaginary horrors. I had wept all tears away. I sat watching the Abbe's face, wondering at his calm. He suddenly stirred slightly—he raised his head like one seeking air; for a moment he remained thus, motionless, then flinging wide his arms, he fell forward on his face.

My lady sprang from a shadowed cor My lady sprang mearer him than I, reached him first. A thick throbbing swelled my throat—it was all part of the vague horror

throat—it was all part of the vague norror I had suffered. I raised his fallen bead, for the Ma-quise only stood shuddering over him, and the Padua doctor bent to loosen his throat. There was not only a death-like pallor on the old priest's face, but also a

great agony of fear.
"Go, seek help to carry him away," said my lady.

I went, sobbing affrightedly, to do her bidding. Those whom I brought took him away gently. I was following, but a look from my lady held me where I was. It was all so swiftly done, that when the silence I dreaded fell once more it seemed never to have been broken. never to have been broken

I sank on my knees and my eyes again sought the peaceful face. It was in shadow; the yellow halo had left it grey and pinched. Turn my head as I would, the light from the topez on his head was gone, yet I had returned to my first position. Then all my fear of death vanished suddenly, though my awe of it increased. How can I explain? A singing filled my ears, my eyes grew blind. "Susanne," I heard someone call my name in sad, helpless entreaty, "Suzanne, Suzanne," It was the voice of Monseignent! I lost myself, even though I was conscious of a stream of people passing slowly before I sank on my knees and my eyes again stream of people passing slowly before the bier. Men and women came with awed faces and silent, frightened chil dren, who hid themselves behind their mothers' gowns, that they might not see the unknown and terrible thing which lay so near to them. But the voice drowned every other sound, though I know not why it called me.

The last man had gone, the footsteps making me a sign to do the same. It was the last visit we should pay him in the house that had been his, for he was to be moved to the chapel in the grounds on

-Monseigneur had called to me vainly.

"Oh, see," I whispered, choked, "the key is slipping!"

key is slipping!"
She pushed me from her, but even as she did so there was a faint rustling

sound and the key clattered on the floor. sound and the key clattered on the My lady's uncle stooped quickly, even in my agitation it struck me as strange that so old a man could stoop so low and easily, but all was forgotten the next moment when I saw the key replaced.

"Oh! That is not the sanctuary key," "Oh! That is not the sai whispered, "take it—look at it—'tis not

They stared at me aghast.
"Believe me," I cried, breathless
saw it. I have watched it so close breathlessly. "Hush, hush, child," interrupted Doc-or Ambrogio, sternly. "Who has left the hall an instant to sacrilegious hands?" My lady's face was turned toward me,

inscrutable.

"Oh, fit it in its lock and see it will not fit! I know it is not the sanctuary key."

I was beside myself. I could not tell in the flickering light where the difference when the transfer of the same that it was not the same that the same that it was not the same that the same that it was not the same that it was not the same that the same that the same that it was not the same that it was not the same that th ce lay-nothing-save that it was no

the key.
"Come with me," said my lady, slowly.
"Come with me," relentlessly. Doctor

"Come with me," said my lady, slowly. She led me away relentlessly. Doctor Ambrogio knelt down.

Agitated beyond measure, I followed, she holding my arm tightly. Forgotten words came beating through my brain"the key held his treasure on earth."
Then that piteous cry—"Suzanne, Sczanne."

To those who had the key was also To those who had the key was also given the treasure and someone had robbed my lord. Such passion as I had never known now shook my very soul. Instinct told me to hide it, to let her think that I was still afraid, though my fear of her had slipped from me as had my fear of death. I followed her to her room, whose william lights adaysled me. She where brilliant lights dazzled me. She

betrayed no agitation.
"That was a strange idea of yours Sazanne," she said, coldly.

Again that passion held me. I fought wildly with it, knowing I could not serve

my lord by giving way.
"I had been kneeling for some time,"
I murmured. "My thoughts had run astray

You are not strong." she said, softly.

"You are not strong." she said, softly."
"You are not strong." she said, softly."
"These past events have overtaxed you.
You may retire to rest."
1 cartseyed. When I reached the door she called me back.
"I have received a message that M. de Vienne is on his way hither." She paused, watching my face. "Keep out of his way, Suzanne," she said, slowly; "your birth has not changed with your benefactor's death."
The crimson tide made its way to my head, choking me, blinding me. I groped for the door and left her. Once I thought I heard footsteps following down the coraticor to my room, but when I turned I saw no one. A sudden impulse seized me. I ran swiftly to my room, closed my door loudly, then slipped behind the topestry opposite and waited.

my door loudly, then slipped behind the tapestry opposite and waited. Someone had followed re. I peeper Someone had followed me. I peeped through a moth-eaten hole and my heart leapsd to my throat. I had left the Doctor Ambrogio watching before Monseigneur, but now I saw him turn the key in my door, then speed away. I waited, cramped and breathless, my heart glowing, They were afraid of me! I was the only being in the great house not in their ing, They were afraid of me! I was the only being in the great house not in their pay, save the poor Abbe, God help him! I had no doubt in my mind now that some plot was afoot to rob my lord, and that they should never do while I was

alive.

I went over the story, word for word as Mouseigneur had told it to me. I recalled his earnestness and evident wish that I should understand some hidden meaning in his words. Who was Doctor Ambrogio? 'Twas no aged savant that tripped from my room down the corrid-

I looked from my hiding-place. There was no soul in sight. To my left were the Marquise's apartments; down some was a door leading to There was a great stillness over the house; twilight was deepening into night. A moment's terror seized me as I realized what I was about to do. My trembling hand had scarcely strength to turn the handle. hall. It was to this door I fied.

hand had scarcely strength to turn the handle.

There was but one watcher who knelt at the foot of the bier, his head buried in his arms. I paid no heed to him, thanking God that it would be easy to evade one man's scrutiny. I stole along close against the shadowed wall. It was all so grand and holy in the presence of peaceful death that I knelt a moment and prayed. I rose, seeing Monseigneur's face and hands clapsed over the false key. He had called me, I firmly believed, and I had come. Hidden from that rapt, kneeling figure. I crept very near and I put out my hand for the false key. Suddenly tearless sobs beyond my control began shaking me, but I had the key fast.

control began acceptance of that voice again, "Suzanne," I sank on my knees; someone raised me to my feet. The silent watcher was crying: "They told me you had gone. Oh, Heaven! They told

I put out my hands to keep him from me, for that figure was so helpless to par us now. The face like mine was hardly

us now. Include like himseless like death.
"Come," I whispered.
He kept fast hold of my hand as though I should slip away, and I led him to a little room off the hall. Forgetful of all, I poured forth my incoherent tale, with the key lying on the table before us. I knew as I spoke he barely heard

me.
"What do I care, he said, "seeing my treasure which I thought I had lost is

treasure which I thought here."

"Oh, hush," I breathed.
"When I came here I told them to let me be alone. I forgot that he lay dead while I knelt. I remembered he had separated me from you, and that in my passion at seeing you subject to his wishes, believing there was someone before me, I had rushed from home, leaving you."

oh, never, never," I whispered.

I feit dumb at the thought of what my agony would have been had I believed the same of him. "When I returned, called back by his illness, they told me"—he seemed choking—" nothing and looked the more. I came in hore to light it.

came in here to fight it out alone, not to pray for the dead."
"My lord, my lord, listen." I tried to soothe him. "I have never changed."
The sight of his great agitation calmed

my own.
"Sazanne, it was killing me! wed to the chapel in the grounds on morrow.

seized my lady's dress as she turned donseigneur had called to me vainly.

Coheren I believe debated it the

The was was crying—he, such a strong, big man, that when he knelt his head was on a level with my own. I smoothed his hair with trembling fingers.

"Even as he lay dead I hated him! He took you from me. He preached to

you of duty."

" I could not have loved you had I set him at naught. Oh, listen to me now. They are playing for a great stake against you. I am here safe, you cannot lose

me."

I repeated the story more calmly, and he listened, with the agony dying from his face. We looked at the false key glittering on the table.

It was a roughly carved imitation. The original had been too closely guarded to obtain a faithful copy.

Then my lord saith in a thick whisper:

per:
"Monseigneur, forgive me," and
bowed his head. He rose to his feet.
"Suzanne, stay here," he said. "I
am going to the secret room. Without
doubt I shall find him there."

I would not let him go without me.
He made a gesture toward the hall.
"He is in God's keeping," I answered I held him tightly, he could not shake

me off.

We hurried through dim passages and down deep stairs. I knew not where he led me. Suddenly we turned another corner of the portrait gallery and in the distance from the very floor, it seemed burnt a faint but steady light .My lord

stopped.
"Suzanne," he said gently, "tis as here
I thought. I forbid you to follow me."
I made as though I would 'obey him,
but when he crept softly towards that
traitor light I stole after him. He drew
the tapeatry saids, the oak wainscoting the tapestry aside, the oak wainscoting beneath had been slid back and steps led from the opening to some region below.

He disappeared behind the tapestry, drawing it back into its place. After a short panes I followed him.

the foot of the stairs was a long,

At the foot of the stars was a long, narrow, low room lighted by a lamp. I came upon a motionless group.

My lady had risen from a littered box of papers on the floor, with an ashen face and shining eyes. Doctor Ambrogio—I pressed the palms of my hands close to my lips to prevent myself from screammy lips to prevent myself from scream-ing—It was the Queen, Catherine of Me-dici ! She had on a long brown cloak and had tossed the wig and skull cap from her

had toseed the wild had lovely black hair.

Never confused, never outwitted, her Majesty spoke almost immediately.

"M. le Marquis, you come at an opportune moment. Madame," she waved her hand gracefully towards my lady, who looked more and more livid, " is search-ing for the last wishes of poor Monseig-

neur."
Madame de Vienne flung the gold key
from her clenched hand and it struck the
stone floor in shivering splinters at my

rom her clearly splinters at my lord's feet.

"Curse you! Take it," she cried.

"Caterina, you are a fool to think he does not know you are lying—that his dotard father was a miser and hid his gold."

My lord ignored the outburst, but he became very white as he bowed to the

queen.
"I trust you have been successful, Madame," he said, with strange calm.
Madame de Vienne lifted her hand slowly to the bosom of her dress. The Queen saw her. "Fool, take thy hand down," she whispered and showed her teath between her snarling lips. They

between her snarling lips. teeth petween ner snaring nps. They looked like tigers, ready to spring. My lady's gaze fell suddenly and she tapped her foot against the floor.

"Devil," she broke out, hoarsely, "vou

can judge the success."
"Will this be of better use?" asked my lord quietly, and he held out the false

key.
I had crept behind them as they spoke to the fragments of the crusader's key which lay near his feet. The gold bow smashed to atoms. I gathered them up,

n broke into a ripple of laugh-

ter. A vile imitation," she exclaimed,
"yet I think it must content us, piccina."
Sne laid her hand on my lady's shoulder; she fixed those burning eyes of hers upon the Marquise. They fought a terrible, silent hight. My lady thrust her rible, shent hight my hady thicks her mistress from her screaming: "Liar! You shall stand by me as faithfully as you swore to do. coward—strike one blow!"

coward—strike one blow!"
She panted like a wild thing, but terrible as it was to see her stately beauty so moved, more terrible still was the Queen's face as she quelled that passion. May God remember the Medici saved my lord's life that day! The Marquise shrank cowering, shuddering from her.

"M. le Marquis," said her Majesty raciously, "Madame de Vienne is at graciously, your mercy."

There was a calm grand ignorance of

her own work in her bearing, for was she not the Queen of France? What could ouch her

My lord drew aside for them to pass. "She has desecrated my father's life and his memory," he said, "But under the Queen's protection she goes free,"

He looked across at the bowed figure, whose hands the Queen still held fast; from a fury the Marquise had turned to stone, save for those ever-varying lights within her eyes.
"The leanings of our youth cling to us

"The leanings of our youth cling to us in our age," murmured the Queen, "once or twice this day I have felt young again. That poor Duclos! I would fain see his face when he awakes. "Tell him salittle as necessary, my lord. And that little maid, there, picking up gold and silver, will she also hold her tongue?"
He turned and saw me; he took my hand and held it tightly.
"She is my betrothed," he answered. Her Majesty gazed at me.
"Little maid, where is Doctor Ambrosic?" the arked, where is Doctor Ambrosic?"

o ?'' she asked.

My lips moved, but no words came.

Ty lord suspected nothing, for I had deribed the doctor as I had seen him in

the hall. " Madame," he said gravely, "does he too lay claim to the Queen's protection?" She paid no heed to him, but continued to gaze at me.
I held something in my hand that made

my color come and go.
"You will never seek him, little maid?" she askad.

"Never," I whispered.

"What a fiasco!" she exclaimed, looking back with her foot on the first step.

My lady stood apart with an evil shadow on her face, and I crept between her

and my lord.
"M. le Marquis, you are a gentleman.

I would fain honor you by having yourwife at court."
When they had gone he held me close

"Oh, God, keep' my little [maid," he said.

Then I showed him what I had found among the fragments of the key. We spread out the little roll of parchment and read it together. There were closely written lines concerning his wealth, a great deal of which poor Monseigneur had stored away from his dreaded wife, and the whereabouts of which she had vainly sought in the secret chamber. The lest lines contained my treasure.

"I have suffered an agony of doubts. But Scranne is truer than the rest. Let my son take her for his wife."

Thus the crusader's key had held and grarded our fortunes. Then I showed him what I had found

MOST INTERESTING OF ALL MEDIAEVAL FIGURES Is That of Venerable Bede, Doctor of

The following brilliant discourse or hat most interesting of all mediaeval figures, the venerable Bede, was re ently delivered by Mgr. J. S. Vaughan in St James Church, London. Mgr Vaughan took for his text the words, Beloved of God and man, who memory is in Benediction."

xiv. 1.) As the glistening peak of the great Chimborazo lifts itself sharp and clear up above all the surrounding mountains of the Andes, so the majestic figure of Venerable Bede, saint and istorian, towers above all his contem poraries, and stands out with a glory all his own, amid the ancient celebrities of Anglo Saxon England. Though St. Bede is one of the earliest disciples of St. Benedict in England, yet he is one of the most celebrated. His name one of the most centerson.

Is made is written large across the pages of English history, and is as familiar to every scholar as a household word.

Our Holy Father, Leo XIII., has just raised him to the dignity of Doctor of the control of the con the Church, with special office and Mass, and other honors and distinc tions, and has placed him in the same ategory with SS. Chrysostom, Ambrose, Augustine, Jerome, Leo, Bernard, Francis and Alphonse. He is the only English Doctor of the Universal Before attempting, as it were, with a few rough strokes of the penci to sketch an outline of his holy life, must ask of you to turn back the hands of the great clock of time until they point to the seventh century, and to transplant yourselves in spirit to the England of that remote period where we shall find Bede, never idle, but always studying, or praying, or writing or teaching. "Semper legit, writing or teaching. "Semper legit, semper scripsit; semper docuit; semper oravit," as we read in the Brev.

Twelve long centuries have iary. rolled away since those days, and many changes have since been wrought both in men and manners. At the time of which we speak the most notable institutions in the land were the great abbeys and monasteries. The monas tery served as university, as hospital as hotel, as almshouse, and as church, all in one, and was a great center of social power and influence. It was by the untiring zeal and industry and plodding perseverance of the monks, that England had been, in the first instance, won over from Paganism to the eauty and truth of Christianity, and by the time of St. Bade nearly whole country was in full pos

the Catholic faith. * *

Among the many monasteries scattered over the land, there are two of Wearmouth, so styled because built just on the north bank of the river Wear, close to the present town of Sunlerland, and the other at Jarrow, in which Bede passed the greater part of his long and eventful career. place ourselves in imagination in the monastery of St. Peter at Wearmouth. It is now 681. The building is new and perfect, and the marks of the chisel and maliet are fresh on the stones. As we wander through the spacious build ng we find the monks, dressed in their dark habits, as occupied and as busy as bees in a hive. Some are toiling in the fields, some are transcribing or illuminating manuscripts in the library; some are in the kitchen preparing the common meal, while others are study. ing or praying, or otherwise engaged in the privacy of their own cells. Each is busy and intently pursuing the task allotted to him, and which he performs, if he be a true monk, in a spirit of ready and cheerful obedience. Pres ently a knock is heard at the postern gate. The lay brother hastens to draw the bolt, and as he draws open the massivedoor he sees a bright little child of seven years of age, in company with his elders. This is Bede, the fu ure saint and doctor. His parents are both dead. But there he is smiling and conversing with his guardians, who have brought him to the monastery. As we listen, we hear them talking to the good old Abbot, Benedict Biscop, in accents of great earnestness. are they saying in their quaint Anglo Saxon speech which sounds so strange and foreign in our nineteenth centur ears? On! they are asking Benedict Biscop to take the little fellow under his charge, and to bring him up among heart as yet untouched by the world. Though the Abbot, clad in his rough serge habit, falling in loose folds at his feet, can not now foresee the fu ure greatness of Bede, he realizes at a glance that he is no ordinary child. He, therefore, accedes at once to the request, and fixes the hour of his for-

promise before God and before duly ap. pointed witnesses, that they dedicate this boy to the service of the Most

Here then the youthful Bede is left in the first dawn of intelligence, and as yet almost incapable of sin. It is an immense advantage and a great grace for him in an age of licentious-ness and excess, and of such dissen-sions, bloodshed and lawlessness, to escape from the corrupting influence of the world, to breathe the pure air of a religious house, and to live and grow up in an atmosphere of prayer and piety and religious fervor, and of hard work and regular discipline. His lim-pid and innocent soul expands under the influence of such an environment. He throws himself into the new life with all the impetuosity of youth ; studies the intricacies of the rule, and delights to carry out all its enactments delights we carry out all its enactments day by day with ever-increasing care and exactness. His occupations are enitable to his age and condition, but as little by little he grows older, he takes up almost every department of study then known, and under the distudy then known, and under the direction of excellent masters. He applies himself especially to the study of theology and the Scriptures, under the guidance of Trumbert, a monk ad been himself educated under St. Chad, Bishop of Litchfield. John of Beverley teaches him Greek and Latin, while he is instructed in the art of music and psalmody by John, the arch-chanter of St. Peter's at Rome, whom the Abbot had brought with him from the Eternal City. He is a most prom ising pupil, and soon grows into a ripe scholar, mastering every branch of learning that his professors can impart. Yet he does not disdain the more men-

ial duties of the brotherhood. Like the rest he delights to exercise his limbs and muscles in threshing and winnowing the corn; in feeding the lambs and calves and in laboring in the bakehouse, the kitchen, the gar-dens and in the fields. In due course he is promoted to holy orders. At nineteen years of age he receives the deaconate, and in his thirtieth year he is raised to the priesthood by John, Bishop of Hexham, or Hagulstad, as it was then called. According to the Roman Breviary he dweit within monastic walls from the age of seven to the age of ninety—that is to say, for a space of eighty-three years. He is forever either studying, or reading, or teaching, or praying, or writing, and the fame of his learning goes forth over the whole Christian world, and draws around him a large number of disciples, whom he instructs with great care. His pen is never idle. He write treatises upon aimost every imagin-able topic. History, astrology, orthog raphy, rhetoric, psalmody, poetry, hymns, and epigrams are some of the subjects he deals with; the works, however, by which he is best known, are his "History of the Anglo-Saxon Church " and his "Commentaries Upon the Bible." These form a vast mine

f precious information, and contain splendid proofs that the Church in England in his day was essentially Catholic, Papal and Roman. But time presses, so we must hasten on to the losing scene of the saint's life—to his happy and gloricus release from the miseries and trials of this world, and his departure to the House of Eternity. It is the year 735, or if the Breviary be correct in attributing to him ninety years of age, 771. The spring is just filling the hills and dales with newness filling the hills and dates with newness of life and beauty, but while Nature is renewing its youth, Bede has grown old and infirm. At last his chest and lungs are so grievously affected that he can hardly make himself understood and his voice sinks to a whisper stood and research beauth. In his guffar, as he gasps for breath. In his suffering condition, borne with exemplary patience, he lingers on all throug April and the greater part of May. Yet day by day, in spite of his painful condition, he reads the Holy Scripture to his brethren and draws out their in ner meaning and prays almost inces-santly. The brethren, who love him dearly and venerate him with the af fection of sons, are no longer able to restrain their tears, but weep long and loud. Now he asks to be removed

from his hard pallet and laid on the yet harder floor of his little cell. There he lies, with his head supported by loving hands, looking at the little Oratory in front of him. He with the supported by heading the little Oratory in front of him. utter some beautiful prayers, concluding with a fervent "Glory be to the ather." As he pronounces the words, Holy Ghost," his pure soul leaves its earthly tabernacle and is carried to the eternal embrace of Him in Heaven m on earth he had loved and served so faithfully and so long. If the dead are "blessed who die in the Lord," then blessed indeed must be the great St. Bede. A long life of prayer, self-sacrifice and of hard and continuous labor, practical in the practice of vol-untary poverty, chastity and obedience, and crowned by a glorious end, must result in an exceedingly bright eternity. What are seventy or eighty years of prayer and penance, of fasting and watching, when compared to an eternity of supreme enjoyment? For the brethren in their holy retreat. As we turn instinctively towards this young aspirant we notice a bright intelligent looking boy, with a happy expression on his face, and a look in his eyes which tells of innocence and a has the average of the torrent of of celestial delight. On glancing back hours as yet untouched, by the world Heaven, how insignificantly brief and momentary must seem to him the span of his monastic life, which has purchased for him so incomparable a re-

ward. Yet his eternity of ecstatic de

ights can scarcely be said to have be-

now, for then we may hope also to share in his glory and happiness and to enjoy in his company for all eternity the true liberty of the children of God.

USES OF HOLY WATER.

MAY 18, 1901.

Few Bites of the Church Are Solemnized Without It. The first point to attract attention is he extensive use of holy water in the sacred functions of religion and among the faithful. From the grand basilica to the hut of the beggar holy water is found, and it enters into the imposing eremonials of the one as well as into he simple devotions of the other. It is required in almost all the blessings of the Church and in some of the sacranents, and few sacred rites are complete without it. The room in which we are born is sprinkled with it; in one of its three several forms it is poured on our brow in baptism ; it secompanies the last rites of religion over our remains, and the ground in which we are laid to return to dust is consecrated with its hallowed drops.
This is an evidence of the importance the Church attaches to it, as well as of the perfect manner in which the faith-ful have imbibed her spirit, and it must also be regarded as a proof of its efficacy in conferring blessings and repelling the attacks of the enemy of

mankind. What, then, is holy water? We need not be told that it is water which has been blessed with certain exorisms and prayers and into which salt similarly blessed has been mingled.

The better to understand the history of holy water in the Christian Church will be well to inquire into the part which water played in the religious ceremonies of both the Jewish and pagan nations of antiquity. Water being the natural element for the re-moval of external defilements, it was to be expected that any system of relig-ion, whether true or false, abounding, as all did in ancient times, in symbolical rites, would adopt water as the symbol of interior purity. We do not, however, read of water having been used in the religious ceremonies of the worshipers of the true God before the establishment of the Mosaic law. Nor need we be surprised at this, for up to that time the ceremonial of divine worship had hardly begun to be developed, but consisted almost wholly of prayers and the offering of sacrifices by the patriarch of the tribe or family. But with the establishment of the Jewish dispensation, when the ritual prescriptions were defined with greatest precision, purification by water was

made to play an important part. The present rite of blessing water by prayer and an admixture of salt is frequently referred to Pope St. Alexander I., who governed the Church from the year 109 to 119. the words which he uses in his decree it would appear that the rite is more ancient than the time of that pontiff, He says, "We bless for the use of the people water mingled with salt." Marcellius Calumna attributes the in-

troduction of holy water to the Apostle
St. Matthew, whose action was approved by the other apostles and soon became general. Whether we are disposed to accept this evidence as con lusive or not, it is all but certain from other proofs that the use of holy water dates from apostolic times, as Basil, among others, maintains.

holy water among the faithful at their homes is of still great er antiquity, as may be learned from the apostolic constitutions, which con-tain a formula for the blessing of it that it may have power "to give health, drive away diseases, put the demons

to flight," etc. Let us now turn to the historical and liturgical view of the question. First, there are three or in another sense four kinds of holy water. According to the first division, there is, first, baptismal water, which is required to be blessed on every holy Saturday and eve of Pentecost in all churches that have baptismal fonts. This water after the holy oils have been mingled with it is used only in the administra-In the next place, tion of baptism. In the next place, there is water blessed by a Bishop to be used in consecrating churches or reconciling churches that have been desecrated. That is called Gregorian water, because Pope Gregory IX.
made its use obligatory for the purposes specified. Wine, ashes and
salt are mingled with it. Then there is the common holy water, which, as is well known, is usually blessed by a priest. This blessing may be per-formed at any time and in any suitable place. It is directed to be done every Sunday before Mass with the exception of Easter and Pentecest, when the water blessed on the previous eve is used for the asperges. In the Oriental churches there is the custom of solemnly blessing water on the feast of the Epiphany in memory of the baptism of our bord in the river Jordan, which event is commemorated by the Church on that day. — Weekly Bouquet.

WANTS THEM TO MARRY.

Boston, April, 19.-At the eighth annual reunion and Irish night of the St. Mary's parish of Cambridge last night the Rev. Thomas Scully declared that hereafter he intends to tax all unmarried men in his parish over twenty. five years of age \$25 a year until they reach the age of thirty-five years when they will be taxed \$50 After that age they will be exempt from the tax, as the priest says that no woman

mal reception. Accordingly, at the appointed time, the bells ring out, and past the stalls up to the High Altar of the monastery. There they solemnly would care to marry them then.

THE MONK AND HIS WORL

In the "Travellers' Record Hartford appeared, recently, a pic of a monk engaged in illuminati manuscript. Apropos of the pictureditor of the Record writes:

Our monk is evidently amused his eye beams a beneficent satisfac his eye beams a beneficent satisfacthe set of his lips, the hand that in the chin, are full of supreme self placency. Evidently the copy work of art. The letter has more perfectly under his careful strokenses according to the careful strokenses. the colors of the careful illumin

fect whole. "To him and his kind we owe The best thoughts of the old pl phers and poets, the history of ages, the chronicles of his own have been preserved to us have been preserved to us through his labors; much also o ality and virtue, in an age when ization seemed vanquished.

In the breaking up of the old

which we trace from the fifth eighth century, ignorance grew To the men of that day it mus seemed that the world was sink to barbarism. The arts, the so the culture, all that was best in civilization, seemed to have sha fate of all that was worst an swept into oblivion. Rotten and corrupt as was I

the years of her decadence, shame of these was dimmed by ditions of her magnificence ture in the days of power. To man subject and to the ban kimself, Rome remained the of might, and men looked though no longer for power, ideas. They believed she was again, and the reign of Char emed to be the forerunner Roman empire, but it was to break in the slouds of anar chaos of the years that again i ly with Charlemagne's death. The Christian Church,

through its organization an line, incorporated in itself th a real religion and the g Rome's traditional power and "The monasteries, severe yet offered a place of peace

nidst of a storm of conflicts. ideas, and general ignorance in quietness and contempla thoughtful, the virtuous, had from the utter ignorance, the morality, the dangers of a we throes of change. Here, the come not only the ascetic m Church, but the disappointed tired with the vanities of the scholar, the scientist. acteries were the fortresses They taught not on of plain living, but the labor. They gave to the that time some knowledge of peace, of agriculture far of the rude and barbarous was generally practiced. The value of public morality selves set an example in the To their influence

social morality and virtue

was due.
"The Benedictines, es

couraged learning; reading pulsory, and during ce chosen brethren made the see that all the inmates w or writing instead of lan gossiping. To them, and that sprang from them, great part the preserva Greek and Roman classics creep over the western tenth century—the dark of lead, as those year which saw the growth system, the decay of the frightful immorality of noble, and people alikeof copying the old mar building up of the gr libraries, the art of illu been so far accomplished taken up as a means of ployment, that the mome practice brought it thr regenerating influence the middle years of the tury; and though the many years and the ico ies of certain periodi damage to many pricelin the days when we was scarce, and argu-disputatious brethren w

> keep intact until the B the reign of the pri treasures of the past. Done by hand, eve with care, a whole spent on one copy of manuscripts have con days perfect in form, Latin of the later year corrupt as to be an a able horror to moder great number are tr and painstak ng lab mony of rich coloring ated manuscript, fre day it was done, star ample of exquisite a

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Order's saints over the

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The great Catholic don, close to West nearing completion. as the only cathedrs the reddest of red br majority of cathed Moorish in design.

It covers a large and has a single tower rising from 1901.

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er apostles and soon Whether we are dis-

his evidence as conit is all but certain

that the use of holy apostolic times, as St

may be learned from stitutions, which conr the blessing of it that wer "to give health, bases, put the demons

rn to the historical and

of the question. First, or in another sense

ly water. According

vision, there is, first, , which is required to ery holy Saturday and

in all churches that

fonts. This water

only in the administra

n. In the next place, blessed by a Bishop to

nsecrating churches or urches that have been hat is called Gregorian

e Pope Gregory IX.
obligatory for the pur. Wine, ashes and
d with it. Then there

holy water, which, as is is usually blessed by a

blessing may be per-y time and in any suit-tis directed to be done

before Mass with the ex-

ter and Pentecest, when sed on the previous eve asperges. In the Orien-there is the custom of

sing water on the feast of

in memory of the baptism

memorated by the Church
—Weekly Bouquet.

THEM TO MARRY.

pril, 19.-At the eighth

nion and Irish night of

ov. Thomas Scully declared or he intends to tax all un.

in his parish over twenty. age \$25 a year until they age of thirty-five years will be taxed \$50 After

y will be exempt from the priest says that no woman to marry them then. propose to open a matrimor, but something has got to beep so many of these colligent young men from sachelors."

the river Jordan, v

In the next place,

ers, maintains. oly water among the homes is of still great-

portant part.

shment of the Jew

een mingled.

ATER.

his eye beams a beneficent satisfaction: his eye beams a beneficent satisfaction: the set of his lips, the hand that nestles the chin, are full of supreme self com-placency. Evidently the copy is a work of art. The letter has moulded perfectly under his careful strokes, or perfectly under his the colors of the careful illumination have blended into a beautiful and per-

"To him and his kind we owe much To him and his kind we owe much. The best thoughts of the old philosophers and poets, the history of past ages, the chronieles of his own day, have been preserved to us mostly through his labors; much also of mortifications of minimum and relative to the second state. ality and virtue, in an age when civil-

ization seemed vanquished.

In the breaking up of the old society which we trace from the fifth to the eighth century, ignorance grew apace.
To the men of that day it must have ed that the world was sinking into barbarism. The arts, the sciences, the culture, all that was best in the old civilization, seemed to have shared the fate of all that was worst and been

swept into oblivion .
"Rotten and corrupt as was Rome in the years of her decadence, yet the shame of these was dimmed by the traditions of her magnificence and culditions of ner magnineence and cul-ture in the days of power. To the Ro-man subject and to the barbarian, kimself, Rome remained the symbol of might, and men looked to her, though no longer for power, yet for days, and the raign of Charlemanne again, and the reign of Charlemagne d to be the forerunner of a new Roman empire, but it was to be only a break in the slouds of anarchy and chaos of the years that again fell dark-

ly with Charlemagne's death. "The Christian Church, powerful through its organization and discipline, incorporated in itself the force of a real religion and the glamor of

Rome's traditional power and glory.
"The monasteries, severe in rule, yet offered a place of peace in the midst of a storm of conflicts, clashing ideas, and general ignorance. Here, in quietness and contemplation, the thoughtful, the virtuous, had a refuge from the utter ignorance, the gross im-morality, the dangers of a world in the throes of change. Here, then, could come not only the accetic man of the Church, but the disappointed, the man tired with the vanities of the world, the scholar, the scientist. These monacteries were the fortresses of civiliza-They taught not only the rule of plain living, but the dignity of labor. They gave to the people of that time some knowledge of the arts of peace, of agriculture far in advance of peace, of agriculture of the rude and barbarous tiliage that was generally practiced. They taught the value of public morality, and them. selves set an example in their own living. To their influence most of the social morality and virtue of the time

couraged learning; reading was com-pulsory, and during certain hours chosen brethren made their rounds to see that all the inmates were reading or writing instead of languishing or gossiping. To them, and the orders tenth century—the dark age; the age of lead, as those years were called which saw the growth of the feudal system, the decay of the Church, the frightful immorality of priest, monk, noble, and people alike—yet the work of copying the old manuscripts, the building up of the great monastic libraries, the art of illumination, had en so far accomplished and so widely taken up as a means of monastic employment, that the momentum of past practice brought it through into the regenerating influences that came in the middle years of the eleventh century; and though the indifference of many years and the iconoc atte theor ies of certain periods caused great damage to many priceless works, and, in the days when writing material was scarce, and argumentative and disputatious brethren wrote their tiresome discourses and the miracles of the Ordenia statement of the priceless confess the priceless co Order's saints over the priceless copies of their predecessors, enough had been done, and still continued to be done in the periods of revival, to secure and keep intact until the Renaissance and the reign of the printing press the

The Benedictines, especially, en-

treasures of the past.

"Done by hand, every letter copied with care, a whole year oftentimes spent on one copy of a work, these manuscripts have come down to our days perfect in form, and, though the Latin of the later years of the art is so corrupt as to be an almost untranslat able horror to modern scholars, yet a great number are triumphs of careful and painstak ng labor, while for harmony of rich coloring the old illumin ated manuscript, fresh almost as the day it was done, stands out as an example of exquisite art, to the despair of the imitator and illustrator of the

cathedral is cut off from the main thoroughfare, but eventually the ground will be cleared through to Victoria street. It will be the seat of Car-dinal Vaughan and headquarters of

English Catholics.
The gorgeous throne, which was sculptured in Rome, has arrived as a gift from the English Bishops to the Cardinal. It is of white marble mosaic work and a replica of the throne in St. John Lateran's at Rome.

NEWMAN ON CONFESSION.

A Heavenly Idea, Next After the How many are the souls in distress,

anxiety, or loneliness, whose one need is to find a being to whom they can pour out their feelings unheard by the world? Tell them out they must; they cannot tell them out to those whom they see every hour. They want to tell them out, yet be as if they be not told; they wish to tell them to one who is strong enough to bear them, yet not too strong to despite them; they wish tant phases of the labor and social to relieve themselves of a load to gain question from the Catholic standthere is one to whom they can betake themselves. There is one who thinks of them, and one to whom in thought they can be to whom in thought they can be to whom they c cur, to whom they can betake themselves, if necessary, from time to time, while they are in the world. How many a Protestant's heart would leap at the news of such a benefit, putting aside all distinct ideas of a sacramental ordinance, or of a grant of pardon and the conveyance of grace! If there is a heavenly idea in the Catholic Church, looking at it simply as an idea, surely, next after the Blessed Sacrament, Confession is such. And such is it ever found in fact—the very act of kneeling, the low and contrite voice, the sign of the cross hanging, so to say, over the head bowed low, and the words of peace and blessing. Oh, what a soothing charm is there, which the world can neither give nor take away! Oh, what piercing, heartsubduing tranquility, provoking tears of joy, is poured almost substantially and physically upon the soul; the oil of gladness, as Scriptures call it, when the penitent at length rises, his God reconciled to him, his sins rolled away forever! This is Confession as it is in fact. - Present Position of Catholics.

BOSSUET READINGS

Attract the Cream of Parisian Society.

There has just been closed a series of religious meeting clothed with circumstances the most extraordinary ever witnessed in Paris. Leo Claretie has given numerous addresses upon the sermons of Mgr. Boscuet in the Boulevard theatre, while Mounet-Sully has been his companion on the rostrum, reading extracts upon which Claretie commented.

All Paris is puzzled over the spectacle of these two men, famous in the dramatic world and hitherto considered typical Parisians, devoting themselves to the propagation of Christianity.

The audiences that heard the two were composed of the cream of Parisian society. Venerable duchesses, who had not appeared at public gath-Venerable duchesses erings since the days of the empire, came out of their seclusion to hear the expositions of M. Ciaretie and the

ince applauded, as did hearers in those olden days in the churches when carried away by the words of the brilliant Bossuet.

Another example cannot be recalled of sermons originally delivered two hundred and fifty years ago arousing such enthusiasm when read to day.
People say that Claretie and Sully are following in the footsteps of many liter ary Frenchmen who recently have beary Frenchmen who recently have become religious. Among them are Francois Coppee, Ferdinand Brunetiere, Paul Bourget, Jules Lemaitre, Huysman and Jules Verne.

SUSTAINING POWER OF GOD

We are sometimes told that it is the grand ceremonials of the Catholic Church that produce a sentiment in the Catholic people that binds them to the Church, yet the fallacy of this statement is apparent to every student of history. During the early persecu-tions of the Church in Ireland, instead of grand Church ceremonies, the holy sacrifice of the Mass was offered in caves, on the mountain tops and on the hillside by [steath, while a guard watched the approach of the persecutors. There was no altar but a rock, and no grand ceremonials, if we except the incense of the prayers of a people persecuted for worshipping God according to the dictates of their conscience. There was no sentiment or grand Church ceremonials there yet the Catholic faith lived and fi urished. There was no sentiment We gave only to look back half a century in our own city to see a little band of Catholics worshipping in an humble dwelling that now stands in the rear of the Christian Brothers' school on Broadway; again in a hall on Main street, and later in a little wooden edi-fice where grand ceremonials were The great Catholic cathedral in London, close to Westminster abbey, is nearing completion. It is remarkable as the only cathedral built of brick—at the reddest of red brick at that. It differs radically in architecture from the majority of cathedrals, being almost Moorish in design.

It covers a large extent of ground, and has a single tall, square brick tower rising from one corner. The

of hell shall not prevail against it;'
and 'Behold, I am with you all days,
even to the consummation of the world." -Rev. James O'Doherty, Haverill.

TALKED TO SOCIALISTS.

Jesuit Answers Their Questions Regarding the Church.

Rev. Henry Woods, S. J., prefect of studies at S. Ignatius College, lectured in the Academy of Science in San Francisco, recently, to an audience that filled the large auditorium of the building, on "The Catholic Church and the Labor Problem." Church and the Labor Problem.

The lecture was under the auspices of Liberty branch, social Democratic party, and was preceded by a reading by a Socialist member and of an informal address by Chairman Jones of

the Socialist Democracy.
Father Woods, whose address was extemporaneous, held the attention of his hearers during an interesting and eloquent speech of one hour's duration in which he enumerated many impor-

with people representing all religious denominations as well as socialists and agnostics of every school who remained to the conclusion without manifesting any fatigue. Several times during the delivery of the lecture was Father Woods the recipient of applause as he showed in clear, logical and unmis takable terms the doctrine of the Catholic Church and its position as the un-swerving friend of the sons of tell. Father Woods opened his address with an outline of man's attributes as a social being, his instincts and environments, his needs of companionship, his natural right of life, his right to live in decency and comfort, his relations to human society and to the state— showing from a theological standpoint how an intringement on man's natur-al rights are not valid if contrary to the laws of nature, which are above

human laws,
Father Woods continued: "Under the beneficent influences of the Catho ile guilds of what some people are prone to designate as the dark ages, labor was in possession of rights and privileges that under our modern civilization they are seeking to re-

cover. UNDER THE GUILD SYSTEM

labor was organized into different crafts and an apprentice had to serve so long at his trade before he could practice his trade or calling as a journeyman. In those days labor held the highest offices of state and municipality, in some cases over the heads of nobles of rank. In the city of Flor ence preference was shown to laborers, the highest offices being within their reach owing to the strength of their organizations. Thus labor sat in state and council hall where a nobleman by blood could not hold or acquire civic bonor. If labor thus organized held controlling interests in legislation, I similar lines cannot do so to day.

"It is to the highest interest of every citizens and every country that a prop er understanding and a kindly spirit should prevail between capitalists and laborers. There need be no antagon-ism, there should be no war between tract from which both should obtain fair compensation. Certainly union strife between partners is necessary for their common success.
"His Holiness Pope Leo XIII., has

by his recent encyclicals on 'Christian Damocracy,' 'The Condition of Labor,' etc., thrown a flood of light on the respective rights and interests of capitalists and laborers. While might is in-variably on the side of the rich trust or syndicate of capitalists in their deal-ings with their employes, there is still a mightier force—the moral power of public opinion, which ultimately, by its sympathetic influences, advances the just claims of the toilers when right is shown to be clearly on the side of organized labor."

RUNNING FIRE OF QUESTIONS. The most interesting feature of a so-cialistic meeting followed, namely, the questions and replies to the interroga-tories of the audience. Replying to a question propounded as to the actual benefit to the wage earner of better in dustrial conditions, Father Woods said:

The Catholic Church does not undertake to change the inequalities of human society, whose advantages and blessings are for our use, not to be abused." The next was a question advanced by Mr. George Barnaby, an active socialist, who asked: "If the wage claves under higher wages were to pay gamblers' profits to merchants, would not wealth continue to concentrate in the hands of the capitalistic money changer, and poverty continue the inevitable fate of the wage slave?" to which the lecturer replied : "Idon't agree with you that a wage earner is a slave. The Catholic Church's idea is that there should be a more equitable distribution of wealth, small pro-fits for capital, larger returns for labor. The inevitable result of an in-

satisfy necessary or immediate wants, the amount charged for such a loan, if npensation is made, might reasonably be accepted, viz , the amount represented as our less by gain loaned to

GOOD PEOPLE.

our neighbor to invest in a similar

productive industry."

"To my mind," says Father Faber, "the faults of good people-I do not mean slips and infirmities, but cold, heartless faults — have something specially edious about them." For something special people, read "good" people, read "correct"
people. Good people ought not to be
cold and beartless; goodness supposes
kindness of heart. But correct people may be austere of manner, exemplary of conduct and religious in appearance — without being really good. Pride of position, selfishness and cal-culation preserve them from slips and infirmities, but their want of charity, kindness and all the generous traits of humanity will crop out in conduct.

And the moralist bewails it:

" Alas for the rarity Of Christian charity." We have a saintly example pointing out the better pathway. It is related in the life of St. Francis de Sales that when some quarrel arose among the workmen engaged in laying the foundation of a convent, the Sister Superior requested St. Francis to come and put a stop to the trouble. The saint came, but, instead of becoming angry with the men, he spoke to them in gentle the men, he spoke to the Mother Superior tones; whereupon the Mother Superior exclaimed: "Really, Father, if you do nothing more, you should not have taken the trouble to come. Your gentleness only augments the audacity of those rude men." "Not at all," re plied the saint. "Do you wish that in a quarter of an hour I should destroy the little edifice of interior peace at which I have labored for eighteen vests?

THE PRIEST, THE SCHOOL AND THE SCHOLARS.

The Rev. R. R. Dolling gives an account in The London Pilot of the plan he is pursuing in his endeavors to bring the little ones of his flock in the East End, in London, under the power and influence of Christ. After insist ing that the priest must be continually in the schools he proceeds to lay down a programme which has underlying it the same principle as that of the Cath-olic Social Union. "The priest, too," writes Father Doiling, "chould gather them into rooms, where the little ones can learn, sing, play, dance, and skip, and discover that there is a place better than the gray streets, and that that place is theirs by right because it be blood could not hold or acquire civic honor. If labor thus organized held controlling interests in legislation, I see no reason why labor organized on similar lines cannot do so to day. learned at school, and never mastered because they could not practice them. And as the boys grow older their playground should be made a real play ground for football and cricket, a rea ground for football and oricket, a read of our daily newspapers, in regard to four daily newspapers, in regard to four daily newspapers, in regard to the most common points of Catholic physical exercise. All this should be the most common points of Catholic faith and practice. Men otherwise done by the Church, because they are her chillows them, because they are her chillows as little about the Catholic rethat sprang from them, we owe in great part the preservation of the Greek and Roman classics, and though in the utter darkness that seemed to the utter darkness that seemed to tench century—the dark age; the age that age is the age those who invest their money in productive business enterprises and those ductive business enterprises and those who invest their money in productive business enterprises and those who invest their money in productive business enterprises and those loves them, because the Church, because the Church in the cultive dark and well-informed often done by the Church, because the Church in the cultive stream of the cultive due to the cultive stream of the cultive due to the cultive stream of the cultive due to the cultive stream of the cul with God, and that it is Jesus Christ who still 'pipes to them that they may dance.' If they really want to grow up they must gain their true growt first of all in their souls, and that can only be done by religion, and therefore the day school and all work among the children must be led up to because it proceeds from the actual service f God."-American Herald.

SENSATIONAL PREACHING.

At the recent dedication of the new St. Joseph's Church, South Baltimore, Bishop Donahue of Wheeling, W. Va., in his able sermon took occasion to say in regard to the tendency of Protestant ism toward sensationalism :

ism toward sensationalism:

"Alas, that so many have gone as tray! Yeu will see men to-day professing to be ministers of Christ laps ing into sensationalism—low, cheap sensationalism containing the negation of the most sensed truths of the of some of the most sacred truths of the Bible, such as details of future punishment, a questioning, if not the denial, of the divinity of Christ!

"Some of the topics these alleged ministers of the gospel' discuss are the Lessons from the San Francisco Ship-'How Railroad Accidents Could be Avoided and What They Teach; 'The Evils of Bicycle Riding, and 'The Crime of the Census,' as discussed recently by a Washington minister. To the churches whose pulpits are filled by such ministers the people come desirous of the bread of life and are put off with a stone!

"By this time these ministers are beginning to find that they are treading on dangerous ground, which is leading them farther and farther away from the truth. There is now nothing too foolish or too childish to form the subject matter of their alleged preaching. But you, my Catholic friends, may re-joice, for you know that to you is preached the Word of God, teaching

spirit of Christian charity, asking no return. While the Church laws have not been changed, economic and commercial conditions have changed, and inercial conditions have changed, and if what is loaned be taken from a productive entuprise, and is similarly employed by our neighbor, and not to satisfy necessary or immediate

touched the highest point of her glory, and is now fast marching on her downward course. In the past year the United States has outrivaled her in competitive industry and secured con-tracts from England over the heads of her own merchants and builders Moreover, it has taken England more than two years to beat down a handful of Boers, and to day, at this very mo ment, Engiard, with all her pride and boasted strength, is packing down be fore the Russians at Tien Tsin. Thus nations arise and fall, but the Church of Christ continues to flourish, and is today, as it will be forever, the wonder of

CONVERTS AND THE SACRA-MENTALS.

the world.

Converts find it difficult to compre hend the use of the sacramentals in the Church, and by a strange attrac the church, and by a strange attraction they readily and enthusiastically take them up. The Catholic World Magazine has a very practical article on the Catholic spirit of devotion. Among other things it says:
"And even though a soul has been properly guided in the choice of its

devotional practices, another handle to misunderstanding and abuse is offered by the gaudy livery—distracting to those of good taste—with which modern devotions are too often clothed. Since devotion is of its nature an interior act of religion, the sodality, the prescribed prayer, the badge, and the medal are only the external signs of interior sentiments, mere ac-cidentals with which the Christian soul may on occasion altogether dispense, while-in theory at least-remaining absorbed in deep and loving communion with God and His glorious saints. True enough, we are not, therefore, justified in concluding that external practices are injurious or of little practical value to internal plety Such a doctrine would be altogether out of harmony with the mind of the Church, clearly manifested in her re peated sanction of innumerable sodal-ities, and in the offer of immense spirit ual favors to those who enroll themselves in her various confraternities.
The utility of the sodality is patent, and needs no defence ; but its proper function, as a bulwark to human weakness, is sometimes forgotten. De votion is degraded into a system of props and stays, and sanctity becomes a flimsy and ill balanced affair, ready to topple over the moment its multitu dinous external supports are removed. It is not always easy to answer a hos tile critic who complains that certain devotees should spend more time and energy in erecting a solic edifice of true piety, and less in the invention of ingenious devices for the support of a dozen shaky outhouses, weak the foundations to the worm eaten rafters of the roof."

EVEN CHILDBEN WONDER.

Even our Catholic school children wonder at times at the ignorance of our separated brethren, and, in particular, cord.

SKEPTICISM.—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that DR. THOMAS ELECTATO OIL is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

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the blood and depends on that condition. It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach. It afflicted Mrs. Hiram Shires, Batchellerville, N. Y., twenty consecutive years, deprived her of the sense of smell, made her-breathing difficult, and greatly affected here

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can be stopped.

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

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.

Its matter and form are both the whole. Its matter and form are both the whole. Therefore, with pleasure, I can recomm It to the faithful.

ing you, and wishing you success, Believe me, to remain Helieve me, to remain, elieve me, to remain, Yours faith-ully in Jesus Christ, †D. FALCONIO, Arch. of Lariese Apost, Deleg.

London, Saturday, May 18, 1901.

REV. MR. GOFORTH.

We are very much surprised to notice by a Peterborough paper that the Rev. Mr. Goforth, missionary, continues to speak unkindly and unfairly of the Catholic missionaries in China. The press report of the lecture does not give any particulars, merely stating that the Catholic missionaries were crit icized very freely. It might be expected that, in view of Mark Twain's recent criticism of the methods of the Protestant missionaries in China, that Mr. Goforth and his companions would seek obscurity rather than publicity. There is a strong argument which tells severely against these gentlemen: While the Catholic missionaries remained at their posts and fought like men in defence of their converts the Protestant missionaries took flight like carrier pigeons towards headquarters, for the purpose of retailing what dread ful things are taking place in the flowery kingdom.

COMING AROUND.

The New York Sun in a recent issue had an editorial article in which the regret of many thoughtful Protestants was expressed at the complete secularization of the Public schools under the present system of education in the United States. Catholics were indirectly praised for their zeal in having established parochial schools in which the teaching of religion as part of the curriculum. The Sun remarks that it has no intention at present to advocate the abolition of the constitutional provision which pro hibits State aid to denominational schools, but it merely wishes to describe the situation as it exists. It adds, however, that the question of religious instruction is likely to become one of serious importance, and that the event may show that Catholics are not alone among Christians in favor of religious teach ing ; " for religion and infidelity are now in a contest more desperate than any before waged between them in the history of supernaturalism."

THE FRENCH ASSOCIATION LAW.

It is not at all sure that the new French Association Law will come into effect, even should it be adopted by the Senate. The bill has yet to pass the Senate, and though it was adopted by the Chamber of Deputies by a majority of eighty votes, it will not be voted on by the Senate until towards the end of July. The most glaring injustice in the bill is that while asso. ciations in general do not need any special authorization from Parliament to be recognized as legal, religious organizations are required to ask authorization, which may be refused by a Chamber hostile to religion. In case of refusal by the Champer to authorize the organization, the property will be confiscated, and the members will be forbidden to teach school. But the opportunity to ask for authorization will run on after the passage of the bill by the Senate, and the debate on authorization will probably continue to the end of the session, and there is no doubt the elections for 1902 will turn on this issue, determined to make this question the far, Calvinistic, whereas others are does not change.

issue at the coming general election, and are even now holding meetings in the constituencies to bring the matter to the attention of the electorate.

In the meantime the Papal Nuncio, Mgr. Lorenzelli, has quit Paris, to mark the indignation of the Holy Father at the hostility to religion manifested by the Government.

PRAYERS FOR THE DEAD.

It may not be generally known to our readers that the Hebrews still retain in their synagogues and private houses the practice of offering prayers for the dead. Four times in the year these prayers are publicly and solemnly offered in the synagogues, and in some private houses more often than this according to the devotion of families. It was undoubtedly on account of this practice that our Lord made reference to some sins which shall not be forgiven either in this world or in the world to come. (St. Matt. xii; 31, 32 : St. Mark iii; 29.) Certainly if this practice were wrong, or contrary to the divine revelation given to the Jews, our Blessed Lord would have condemned it as He did other wrong and sinful practices and omissions into which the Hebrews had fallen. (St. Matt. xi. and xxiii.) His mention of this practice with approbation proves that prayers should be offered for the dead that their sins may be forgiven, and illustrates the text of 2 Machabees xii; 43-46, where we are told that Judas Machabeus ordered sacrifice to be offered in the Temple of Jerusa lem for the sins of those that were slain in battle, because "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." These texts prove, not only that prayers should be offered for the dead, but also that there is a purgatory or place of purgation in the other life where vental sins are atoned for and forgiven after due punishment has been undergone.

SPIRITISM.

A recent issue of the New York Times- Democrat gives an explanation of one of the Spiritualistic medium tricks as related by a medium. The statagem would be amusing as a trick of legerdemain, but it is disgusting as a pretence of communication with the spirit world. Questions are written in a private room by the visitor, and are sealed in an envelope. The medium, who has retired to another room, is now called in by means of a bell. The medium then goes into a trance and answers the questions categorically, though they are sealed and placed in the pocket of the visitor.

The secret of the trick is that a piece of carbon paper was placed under the in the early ministers of that denomnin baize covering of the table on ination, by alleging the necessity of which the questions were written, and thus a copy of the questions was left, which was withdrawn by the medium by a concealed slide, while he was in the next room. In his pretended trance, he had before him the copy, and was, of course, able to answer the questions as he saw fit. If the visitor chanced to write the questions elsewhere than on the prepared table, he was told that "the spirits were re fractory that day" and was asked to call again. It is lamentable that such impostures should be palmed on the public under the pretence of a new religion.

CHURCH UNION.

A proposal has been made by the Rev. Joseph Parker of London, England, that the Congregational, Baptist and Presbyterian Churches should unite into one body. The Baptist and Congregational unions have already enthusiastically expressed their approval of the proposition, and it is highly probable that an effort will be made at an early date to put it into effect, at least so far as these two bodies are concerned. The Presbyterians have not yet had an opportunity to express their sentiments in regard to the matter.

The proposition includes the proviso that each of the three uniting sects shall preserve its individuality, which means, we presume, that they will retain their distinctive doctrines and

practices. The Congregationalists and Presbyterians adhere in theory to the same Westminster Confession of Faith, though the former are very lax in regard to its interpretation, whereas the Presbyterians have been until recently

Arminian in belief, rejecting the doctrine of the foreordination of a great part of humanity to everlasting dam. nation. It may be presumed, therefore, that the movement will include only Calvinistic Baptists, unless the British Presbyterians revise their Creed by eliminating this doctrine from their Confession of Faith.

On the other hand, there is a very essential difference of belief between the Baptists and the other two denominations named in regard to infant Baptism, and whether Baptism should be administered by immersion or the pouring on of water. The Presbyterians hold that Baptism may be administered by pouring, while the Baptists main tain that immersion is a divine com mand. Infants are also baptized by the Presbyterians, whereas the Bap tists assert that the baptism of infants is unlawful.

It is thus seen that, by the agree ment that each sect will maintain its individuality, there will be an agreement to ignore what is admitted to be a divine institution. How will these sects reconcile such a union with the Scriptural assertion in 1 Tim. iii, 18, that " the Church of the living God is the pillar and ground of the truth ?" Surely this cannot be said of a Church which agrees that one-third or twothirds of its adherents shall violate a commardment of God.

It is further to be provided that there shall be no uniform or inflexible way of receiving or recognizing ministers of the new Church. This is also a flagrant departure from the Scriptural teaching, from which we learn that the "presbyters" or priests of the Church were ordained by the imposition of hands.

"Neglect not the grace which is in thee, which was given thee by prophecy with the imposition of the hands of the priesthood."

imposition of the names imposition of the names (1 Tim. 4, 14.) man." (5, 22.)
"And when they had ordained for them priests in every Church, they commended them to the Lord." (Acts 14, 22.)

Here the original Greek word used by the sacred writer is " Cheirotonesantes (When they had imposed hands.) This is recognized in the Presby-

terian mode of ordination which is thus laid down :

"It being manifest by the word of God that no man ought to take upon him the of-fice of a minister of the gospel until he be lawfully called and ordained thereto,"

"Every minister of the Word is to be or-dained by imposition of hands and prayer, with fas ing, by these preaching presbyters to whon, it doth belong." The original Presbyterian ministers

were not, indeed, thus ordained, but the necessity of ordination by duly ordained "ministers" is here admitted to be necessary, as being prescribed in Scripture, and an excuse is made for the lack of such ordination the case under the extraordinary circumstances then existing. Catholics maintain the necessity of ordination by a Bishop. But even in their own theory, how can Presbyterians admit now as a valid ministry the Baptist ministers who have certainly not received their orders from a source

which was valid in the first instance? Whatever might possibly be said in favor of the validity of the Lutheran pastor, Muncer's orders, John of Leyden, the noted tailor who during 1534 and 1535 was the chief leader and preacher of the Anabaptists of Germany, later known as Baptists, had certainly received no ecclesiastical ordination further than that he claimed supreme religious authority by virtue of a divine revelation, which was nothing more than the phantasy

of his own dreams. Surely, should the union take place on the conditions proposed, there will be a great departure on the part of the Presbyterians from the solemn de claration made when the Confession of faith was adopted, to the effect that,

"We are now thoroughly resolved in the truth by the Word and Spirit of God: and therefore we believe with our whole hearts, confess with our mouths, subscribe with our hands, and constantly aftirm before God and the whole world, that this only is the true Christian faith and religion, pleasing God, and bringing salvation to man, which now is, by the mercy of God, revealed to the world by the preaching of the blessed evangel,"

And,
"To the which Confession and form of religion we willingly agree in our conscience in all points, as unto God's undoubted truth and verity, grounded only upon His written Word. And therefore we abhor and detest all contrary religion and doctrine."

It is a grievous mistake to suppose that a new true Church of Christ can be constructed by the agglomeration of any number of discordant manmade sects. The true Church must be one in doctrine from the beginning. very strict in adhering to the doctrines of This is true only of the Catholic whereupon the Government is very the Confession. The Baptist sects have a Church, whose teachings are unchanggreat diversity of belief on the points ing and unchangeable, because they reversed before the next meeting of in Presbyterianism which are distinct. constitute the "faith once delivered the Chamber. The Catholic party are ly Calvinistic, some Baptists being, so to the Saints," (Jude 3.) and the truth God.

HON. DAVID MILLS.

The dignity of LL. D., conferred upon Hon. David Mills by Queen's University, will be regarded by Canadiansasa graceful and appropriate tribute to one who has given of his best for the development and upbuilding of this country. Too often an honorary degree is given to individuals who have but little to distinguish them from mediocrities, but in this case it is awarded, and justly, to a gentleman whose attainments and brilliant services to his native land have indeed made him worthy of academic eulogy and of the gratitude of his country-

Howsoever one may dissent from the political tenets of Hon. Mr. Mills, no Canadian cannot but admire his sincerity and courage, his unimpeachable tions from the successor of St. Peter scholarship, and his efforts to view public questions, not by the light of party expediency but of principle. He is not a mere politician nor is he an adept in the artifices upon which weak men rely to gain the favor of the voter. We venture to say that he considers such methods as objectionable features of our national life, and that his championship of any cause is impelled by what in conscientious judg. ment he deems to be just and right and that his only fear is to be unpopular with himself rather than with the multitude. He has been a good friend and an honorable opponent—courteous and dignified in speech -- bringing to bear upon the subject with which he has had to deal the resources of a cultivated intellect; in short, a noble and stimulating personality.

And we should like to point out that his position is not due to any partial ity of the good dame Fortune, who is credited with the care of the indolent and unthorough. It has been won by hard work, and goes to show that, despide pessimistic prophecies, there is room in Canada, and at the top, for men who do not believe that learning is to be without exertion, without attention, without toil, without grounding, without advance, without finish-

HON. S. H. BLAKE

In last week's issue we made som remarks on the Hon. S. H. Blake's address recently delivered at the Wick liffe college annual convocation. These remarks were confined to the consideration of the question of the confessional as used in the Catholic Church, which we showed to be a divine ordinance wisely instituted by God for the purpose of withdrawing souls from sin and from all desire thereto, notwithstanding Mr. Blake's calumnious assertions in regard to the institution.

There remain still a few points in the same address which require some

Hon. Mr. Blake asserts that every Anglican minister "enters into solemn vow which has to do with God's word, with the prayer book, and the thirty-nine articles. He vowed to stand by these, and he had no right to attack them."

As we have already shown that as the confessional is approved in the prayer book, as instituted by God, Mr. Blake is clearly most inconsistent in vilifying it and stigmatizing it as an un-Protestant "sacerdotalism" which corrupts Anglican youth, and saps the foundation of the Reformation." It not merely borders on profanity but it is actually profane to compare, as Mr. Biake does, the use of a divinely instituted rite to a negro-minstrel show, or a travesty on religion, at which the performers " put burnt cork on their faces, or give out a hymn standing on their heads."

But Mr. Blake affects to regard as quite sacred the requirements of the prayer book, and the oaths taken by the Anglican clergy. What does he think of the following oath taken only a couple of weeks ago by the recently appointed Bishop of London?

appointed Bishop of London?

"I (N) Doctor in Divinity, now elected-contirmed, and consecrated Bishop of London, do hereby declare that Your Majesty is the only supreme governor of this your realm in spiritual and ecclesiastical things as well as in temporal, and that no foreign prelate or potenate has any jurisdiction within this realm; and I acknowledge that I hold the said bishopric, as well the spiritualities, as the temporalities thereof, of your Majesty. And for the same temporalities I do my homage presently to your Majesty. So help me God. God save King Edward."

There is undeniably scriptural authority for believing that Bishops, such as the Apostles were, should hold spiritual and ecclesiastical jurisdiction, in countries in which they were foreign ers, but there is absolutely no ground, conferring on the King or Queen of England or any other country supreme

St. Paul exercised gepiritual jur. St. John xx, 27, 29.

isdiction over Timothy and Titus, who were the Bishops respectively of Ephesus and Crete, though he was himself a native of Tarsus, and in writing to the Romans, the Corinthians, and the people of other localities where he had instituted Churches, he spoke as one having the undoubted world-wide jurisdiction of an apostle of Christ. Nowhere did he refer those to whom he wrote to the civil rulers as having the authority he freely exercised "to set things in order" in the Church of God. But ing sinners. Jesus had appeared alive even St. Paul deemed it necessary to go in the midst of the Apostles, when they to Jerusalem "to see Peter," (Gal. 1, 18), that is, to consult with him diligently (historein) regarding the holy gospel. It would be more in keeping with the supposed office and duties of the Anglican Bishops to take direc-

than from any earthly monarch. Mr. Blake next makes reference to the Coronation oath taken by King Edward VII., that relic of a barbarous age which still figures in the coronation ceremony of the Kings and Queens of England. He does not think it would be prudent yet to abolish this enormity. As this oath is at once false, rash, unjust, and unnecessary, we must infer that Mr. Blake, notwithstanding his knowledge of civil law, has a very hazy idea of the nature and qualities of a lawful oath.

That gentleman justifies his view of the matter by stating that he would be willing that the Coronation oath should be modified if "the oath of the Jesuit or the Roman Catholic Bishop . . to do away with heretics with, it doesn't matter how-boiling oil or sizzling gridirons - be abolished."

Surely Mr. Blake must be aware that in this statement he is guilty of gross calumny. The Jesuit has no oath further than that he promises to God to practice the virtues of poverty, chastity and obedience. The pretended Jesuit oath, which has been recently going the round of the papers, is simply a fabrication, being not found at all in the rules of the Jesuits.

The Bishops in some countries swear to "follow up" or pursue heresy and heretics, that is, by refuting them and counteracting their influence. It is their duty to do this, just as St. Paul writes to Titus (iii, 10) "A man that is a heretic, after the first and second admonition, avoid."

The Latin word used is " perse quar," "I will follow up." Mr. Blake takes advantage of the similarity with the English word "persecute" to make It appear that the Bishops are bound to persecute heretics "with boiling oil, or sizzling gridirons." This evident trick is unworthy of an able lawyer or an honest man.

ARCEBISHOP ROND AND PROF. STEEN.

somewhat remarkable state affairs exist at this moment in regard to the assistant pastorship of Christ Church (Anglican) Cathedral of Montreal.

The Ray. Professor Steen, who has been till recently President of the Church of Engiand Diocesan College in that city, was found by the Bishop to have taught doctrines irreconcilable with the fundamental teachings of Christianity, and for this reason, though the Professor was supported by the students, he has been obliged by pressure from the authorities to resign his position, and it was not long since announced that it was his intention to leave the diocese of Montreal alto-

But the rev. professor had frequently preached in the Cathedral, and his preaching was very favorably received, not merely by the majority of the congregation, but apparently with their unanimous approval, and s movement was begun by the principal members of the congregation to secure his services as assistant minister of the Cathedral.

A sermon which had been preached in another church three years ago on Honest Doubt "had been particularly commented upon as tending to justify unbelief in Christian revealed truth, and during the month of April last, the Professor thought proper to repeat in the Cathedral the same sermon, so that his views on the subject treated might be fully known, and in delivering it on the present occasion he made the remark that he repeated it purposely "because it would be more significant at the present time.'

There can be no doubt that the purpose was to affirm again more emphatiwhether Scriptural or Traditional, for cally than ever the position he had taken previously.

The sermon was based upon the spiritual authority, over the Church of treatment of the doubting Thomas by beliefs are taught from its pulpits; yet our Lord, as described in the gospel of we cannot be otherwise than gratified

There is no doubt that the Lord treated Thomas with the greatest kind. ness and consideration, giving him the conclusive proof demanded of the reality of His resurrection from the

Thomas had obstinately doubted the fact of Christ's resurrection, though he had been assured of the fact by the united testimony of the Apostles who had seen Him and conversed with our Lord face to face, and had even received from Him the power of absolv. assembled in a room together, the doors being shut; and it was on this occasion He had said to them : " Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them ; and whose sins you shall retain they are retained." These were the facts related to Thomas, who was not present when the events occurred. But Thomas doubted the testimony and said: "Unless I shall see in His hands the print of the nails, and put my hand into His side, I will not be-

Eight days afterward Christ appeared again to the [Apostles, Thomas being with them, and when He had said to Thomas :

"Put in thy finger hither and see My hands, and bring hither thy hand and put it into My side, and be not incredulous but faithful." Thomas did as required and ex-

pressed his conviction : "My Lord and my God."

Jesus then said: "Because thou hast seen me Thomas, thou hast believed. Blessed are they that have not seen, and have believed." It is clear from all this that Jesus in

His condescension is doing the part of the Good Shepherd, seeking the sheep that had strayed from the fold of believers. He pronounces blessed those who believe though they have not seen, and thus he reproves Thomas who demanded greater proof than he had the right to ask. St. Thomas therefore sinned by incredulity, presumption and pride : by incredulity, because there was already sufficient evidence to establish the fact inasmuch as the Apostles who testified to it could not have been either deceived, or deceivers. He sinned by presumption, in demanding physical evidence of a fact which was made certain by sufficient testimony, and by pride, inasmuch as he demanded that Christ should accommodate Himself to His requirements. He lays down the law for Jesus our Saviour, instead of accepting the law at His hands. He, therefore, owed the more to the mercy of Oar Lord Who so benignly appealed to him : "Be not incredulous, but faithful," or believing, because " blessed are they who have not seen, and have believed. Thomas, however, makes full reparation for his fault of incredulity, and admitting his error, proclaims in most earnest words his belief in Christ's divinity when he says : my God," a truth which he appears to have previously doubted.

We cannot agree, therefore, with Professor Steen's interpretation that our Lord approved of Thomas' doubt, from the fact that He gave all the proofs which the doubting Apostle had demanded. We cannot doubt that our Lord's intention was to put the fact of His resurrection beyond all cavil by giving superabundant evidence of it, as it was to be the fundamental miracle by which the truth of the Christian religion was to be demonstrated to all mankind. And He did this for the sake of the other Apostles, as well as for Thomas ; because they were to be His witnesses throughout Judea and

Samaria, and to the world. Archbishop Bond, however, has finally withdrawn Professor Steen's license to officiate in his diocese, and in his letter justifying his course he makes quotations from the Professor's pulpit utterances and college teachings in which doubt is thrown upon the inspiration of Scripture, and other important revealed truths of religion, including redemption, the Sacraments, the Church of God, and, moreover, he actually asserts that "the only fundamental problem in apologetics is that Christ is more than man." We are not surprised that Archbishop Bond declares

Bond declares

"These statements so objectionable and blameworthy, and the embodying of them in lectures to the stuents of our college so indefensible and dangerous, that I could not conscientiously, under my yows of consecration and as chief pastor of this diocese, admit the possibility of their dissemination therein through acceptance of a nomination of the writer to the position of assistant minister of the cathedral, nor have that confidence in him which is implied in the terms of the usual licence."

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We are aware of the great layity of belief which has become a characteristic of the Church of England, to such an extent that the most contradictory to see some effort made to prevent it from lapsing into utte is evident that Arch tends to make such a his diocese is concern striking contrast between has followed in the and that of Bishop Po in admitting to ord Dr. Briggs, whose p upon the most imp truths were so into Presbyterian Genera not endure his teach finally forced out of Church. Bishop Pat him a place of refuge ism, though he os claimed that he still Rationalistic views him so obnoxious as Presbyterian fold. It is but fair to Professor Steen has against Archbishop

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from lapsing into utter infidelity. It is evident that Archbishop Bond intends to make such an effort so far as his diocese is concerned. There is a striking contrast between the course he has followed in the present instance and that of Bishop Potter of New York in admitting to ordination the Rev. Dr. Briggs, whose persistent attacks upon the most important Christian truths were so intolerable that the Presbyterian General Assembly could not endure his teaching, and he was finally forced out of the Presbyterian Church. Bishop Potter readily gave him a place of refuge in Episcopalianism, though he ostentatiously proclaimed that he still adhered to the Rationalistic views which rendered him so obnoxious as a shepherd in the Presbyterian fold.

It is but fair to mention here that Professor Steen has issued a protest against Archbishop Bond's decision, asserting that the Archbishop has quoted inaccurately from his lectures and sermons. On this point we cannot speak positively, as we have not seen published any other of his sermons than the one on "Honest Doubt" referred to above. From it we have presump. tive evidence, at least, that the Archbishop has not substantially misrepresented his utterances, even though the statement of them may have been somewhat exaggerated by being separated from the context.

It is stated that Professor Steen has refused to return to the Bishop the license he received, though the Bishop has demanded it. He has also been announced to preach in the Church of St. James with the pastor's approval. It would appear from all this that insubordination is almost as rampant in the Church of England in Montreal as it is in England, between Ritualists and Kensitites.

THE CORNER-STONE OF CHRIS-TIANITY.

The beautiful and consoling truth of the fatherhood of God is the corner stone of Christianity, and yet men are found who interpret it to their own destruction. The early Christians had a true conception of it. They believed, with St. Cyprian, that "none can have God for his father who has not the Church for his mother." Rut those who do not treat the Spouse of Christ with filial affection, and deny her right to call them to account, cannot call her Mother, and the fatherhood of God is for them a meaningless phrase. No man who has the Church for his mother will try to tack on to her seamless garment of truth the vagaries of Socialism. The Church is the mother of all true Catholics. To her they ewe the life of grace in baptism, and by her they have been nursed with the other craments. The man who calls God father and refuses a son's obedience to his mother, the Church, forfeits all gance undertakes in this regard of degance undertakes in this regard of de-stroying the orders of God is perjary, implety and sacrilege." In the words of eternal truth: "They are blind leaders of the blind."—American

WHAT ARE THEY DOING AT THE ALTAR ?"

Le Propagateur (Cadieux et Derome, Montreal), April, 1901, gives the fol-lowing extracts from a German priest's words about sermons on the Mass and the Ceremonies. Father Knoll, parish priest of St Peter's, Munich, has pub-"Liturgical Sermons," of from 15 to 20 minutes each. They have been translated into French, if not

been translated into French, if not into English.

He says:
There is in the liturgy of the Church an inexhaustible treasure of instruction and editication; but alas! this treasure is too often buried under the rubbish of ignorance and supersition; or perhaps want of faith renders access to it very difficult. It is, how ever, the desire of the Church to edity and instruct by means of her ceremonies. She wishes by visible and sensible signs to elevate the mind to the contemplation of those greater things which no Christian should lose sight of. The people have an intellingent appreciation, an instinct of the beauty of the Church, all the signification of the liturgy, but this instinct cannot of itself lead them to a full and perfect knowledge of it. Therefore it is the daty of the pastor to instruct the faithful in the signification of the liturgy of the Church, and to make clear to them in these instructions the profound meaning, sense and beauty of her ceremonies. Every time that I selected as a subject for instruction the liturgy of the Church, on the reasons, purposes and meaning of the blessings which she imparts; so that the preacher who treats of this subject is sure to meet with well-disposed hearts, and ears open by a greed for knowledge. As the faith and the life of the Church take form in the liturgy, we mer, when explaining the ceremonies, innumerable opportunities to speak of the most important truths and practical moral rules; the sermon gains in variety; and dryness and monotony are more easily avoided. Moreover, sermons on the liturgy are the most popular; they are easily impressed upon the memory, because they speak of those things which has every day before the eyes. The pictures and similitudes which are represented to the mind do not fail to give a clear understanding of the truths which are represented to the mind do not fail to give a clear understanding of the truths which are represented in the performance of those ceremonies of which we speak. It struct that to deal with the subject of th

the preacher should not be discouraged; he will find himself fully repaid for his trouble, because, by these instructions he leads his hearers to a more perfect knowledge of the faith, he supports more solidly the reasons which sustain the moral life and stimulates more effectually Christian perfection.

UNION FOR THE DEFENSE OF SUPER-NATURALISM.

New York Sun, April 28.

The question of Christian unity, or of the reunion of Christendom, discussed at a meeting at Baltimore on Wednesday evening, as it has been for a century, discussed continuously but with this remarkable difference, that here Catholics and Protestants joined in it. Hitherto all the plans and schemes to bring into unity the scattered divisions of Christianity as proposed and considered by Protesthave left the Roman Catholic Church wholly out of the account, as if it were a body outside the pale of Christianity, though it is by far the greatest communion in Christendom.

The meeting to which we refer wa of the Congregational Association, and the subject of reunion was discussed, first, by a Roman Catholic representative of Cardinal Gibbons, next, by Bishop Paret of the Maryland diocese of the Episcopal Church. They met on terms of complete amity and their arguments, Catholic and Protestant, received earnest and respectful attention from a large audience composed, we assume, of Protestants almost wholly.

The address of Father Foley quoted from Cardinal Gibbons that the only basis of "any practical plan for the ecclesiastical union of all who bear the Christian name "is the common recognitlon of "some authority, living and acting, that can definitely say what is or is not Divine revealed truth, since upon Christ's revelation His Caurch must be grounded. Obviously there must be such a basis of authority for theology. Theology must have a supernatural foundation believed in as infallible; and how else can it be ob tained except dogmatically?

It must rest on infallibility, and, in the case of the Christian Church on the infallibility of the Bible ; but how can such authority be given to the Bible except dogmatically? Supernatural ism is undiscoverable by human intelligence; it is beyond the possible bounds of human science, and knowl. edge of it can come to man only by revelation from God. How is it to be determined that there is such a revela-The Bible, says tion and where it is? The Bibliothe Westminster Confession, abundantly evidence itself to be the Word of God;" but a whole school of learned men including many theologians, are pointing out in it inconsistncies, fallacies and absolute errors which contradict that doctrine. The Pope, however, takes the bull squarely by the horns in making belief in the dogma of Biblical infallibility an ab solute requisite to Christianity, and unquestionably it is. If you give up that you give up the whole.

All Protestantism, however, takes issue with Cardinal Gibbons when he goos farther and excludes private judg mens by saying that "Christ's work in giving a revelation would be useless if each individual were left free to accept or reject that revelation, or any part of it, as his whim might dictate;" and he argues that "since Christ left a reright to be classed among the children velation He must have left some auof adoption. St Cyprian, Bishop and thorized interpreter of it," that is, an martyr, speaking of those who oppose infallible Church to discover and dogthe teaching of the One Chair; that now occupied by Pope Leo XIII., says:
"Whosoever gathers anything else scatters, and whatever human arroby the Westminster Confession, is that "the infallible rule of interpretation" is not an infallible Church, but "the Scripture itself, of which, not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding." The gulf between Catholicism and

Protestantism seems unbridgeable. But when the current fashionable Biblical criticism contends and assumes to demonstrate that this "sufficient undemonstrate that this sallibility of derstanding "proves the fallibility of the Bible and destroys its infallible trained to this work in the seminaries. The younger clergy as they engage in title as the authority on which to build their ministerial labors are pleased to

title as the authority on which to build theology, the new school puts itself farther away from the old Protestantism than is Catholicism.

Bishop Paret, speaking for the Episcopal Church, advocated the 'Lambeth platform' as the practical basis of Christian reunion; but, not less necessarily, that formula starts out basis of Christian reunion; but, not less necessarily, that formula starts out by making the Bible "the rule and ultimate standard of faith" "All Christians," the Rev. Dr. Ward, representing Congregationalism, said agree on things of spirit, love of God, His Son, His Holy Ward and His Church. Consequently," he proceeded, "they should come together and the "odious condition" of division be removed. But actually in these ion be removed. But actually in these days there is no such agreement, even in Churches which formerly accepted that faith most unquestionably, as for instance, Dr. Ward's own Church. Natural science has entered into the domain of theology and assailed the infallibility of its Biblical foundation.

Dr. Ward, moreover, looks for no Dr. Ward, moreover, looks for no other Christian union then "a federation," or, apparently, a tolerant alli-ance of the different divisions, each

naturalism, however, is awaking be- eclived the instruction as simply as a skepticism is near to superstition. lievers in it to the consciousness that they have a common cause to defend asked to be baptized. against a common enemy, and that A REMARKABLE DREAM. they will need all their combined strength to resist the enemy. In that

necessity is the present promise of the Christian unity solong prayed for. "NOT TO CONQUER BUT TO WIN.

Keynote of the Church's Conversion Work Among non-Catholies.

New York, May 8 .- A meeting of Catholic Converts' League of America was held last evening, at the rooms of the Catholic Club, in West Fifty ninth street. Dr. Benjamin F. De Costa, a former minister in the Protestant Episcopal Church, presided. The Rev. Alexander P. Doyle, of the Paulist Fathers, was the principal speaker. In the course of his address Father

Doyle said in part:
"The keynote of the conversion movement in this country is exactly stated by the motto that has been adopted by the Catholic Missionary Union. 'We are not enemies. We come not to conquer, but to win.'
There is nothing further from the mind of the Catholic Church than to force religion on a people by physical persuasion or to keep the people within the lines of orthodoxy by threats of punishment. The grace of faith is a free gift to be freely accepted or will-

fully rejected
"The non-Catholic mission move ment presents the truths of the Catholic Church in a way that they may be nnderstood by the non-Catholics who come to listen. We say to our separ-ated brethren that we are not enemies, and unless we be convinced of the truth of that statement and look into each other's friendly eyes and be convinced that we want the truth and nothing but the truth, any further discussion is useless.

We have found in our intercourse with non Catholics that, owing to prejudices of birth or bent of education or lack of opportunity to know the truth, there does prevail not a little misunderstanding concerning the teachings of the Catholic Church. It is the purof the Catholic Church. pose of this movement to dissipate these prejudices and to present the plain,

simple truth. "The work has grown within a few years to notable proportions, and, as a consequence, the stream of conversions has grown in a corresponding degree The number of conversion to the Catholle Church from the ranks of the unchurched is now little short of a hundred thousand a year. Among thes are some of the brightest men and women we have. They all come freely, and when they come are perfectly content, and they find in the doctrinal life of the Catholic Church peace for their discontented minds and in the de-

their discontented minds and in the devotional life satisfaction for their perturbed hearts."

INCIDENTS OF THE MISSION.

Diocesan Clergy Taking up the Work Among Non Catholics.

The Catholic Standard and Times.

What is perchance the most remarkable sign of progress in the non Cast uniforms, and the in regular order came the cider children, the young pepple, the middle statement of the satisfaction of their regular ministry that the work will be put to their regular ministry that the work will be put to their regular ministry that the work will be put on its proper basis. The ministry to non Catholics a part of their regular ministry that the work will be put on its proper basis. The ministry to non Catholics is not the vocation of any religious order in such a way that in any sense can it be considered an exclusive work. It is the normal work of the Church and therefore belongs to the continued of the continu can it be considered an exclusive work. It is the normal work of the Church and therefore belongs to the

ordinary church workers. The diocesan clergy are being trained to this work in the seminaries. meet Protestants and explain the doctrines of the Church to them. It rare

COMPLETELY UPSET The work done by the non Catholic missionary consists not only in giving positive instruction, but also in overpositive instruction, but also in over-turning and dispersing prejudices and mistakes concerning the Church. This process is often attended with considerable discomfort, for no man likes to find out that he has been wrong, that what he believed to be the wrong, that what he believed to be truth is not so. The change, there fore, from non-Catholic belief to the real truth is apt to cause many struggles, many efforts to keep the old, worn-out truth, much irritation sometimes at the missionary himself.

A staunch Episcopalian was very regular in his attendance at a non-Catholic mission given lately, and seemed to drink in every word that was said. One day as the missionary

The same missionary told of another experience with a convert so strange as to be unique. There was a certain woman, Mrs. H—, living where a non Catholic mission was given. She was much disturbed by religious doubts and difficulties, but had never thought of becoming a Catholic. One night she had a dream. She dreamed that she was in a church which was strange to her, that she listened to a sermon and afterward sought out the preacher and by his advice was comforted and consoled. The dream made a great mpression upon her, and she remempered accurately the entire appearance of the church and every word that was

poken. A day or two after a friend came to see Mrs. H --- and invited her to at tend the non Catholic mission. Mrs. H --- demurred ; she had never been to a Catholic church and she did not know if she wanted to go, but finally she was persuaded to consent. What was her amazement to find the Catholic Church was that of her dream and the sermon the very words she had seemed

to hear in her sleep.

After the sermon she went to speak to the preacher, and to her surprise he answered in the exact words of her " Never mind, Mrs. Hvision: give me your sorrows and I will lay them at the feet of Jesus."

She left the church in great wonder, for she could only see in his incident the finger of God. She was sure no other power had so marvelously dealt with her. She continued to pray steadily and she sought several inter views with the missionary. It is, per haps, needless to say that she determined to become a Catholic, and before the mission was concluded had the great happiness of being admitted to the Church. (Rev.) A. R. DOYLE. Secretary of the Catholic Missionary

ENTIRE CONGREGATION TAKES THE PLEDGE.

More Than 1,000 Persons in a Wilkes barre Church Take Temperance

Wilkesbarre, Pa., May 5 -A thousand and more people, men, women and children, almost the entire congregation of the Holy Saviour Church, of this ity, to night marched to the church and there took the pledge to abstain for the rest of life from the use of spirituous liquors. Father J. J. Curran, the pastor, took the pledges from groups of fifty who cculd find space round the altar, and gave them hi

blessing. The parade which preceded the cere mony was several blocks long and nearly the entire city gathered to wit-

apace. The dedication of churches and the multiplication of adherents show that it is taking a hold on Protestant credulity entirely out of pro-portion to the merit of its principles or the reasonableness of its claims. The reason for its rapid growth is due very largely to its unfounded claims to alleviate human maladies. Bound up in trines of the Church to them. It rare ly happens now that an evening or two are not set apart for the instruction of converts. All this is apart from the ministry of preaching missions to non-Catholies.

The curring of bodily ills, or rather persuading men that their ills apart from the ministry of preaching missions to non-Catholies. are purely imaginary, has by the machinery of Christian Science "treatment," and parsistent appeals to the Scriptures as interpreted by their prephetess, Mrs. Eddy, grown into a religious cult. Attracted by the claim to cure the sick, the thoughtless rush to its teachers as to the quack mixers of patent cure-alls. The moody, mel-ancholy, imaginary sick—those whose ills are chiefly mental, find the bene-fits which any removal from visionary troubles ensure. They attribute to some supernatural influence the effect of purely natural causes. Thoughtlessly entering the temples of pretense, ly entering the temples of pretense, they thoughtlessly remain, the confess ors of folly. Whatever acceptance of Christian Science is not due to this cause is probably due to the natural craving of the human soul for the

managed to completely upset me. I protestantism and Catholica has ceased through I was right and now I find out that I am all wrong."

The missionary recognized the man's essential unity even in belief in the authority on which Christian theology rest, to say nothing of the question of the Proper authority for proclaiming and interpreting it.

The assault now made on all super
The assault now made on all super
The man re
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Skepticism is near to superstition.

Christian Science is a proof of it. It is the old story of man's unguided intellect running shipwreck on the ocean of doubt. Every folly of the kuman mind is attributable to this. Ideal panthelsm, which lies at the bottom of Christian Science, is no new theory. It has had followers before, as it has now. They lived to abandon it then, they will do so now.

Caristian Science cannot endure. It is based on false principles. In effect it denies Christianity, because it denies Christianity, because it denies of May Brooke, by Miss Anna H. The Brown House at Duffield by Miss H. 25 The Gomance of a Play wright, by H. denies Christianity, because it denies of May Brooke, by Miss Anna H. 25 The Brown Brooke, by Miss Anna Brown Christian Science is a proof of it. It is the old story of man's unguided intellect running shipwreck on the ocean of doubt. Every folly of the human mind is attributable to this. Ideal now. They lived to abandon it then,

it denies Christianity, because it de-nies the divinity of Christ and the renies the divinity of Christ and the reality of His personal existence. It denies bodily existence. It denies the atoning merits of Christ. It is largely the high property of the settlement and other poems, by Thomas O'Hagan.

The Harabara and Most and May Dorsey. The Aboes of Ross, by Oliver J Burke, A B TC D Songs of the Settlement and other poems, by Thomas O'Hagan.

The Harabara and May Dorsey. pantheism, and pantheism is an ex-Catholic faith teaches ploded theory. the efficacy of prayer. We know that God can hear our prayers. We know that He does hear them. But we do not abandon human agencies, and above all we do not deny the evidences

Studies in Literature, by Maurice Francis
Egan.

Mariae Corolla by Father Edmund, of the
Heart of Mary O.P.
Moral Principles and Medical Practice, by
Rev Charles oppens, S.J.
The Holy Mass Worthily Celebrated, by
Father Ryan's Poems.

Father Ryan's Poems of the State of New
York, las viewed by a Canadian) by
John Millar, B.A.
The Pictorial Church for Cnildren, by Rev
Catholics Flowers from Protestant Gardens, edited by James J. Treacy
Bequests for Masses for the Souls of Deceased Persons, by William Dillon,
The Little Follower of Jesus, by Rev A M
Gress C.P.

The Pictorial Church for Children of Children of the Golden Sheat, by Elea-

The Incarnation of Jesus Christ, by St. Alph de Lignori.

Bethlehem, by Frederic William Faber. D. 1. 50. 1

of our senses and seek relief from the control of t A. Summer at Woodville, by Anna 1 Sadilier
Redmond Count O'Hanlon, the Irish Papparee, by William Carleton.
New Indian sketches, by Rev P J De
Smet, S J.
The Poetical Works of Eliza Cook
Poems, by T D McGee
Oliver Twist by Charles Dickens
A Troubled Heart, by Chas Warren Stod-

THE TRANSVAAL WAR.

From the Sacred Heart Review.

If we were asked to give from our many years of experience the most striking example of meanness that has come under our observation we should without hesitation point out the subscribor who has received a paper for two, the four years without paying for it, and word, when he receives a written notice that a collector is about to call for the arrears, requests the postmaster to notify the publisher by a postal card on which is written the legend. "Paper refused."

Lawrence Sterne, whose judgment on such matters the world considers sound, says of this meanness:

"I have so great a contempt and detestation for meanness, that I could sooner make a friend of one who had committed murder than of a person who could be capable, in any instance, of the former vice. Under meanness I comprehend dishonesty; under dishonesty, ingratitude; under ingratitude, irreligion, and under this latter, every species of vice and immorality."

Can any one be more dishonest than the From the Sacred Heart Review.

tude; under ingrantide, it is in the later, every species of vice and immorality.

Can any one be more dishonest than the person who, week after week for a year, two, three or four years, takes a paper, on which much money, time and labor have been apona, and then when he may be pressed to pay what he owes, returns the paper marked "refused?" Ingratitude accompanies his dishonesty. All the advantages from such a paper are his. The publishers, more anxious to improve the paper than to make money, sink all the income in improvements, taking nothing for themselves. The subscriber, therefore, is the sole gainer, and ought in decency to be gradeful. Irreligion must surely be a marked characteristic of homean subscriber whose sole reason of existence is or promote the interests of religion.

make the above comments on the mean subscriber in the nope that by compelling him to look into the mirror and see himself as other see him, we may help him to rise from his present slough and become an honest, deceau person.

MARRIAGE.

THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN CXXXVIII.

very long ago the Rev. Mr. Bachtel, a Methodist Episcopal minister of New Jersey, set out to prove that this country is essentially a Protestant country. In this I certainly shall not disagree with him, for believers and unbelievers alike among us are, for the most part, in varying degrees un-friendly to Roman Catholicism. Indeed, though not so much as in Germany, there are many among us who have very little religion left, except what consists in hating the Cataolies.

Therefore there was no need for Mr. Buchtel to set about such a superfluous and commonplace undertaking as to tially prove that this country is essen Protestant, negatively, where not pos-itively. Nor was Mr. Buchtel such a goose as to wish to prove this. We shall see from his evidence that though he prudently says "Protestant," he has a reference much more particular.

His argument is as follows. The next to the last National Convention of the Republicans set up, and elected, a idential candidate who was a Methodist. It set up, and elected, a vice presidential candidate who was a Methodist. The gentleman who pre-Methodist. The gentleman who pre-sented Mr. McKinley's name to the convention was a Methodist. The gentleman who presented Mr. Hobart's name was a Methodist. The chairman of the convention was a Methodist, and the chairman of the nominating committee was also a Methodist.

We see, then, that when Mr. Buchtel "Protestant," he actually means "Methodist." The tenor of his argument is exactly the same with the declaration of the statesman who has lately addressed the Epworth League in New England, and who, I believe, is also from New Jersey, namely, that the future of the United States (the political future, observe) belongs to the Methodist Episcopal Church.

Mr. Buchtel remarks that if the can-didates and officers had all been Catholics, the whole country would have been in commotion, but that the fact that they were all Methodists left it tranquil. Very true. This goes far to show that that subjugation of the other Protestant denomination by Methodism to which Bishop Vincen looks forward with such happy anticipations is fast coming to pass.

Precedent soon makes law. Two or three more Republican conventions controlled by Methodists and it will begin to be treated as an irregularity and an affront to put up anybody ex cept a Methodist. Indeed, the prin-ciple announced in the National Eporth League, and, as I understand, not reproved by it, namely, that a Methodist president is bound to guide his administration according to Methodist orders, plainly requires for its completeness that there shall be no one in the chair who is not a Methodist. The safest way to secure this would be to revive Mr. Hubbard's proposal and invest the Methodist Bishops with standing authority to name the presiwith supreme control in spirituals and temporals alike. Of course the Bishops of the Church South, for an election, should be asked to sit with their colleagues of the North. That might etimes give us a Democrat, but would always insure us a Methodist. And yet this is a body which is always harping upon the dangerous intrigues of the Roman Catholic priesthood for political power.

The instinct of a great movement possesses it long before this develops into distinct thought and purpose. Many years before we can easily suppose that Episcopal Methodism had consciously in view the religious and political subjugation of the United States to itself, it had thrown out a mighty anchor to wind-ward, in the shape of an indissoluble alliance with

Freemasonry. Dr. Thomas Arnold was a very broad minded and tolerant man. he says: I can not view it as lawful for a Christian to be a Freemason, " for it joins him in a close brotherhood with those who are not in a close sense his brethren." This is the sound view. Masonry may often appear as little else than a beneficial society or social club, but there can be no doubt that it claims to be properly a religion On the European continent it is such both in theory and practice. There it is atheistic, indeed, but so is Buddhism, which yet is confessedly a religion. It adores "the principle of the universe," and so has as much of religion as Count Tolstot or the elder Adams. In the Latin countries it is implacably hostile to the belief in the personal God-as if there could be such thing as an impersonal God-and to the Christian religion, in its there prevailing form of the Catholic Church.

The Grand Orient of France calls for 'the exploitation of the children," by compelling them all to be brought up in dogmatic atheism. The more in tense a French or Italian Jew is in his hostility to Christianity, the more cer-tain he is to be an implacable Freemason, although a Jewish grandmaster in Italy has lately surprised us by a sudden outbreak of justice and toler

Protestant sovereigns are commonly masons, but only in the hope of controlling a revolutionary force. William II., I presume, is a Mason, but what does that signify? He is a bit of a Christian, to be sure, but much more than a bit of a pagan. King Edward the Seventh, until his accession, was biters: and wouldst thou have all to be thy friends and benefactors?

Whence shall thy patience be crowned, if thou meet with no adversity?

If thou wilt suffer no opposition, how wilt thou be a friend of Christ?

grandmaster of the English Masons but though we wish him well, we do not imagine him to be of any account

religiously or morally.

Anglo-Saxon Freemasonry seems to be deletic rather than atheistic, and has broken fellowship with the French Masons. However, its language and rittal show it to be distinctly a religon. God is the Grand Master or Su-

preme Architect of the universe. Heaven is the Grand Lodge above. A prother who is loyal to Masonry (which includes neither repentance nor regen eration) is sure of a Masonic Salvation in the life to come, whatever that may be. The ritual includes an imitation of Jehovah in the burning bush, and on St. John the Baptist's day men pa

rade the streets in cheap copies of Aaron's robes, with bells and pome granates tinkling about their feet as they go. A true Mason may be a Christian, too, in profession, but if he understands himself, his Christianity will be to his Masonry what Buddhism is to a Chinese Confucian, a mere in idental ornament.

Happily, men in general don't understand themselves. Masonry here or in England is not so explicit and unwavering in its pretensions but that ommonplace men can easily persuade themselves, if they wish, that it is only a sort of friendly society. Therefore there are many good Christians, and even worthy ministers, (though seldom eminent) who are also good Masons. Yet the principles of Masonry and of tet the principles of Masonry and of the Gospel, as is well set forth in Lich tenberger's French Protestant ency-clopedia, are irreconcilable. Lichtenberger does not think that Freemas onry, even on the continent, is as dan gerous as is often supposed, because it is really not under one control, but he allows that it has an unwholesome in

It would be interesting to compare the claims of Freemasonry to temporal control with the claims of the Church. There is no doubt that most Catholic divines teach that intrinsically the Church has the right to punish her dis obedient members, especially her priests, directly through her own offic ers, in any way short of death, although she nowhere excommunicates those Catholic governments which have divested her of this right, as almost all have. Masonry claims the right to punish a traitorous brother with death tself, in the hideous form which we know from the oath once administered, and I believe never repealed. course there is no serious doubt that

Morgan fell a victim to this oath. Nay, have known men who, though not Masons, nor intending to be, have argued with me that the lodge has a moral right to murder those who, having given themselves up to the order, have then disclosed its secrets. This contradicts civilized society, which does not acknowledge—as the Catholic Church does not acknowledge—any legitimate power over life and death

except in the state.

Rome teaches, as she shows by her unqualified approbation of the Da Ro mano Pontifice, that she views kings as accountable only to God, where no rights of religion are involved, for the use of their prerogative of making war. Yet in 1871, the Grand Lodge of Paris solemnly excommunicated "Brother William," the King of Prusdent, and preferably from among themselves. Then we should have a permanent conclave, moreover, clothed sassin's knife, simply because as a overeign regularly at war France, he used his undoubted right of aying siege to Paris.

There is more to say.

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST. Of Interior Conversation

They, who are with thee to-day, may be against thee to morrow; and, on the other hand, often change like the wind.

Place thy whole confidence in God, and let him be thy fear and thy love. He will answer for thee, and do for thee what is for the best.

Thou hast not here a lasting city and wherever thou art, thou art a stranger and a pilgrim; nor wilt thou ever have rest, unless thou be interior-

ly united to Christ. Why dost thou stand looking about thee here, since this is not thy resting-

place? Thy dwelling must be in heaven

and all things of the earth are only to be looked upon as passing by. All things pass away, and thou along with them.

See that theu cleave not to them, lest thou be ensuared and lost. Let thy thoughts be with the Most High, and thy prayer directed

Christ without intermission. If thou knowest not how to meditate on high and heavenly things, rest on the Passion of Christ and willingly dwell in His sacred wounds.

For, if thou fly devoutly to the younds and precious stigmas of Jesus, thou shalt feel great comfort in tribula tion; neither wilt thou much regard the being despised by men, but wilt easily bear up against detracting

tongues. Christ was also in this world despised by men, and in His greatest necessity forsaken by His acquaintances and friends in the mist of reproaches.

Christ was willing to suffer and be despised ; and dost thou dare to complain of any one? Christ had adversaries and back. biters ; and wouldst thou have all to be

FIVE - MINUTES' SERMON. Sixth Sunday After Easter.

PROTECTION AGAINST SCANDAL.

These things have I spoken to you that you y not be scandalized." (John 16, 1.) According to Divine Providence, the life of the apostles should be a painful chalice of sufferings. Our Saviour had foretold this, so that when these things would come to pass, they would virings would come to pass, they would not be scandalized and discouraged ? These things have I spoken to you that you may not be scandal zed." Behold, the anxiety our Lord had for His apostles! so carefully did He try to keep from them every occasion of sin. Oh, how happy the Church of God would be, if all her members, collectively and individually, with equal solicitude would try to prevent evil and avert all dangers from the souls of their fellowmen; but alas! there is nothing more common in cur days of Godlessness than seduction.

Wherever you cast your eyes. His apostles ! so carefully did He try

Wherever you cast your eyes, wherever you place your foot; everywhere bad example presents itself; shameless conversations offend your ear and heart. In every place may ear and heart. In every place may be found scoffers of religion, lurking about like ravenous wolves in the clothing of sheep: in every place, murderers of innocence, the faithful helpers of Satan, cast out their nets of seduction; even in the remotest villages may be found had books, filthy lages may be found bad books, filthy papers with the poison of infidelity and hatred for the Church, wantones and shamefulness. Ah, sad to say, the devil is always busy and his har yest is growing richer. In the midst vest is growing richer. In the midst of the many and great dangers that surround us, what should we do to protect and preserve ourselves against infection?

Oh, that, like St. Anthony, we could leave the world, go to the desert among the wild beasts, for there we would surely be secure. This, how-ever, is now impossible. We must face the threatening dangers, but our Divine Saviour has given us a means of perfection that will certainly save us if we make use of it. He has "Watch ye, and pray taught us: that ye enter not into temptation The spirit indeed is willing, but the flesh is weak." (Matt. 29, 41.) Yes, watch, the more numerous and dang. erous the enemies are, the greater our watchfulness must be. Watch over your senses, especially the eyes and ears, for they are the windows through which the infernal robber attempts to break into your heart, in order to en kindle there the fire-brand of lust ; listen to the warning voice of the Holy Ghost: "Hedge in thy ears with thorns, hear not a wicked tongue and make doors and bars to your mouth.

(Eccli. 28, 28.)

Above all, be careful and prudent concerning your associations; have no companionship with scoffers of reigion; place not your foot in those louses where the devil speaks through an impure tongue. Do not form frivolous acquaintances and dangerous friendships: reject all bad pictures and papers, all vicious romances. You fise from the small pox and cholera, lest you would become infected by these diseases. Fiee therefore with still greater care the scandal givers and avoid the seducers, for they will not destroy your body, but they and delivered film because as a will not destroy your body, but is into eternal perdition what is infinitely more precious immortal soul. Be warned, therefore, immortal soul. Be warned, therefore, through the holy servant of God, Moses, who directs his admonition not only to the children of Israel, but also to you: "Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins." (Num. 16 26.) Do not even touch anything belonging to the wicked. "He that toucheth pitch, shall be defiled with it, and he that hath bo defiled with it, and he that hath fellowship with the proud, shall put on

(Eccli. 13, 1) Even with the greatest care, you will not be able to escape all scandal and avoid all dangerous occasions of sin. No one knew this better than sin. No one knew this better than our Divine Redeemer. Hence He said not only "watch" but most signifi-cantly, He added "and pray." Prayer should be the saving weapon, the protecting armor against the dangers which even with all careful ness we cannot avoid. What does a ness we cannot avoid. What does a child when it sees a ferocious animal approaching? Does it not hasten to the arms of its mother, knowing that it will there be secure? In a similar manner, as often as any danger of sin approaches, we should hasten for help to the most Sacred Hearts of Jesus and Our prayer ascends to Heaven Mary. says St. Augustine, and God's mercy descends to us. Lat us, therefore, according to the admonition of our Divine Redeemer, make diligent use of prayer; let us have the presence of God and the knowledge of eternity continually before our eyes; let us cherish a sincere and tender devotion to the Mother of God; let us daily place ourselves under her holy protection, and especially fise to her with confidence in all temptations; let us be zealous in the reception of the holy sacraments and by frequently and worthily receiving the Bread of Angels, procure for ourselves that power which makes us so terrible to the devil. Then dangers may surround us the God who protected Daniel in the lion's den, who pre-

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ASYLUM FOR INSANE, TORONTO.

ASYLUM FOR INSANE, KINGSTON.

hard screenings, 500 tons stove size (hard).

Hard coal-1,350 tons large egg size, 250 tons mall egg size, 25 tons chestnut size, 500 tons lard screenings, 500 tons soft screenings, 15

ASYLUM FOR INSANE, HAMILTON.

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Hard coal—1,550 tons large egg size, 140 tons atove size, 10 tons coal for grates, 100 tons soft screenings, 50 cords green hardwood.

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NSTITUTION FOR BEAF AND DUMB. BELLE-

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Tenderers are to specify the mine or mines from which the coal will be supplied, and the quality of same, and must also furnish satisfactory evidence that the coal delivered is true to name, fresh mined, and in every respect equal in quality to the standard grades of coal known to the trade.

Delivery is to be effected in a manner satisfactory to the Inspectors of Prisons and Public Charities.

And the said inspectors may require addi-

Delivery is to be effected in a man Public Charites.

And the said inspectors may require additional amounts, not exceeding 20 per cent of the quantities hereinbefore specified, for the above mentioned institutions to be delivered thereat at the contract prices at any time up to the 15th day of July, 1902.

Tenders will be received for the whole quantity above specified, or the quantities required in each institution. An accepted check for \$500, payable to the order of the Honorable the Provincial Secretary must be furnished by each tenderer as a constructive will be required for the due fulfilment of each contract. Specifications and forms and conditions of tenders may be obtained from the Inspectors of Prisons and Fuctor for the Bursars of the respective institutions. The lowest or any tenders this advertisement without authority from the department will not be paid for it.

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The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfect alignment of the stomach of the stom

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Six years old ; bi hair blonde and thick it would heads of two pretty blue eyes that still little, though they h a jacket well cut, bu a girl's shoe on one on the other, both wide and too long, and lacking in heels Little Jean, so col

MAY 18, 1901.

OUR BOYS A

JEAN'S L

winter evening, wing since noon of the who had finally dec Blessed Virgin. A did Jean, who no write than he kno range this letter ? Listen, for it is going to tell you.
Below there, in Gros-Caillou, at avenue, not far fi there was a shop, of a public writer also there were petitions to be m ment and so man that did not know

And the writer was an old soldie brave man, but was anything bu additional misfort ficiently chopped admission to the Jean, without many times seen dingy glasses of smoking his pipe ers, and so to-d essly with a cisieur. I have co you to write me "Ten sous, !! responded, gazlı

at the midget be Jean had no nnable to lift Then excus to re open the do But, pleased v Bonin stopped h " Stay !" said little one, if you 'Oh, no !"

mamma's son, s you have not th No ; no sou "Nor thy m to be seen ! one-is it to m "Yes," said "Advance,

a half sheet for that ! And Pere paper, dipped beautiful har that once he h Paris Then, a line

To Monsieur-"Well, go Who?" d "Parbleu! " What ge "The one Jean this t

"Ah! bah

"Name o Bonin cried you are goin "O, yes," wait all day But little fused. The writers for kind, but J ently answe

> Pere Bor his pen al " See severely, that you Face about turned hee

considered Paris! V Jean " Noth

he only so the Holy stood still " But Yes.

mamma day gav "Not! she alw "And

you? " Did

Why so Many Young Men Fail. "One trouble with many young men who start out in business is they try to

do too many things at once," says Hetty Green, in the Ladies' Home Journal.

The result is that they don't know as much as they ought to about any one thing, and they naturally fail. The

trouble with young men who work on

salaries is that they're always afraid of

doing more than they're paid for. They

don't enter into their work with the

right spirit. To get on and be appre-

ciated a young man must do more than he's paid to do. When he does some-

For Bicycle Riders.

of back muscles and may develop urin-

Middle aged men sometimes claim

that bicycle riding injures their health.

It will not do so if they ride temperate

Bicycle riding will make a fat per

on thinner and a thin person stouter

or it will make the fat person fatter if

he does not ride enough The fat per-

son to reduce his weight must eat less

fattening foods, drink less and ride

When you rest by the way side don't

lie down on the ground without putting

extra covering on, especially if per-

Don't drink much water or any

other liquid when very hot or breath

ing hard; gargle the throat, then take

few slow swallows. Repeat this once

or twice. Don't drink ice water at any

In taking a long ride, eat little and

dinners, sausages or ham sandwiches.

more good than three heavy ones.

weet, starchy or pastry foods.

the best foods.

and fitful ones,

four light meals a day will do one

Est slowly and drink little at the

you need to be more careful about this

than if you only walked for exercise as

you move more rapidly through the air.

Over exercise tears down instead of

builds up. It is moderate exertions

that strengthen the muscles, not violent

Huntington's Advice. The late C. P. Huntington, the mil

lionaire railroad president, is described

in stature he was six feet one inch and

heavily built. He wore a heavy mous-

tache and beard, which concealed some

aw. Patience was one of

Hore is what he wrote :

succeed.

othing in their pockets, W

upon which he had set his mind.

what the strength of his mouth and

wait for years to accomplish something

Although he died worth many mil-

the sober work of making a living be-

fore them.
'Take that work which is nearest to

you until you can do better ; and work

with a will, doing it as well as you pos

sibly can, and so steadily that one might almost think the Fates were do-

ing it. Do this and you will surely

"Be always true to yourself; work

with an honesty of purpose, and spend no money for things you do not need. I never in my life used tobacco, and

until I was fifty years of age I did not

know the taste of wine or distilled

liquors. It is interesting and instruct

ive to figure out how much money

boy commencing at fifteen years of age could have if he should save twenty-

five cents a day and compound it semi-

annually at 5 per. cent. interest.

an actual example :

" a most striking looking man.

Grains,

y and use a proper saddle.

man.

ary troubles.

OUR BOYS AND GIRLS. JEAN'S LETTER.

Six years old ; breeches broken at knees; hair blonde, curly, so rich and thick it would have coiffed the heads of two pretty ladies; two great blue eyes that still tried to smile a little, though they had cried so much a jacket well cut, but falling to rage ; a girl's shoe on one foot, a a girls since on one 105t, a boys boot on the other, both since and boot too wide and too long, turned at the toes and lacking in heels behind—this was

Little Jean, so cold and hungry this winter evening, who had eaten nothing since noon of the day before and who had finally decided to write to the who had linking decided to write to the Blessed Virgin. And how, say you, did Jeau, who no more knew how to write than he knew how to read, ar-

range this letter ? sten, for it is that which I am

going to tell you.

Below there, in the quarter of the Gros-Caillou, at the corner of the avenue, not far from the Esplanade, there was a shop, in the days I tell of, of a public writer, for in those days also there were so many claims and petitions to be made to the Government and so many people, like Jean, that did not know how to write.

And the writer that kept this shop was an old soldier far on in years, brave man, but a little testy, who was anything but rich and had the additional misfortune of not being sufficiently chopped to pieces to secure admission to the Hotel des Invalides.

Jean, without prying at all, had meny times seen him through the es of his little cubby-hole smoking his pipe and awaiting custom ers, and so to day he entered fear-lessly with a civil "Good-day, monsieur. I have come if you please, for you to write me a letter."
"Ten sous, !!ttle one," Pere Bonin

responded, gazing over his spectacles at the midget before him. Jean had no cap and was therefore

unable to lift it, but he said very politely:
"Then excuse me," and he turned

to re open the door. But, pleased with his manners, Pere Bonin stopped him.
"Stay!" said he. "Tell me first,

little one, if you are the son of a sol dier." Oh, no!" said Jean ; "only mamma's son, and she's all alone

'I see," said the writer; "and you have not the ten sous ?" No; no sous at all," said Jean.

Nor thy mother either, 'tis plain to be seen! And thy letter, little one-is it to make the soup come ?" "Yes," said Jean; "exactly."
"Advance, then. Ten lines on

a half sheet; one is never too poor for that

And Pere Bonin spread out his paper, dipped his pen in the ink and wrote at the top of the page in the of the quartermaster beautiful hand that once he had been :

Paris, January 17th, 188 -. Then, a line lower :

To Monsieur-"Well, go on," said he; "how do

you call him, baby?" Who?" demanded Jean.

"Parbleu! the gentleman." "What gentleman, monsieur?"

The one to make the scup come. Jean this time comprehended. 'But it isn't a gentleman," said he "Ah! bah! a lady, then?"

"Name of names, midget!" Pere

Bonin cried; "don't you know to whom you are going to write a letter?" "O, yes," said the child.
"Out with it, then, quick! I can't

wait all day ! But little Jean stood all red and confused. The fact is, it is not as easy as it looks to address one's self to public writers for correspondences of this kind, but Jean was brave and pres-

ently answered softly:
"It is to the Blessed Virgin that I wish to send a letter." Pere Bonin did not laugh; not as

all. He simply wiped and laid aside his pen and took his pipe from his "See you, midget," said he,
"See you, midget," said he,
severely, "I don't want to believe
that you mock an old man; besides,

you are too small for me to trounce Out you go !" Face about : march ! Little Jean obeyed and wonderingly turned heel, or foot, rather, since hee he had none: and seeing him so sub-missive, Pere Bonin a second time re-considered and regarded him more

closely.

"Name of names, of names!"
grumbled he, "but there is misery in
Paris! What do you call yourself,

baby ?"
" Jean."

our redit OLIO

and als of ndred Daily and and of the map-

ents.

IBLE

ptures, ncil of e: dil-Greek, The In lish e New Cheims,

theims, the lake, ginal of power of the lake, ginal of power of the lake, which we be seen of the lake, and the down the lake, which was a space saths and nily portlake we worthanks we wo

"Jean what?"

"Nothing—just Jean."
Pere Bonin felt his eyes sting, but he only said:
"And what do you wish to say to

the Holy Virgin?"
"To tell her that mamma's been asleep since 4 o'clock yesterday and that I can't wake her up." The heart of the old soldier suddenly

stood still. He feared to comprehend. He demanded again :

"But that soup you spoke of a while ago?"

Yes," said the child, "I know had to speak of it, you see, because mamma before going to sleep yesterday gave me the last piece of bread."

'And what did she eat, pray?"

"Nothing for more than two days— she always said she wasn't hungry." "And you tried to wake her, say you? How?"

"As I always do-kissing her."

" Did she breathe?" Jean smiled, and that smile made

"I don't know, said he. "Don't we always breathe?"

Pere Bonin had to hastily turn his head, for two big tears were rolling down his cheeks, and his reply to the

child was another question.

"And when you kissed her," said
he, "you noticed nothing strange?"

"Yes, I did," said Jean—"how cold she was. But then it's always so cold in our house.

" She shivered, then your mammashivered with the cold?" "No; she was just cold, but so

retty-her hands crossed so, her head oack and her eyes looking at the sky. "And I wanted riches!" Pere Bonin murmured. "I who have enough to eat and drink, when here is one that died of hunger !'

And drawing the child to him he took him on his knee and softly began to talk to him. "Thy letter, my baby," said he,

'is written, sent and received. Now, take me to thy mother." o me to thy mother.
Oh! yes, I will, but—but why do cry?" demanded Jean, astonished. you cry?'

"But I am not crying, Jean—no, men never cry! 'Tis you, my preci-ous, who will soon do that!" Then, straining him in his arm and covering him with kisses: "I, too, know you, little Jean, once had a

mother, whom I see even now in her bed, so pale and white, and saying to me, the image of the Virgin resting at her head: 'Bonin, my son, be an honest man always and always a Christian!' An honest man I have een, but a Christian-ah, dame !"

He sprang to his feet, the child still hugged to his breast, and speaking as if to one invisible:
"But now, old mother, now, I say,

rest thou in peace, for thou art going to have thy way. Friends may laugh and jeer if they will, but where thou art I wish to go, and there will I be led by this precious angel here who shall never leave me again. His letter, which was never even written, has made a double shot-it has given him a father and me a heart !"

That is all ; this story without end is done. I know no more save that some where in Paris to-day there is a man still young, a writer also, but not as

This man is a writer of elequent

things. His friends still, call him, "Jean," as he called himself, and though I know not either the name of the postmar that carries letters like these, they al ways reach their destination. - Catholic

CHATS WITH YOUNG MEN.

A multitude of successive, small sacrifices may work more good in the world than many a large one. — George MacDonald.

The Worker Wins.

Business employers would vastly prefer boys of ordinary natural ability and a great deal of industry, than boys of marked genius, but lazy. It is the worker who wins, whether in business, in law, in medicine, in mechanics, or on the farm. Success is more than half won by him who knows to think and act, and utilize time. If the quality of industry is shown in the school boy, it is one of his strong est recommendations for a business

Gentlemen, Wake up ! Nothing is so disheartening as the with steut hearts and strong arms, and goes to Mass on Sunday; keeps the fast and abstinence; gives a little alms; is sober, kindly, industrious, charitable; a good father, a good husband. But he is asleep. He has a hundred chances of showing his seal for the Church, and he wastes them all. His apathy is all the more disheartening because he is otherwise so good. He is a religious man, yet he denies his service to religion. There are hundreds of such Catholics in all grades of society. They are a sad drag on the Church in this city. The priest may appeal Sunday after Sunday to arouse their interest in some good work, the poor, the schools, temperance, paying the Church debt, helping the young, some society, some confra-ternity. He might as well address ternity. He might as well address them in Chinese. They really don't understand that he is speaking to them. They refer the whole matter whatever it is, to the priest and a few zealous men who are always ready to exect themselves in the cause of religion, and they go home to their Sunday dinner, without the least suspicion that they are behaving in a rude and impious manner. Gentlemen, wake up

—Cathedral Record.

To Make Converts. Every Catholic layman, as well as priest, ought to be concerned about the conversion of non-Catholics. He knows that he holds the truth; that the Church alone was instituted by Christ, that Christ obliged all men to belong to the true Church, and that as a consequence those outside the fold are, to say the least, running a great risk of losing their souls. He, of course, very well understands the difference between be ing outside the fold voluntarily and being in good faith, as they say : still taking into account the frequent care-lessness in the administration of baptism by the sects, the absence of the many Catholic aids towards salvation, especially the sacrament of penance, the exterior righteousness which many seem only to look after, and making all allowance for the great mercy of God, he is anxious even about those whose sincerity is undoubted. Charity will thus urge him to do something for those who have not received so many of the blessings of Providence as him-

he's paid to do. When he does something that his employer has not thought of, he shows that he is valuable. Men are always willing to pay good salaries to people who will think of things for them. The man who always carries out the thoughs and ideas of another is nothing more than a mane tool. Man

nothing more than a mere tool. Men who can be relied upon are always in demand. The scarcest thing in the world to-day is a thoroughly reliable through which I will hear thee. Don't ride so that your toes just reach the pedals (the heels only should is strains the groin and loin and small

all sinners, the most signal graces. Some time before her death, St. Mechtilda earnestly asked of our Lord an important grace in behalf of a person who had asked her to pray for her. Seized with fear at the sight of the ter rible judgments with which the justice of God would visit this soul, she weeping bitterly, when our Lord ad-

hom you pray that she must seek she desires through My Heart." There no heart so hard as not to be softened by the Heart of Jesus, nor any soul so disfigured through the leprosy of sin, that His love cannot purify, console

mulcted of heavy fines for the misdemeanor of attending Mass. Undeoften of easily digested food, not boiled fice. first part of a meal. Eat but little vegetables, fruits and a little fresh meat Keep the back and chest well - protected in cold weather by wearing paper fibre lining in your bicycle coat Catholic settler.

Among the faithless many faithful they. But with the increase of population and the growth of cities, come under our observation instances that disconcert in proportion as the earlier and bygone instances reassures.

vices, are Catholics who miss Mass on days of obligation. Not maliciously, not wilfully, not carelessly - of course

Look upon the two pictures. Place side by side the zeal and self-sacrifice of the persecuted and the pioneer, and the pretexts and practices of the luke warm. The precept of the Church has not changed. The duty of the Chris tian believer has not changed. The pronounced characteristics. He would same tribunal of justice governed the same rules of conscience, remains. The same rewards and punishments continue. What were merits and oberits and ob. lions, he inherited nothing and began ligation then, is obligation to day. The zeal of the persecuted — braving without a penny. So his advice to young men is worth considering. every danger to hear Mass-was not gratuitous; the earnestness of the pio-"Now a few serious words to the boys

> The church is seven miles distant. Most of the lukewarm would make the journey for \$1, and consider the money eastly earned. But they will not travel to hear Mass or to save their souls. Eternity, vs. a few dollars; that is the issue, and the lukewarm Catholic re-

sickness and physical indisposition. There is a degress of illness, no doubt, that will justify absence from Mass on Sundays; contagious diseases or sickness that necessitates confinement to the house, are of the nature. But the slight indisposition sometimes deemed sufficient excuses for non-attendance

It is hard for most young men to save. It is still harder to earn com-pound interest on his savings. But there is one safe and sure way which is comparatively easy, and that is by means of an endownment policy in tip-top life insurance company. Take Twenty years ago a young man who

was then under eighteen years of age took out an endowment policy for \$1,000, and every year he has paid a premium of \$47.68, until he has saved in all \$958 60. This year, after being partected by assurance for transfer in all \$953 60. This year, after obtain protected by assurance for twenty years, his policy matures, and with nothing further to pay, he has the option of receiving in cash \$1,467 25, or a life policy for \$3,200, payable at his death. This has cost him, on an interest here. his death. This has been average, 13 cents a day, so that if he had saved 25 cents every day, the amount suggested by Mr. Huntington, he would have received this year nearly \$3,000 in cash. Not a very large amount you may say, but it is made up of small sums which would probably have been frittered away if e had not been compelled by policy to save them, and it would either buy him a little home in the city or a

OWD. Sympathy has in its own right a singular power of soothing the moral suf-fering of the forlorn and unfortunate.

—Archbishop Hughes.

farm in the country, or give him capital enough 'to start la business of his

Christians, draw near to the Sacred Heart of your Redeemer, and there learn to forgive injuries. He bids you study Him and learn of His own Heart -"learn of Me because I am meek and humble of Heart." If we are moulded by our associations with and studies of the people round about us, why should not the man or woman who studies the heart of Jesus become forgiving? Draw near to that Heart. Live in it. Jesus is not like an oriental monarch, unapproachable amid His royal pomp. He wants to dwell among us, to be with Peer to the depths of that Hear and study its forgiveness. - Rev. C. A.

The venerable Mary of the Incarna tion relates that it was revealed to her on a certain occasion that the Eternal Father was insensible to her prayers. She sought to know the cause, and an interior voice said to her: "Petition Me through the Heart of My Son, dress yourself to the Heart of Jesus, the cean of love and mercy, and He will obtain for you, pious soul, and also for

ressed to her these consoling words:
'My daughter, teach the person for

PRETEXTS OF THE LUKEWARM.

Years ago our ancestors were terred by such penalties, they braved all dangers to assist at the Holy Sacri-Within the memory of most of us, Catholic families have travelled ten and fifteen miles to assist at the Sunday services of the church; and the pioneer in the faith can relate many instances of the zeal displayed in early days out West by the earnest

Here in these well paved towns of adjacent churches and of timely sernot-but upon pretext.

neer, travelling great distances, was v or sur

With these considerations in mind, let us hear the common pretext and excuses, alleged by lukewarm Catho-

at church, are nothing more than pal-

pable deceits. Children to take care of. A childish excuse indeed. Take care of them by setting them no bad example. Take care of them six days of the week, and all of the seventh except a few hours. So much, at least, can be af-forded to the divine sacrifice. This pretext is a mere subterfuge. It cannot quiet the conscience even of the lukewarm. The children will pretty assuredly grow up to resent in their conduct the "care" lavished at such a

Bad, stormy or rainy weather. Let the question be conscientiously answered: Would such weather deter me from attending to my business, or from taking advantage of an opportunity to make fifty or one hundred dol-lars? Or how often does the weather prevent me from going to my worldly prevent me from going to my worthy employment on week days? Such questions will undoubtedly be put in the searching cross examination, that the Christian soul will have to undergo

coming the most popular medicine for cholera, dysentery, etc., in the market.

A DINNER PILL.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like abl of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegatable Pills are wonderful correctives of such troubles, that, improperly arranged deprive them of the opportunity of hearing Mass. But will the object of the journey outweigh the spiritual loss occasioned? Ought such journeys be taken at such a cost? Late hours the previous Saturday night, occasioned sometimes by duty and some-

THOUGHTS ON THE SACRED times by pleasure, are occasionally alleged. The presence of friends and visitors is sometimes a pretext. Much better that no such subterfuge should be devised; that the sinner should acknowledge his guilt like the publican and not gloss it over like a Pharisee.
A precept of the Church, like a com mand from God, cannot be lightly broken or easily forgiven. Few Cath olics can exempt themselves on any such pretexts from attending Mass on Sunday without the guilt of mortal sin. -Cathelie Citizen.

MISERY AND HEALTH

Story of Deep Interest to all Women

RELATING THE SUFFERINGS OF A LADY WHO HAS EXPERIENCED THE AGON IES THAT AFFLICT SO MANY OF HER SEX - PASSED THROUGH FOUR OPERA TIONS WITHOUT BENEFIT.

Throughout Canada there are thou sands and thousands of women who undergo daily pains, sometimes bor dering on agony, such as only women can endure in uncomplaining silence. To such the story of Mrs. Frank Evans of 33 Frontenac street, Montreal, will bring hope and joy, as it points the way to renewed health and certain release from pain. Mrs. Evans says: " feel that I sught to say a good for Dr. Williams' Pink Pfils, in the hope that my experience may be of benefit to some other suffering woman am now twenty three years of age and since my eleventh year I have suffered far more than my share of agony from the ailments that afflict my At the age of sixteen the trou ble had grown so bad that I had to undergo an operation in the Montrea general hospital. This did not cure ne, and a little later I underwent an other operation. From this I received some benefit, but was not wholly cured and I continued to suffer from pains in the abdomen and bilicus headache. few years later, having with my husband removed to Halifax, I was again suffering terribly, and was taken to the general hospital, where another operaion was performed. This gave me relief for two or three menths, and again the old trouble came on, and I would suffer for days at a time and nothing seemed to relieve the pain. In February, 1899, I was again ob liged to go to the hospital, and under-went a fourth operation. Even this did not help me, and as the chloroform administered during the operation affected my heart, I would not permit a further operation, and was taken home still a great sufferer. In 1899 I was advised to try Dr. Williams' Pink Pills and decided to do so. I have used the pills for several months and have found more relief from them than from the four operations which I passed through, and I warmly recommended them to all women suffering from the ailments which stillet so many of my

Writing under a later date Mrs. Evans says: " I am glad to be able to tell you that not only has the great improvement which Dr. Williams' Pink Pills effected in my condition continued, but I am now perfectly well. I had given up all hope when I began the use of the pills, but they have restored me to such health as I have not before known for years. grateful for what your medicine has ione for me that I give you permission to publish my letters in the hope that other women will follow my example and find health and strength happiness through the use of Dr. Wil-

liams' Pink Pills. No discovery in medicine in modern times has proved such a blessing to women as Dr. Williams' Pink Pills. They act directly on the blood and nerves, invigorate the body, regulate the functions and restore health and strength to the exhausted patient when every effort of the physician proves unavailing. Other so called tonics are mere imitations of these pills and should be refused. The genuine bear the full name, "Dr. Williams bear the full name, "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. They are sold by all dealers in medicine or can be had post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brock vile. Ont.

A SPRAINED ANKLE is not an uncommon accident. Pain-Killer relieves and cures almost as if by magic. The greatest household remedy. Avoid substitutes, there is but one Pain Killer, Perry Davis'. 25c. and 50c.

Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These Pills do not cause pain or griping, and should be used when a cathartic is required.

AMERICA'S Greatest Medicine is Hood's

AMERICA'S Greatest Medicine is Hood's Sarsaparilla, because it possesses unequalled curative powers and its record of cures is GREATEST.

REATEST.

No one need fear cholera or any summer complaint if they have a bottle of Dr. J. D. Kellogg's Dysentery Cordial ready for use. It corrects all looseness of the bowels promptly and causes a healthy and natural action. This is a medicine adapted for the young and old, rich and poor, and is rapidly becoming the most popular medicine for cholera, dysentery, etc., in the market.

A DINNER PILL—Many DAGAGES aufface.



A Lady of Quality

nows real value and genuine merit and will use SURPRISE Soap for this reason.

QUALITY is the essential elemen n the make up of SURPRISE Scape QUALITY is the secret of the reat success of SURPRISE Soas QUALITY means pure hard soap with remarkable and peculiar qualities for washing clothes.

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When Ale is thoroughly matured it not only palatable, but wholesoms. is not only palatable, but wholesome.
Carling's Ale is always fully agesterore it is put on the market. Both in wood and in bottle it is mellowed by the touch of time before it reaches the public.

Its easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porter.

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O'KEEFE'S Liquid Extract of Malt Is made by a Canadian House, from Canadian Barley Malt, for

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will tell you so,

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Cathedral 3

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By SARA TRAINER SAITH THE CONTROL OF SAITH THE CONT

BENZIGER BROTHERS,

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ARCHDIOCESE OF KINGSTON.

We learn that Right Rey. J. Farrelly, V. G., Belleville, will celebrate his golden Judiee or the fiftieth anniversary of his ordination to the priesthood on the 22nd Av. 1991. For the past fifty years Monsignore Farrelly has led a very active and useful life in the diocese of Kingston. We hope to publish soon in the RECORD. As length, an account of the career of this distinguished ecclesiastic. We hope to publish soon in the RECORD. The drawing for the Bazaar recently held under the auspices of St. Francisde Sales Church, Smith's Falls. took place in the Town Hall. Friday evening, 2980 ult, and resulted as follows. Upright plano valued at 8300 won by Miss M. Upright plano valued at 8300 won by Miss M. Upright plano valued at 8300 won by Miss M. Ogamody, Smith's Falls. crayon potratt of Archbishop Gauthie won by Mrs. McDonald, Young and Hay; please of the Last Judgment won by J. McGail, Kingston; picture of the Sacred Heart, blessed by the Pope, won by Mrs. B. E. Sparham. town: s10 gold coin won by Mrs. J. O'Donnell, town: 10 gold coin won by Mrs. J. O'Donnell, town: 10 gold coin won by Mrs. J. O'Donnell, town: 10 gold coin won by Miss Nelle Paquette, town: pair window curtains won by Mrs. Mighahm. O'ttawa: meerschaum pipe won by Mrs. Bighahm. O'ttawa: Sin gold won by James Swift, Kingston: tea set: 810 gold coin won by Mr. McDonnell, town: 10 gold won by James Swift, Kingston: tea set: 10 scold coin won by Mr. Belana Heal; town: 10 gold coin won by Mr. McGauthier, Mount of Judies History won by Mr. Gauthier, Mount of Judies History won by Mr. Belana wores of the Basaar wores 1,694.

Our readers will remember that about a year ago Rey Paller John D.O'Gorman, now for sone of the basaar wores 1,694.

Our readers will remember that about a year ago Rey Paller John D.O'Gorman, now for sone of the basaar wores 1,694.

George Young, town; to plantage won by D.

C. Downey, Brockville; gold nugget won by C. Ransom, Delta. The gross receipts of the basear were 1,094.

Or readers will remember that about a year ago Rev Father John D.O'Gorman, now for some property of the beloved and respected pastor of years the beloved and respected pastor of removers of the propose of the pastor of the years of the pastor of

tor of St. Joseph & Church, Ottawa, and well it known in this city will be one of the lecturers, at the Catholic Summer School to be held at at the Catholic Summer School to be held at Platisburg. N. Y, next July. As a lecturer Platisburg. N. E. Jlon has now a contin-

Plattaburg. N. Y, next July. As and preacher Father Fallon has now a continental reputation and from his connection with Ottawa University, Jof which he was Vice-President for many years, he is well known.

The Papal flas floated over Notre Dame Convent in honor of His Grace the Arcabishop on the day of his arrival home from the South. Wednesday, 1st inst., was the twelfth aniversary of the consecration of the Right Rev. R. A. O'Connor, Bishop of Peterborough. Admittos annos.

There was a general meeting of all the Chil-

multos annos.

There was a general meeting of all the Children of Mary held last Sanday afternoon in St. James chapel. His Grace Archbishop Gauthier presided.

Rev. Father O'Connor of Kemptville has requested every family in the parish to give a lamb in the month of September for the purpose of raising funds for the debt on the We are always glad to see our Catholic young man converse to the reconstruction.

ARCHDIOCESE OF TORONTO.

SISTER M. AFRA HALAHAN.

The funeral obsequies of the late Venerable Sister M. Afra Halahan, who died on May 9, took place May 10, all Loretto Convent. Niagara Falls. Solemn High Mass of Revenum was commenced at 9 o'clock, the Rev. P. A. Best being celebrant, assisted by the Revs. D. F. Best and B. J. O'Neill as deacon and subdeacon respectively. The Rev. Oto Wiedemann, O. CC., of St. Patrick's church, Clifton, was present in the sanctuary, and the altar boys from the same village took charge of the minor ceremonies. The singing was excuted by the academy choir. Rev. D. F. Best Appropriate sermon on the occasion paying high tribute to the virtuous and edifying life of the deceased nun. After the services in the conventional charge in the convention of the lact resting place, under the shadow of the little chapel of Our Lady of Peace. R. I. P. SISTER M. AFRA HALAHAN.

DIOCESE OF LONDON.

REV. FATHER SCANLAN HONORED. REV. FATHER SCANLAN HONORED.

The following kindly worded address, accompanied by a gift of \$102, was recently presented to Rev. Father Scanlan, through the medium of Rev. M. J. Tiernan, parish priest of Mount Carmel, by the good pople of Windsor, for whom Father Scanlan zealously exercised his priestly functions for over a quarter of a century before his translation to Mount Carmel, as assistant to Rev. Father Tiernan. In presenting Father Scanlan with this address, Rev. Father Tiernan very appropriately voiced the sentiments of the good people of Windsor who so justly and tangibly recognized the faithful services of Father Scanlan for such a long period of time, and he said he hoped and prayed that Mount Carmel would also be for many, many years blessed with the presence and good work of his zealous coadjutor.

To the Rev. James Scanlan, late assistant parish Priest of St. Alphonsus Church, Windsor:

To the Rev. James Scanlan, late assistant parish Priest of St. Alphonsus Church, Windsor:

Reverend and dear Father.—Your removal from this parish a few months ago was so unexpected, and your departure to your new field of labor so quietly taken that the congregation had no opportunity of expressing their thanks or manifesting in a more substantial manner their obligations to you for your long and faithful services in this parish.

As the assistant of parish priest whose memory is still fresh in our minds, and his successor, your services for a period of over twenty five years were of a most devoted and unselfish nature.

We remember that during the smallpox epidemic in our midst in 1831 your services were fearlessly rendered to those afflicted, and at all times you have been most zealous and untiring in attending to the spiritual wants of this congregation.

Your well known humility and faithful work in the parish will long be remembered. While sincerely for your labors lessened, and at the close of your fife you will receive the reward of the good and faithful servant.

Since your departure we have been looking forward to an early visit when an address could have been presented to you in person. As our hopes have not been realized, we have asked the Rev. Father Tiernan, who has kindly consented, borepresent us and present you with this address and accompanying purse as a slight which you will ever be held by your late parishoners.

Signed on behalf of the congregation Charter of the congregation of

cis Cleary,
April 30th, 1901.

Mith characteristic unselfishness and humility the venerable recipient considered himself, as he expressed it, undeserving of the address and tessimonial, which was certainly on his part wholly unexpected. He feels deeply grateful to the Catholic congregation of Windsor for their substantial gift. It is not the first time they thus showed their kindly appreciation of his unselfish devotion to duty. In 1881 during the smellpox epidemic they presented him with a valuable gold watch as a recognition of his fearless devotion to the victims of that awful period. Father Scanlan earnestly desires a share in the prayers of his faithful people of Windsor, and in return he promises to remember them when celebrating the holy Sacrifice of the Mass.

JURILEE PROCESSION OF CHILDREN AND ADULTS.

On last Saturday afternoon the children as

On last Saturday afternoon the children attending St. Peter's, Holy Angels, St. Mary's and St. Nicholas' schools, conducted by the Sisters of St. Joseph, assembled at the Cathedral, and, led by Rev. J. T. Aylward, recited the prayers for the jubilee, then marched in procession to St. Mary's church for the same purpose. The little ones looked very neat and orderly, and were a source of edification to all beholders.

beholders.

By far the largest procession ever seen in London was that which took place on last Sundry afterneon from the Cathedral to S. Mary's church, headed by R.v. J. T. Ayiward. The same societies as attended the previous Sundry were also present in a body, and in very large numbers; whilst the other members of

A MAGNIFICENT RECEPTION.

Rev. Father Twomey Welcomed Home By His Parishloners—An Address and Presentation Tendered Him at St Carthegh's Church—Madoc Brass Band in Attendance.

There was a general meeting of all the children of Mary held fall as January and the part of the purpose of relation from the part of the purpose of relating from the from the fact of the purpose of relating from the from the fact of the purpose of relating from the fact of the purpose of relating from the fact of the fact of the purpose of relating from the fact of the fact of the fact of the purpose of the fact of the fact of the fact of the fact of the purpose of the fact of the fa

mearfeit graitude we boar towards you. And with this gift we would couple the profession of the not selfish on our part—first be not to selfish on our part—from many years to come we may enjoy the honor and happinession having you for our devoted and beloved pastor.

Signed on behalf of the congregations of Tweed and Shoom. James Quina. Mitchell Rashotto, how John Bohan, John Coarson, Alore Median, John Coarson, Lavi Bromber, Patrick Murphy, Mitchell Trudan, Andrew Keilty, Frank Allore.

Lavi Bromber, Patrick Murphy, Mitchell Trudan, Andrew Keilty, Frank Allore.

That the hearty reception which thoughts expressed in the address and the handshoust expressed in the address will be received the citizens of Tweed and the surroundion country. He need hardly say that he received the citizens of Tweed and the surroundion country. He need hardly say that he received them during the brief the surroundion country. He need hardly say that he received them during the brief them of his residence in Tweed.

His parishioners had been expressed in the address just read. His parishioners had been ence to the services which he had received them during the brief term of his residence in Tweed.

How the surroundion of the su

IRISH IMMIGRATION. Rev.; Father Twomey Reports Satisfac

tory Progress. Rev. Father Twomey of Tweed, Ont., who retarded from Europe by the steamer Parisian last Monday, was tendered alpublic reception at his home on the wednesday evening. Before leaving for the west be gave a short account of his visit to Ireland to a Herald reporter who called upon him at the St. Lawrence hall. Nothing of particular interest occurred during the homeward voyage. At times the weather was somewhat boisterous, unpleasantly cold, and capricious even for April, but the good steamship Parisian managed to maintain her usual record and safely landed her seven hundred passengers after what he was be considered a swift passage for this season of the year.

Last August Father I womey was invited by Hon. Clifford Sifton, Minister of the Interior, to proceed to Ireland for the special purpose of presenting the claims of Canada, as a sattler's home, to a number of treat farmers near Belfast whose lands have been expropriated by 'Montreal Herald.

nome, to a number of tenant farmers near Belfast whose lands have been expropriated by the water commissioners of that city.

"Do you anticipate good results from your visit to Belfast? queried the Herald man. "I had an abundant opportunity of meeting these tenant farmers about whom I was immediate by concerned and I took every occasion to direct their attention to the material prosperity of Canada, and the many advantages has to offer to the intending immigrant. On the signified their intention of making canada their permanent home as soon as they can come to terms with the audorities, but the damages for dispossession on the courts, and where so adjusted have not been accepted by the courts, and where so adjusted have not been accepted to the courts, but when they are compelled the large their holdings, as they must do in the near future, many of them will establish their homes amongst us.

Asked whether Canada is receiving its fair proportion of immigration, Father Twomey replied that the emiration question in Ireland is a very comply and an autorounded by many difficulties. It is first place? Said he, "the leaders of all shades of public opinion are entirely, and I think quite naturally, against emigration, being convinced that the Irish soil under normal fath of the distribution of the convinced that the Irish soil under normal fath of the distribution of the mass of Irishmen and the present of the presenting the claims of tenant farmers near none, to a number of tenant farmers near Belfast whose lands have been expropriated by the water commissioners of that city. "Do you anticipate good results from you visit to Belfast!" queried the Herald man.

rey clouds along the continent, said the Herald man.

"Oh yes, when my engagement in Ireland was finished I made a short visit to Southern Europe and had a look at Italy, France and Germany."

"Of course you were greatly impressed with these countries," suggested our reporter.

"Of course you were greatly impressed with these countries," suggested our reporter.

"Well yes," thoughtfully responded the Reverend Father, "after seeing these countries I thank God that my lot has been cast in pleasant places, and that the prosperous land of Canada is my happy home. Europe is a land of contrats—great wealth and direst misery, the latter obtruding itself in every street cother and painfully manifest in the pinched faces of the poor; the military grandeur of great armies and the seething discontent which oppressive taxation beyon; stately palaces surrounded by broad acres and wretched hovels housing still more miserable

occupants, magnificent works of art and primitive conditions of life. These are some of the things which make you love the general prosperity, the independence and the magnificent opportunity for development which we have here at home. We are happier, healthier, more progressive and more prosperous than the people across the waters. Canada is good enough for me,"

A TILT WITH S. H. BLAKE. Dr. Fallon Says the Well Known Law

Ottawa Journal, May 6.

The Rev. Dr. Fallon, pastor of St. Joseph's church, was interviewed this morning regarding the statements made at Wyciffe College, Troute, Friday night, by Mr. 8 H. Blake, to traction. Friday night, by Mr. 8 H. Blake, to cration in everything, and that before any action was taken with regard to amending or abolishing the coronation oath, Roman Canelic Bishops should cease to take the oath in which it is stated that their duty is to do away with heretics.

Rev. Dr. Fallon said:

"So long as such statements were confined Ottawa Journal, May 6.

away with heretics.

Rev. Dr. Fallon said:

"So long as such statements were confined to Mr. Clarke Wallace, who is professionally in that business, no rerious noticy there is added, as in the case of Mr. S. H. Blake, in tellectual ability and high legal standing in the province, the question assumes an entirely different aspect. Mr. Blake is quoted as saying that he favors toleration in everything. His career scarcely justifies the assertion. No man in Ontario is more widely celebrated for periodic outbursts against the Catholic Church in one form or another than Mr. S. H. Blake.

"Mr. Blake's remarks are fairly open to three complete answers. In the first place even were the oath of the Bishops of the Catholic Church exactly as Mr. Blake falsely states it to be, there would be no parity between it and the King's anti-Catholic declaration. The King is the Sovereign of all his people. To him they all, Catholics included, owe allegiance and layalty. He has no right to offensively refer in any of his acts as a sovereign to the religious doctrines of any class of his loyal people. Now, non-Catholics in onesse owe either loyalty or allegiance to Catholic Bishops, and consequently the oaths of office taken by Bishopedo not affect Protestants, as the oath of the common Sovereign of the people affects his Catholic subjects.

WORDS INCORRECTLY UNDERSTOOD.

"In the second place the words of the Bishops oath are incorrectly understood by Mr. Blake and those who think with him. The oath pledges the Bishops "to pursue and oppose heretics."

Let me quote from Pope Pius VI in a letter to the Hishops of Ireland under date of June

CHURCH MUSIC.

Sir-The CATHOLIC RECORD hopes for Greorian music only, as the sole refuge from our present scandals.

But that is more than the tolerant Church de mand.

The CATHOLIC RECORD, however, in another

matter does not seem quite to realize how intolerant is the Holy Church; and this matter is, mutilation of the sacred text by lawless choirs.

In this matter the Church; and this matter is, mutilation of the sacred text by lawless choirs.

In this matter the Church goes far beyond what your reforming paper asks, You say; "we have a right to demand that singers shall refrain from mutilating sacred words." But, sir, claim ait the support into Chuch, circs.

She declares to be "forbidden system piece in which words are found to be omitted, deprived of their meaning, or indiscreetly repeated." (Sacred Congregation of Rites, 1894.

The Venerable Archbishop Elder of Cincinnati, last year, wrote to his diocese that.

"To wilfully mutilate or alter the sacred liturgy is a sin, and often a mortal sin. How far we may be excused for haring hitherto suffered inadvertent; such alterations to be made in our churches, is for Good to judge. But now . It would certainly be a sin, mortal or venial, as the case might be, to make use any more of these mutilated compositions.

The Cincinnati diocesan commissions banishes from the choir "

(a) All compositions in which a part of the text is omitted.

(b) words inserted not contained in the original [such as: 'Credo in spiritum sanctum, 'quoniam tu solus Dominus! (c) endless repetitions, and such le, g, "Taunhausr,' March and Pilgrinus has chortals.]

(d) All operatic music or such le, g, "Taunhausr,' March and Pilgrinus chortals.]

(e) All profane music, to which a liturgical text has been attached.

(f) Music too frivolous or unbecoming. [The smoke of the burning thereof would go up for many nights and days!

But the commission ads:

"We do not intend to establish a style of music, whether it be Gregorian, Cacilian, or Figured. All we intend is to eliminate abuses,' Further, it "desires to state that it does not consider itself above critical and that it will thankfully receive any suggestions for corrections."

consider user above criticism and that it will thankfully receive any suggestions for corrections."

It publishes two catalogues of compositions in sacred music (No. 1; \$1; Singenberger, St. Francis, Milwaukee Co. Wis.; No. 2; 25cts; Keating, 29 Longworth street, Cincinnati.)

These contain thousands of Masses, and Vesper and Benediction services, etc., in various styles, for various voices all conforming to the rules of the Church of Rome; or if not so conforming, having a note attached stating the reason why such and such a part of a composition or the whole, is declared to be against the rules of the Church

This, surely, gives freedom enough. And many compositions err only slightly; and can easily be rectified. For instance, the Agous Del of Leonard's Mass in b flat; the rest of which Mass is set down as accepted.]

Should inot make us modest and submissive to the Church to read what Rome says, though Cardinal Ledochowski as Prefect of the Prousganda, who thus writes to Archbishop Elder, off-ring "sincere thanks for the two catalogues of music accepted or rejected." The reform was altogether praiseworthy in view of the intentions of the Congregation of Sacred Rites expressed by recent decrees. To reress abuses. . . in the music of the Church, and by proper diocesan rules to prevent their repetition. The piety of the faithful will experience no

"The niety of the faithful will experience no little increase from the becoming dignity and gravity of his ecclesiastical music "The core unhappy faithful!

It hey might bumbly speak, exhausted or terrified by the silly impiety they try not to hear, would they not further quote the Archbishop of Cincinnati, and hold up pleadingly to every ruler of every diocese.

For the future, all pastors before purchasing any music for their choirs, must first submit a copy to the commission, unless the music already bears their 'visa.'"

With what sense of joy and peace, in our no longer to be desecrated churches, shall we hear of the appointment of a Canadian commission.

PRO ECCLESIA DEI.

Boarding in Montreal. It may be of advantage to women who con template visiting Montreal for business or pleasure to learn that they can procure the best of accomodation on the most moderate terms by applying to Mrs. Mahony, 20 Victoria scroet. The Catholic Girls Club. The location is central; board and lodging excellent. The club is primarily intended for women em-

MARKET REPORTS.

7 00 to \$7.25. Poultry—Spring chickens, (dressed) 70 to 90c; ye chickens, 50 to 65c.; turkeys, per 1b, 10 to live chickens, 50 to 85c; turkeys, per lb, 10 to 12c.

Meat—Pork, per cwt., \$8.25 to 88 65; beef, \$4.50 to \$5.50; yeal, by the carcass, \$5.00 to \$7.00; mutton, by the carcass, \$7.50 to \$7.00; mutton, by the carcass, \$7.50 to \$7.50; straw, per load, \$7.00 to 10.00; straw, per load, \$7.00 to 10.00; straw, per load, \$7.00 to 10.00; butter, best crock, the to 10.00; butter, best crock, the to 150; butter, store lots 13 to 160; butter, best crock, the to 150; butter, store lots 13 to 160; butter, crossmery, \$7.00 to 10.00; butter, best crock, the store that \$7.0

TORONTO.

Toronto, May 16,—Wheat easier; No. 2 white and red sold at 63e, and quoted low rate to New York at 68je; Manitoba No. 1 hard sold at 92c; No. 2 hard at 88c, and No. 3 at 79c sold at 92c; No. 2 hard at 88c, and No. 3 at 79c sold at 92c; No. 2 hours of freight. Flour steady; 90 per cent, patents, 8425, and strong bakers, Manitoba patents, 8425, and strong bak

and 3ic, higher freight. Oatmeal firm; car lots, \$3.55 in bags, and \$3.65 in wood.

Montreal, May 16—Grain—No. 1 Ontario spring wheat afloat, May at 76 ic; peas, at 75 ic; afloat; No. 1 Oats, at 38 ic; buckwheat, No. 1 Oats, at 38 ic; No. 2 do., at 36 ic; buckwheat, at 6 ic; rya shier, shier, and No. 2, barley, 53c. Fiour—Miller shiering bakers, \$3.90 to \$3.50 in bags at 150 is strong bakers, \$3.90 to \$3.50 in bags at 150 in straight rollers, at \$3.30 to \$3.50 in bags at \$1.67 in the control of t

Baking Powder

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10 \$6.25; do., (barnyards), per cwt. \$4.50 to \$5.00; do., (spring), each \$2 to \$5; bucks, \$3.50 to \$4.00.

Milkers and Calven.—Cows, each, \$20 to \$45; calves, each, \$1 to \$8.00.

Hogs.—Choice hogs, per cwt., \$6.00 to \$6.874; light hogs. per cwt., \$6.00 to \$5.375; heavy hogs, cwt., \$6.00 to \$6.375; bows, \$4.75 to \$4.00; stags, per cwt \$2.00.

East Buffalo, N. Y., May 16.—Cattlemarket ruled without special feature of importance, calves were in good supply, about 200 head, and light demand, veals, \$5 to \$5.25. Sheep and lambs.—Offerings, about 21 loads; the demand was moderate and the basis 5c for top lambs; choice to extra lambs were quotable at \$4.85 to \$5.50; good to choice, \$4.50 to \$4.85; common to \$5.50; good to choice, \$4.50 to \$4.85; common to \$5.50; good to choice, \$4.50 to \$4.85; common to \$5.50; good to choice, \$4.50 to \$4.85; common to \$5.50; good to choice, \$4.50 to \$4.85; common to \$5.50; good to choice, \$4.50 to \$4.85; common to \$5.50; good to choice, \$4.50 to \$4.85; common to \$5.50; good to shoice the extra, \$4.25 to \$5.50; you have the same than \$5.90; mixed, \$5.85 to \$8.85; pigs, \$5.80; bigs, \$5.80; bigs



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C M. B. A.

Resolution of Condolence.

Hesolution of Condolence.

St. Augustine, Ont., May 6, 1901.
At a regular meeting of Wingham Branch
No. 32, held in St. Augustine on April 23, it was
moved and seconded that a resolution of condolence be passed to Brothers John Wm. J.
and Augustine J. Gibbons on the death of their
brother. James Gibbons, and shat a copy of same
be sent to the CATHOLIC RECORD and The Canadian for publication.

A. P. McGuire, Rec. Sec.

SUNDAY JOURNALISM.

Sixty-nine pages of rubbish, Twenty-two pages of rot; Forty-six pages of scandal vile, Served to us piping hot.

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Phousands of items we don't care to read—
But only two columns of news.
—From Press and Ink.

NOTRE DAME DE LOURDES, MAN.

The Very Rev. Dom Paul Benoit, Superior of the Regular Canons of the Immaculate Conception, at Notre Dame de Lourdes, Man. is dangerously ill at St. Boniface Hospital. Many prayers for his speedy recovery have been asked in the churches of St. Alphonses, Leon and St. Claude and also at St. Boniface Cathedral. on Sunday last. The Very Rev. Father is the Vice-General of the Order in Canada. He has the direct supervision of the Monsatery, Novioiate and Parish of Notre Dame de Lourdes as well as the Prioras served by the Fathers of the Order in Manitobia. He has also the supervision of the Monsatery etc., at Domininque, Quebec, and its accompanying priories.

St. Claude, Man. 6th May 1901.

CATHOLIC HOME AND LITTLE

CATHOLIC HOME AND LITTLE

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ployed as saleswomen, stenographers, trpe-writers, etc., but all who bring suitable refer-ences, will be welcome during the summer ... Pins, Buttons

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Some years ago, when the movement started, the Catholic Book Exchange issued Searle's "Plain Facts for Fair Minda," and during these few years the demand for this book has been so heavy that to-day it has reached its 378th thousand. It ranks, for the demand there is 'cr it, among the most popular novels of the day.

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