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THE REVISION OF THE WEST MINSTER CONFESSION.

The Rev. Dr. Henry Van Dyke, one of the foremost of the Presbyterian Westminster Confession of Faith has successful.

General Assembly.

Dr. Van Dyke divides his subject into three parts, as follows: 1. Why is

press it in her creed ?"

state of infancy, and finding out for itself by degrees the truths which it is feared are meditat-Christ came on earth to teach mankind, ed, they will be circumvented. and that these truths were taught for the first time only two hundred and Eagle, declares that effectual measures fifty years ago. But these are not the

The Church of Christ was established by Christ nearly nineteen centuries ago, and already when it had existed only a few years, the Apostle St. Paul, watched, but even "secluded in jails by inspiration of Almighty God, de- during the royal visit; and that while clared that "the Church of the living God is the pillar and ground of truth." (1 Tim. iii. 15.) It ought not to be necessary, therefore, that she should unsay now what she taught as God's West," namely, Chicago, every one of obliging King Charles II. and the people of Scotland " of all ranks " to subscribe to the declaration that the Confession was "the only true Christian faith and religion, pleasing God and bringing salvation to man . . . 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 dectrine, but chiefly all kind of Papistry in general and particular as they are now damned and confuted by the word of God and Kirk of Scotland." (Extract from the National Covenant as Confession.)

But here it may be said that the new passages thereof which have been mis-

this statement, saying:

"For example, the Westminster Confession speaks of the Pope of Rome as the anti-Christ. Preshyterians to-day not generally believe this. Again by expressly mentioning 'elect infants,' the Westminster Confession leaves open the supposition that there may be 'pope. the supposition that there may be 'non-elect infants.' Presbyterians to-day be-lieve that all who die in infancy are saved by Jesus Christ."

On the subject of foreordination the Rev. Dr. says the Confession "seems to teach that some men are created to be damned. The Presbyterian Church today does not believe this, and to guard population or to diminish the annual against misapprehension on the subject, it wishes to say clearly and unmistakably that God has not put any barrier between any human soul and salvation."

It is a notorious fact of which any one may make himself sure by reading the Westminister Confession that the three teachings above mentioned are contained in the Confession, and that they have hitherto been believed by Presbyterians. Dr. Van Dyke declares that they are not believed now, and that the Confession should be changed to conform to the present Presbyterian belief. There is no doubt, therefore, that the purpose of the revision is to make a change of doctrine, which change is to be concealed under the pretext that its purpose is merely to declare what has always been the real Presby-

As to the result to be expected from revision, the doctor says thata "simpler creed" will be issued: also that the

colored supplements. We will show him how a great subway is built at a minimum of expense, and a maxium of discomfort, and we will explain the mystery of 6 o'clock extras at 6 in the morning. We will take him to Niagara. fast in the faith." (1 Cor. xvi. 13.)

THE AMERICAN ANARCHISTS.

Anarchistic papers of the United States, among which are the Free Society of Chicago and the Freiheit of New York, have published recently his threats against Prince Henry of Germany, the brother of the Emperor William, who is expected soon to arrive at New York on a friendly visit to the

The attacks of these papers are of so vicious a character that it is feared some brainless fanatics will be excited clergy of the United States, has pub- to make some such attempts on the life lished in the Outlook a statement of the of the Prince as that of Czolgosz on object for which the revision of the President McKinley, which proved too

appointed by the last Presbyterian should prove unsuccessful, that the restrain its citizens from the commission of the grossest outrages, even when it is forewarned that such things will said that he got a monage of the manner born. Indeed, it may be revision necessary? 2. What revisit is forewarned that such things will probably, or at least possibly, occur. probably, or at least possibly, occur. may be expected when revision comes? Yet it is certain that the Government who were reinforced on this occasion. On the first of these questions Dr. will do all in its power to prevent any Van Dyke declares that the (Presby- suspicious characters from coming near terian) Church takes the Bible for her the Prince with the purpose of doing supreme standard, and has been study- him injury, during his stay in the couning it for two hundred and fifty years try. He will be guarded everywhere since the Westminster Confession was by skilful detectives, but the experwritten. Also, for one hundred years | ience of the past shows that even with "she has been educated by Christ in all care taken, it is almost impossible the great work of missions. It is reat to take such precautions as will effectsonable to suppose she has learned ually keep intending murderers from something. Why should she not ex- coming near their intended victim. In the meantime such precautions should This would be very plausible if the not be neglected in Prince Henry's Church of Christ were a mere human case, and they will not be. We can institution evolving itself out of a only hope and pray, therefore, that if

One prominent paper, the Brooklyn possibility of an attempt of any attack upon the Prince, and to effect this it suggests that the anarchists of the country should be not only closely proof. There has never been any very the Prince is inspecting especially the stock-yards, the sausage-factories, the post-office, the sewers, and other beauties in the metropolis of the middle truth two and a half centuries ago, the anarchists shoud be put behind the prison bars, if it be deemed necessary. The trouble regarding this suggestion is that it is difficult, if not impossible, to foresee who will be the parties most likely to undertake so desperate a deed. In every instance in which the murders of rulers have taken place so far, the deed has been done at the time when and the place where the outrages were least expected, and no suspicion whatever was directed toward the parties who actually perpetrated them. Possibly, however, if the police were on the alert in watching and imprisoning during the Prince's stay, those who are known to have expressed anarchistic sentiments in any part of the country, found in copies of the Westminster they might succeed in putting into durance the very man or men who might have such murderous purposes in revision will not change the doctrine of their hearts. But the difficulty of the Confession, but will only declare | doing this in a nation with a population more clearly the meaning of certain of seventy six million people is very great, if not absolutely insurmountable.

#### Dr. Van Dyke himself virtually makes | DOES EDUCATION PREVENT OR LESSEN CRIME?

The advocates of the right of the State to force under pains and penalties attendance at the Public schools assert that it is a measure of self-protection. In other words they assert that the secular knowledge acquired in State schools makes men better citizens. That assertion will not stand the test of experience. If we look to Germany, France and Italy we will find that the best authorities are unanimous in lamenting that the introduction of a national system of primary education has completely failed to exert a per-ceptible moralizing influence on the amount of delinquency. One of the most significant facts is that the authorities who speak most emphatically of the failure of instruction to repress the growth of crime are neither ecclesiasics nor the professed advocates for re-ligious teaching. The admission comes ligious teaching. from professors of law, judges, members of Parliament, Government officials and other highly placed public functionaries. In Germany, Professor von Liszt, one of the most eminent authorities on questions of crime, assures us that the criminal tendencies of the population are developing at an alarming rate; and Dr, Starcke, of the Prussian Ministry of Justice, expressly warns the German public against con-founding the mental instruction given at schools with a moral and religious education. In France, M. Joly, one of the most painstaking inquirers into the moral condition of the French population, asserts that crime has increased more than 133 per cent. in the last fifty years: it is still increasing. M.

in diminishing its growth. Precisely lies. This was an unintentional comthe same testimony comes from the young kingdom of Italy. Baron Garofalo, a distinguished Italian Judge, says that it is since the general introduction of instruction in 1860 that the station of the state of the s ties of crime in Italy have assumed more and more alarming proportions, and he very naturally arrives at the conclusion that a knowledge of the art of reading and writing is by no means hostile to the growth of crime. The

# PARLOR CLASS OF INQUIRY.

The Immortality of the Soul,

Philadelphia Catholic Standard and Times. The storm of Friday evening of last week lessened the attendance at the parlor inquiry class which was the subject of an article in the last issue of The Catholic Standard and Times. There were, however, some new faces present and a deep interest displayed. Rev. Raphael O'Connell, S. J., was the central figure, and though he was not prepared to speak on any special topic, The Revision Committee consists of twenty-one ministers and lay elders as it would appear, even though it as it would be most regrettable if such he made a good impression by his gentle an attempt were made on Prince Henry, as it would appear, even though it is a complete to speak on any special topic, he made a good impression by his gentle as it would appear, even though it is a complete to speak on any special topic, he made a good impression by his gentle as it would appear, even though it is a complete to speak on any special topic. should prove unsuccessful, that the American Government is too weak to dressed him as "Father" almost gave ing from those who had never been Catholics than from the ex-Catholics,

The chairman stated that in con-formity with the suggestion thrown out by the writer of the previous week's essay there would be no dealing with abstractions, but rather a consideration of the Catholic Church in the concrete. Father O'Connell was asked to open the talk. He spoke of the importance of the discussion regarding the future life and of the claims of the Catholic Church as a guide to secure happiness in that life to come. It will be of no use to us if there is a future life not to have believed in it. We are better on the safe side, hence it should not be a matter of indifference. It will not do, if without faith it is impossible to please God, to have an honest disbeeans. Faith is necessary to salva-

Here a question was asked as to the Eagle, declares that effectual measures must be taken to prevent even the possibility of an attempt of any attack tioner said, would not stand in a court of justice. (It would probably be taken accessful attempt to deny it.)

Father O'Connell said that there are degrees of credibility and that there is a difference between compelling evi-dence and sufficient evidence. To say that two and two make four does not require faith, because the conviction is ced upon us. Here another question from the same

ource was asked about free will, the sin of our first parents, etc., and yet there seemed to be an opinion the previous week that an offer to speak on predestination was not well timed, ough it is the question of free will that bothers most agnostics.

The soul can act independently of

the body, said Father O'Connell, and the universal desire to live hereafter is an evidence of the immortality of the soul, and if it is not, it would be the only case of a desire in nature which is

thout a possibility of fulfilment.
"Why does the Catholic Church teach the resurrection of the body This question we answered from the doctrinal point of view that the body is the temple of the Holy Ghost and that its resurrection is a matter of re-velation. It was also stated that while

Catholic Church rests on the fact that she claims to be the supreme court in their interpretation. Without an authorized interpreter one may well doubt their authenticity.

their authenticity.

Speaking of miracles, he said the existence of the Catholic Church is itself a miracle and proves her divinity. An ex-Catholic said the same could be said tor the Mohammedan religion. With this difference, said the priest, that the latter was propagated by the sword and panders to man's passions, while the Catholic Church restrains passions and preaches self-denial, which is not a popular doctrine.

The ex-Catholic who the previous week asked if the confessional was con-ducive to morality inquired if morality was not a matter of geography. He was told that the Catholic rule of morality is the same the world over, but men uninfluenced by religion have not universally the same code of morals.

For instance, though it is a common virtue to honor parents, even among heathen nations, in Terra del Fuego they killed and ate them when they grew old and it was too expensive "to keep them over winter." This statement was corroborated by gentleman who spoke about Archbishop Darboy the previous week, and he said Darwin, while on his voyage in the Beagle, had observed this and on a econd visit found these people civilized by Catholic missionaries, and afterwards Darwin contributed annually to the mission. A Catholic suggested that Darwin's generosity had not stopped at this, since his act proclaimed the change to be due to the influence of re-

ligion and not to evolution. One of the ex-Catholics expressed a belief that a man who kept the Ten Commandments would be all right anyhew, no matter what he believed, but a Catholic urged that such a one could not keep the first three without a belief

pliment to Catholic teaching, since it showed that even agnostics expect more from those within the Church than without. A difference of opinion existed, however, between the members of the household of unfaith, since some were willing to admit the good influence of the confessional. An ex-Catholic boasted that he was as good as many who go to confession regularly, when another ex retorted that it was the influence of his good Catholic mother still working, and then he continued to say that he himself had not been to confession for eighteen years and would hate to go new.

and would hate to go now.

Speaking of Father O'Connell's statement that faith is the submission of our reason to God's revelation, an "ex" said that a Second Adventist preacher had tried to convert him and that he could no doubt make himself belief in the Second Adventists if he tried. A Cathelic asked if that was how he arrived at his present frame of mind,
"Now, that is uncharitable, said the

"ex," but just like you Catholics."
The chairman at one time found it necessary to interpose, as the formation of the circle at the "round table" and the low tones of Father O'Connell's gentle voice gave room for side discussions. "We can have our own members any time," said the presiding officer, "but we cannot always have Father O'Connell."

intercession obtain the grace of conversion for his admirer! If so, we would no doubt have a model Catholic, since he says he would never go half way if

he became one.

The gentleman who spoke of the bad lives of Catholics said he did not mean "practical Catholics." One "ex" said that his disbelief was no doubt hereditary, from his father, and is shared by his brothers. He brings up his chilhis brothers. He brings up his children as Catholics, however, and it is to be hoped for their sakes as well as his own that he may be vouchsafed the gift of faith. A former Protestant said that there is no doubt that the Catholics have the New Testament with them. This member of the class became somewhat convinced of the efficacy is of weekly recention of the saccacy is of weekly reception of the sacraments from one of the Catholics present. One of the latter urged

womannood and the grant conceptuals the destriny of man held by the Church.

A side discussion arose as to some of the "fables" of the Old Testament, when the higher critics were asked if the fault might not be with their interpretation and if it is not possible at some future day, when new terms take the place of "sunset" and "sunrise," for posterity to charge us with believ-ing that the "sun do move." It is just such criticism as we hear from the dis-

believers in the account of Joshua.

In one of the talks that followed it In one of the talks that followed it was urged by a Catholic that the a, b, e of religious discussion was necessary in the present case and that "The Existence of God" would have to be established first. A book with that title by Rev. Richard F. Clarke, S. J., title by Rev. Richard F. Clarke, S. J., was recommended; also "Short and Familiar Answers to the Most Common Objections Urged Against Religion," by L'Abbe de Segur, and "His Divine Majesty," another work dealing with the existence of the Deity. A former Episcopalian admitted that there was no question about the Catholic Church being the only trac Christian Church. being the only true Christian Church, and, in fact, it seems with most of these people to be a question of the Old Church or none. Father O'Con-nell is expected to speak on "The Cre-dentials of the Catholic Church" on dentials of the Catholic Church next Friday evening.

### RENEFITS OF PENANCE.

How appropriate that this should be the subject recommended to our prayers for the present month introducing, as it does, the holy season of Lent! Penance is a word which has no charm for the worlding. Its power is approximately appropriate that this should be the subject recommended to our prayers for the present month introducing, as it does, the holy season of Lent! Penance is a word which has no charm for the worlding. Its power is approximately appropriate that this should be the subject recommended to our prayers for the present month introducing, as it does, the holy season of Lent! How appropriate that this should be those who depend on their own interpretation, and that the strength of the in the way market out by their Elder Brother. Outside of the Catholic Church in which it has been raised to the dignity of a sacrament, few understand even its meaning. And unfortunately too many within the fold, who hang upon the hem of her garments, it is much if a dead letter. For the first there is excuse, for only pity and righteous indignation.

As a sacrament it is the remedy God Himself ordained for healing the wounds of the sinful soul. It is the harbor into which Satan never sails. Here only does the shipwrecked soul on the sea of sin find a safe refuge. In the sacramental absolution of the priest does the troubled conscience feel a pleasant penance. More than that we are enjoined under penalities to partake of its merits if we would pass unto salvation. For it has been said, "Unless you do penance, you shall all likewise perish."

But of its benefits who will measure the harvest? Study the lives of the Saints. Recall the parable of the Prodi-gal son. Read the rule of the Trap-pists. Look to Mary Magdalene. Count the hours of day and night spent on the hours of day and might specific in its exercise by that band of Magdalenes who have conquered the world and consecrated their lives to God

and consecrated their lives to God within the convent walls of the Good Shepherd Sisters throughout the land.

Yet have we only gathered the best fruits. Turn back the pages of your own life. Read one on which is written some story of sin. Recollect the heavy hour which pressed you down while bearing it to the tribunal of penders that with the heavy number of the state of the sta ance. Contrast that with the buoyant spirit you experienced when your con-science was refreshed with the absolution of the priest. Happier moments none have ever felt. Such are a few of the benefits of penance. They are at hand for all who would enjoy them. -Church Progress.

NOT OBLIGATORY Except In Case of Mortal Sin.

We sometimes meet persons who consider that every Communion should be preceded by confession, no matter what the state of the conscience. Others, less rigorous, think that Communion should only be received during a short period following absolution, which they generally limit to eight days. Now these maxims have an alloy of Jansenism. In opposition to them the following are the two limits between which the Christian is free to virbrate:

1. We are not obliged to go to con-We sometimes meet persons who con-

1. We are not obliged to go to confession before receiving Communion unless we be in a state of mortal sin. Barring this, we may always approach the holy table without going to con-fession, not only legitimately, but with the greatest profit, if we have a reason for waiting and if we prepare fervently.

Venial sins, whatever be their number or their nature, are no obstacle to the efficacy of the sacrament, and provided we duly repent, we can make a good fervent Communion.

2. Confession is, nevertheless, always very profitable when made with good will; it is one of the best means of preparing for the Eucharist, not only by the acts of faith, humility, contrition, charity and of amendment that it elicits, but also by the sanctifying grace and actual areas the faith and the right of the right.

Or the battle grandly won.

We sit at life's board with our nerves high strug. And we play for the stake of fame, And our odes are sung and our banners hung. For the man who wins the grame. And our odes are sung and our banners hung. For the man who wins the grame. And our odes are sung and our banners hung. And we play for the stake of fame, And our odes are sung and our banners hung. For the man who wins the grame. And our odes are sung and our banners hung. For the man who wins the grame. And our odes are sung and our banners hung. The man who fails!

The man who is strong to fight his fight. And whose will no front can daunt. It the truth he truth and the right be right. elicits, but also by the sanctifying grace and actual graces that God grants us in consideration of, and in propor-The chairman is deeply interested in the life of St. Francis of Assisi and reads all he can get about him. Who knows but what the saint may by his intercession obtain the grace of convergence. a point to go to confession every day before Mass, in order to humble them-selves before God, to purify their souls and obtain the abundant grace bestowed

in absolution.

These are, then, the two extreme These are, then, the two extreme limits: confession before Communion is never obligatory except in the case of mortal sin; and confession is always profitable, when well made and cannot be too frequent. Between these two extremes, absolutely admissible for a soul in a state of grace, never to go to confession or to go every day, there extends the field of practice to which altends the field of practice to which almost all Christians do well to restrict themselves, approaching more or less towards one extreme or the other.

That which seems most rational, most compatible with the exegencies of ordinary life among the faithful and

Father O'Connell to bring out at the next meeting the beauty of the doctrines of the Catholic Church in their power. raise the standard of manhood and the grand conception of the destiny of man held by the Church. confessor, they may defer it even longer, and this although they have numerous venial sins, provided they strive to render themselves worthy of so august a sacrament.

In this case, if they would derive the fullest benefits from it, they should re-place the confession by acts of contri-tion and love of God, and by mortification and sacrifices which will purify their consciences from the least stain; they should, with simple faith, have recourse to the sacramentals, those pious practices to which the Church has attached special virtue for the purifica-tion of souls, such as the Sign of the Cross made with holy water, the recita-Cross made with holy water, the recita-tion of the Our Father and Confiteor at Mass, etc. They should remember, also—and this is important—that Com-munion of itself effaces venial sins, pro-vided we have no attachment to them. The Council of Trent tells us this sacra-ment is the antidote that "delivers us from our daily faults and preserves us from mortal sin." Consequently, he who desires to re-

ceive Communion often, in order to advance in Christian perfection, should not abstain on account of difficulty in getting to confession as often as you would like. Let him, with the consent would like. Let him, with the consent of his director, have fixed times for going to confession regularly, and then he may communicate without the least scruple, during the whole intervening period, whatever it may be.

The foregoing rules are general

directions in accordance with the or-dinary guidance of the most prudent confessors, but their application must necessarily vary according to the na-ture of souls, their external occupations and the multiform graces that God grants them. The best plan is to abide by the decision of an enlightened director.—Father Coupe, S. J.

# What Catholics Must B lieve.

Rev. John F. Mullany, LL D., in February Donahoe's.

By the principles of the Catholic Church no one is bound to believe any-thing as an article of faith except what God has revealed. If God has revealed God has revealed. If God has revealed a certain truth, that truth is immutable. No discovery in science, no progress in knowledge, no improvement in society, can make that which God has revealed ceased to be the truth. It must continue to be the doctrine of the Church, immutable, irreformable, to the end of the world. The denial of a doctrine defined constitutes the loss of faith and a separation from the Church of God. There are many topics in some measure connected with religion upon which we have no divine revelation these topics can be freely discussed, for Catholics believe that no power but that established by God Himself can command the submission of the human intellect; and if it should so happen that a doubt existed as to whether any that a doubt existed as to the revelation was made upon certain topics during the inquiry, and until discovery of satisfactory evidence, the Church does not interfere with the adoption or rejection of such an opin-ion. She is said then to tolerate such opinion, because if she does not find that God has revealed such a truth she cannot prevent its being held, nor can she cut off from her communion persons who may upon such subjects hold even private opinions. Thus she cannot tolerate an error of faith; but she does tolerate difference of opinion, where defined dogmas are not concerned.

## A Time of Peace and Joy.

Lent, the season of grace, is with the Church again. Some persons who have Death can never take a wise man by Another agnostic expressed his astonishment at the lives of some Catho-

upon them or makes them sin additionally by shirking its obligations. But to the faithful Catholic it is a time of peace and hope and interior joy.—Cath-olic Columbian.

### FOR THE MAN WHO FAILS.

(FROM LYRICS OF LOWLY LIFE BY PAUL LAW-RENCE DUNBAR.)

The world is a snob, and the man who wins
Is the chap for its money's worth;
And the just for success causes half of the
sins

sins
That are cursing this brave old earth.
For it's fine to go up, and the world's applause
Is sweet to the mortal ear:
But the man who fails in a noble cause
Is a hero that's no less dear.

Tis true enough that the laurel crown
Twines but for the victor's brow:
For many a hero has lain him down
With nought but the cypress bough.
There are gallant men in the losing fight,
And as gallant deeds are done
As ever graced the captured height.
Or the battle grandly won.

The man who is strong to fight his fight.
And whose will no front can daunt.
If the truth be truth and the right be right,
Is the man that the ages want.
The be fail and die in grim defeat,
Yet he has not fied the strife.
And the house of Earth will seem more sweet
For the perfume of his life.

### AN ENJOYABLE LECTURE.

"The Lighthouses of the St. Lawrence" formed the subject of the lecture last evening at Morrin College hall, which was very ably and interestingly handled by Capt. Geo. D. O'Farrell, the efficient and popular inspector of lighthouses of the St. Lawrence. The genial Secture has had a wide experience and an interesting to the large audience which filled the hall to overflowing. The lecture platform contained a varied assortment of marine appliances and amounted of the subject has been applianced and another the subject has been applianced and another the subject has been applianced and mumber of models of boats were distributed around the walls, which displayed flags and bunting. Capt. O Farrell, the lecturer, was well introduced by Sir James Le Moine, President of the Literary and Historical Society, who occupied the chair.

The lecturer treated his subject in a lucid and masterly way and minutely described the lighthouses from Montreal to the Guit of St. Lawrence. He seemed quite at home in handling his theme and his vivid descriptions were very entertaining. An alaborate stereoptican display was made of some two hundred lighthouses and lightships, the photographs being a next of the Cuptain's own work during his tour of inspection. Capt. O Farrell, by his able lecture last evening proved himself as observant and clever man, and it is to be hoped he will frequently appear on the lecture platform. He was accorded a very warm and unanimous vote of thanks at the close, —Quebect of the Children and the colose, —Quebect of the Children and the colose —Quebect of the Children a

### CHURCH AND SAINTS.

We have recently porused with great pleasure a splendid new work just issued by the ablishing house of Murpny & McCarthy of tew York, entitled "Courch and Saints," of Ather Charles W. Currier, author of "History f Religious Orders" and other celebrated works.

of Religious Orders" and other celebrated works.

This is just the sort of reading which we work that is see in the hands of our Carholic couple. It contains full page photographs of no less than thirry carhodrals, the most renowated in the world for architectural beauty. Also a short history of the lives of over four hundred of the principal saints, to each of which is attached an approp late illustration.

His Grace. A cohistop Corrigan of New York has given the work his official approval; and His Eminence Cardinal Gibbons of Baltimore has written an introduction for the benefit of its readers. We cannot do better than quote a few of his words: I. cannot be denied that the advantages which the Christian derives from reading the Lives of the Saints are numerous. We are thus drawn marer to men truly great and good and, by admiring their actions, we learn to follow their examples."

miring their actions, we learn to follow their rexamples."

In many families the Lives of the Saints, or portions of the Secred Scriptures, are read by one of the members for a short time each evening; but we fear this pious custom is not as general as it should be. We therefore recommend this work most heartily as being instructive and useful to all who may peruse it. The book contains over 800 pages and it has been examined by the Very Rev. Vicar General Bayard, who seesake of it as a most excellent publication. The sale of the work in the Daminion is in the hands of Mr Thos. J. Kelly, of St. Thomas a gentleman well known in many of our readers, and we feel sure the fai h of many well be strengthened by its dissimination in every parish.

DEATH OF REV. MOTHER M. CLARE. DEATH OF REV. MOTHER M. CLARE.
With deep regret we chronicle the death of
Mother M. Clare, Superioress of St. Josephs,
Hospital, Chatham, and formerly of St.
Josephs Hospital of this city, in the fortysecond year of her age, twenty years of which
she spen' in religion where she endeared herself to her Sisters by her self sacrificing spiriand amiability of manner. Rev. Mother Clare
was deeply revered by all, irrespective of class
or creed, who come under her exte and were
comforted and sustained in time of
illness and convalencence by her gentle
administrations and kindly, uplifting words.
Some weeks ago she contracted a cold which some weeks ago she contracted a cold which resulted in double pneumonia, proving fatal, thus depriving the community to which she bilanged of a useful member and most editying religious. M ther Clare was the third daughter of Mr. Mugan's family to enter the Sisterhood of St. Jaseph and the third to enter into eternal rest, the others having died young in the service of Out Lord. R. I. P. Solemn Mass of Requiem was celebrated as Mount Hone. P. London. by Rev. Father James, O F. M. Smoerior. Ch tham, on Saurthay the Sh inst. His Lordship the Bishop and the local clergy strending.

### PRESENTATION TO MISS MEEHAN.

St. Mary's Church, Humwille, Tuesday evening Jan 28 was the scene of a pleasing eventwhen Miss Agnes Mechan's Sunday School class assembled to bid her farewell and presenther with a beautiful parlor lamp, as a token of appraciation of her services as teacher. Rev. Father Fleming and Rev. Father Collins of Hacebridge were present. The presentation was made by Miss Margie Stone, and the address read by Master Leonard McCabe. The following is the address:

Humewills, Jan. 28, 1992

Duar Miss Machail-We, the publis of the Catholic Church, Sunday School, learn with mineted feelings of regret and pleasure of your intention of severing your connection from the school and going from amongst us—Regret for our loss and pleasure at the thought that you are about to enter a sphere, that we trust may be to your advantage and the greater glery of God.

Dear Miss Mechan, considering your untiring endeavors amongst us and as a mark of our respect for you, we have decided to make you a little present, not so much for its intrinsic value, as a desire to let you know our respect for you. You will please accept this little present in the same spirit as it is given, and well wissh you and your intended husband a long and a happy life, and all the blessings that are in God's hands to grant you got the present of the Sunday school, Bernddet'e McCabe, Martha Lalonde, Mary Boutain, Georgina Banguy.

Sudden'y, at West Superior. Wis., Mary A., beloved wife of Michael Guinane, and daugh-ter of Mr. Edw. Roach of Dub'in Ont. The readers of the Record are earnestly requested to pray for the repose of her soul.

Rev. Father McNulty, C. S. B., of St. Michael's college Toron'o, celebra'ed his first holy Mass in St. Paul's church, Norwood, on Sunday, 13th inst. Rev. Dr. Teefy, M. A., L. L. D., C. S. B. president of the college, was present and gave a most elequent sermon or the dignity of the priesthood, after which nawly ordained priest gave each member; the congregation his blessing.—Hastings Star, January 16 1992

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