to be "just as good.

calves are wanted of the kind h from \*4 to \$6 each mbs—Sheep are worth from \$3 to ounds. I ambs are weaker at 0 lbs. Both sheep and lambs pply. Bucks fetch from 2 to 2]c y and unchanged. "Singers r 10) lbs.; thick fat hogs (if 50 to \$3.60; sows, around \$3, and 9 lbs. All grades are wanted, gs.

EAST BUFFALO.

N Y., Jan. 25.—Cattle, 102 cars
ars on sale: market steady.
hoice veals, 86,75 to 87; Hogs.—24
30 cars on sale; market steady;
to 34,75; pigs. 89,75 to 83 80;
imiddlings. 350; roughs, 81,05
82,50 to 2,75. Sheep and lambs
ggb: 10 cars on sale; market
e lambs, 85,25; good. 84,90 to
east wethers, 84 to 84,25; good to
23,85.

fit to comprehend heavenly s not resigned himself to suffer Christ.—The Imitation. hast offended any one, humbly and God will readily forgive sitation. SOAP'S LATEST SCHEME.

soap's latest scheme.

For Bros., Ltd., proprietors of p. do rothing by haives. They the largest soap business in the by turning out a very superior their latest stroke in Canada is tis a Monthly Wrapper Competibility features of which are the 181,926,00 worth of bicycles and every month of the very Bros., the largest number of Sunlight. The total value of the prizes to be get the year 1897, is 91,500. Utilon will commence in January, earns' Bicycles and twenty-five will be awarded to the successful 'that month residing in the disand West Ontario, the Province B. N. S., and P. E. I. antage in this Competition is that thilly, and, therefore, those who do or one month have many more during the very. Rules and fullers and for the real relief and they are real relief.

# AX CANDLES.

on hand a large stock of Wax Candles, and also earine Candles, both made ting ends. Orders will be illed. Thos Coffey, CATHOLIC RECORD Office.

# ARM FOR SALE.

LF OF LOT 18, 4TH CONCESura, North Ontario, containing
acres, sifty cleared and in good
vation balance partly cleared and
is erected thereon a good frame
two story, dwelling 21x30 with
21 attached, good frame baru
good frame stabic 25x30. Soil sim,
only three minutes walk from
T. R., and one mile from large
rechin, containing, along with the
ess establishments, a fine large
dent priest, and a large Separate
uch endowed as to require but a
x. if any, for its support.
onvenient markets for all kinds of
e. Good r-ason for sale. Apply at
write to Box 5, Brechin, Out.

154.3

OFESSIONAL CARDS.

GH, 587 TALBOT ST., LONDON, pecialty, Nervous Diseases.

RUFF, NO. 185 QUEEN'S AVM. ive vision, impaired hearing, h and troublesome throats. Eyes ses adjusted. Hours, 12 to 4.

# Catholic Record.

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

VOLUME XIX.

Just for a Little While Here is an exquisite religious poem—the kind which a Catholic rejoices to quote from a Protestant journal. Julia H. May contributes it to the Congregationalist:

but all communions.

LUTHER AND THE CROSS.

Luther defended the veneration of

If for the little while
That life has left to me fair Fortune's smile
Could rest upon me; if my closing days
Could be like this October, all ablaze
With gold and scarlet; if I only might
Have hands both full of silvery delight,
And all that wealth can buy, or wealth refine,
Could be at my command at wish of mine,
Just for a little while!
My child, take what is given to-day—
A little money for a little way.

If for the little while
That life has left to me the Muses' smile
Could rest upon me; if my closing days
Could be like this glad morning, all ablaze
With small tields and mountain tops of
thought,
My poems be in every language sought;
If all that noblest genius can combine
Could come together at some word of mine,
Just for a little wille!
My child, take what is given to day—
A little knowledge for a little way.

If for the little while
That life has left to me, full many a mile
On land or sea, to east or west or north,
Across the world, I could at last go forth
If I might mount the heights of Greece

Rome,
Instead of climbing little hills at home;
If I might all the Alpine mountains view,
Instead of watching shadows on Mt. Blue.
Just for a little while!
My child, take what is given to day—
A little climbing for a little way.

If for a little while
I could be very rich; if pile on pile
Of gold or gems could be at last my own,
To take and keep, or to be let alone;
If I could have enough to give away
To every sufferer, bid the wanderer stay
And eat and drink his fill; if every eye
Looked up with gratitude as I passed by,
Just for a little while!
My child, take what is given to-day—
A little helping for a little way.

If for the little while That life has left to me Affection's smile That life has lett to me Affection's smile could rest upon me; if my closing days could be, like starry evenings, all ablaze With blessedness; if lips I loved could say—"It is so good to be with you to-day," If all that heart can hold of happiness could be my own, unfathomed, measureless, Just for a little while!

My child, take what is given you to-day—A little loving for a little way.

—Boston Pilot.

# FRIEND ON IMAGES.

SCRIPTURE REFERENCES.

Numbers, xxi, 8 9. "And the all others He was gentleness itself. the mercy seat." Lord said unto Moses: Make a brazen serpent, and set it for a sign. Every one that is bitten, when he looked upon

cherubims etc."

Jos. vii, 6. "Joshus fell to the earth upon his face before the ark of the Lord until the eventide."

faith, may I not minimize my severity of manner?

Speaking of terms, we lately met with the following in Lady Herbert's little book. St. Francis de Sales in the

CRANMER'S PRAYER BOOK. made upon the elements and the bread and the chalice taken into the priests hands." (Soames, Vol. III, p. 376, 377) "In baptism a cross was to be

dress these words to him: "I sign then others with tons of vinegar. His favorite text was, if any one be a dissign of the cross. usage." Tertullian observes that "in his time it was a general cross upon even the least remarkable likewise, and in that sense doubly his (Quoted by Soames, iii, p. occasion. the child." Ibid) For this the testimony of St. Austin is quoted : diabolus, non dominatu infantibue, quid respondebunt Pelagiani, quod (Ibid.) Gardiner testified that with his own eyes he had seen the images standing held in estimation, and that Luther ren, separated from us in matters of himself had purposely written a book against some men which had defaced. them. (Dr. Heylin, Hist., Reform.,

of the soul rule is in favor of images and ruler in Christ's stead. Let the and gives his reason for their use, viz., of his example survived to later must use his divine prerogative as per-

midst thereof." and of the saints may be had in

LONDON, ONTARIO, SATURDAY, FEBRUARY 6, 1897.

Luther defended the veneration of crosses and images against Carlstadt and his associates, who had destroyed them in the churches of Wittenburg. (Epistle ad Gosp., Guttae.) In the title pages of Luther's volumes, pub-lished by Melancthon, Luther is repre-

sented on his knees before a crucifix. The Centuriators acknowledge that Tertullian testifies to the antiquity of the veneration of images and that the Christians in his time were called "worshippers of the cross" by pagans, from their constant use of the symbol.

Luther wrote: "And this practice was observed by many, to renew the memory of Christ's passion in the soul of the dying sinner by placing before his eyes a crucifix, that the sinner might thereby understand that all his confidence was to be placed in the death of Christ. Where these things have been preserved, there, most as-suredly, has the Church been preserved, and there have saintly men lived." (Luther lib. de Missa privata, tom. vi, ed Jenen., fol. 92.) Here the founder of the new rule of faith, explained in a striking manner the death-bed use of the cross, and commends the people who have preserved the use of the crucifix.

Luther had tolerated it as an aid to

devotion, and of which Cranmer indicated the moderate use, as constantly preaching to the eyes of the ignorant.

Mackintosh, vol. ii, p. 249.)
Thus it will seem that in the Church manuals of the reformers the sign of the cross was taught as a ceremony -Philip O'Neill in Baltimore Mirror.

#### HOW TO TREAT A NON-CATHO LIC AUDIENCE.

REV. WALTER ELLIOT. This is a matter of practical pru dence, and therefore one to be studied WORDS TO A PROTESTANT in the light of examples. It is a question of manner and bearing towards men indifferent to you and your faith, or even hostile. How did our Saviour tiles, and the glory of thy people act towards the Samaritans, towards Israel. Exodus, xxv, 13. "The Lord spoke well meaning but incredulous Jews, unto Moses, saying: Thou shalt make towards kindly disposed gentiles? Totwo cherubims of gold, of beaten work wards men whom He knew to be hypothou shalt make them, on both sides of crites He was hard and was often ter

serpent, and set it for a sign. Every one that is bitten, when he looked upon it, shall live. And Moses made a brazen serpent, and set it up for a sign, which, when they that were bitten, beheld, they were healed."

3 Kings, vi, 29. "And Solomon carved all the walls of the temple round about with carved figures of charubins etc."

his hearers shall know his Church's divine claim, and his manner of talking and his choice of terms ought to be full of kindness. Where is the room for holy anger against heresy that is not wilful? What is the use of denunciation in any case, if it is not likely to succeed? If I do not minimize my faith, may I not minimize my severity of manner?

In the Book of Common Prayer, composed for Edward VI. by Cranmer, Ridley and other Bishops, "by aid of the Holy Ghost" (2 Edward vi, 1), the cross was held in honor.

with the following in Lady Herbert's little book, St. Francis de Sales in the Chablais: "His nephew, Charles Augustus de Sales, speaking of his uncle in the Chablais, says: 'He never alienated any one by harshor bitter words, saying that it was not our Lord's The sign of the cross was to be twice way; and that even in a human point made upon the child's forehead, head and breast." (Soames, Vol. III., polysless) (Soames, Vol "In confirmation the Bishop was to accost each person coming to that rite by his Christian name, make the sign of a cross upon his forehead and address the sign of a cross upon his forehead and address the sign of a cross upon his forehead and address the sign of a cross upon his forehead and address the sign of a cross upon his forehead and address the sign of th lay my hand upon thee. In the name puter among you, let him know that of the Father and of the Son and of such is not our custom, neither that of (Soames, ibid) In the Church of God. In addressing the the matrimonial office, in blessing the couple the clergyman was to make the (Saomes, V l. III., he answered, that St. Augustine and Collier informs us that "The other Fathers made use of the same exsign of the cross is a very ancient pression in speaking to the heretics of their day; that the Protestants are our brothers by baptism; and that these to whom he spoke were his fellow citizens

brethren. Some of our ablest exponents of the the devil was to be exercised to leave Catholic faith to non Catholics have been Jesuits, and we remember that "Si such noble champions as Fathers Damen and Smarius used the term 'dearly beloved separated brethren,' Bishop and printed it in their published dis courses. Nay, the Pope, in writing to the Catholic Summer School, speaks of American non-Catholics as "our breth-

The fact is that men must be won by love. They admire, indeed, a frank and open statement of the Church's is vain, fleeting and unsatisfying. Thus we find the Anglican founder claims to supreme authority as teacher missionary make sure of that claim being understood; and then he may and vation is of the Jews," he first care-

peace. Because mine eyes have seen thy salvation. Which thou hast pre-

Forty days after the birth of Jesus, His blessed Mother, accompanied by Joseph, went up to the Temple for her

of the law in order to leave us an example of obedience. And besides the mystery of her Motherhood and the di vinity of the Child were in this way to the everlasting God. Joseph carried the turtle doves as humble offerings. Never had God received such homage in heaven or on earth as when Mary presented her Child in the Temple. It was an infinite offering and the little Christ gave to His Father in that hour infinite homage.

Into the Temple, by the inspiration

of the Holy Spirit, came the aged Simeon, a just man and devout, "who had been waiting for the consolation of Israel." For it had been revealed to him that before death he would see with his own eyes the Lord's Christ. Mary he had known in the days of her childhood. He had been present at her presentation. A great joy filled his aged heart. He took the child in his trembling arms, and blest God. And then his voice arose in song Now thou dost dismiss thy servant, O Lord, according to thy word in peace. Because my eyes have seen thy salvation, which thou hast pre-pared before the face of all peoples:

Simeon blessed them, and said to Mary the Mother: "Behold this child is set up for the ruin and resurrection of many in Israel and for a sign that shall be contradicted; and thy own soul a sword shall pierce that out of many hearts thoughts may be re-vealed." Simeon read in prophetic vision the whole future history of the child and he tells it to the Mother; for she is to be involved in it-to be part and portion of it. Anna the prophetess, also entered the Temple and gave thanks to the Lord. There were listeners in the Temple-but they did not understand Simeon's song and pro-phecy and Anna's blessing. The wondrous beauty of the young mother, the resemblance between her face and that of the Child a nestling in her arms, the gentleness of Joseph ;-all this attracted their attention; but How often we are face to face with the supernatural and it passes us by unheeded! Are we not surrounded by mysteries, sacraments, facts above nature filling all hours, and somehow we seem blind to their presence! Are we not dwelling in the awful every-whereness of God from first to last of life

half the while heedless of the mystery ! So they in the Temple- the lookerson in the day of Mary's purification and Christ's presentation stood in the shadow of the supernatural; but they went their ways merely passing won dering remarks upon Mary and Joseph and the Child.

And Mary went her way - the sharp point of the sword of sorrow entering her heart; but as day follows day it will sink in deeper until her soul shall be transfixed with sorrow.

The Mother of the Victim must also be a victim. "The Man of Sorrow" must have a mother of sorrow. Few the joys of their lives-but countless

and intense the pangs.

She saw, in spirit, every footstep of Christ until the nailing of the feet on

No wonder that the sorrowful hasten to the Mother of sorrows! She can compassionate sorrow's every pang because she suffered them all. And where the Mother of sorrow is

with her will be found the Man of Sorrows - Mother and child together. the days of her life. The world worships joy-goes forth

And yet after all that earth joy ghost of grief haunts the footsteps of

Only spiritual joys can satisfy the soul-joys that spring from prayers, reigns. Dr. Heylin, in describing suader of men in all gentleness and laws. And these fill the heart with patience and love. Such is the lesson of our Saviour's methods, and that of midst the reof." all His missionary saints. And we souls beside the greatest earthly sor-Bishop Montague says: "The pic- notice that before our Saviour insisted rows the highest spiritual joys can be tures of Christ, of the Blessed Virgin, with the Samaritan woman that "sal- found interclasping one another. Sor-

Rev. Father Ryan in "A Crown for Our multiplying; until she reached heights a plausible excuse. He will to no other organize accessible and the mission." of course—he O Lord, according to thy word, in other beings combined, the awful sanc-

tity of God Himself.
As towards all other creatures her pared before the face of all peoples.
A light to the revelation of the Gentiles, and the glory of thy people Israel." (Luke, ii.)

Forty days after the birth of Jesus, vine image is perfectly mirrored. Omnipotence cannot create a more perpurification and His presentation.

Sinless as Mary was there was no real need for her compliance with the ceremony of purification, as there had been no need of our Lord's subjecting

of suspense and fear and expectation. Her martyrdom on Calvary is only sur-Himself to the rite of circumcision.

They complied with the requirements And after Calvary she suffered the

Sweet is the spiritual fragrance remain unrevealed. Mary, the Child of the Temple, re-enters its gates a mingling of obedience to the law—of Virgin-Mother bearing in her arms joy in presenting such a Child, God's

own equal, to God himself and of sor-row for His foretold sufferings.

On the second day of February, Holy Church who is also a virginmother, keeps the feast of Mary's purification. But all the days of all the years our beautiful Church holds festivals of Purification. The Bride of the Lamb forever, her mission is to purify the world of error and sin. The gates of her temples are ever open that those who may need to be purified may enter and be cleansed. The ceremony of purification never ceases. At the baptismal font-from the pulpit, in the confessional, on the altar the puri-

fying power is always active. purified come in imitation of Mary, who, though not in need of it, went up to the Temple in obedience to the law. And then to each of us the Savious with the gentleness of a child and the mercy of a God will be presented. Once she presented Him to the Father -but now her love is to present Him to sinners in the hours of their purifi-

ASPIRATION.

"We have received thy mercy, ( God, in the midst of thy temple: according to thy name, O God, so also is thy praise, unto the ends of the earth right hand is full of justice. (Psalm, xlvii.)

PRAYER. "Great is the Lord, and exceeding ly to be praised: in the city of our God, in his holy mountain." (Ibid. Almighty everliving God, we humbly beseech thy Majesty, that as thine only-begotten Son was this day presented in the temple in the substance purified hearts, be presented unto thee.

#### GOOD CATHOLICS AND BAD CATHOLICS.

It is very sad to have to make such a distinction, but, unfortunately, facts compel us. Catholics ought all to be good Catholics. They ought to be exemplary in every department and in every relation of life. Good Catholics are good husbands and fathers, good citizens and neighbors, exemplary business and professional men. It ought to be so with all Catholics. It should be enough on inquir ing into the character of a man to say of course, he is a good, honest, reli able man-he is a Catholic.

Indeed, worldlings somehow seem to expect it, and when they meet with a nominal Catholic in any department of life who is not up to the mark, who is defective in his moral character, they are disappointed. They may not be able to give an intelligent reason for it, but they have the impression that a member of the Catholic Church ought to be superior to all others. And they are right. The true Christian is the highest style of man, and

the true Catholic is the true Christian. The distinguishing characteristic of the good Catholic is that he is strictly conscientious and always acts from and it pervades all his actions. It controls his conduct in every relation of life. He makes no show about it. he is not on exhibition, he is modest Seven great mysteries of sorrow divide and retiring, but in all matters of principle he is as firm as the everlasting-You always know where to find to meet it, welcomes it—walks in its light;—but flies, or tries to fly, from He is, of course, faithful in all his Christian duties, and is always ready for every good word and work. He commands, without seeking it, the universal respect of his fellow-citizens

without regard to faith or profession. The poor Catholic is a very different He is not much troubled with person. of milk-and-water, half-and-half sort nouses and placed in churches; and respect and honor may be given them." (In Epitom.)

Within a few years in England a lully won his way into ner belief. In elements in the nouness of the Biessed virgin. Remember that from the month of her death, her lements in the nouness of the Biessed virgin. Remember that from the month of her immaculate conception on up until the moment of her death, her ledges not abandon his religion entry.

law has been passed that images may he carried by the carried by t graces and merits were constantly a away when he can find anything like "Now dost thou dismiss thy servant, though finite manifested, more than all well help it—he is carried along by the prevailing enthusiasm. But, alas, when the mission is ended he falls back into the old ruts of tepidity and lax devotion. The world has a strong hold on his affections. He seems to be striving continually to belie the Apostle when he says "you cannot serve God and mammon." He is not

respected by Protestants, and his own

brethren pity him for his weak, pusill-

animous and truckling disposition.

We hardly need describe the bad Catholic. Everybody knows him, and clubs, thrown into prison and finally his brethren are by no means proud of him. He was born of Catholic parents: was baptized a Catholic, and he still wears the name of a Catholic, though, day-the 3rd of February-it is a cus unfortunately, it is only in name. He is ready enough to use the name when he can do so to his worldly advantage, especially if he is a politician—he is always glad to have the "Catholic vote." He has made money, perhaps, The ceremony is performed by the world and is ambitious of social distinction. Catholic societies-even the best -is not good enough for him. As he imagines that his religion is an obstacle to the attainment of his wishes he ignores his religion and sells his birthright for a mess of pottage.

Perhaps he is a poor man, or comparatively poor, and as pride is by no means confined to the rich he has "got his back up" about something that he does not like in the Church. He has taken offense at something the priest has said or done, or he imagines that some of his brethren have insulted him; or they do not appreciate his im-Blessed are they who needing to be portance and give him the leading purified come in imitation of Mary, positions to which he is entitled, so he gives the Church a wide berth. He bites off his nose to spite his face.' To get even with his brethren and the priest he consents to live in mortal sin and risk the salvation of his soul. Poor, deluded soul! he imagines that he is punishing his enemies, when he is, in fact, his own greatest enemy.

But let the poor craven soul be attacked with mortal sickness. Let him be suddenly overtaken with an accident-such men are very apt to meet with accidents-then he cries for the priest. He must not die unshriven. True, he has no right to the services of the priest, whom he has so long despised and avoided, nor the blessing of the Church, which he has persistently ignored and neglected. But oh! he must have the priest; he must have all the last sacraments and blessings of the Church, just as if he had always

been a faithful member.

Luckily for him the Church is a tender mother. Luckily for him the priest is the representative of the diof our flesh; so we also may, with vine passion—the servant of a longsuffering and forgiving Saviour. He may not have much evidence of the sincere repentance of the dying man, but he gives him the benefit of the doubt. He tries to awaken in his slumbering soul sentiments of true though they were almost touching the Mystery of Mysteries they knew it not.

With a Word About the Middle Class. Slumbering soul sentiments of true compunction, and hedismisses him with Computer of the computation, and hedismisses him with the most possible. a desperate hope that he may possibly be saved by the infinite mercy of a long suffering and compassionate Saviour.

Oh, it is so much better in every way to be a good Catholic-better in life, better in death and better for all eternity.-Sacred Heart Review.

# ST. BLASE.

Holy Church honors on the 3rd of this month one of her noble champions in the person of St. Blase, who suffered death for the faith of Christ, thus be coming a martyr. He was Bishop of Sebaste, in Armenia. In his time the Christians suffered many persecutions, from which the holy Bishop did not That his life might be saved escape. That his life might be saved to his flock the saint withdrew to a grotto in Mount Azeus. Here he spent his time in penance and prayer and preparing his soul for the great crown of martyrdom. Whilst there the animals of the forest became his friends They allowed him to caress them and followed him about wherever he went. One day a hunter accidently came upon the saint in the midst of these animals. The hunter reported him to principle. His faith is a living faith the Governor, who sent officers to ap-and it pervades all his actions. It prehend the man of God. The saint ordially met them at the door of his cave and said : for now I see that God has not forgot ten me." When the soldiers took him ten me. away the animals followed. The soldiers became terrified, but St. Blase reassured them and said: "Be not ent gang whose creed is hatred of the afraid, they will do you no harm," and Catholic Church, and who never then he ordered them to go back. They obeyed him and looked sadly after him until he was out of sight. While on his way to prison many of the people came to the roadside to bid truth and shun it when it is a matter him farewell and ask his last blessing. Among them was a poor woman who onscientious scruples. He is a kind carried a child in her arms. A fish tion of the lies of these foul slanders shone had stuck in the child's threat, But for fair-minded non-Catholics, who Like the Laodiceans men- and the poor mother was inconsolable, tioned in the Apocalypse, he is neither cold nor hot, but lukewarm. He has not always the courage of his convicion of the cour row was to be one of the most powerful tions—he lacks backbone. He is too saint knelt down, prayed, blessed the Union and Times. realy to compromise and even conceal child with the sign of the cross, and it

NO. 955.

The Purification. O Virgin Mother! spotless, undefiled, Most pure, most holy! May we follow thee, In thine obedience, thy humility, Who ne'er by sin or evil was beguiled. As thou didst offer for the sinless Child The gifts commanded, even so may we Now in remembrance of thy purity, Give all we have to thee, oh Mother mild.

Lo! as thou camest to the temple gate
Unknown, unhonored, so we fain would
tread
In thy blest tootprints: partners of thy fate,
Thy tears, thy glory:—so where thou hast
led,
We too may walk:—Oh Queen Immaculate!
So may we come to thee when lite is sped.
—The Sodalist.

Refusing to do so, he was beaten with beheaden. The Church venerates this saint as having special power over diseases of the throat. On his feast tom in many places for the priests to bless the throats of the people, and to ask God to cure them if they have any and become purse proud. Or he is a priest holding crosswise two burning professional man and has got up in the candles, touching the neck of the faithful and saying the following prayer: "Through the intercession of the holy Bishop and martyr, St. Blase, may the Lord preserve you from every disease of the throat, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. -The Sodalist.

#### ANOTHER "EX-NUN" FAKE EX-PLODED.

A striking example of the fraudulence of the "ex-nun" business is shown in this clipping from the Annapolis, Md., Evening Capital of Jan.

Having published in the Capital Thursday afternoon the fact that Mrs. Mary M. White, nee Windsor, who was said to be in a dying condition at the home of her brother, on West street extended, had made a confession of her conduct toward the Catholic Church as an escaped nun, before a priest and a notary public, the following official statement has been furnished us this

morning for publication:
Mrs. Mary M. Windsor White, in the presence of Rev. Thomas C. Han-ley, Rev. John L. Cook and of Dr. Richard H. Green, her attending physician, on the afternoon of Jan. 22 1897, requested the publication in the Evening Capital of the following statement, made by her on Jan. 1897, before Mr. John R. Magruder, notary public:

Annapolis, Md., Jan. 21, 1897-"Having before my eyes the judgment of a just God and the terrible scandal I have so long given to this community as well as the disgrace my life and conduct have brought upon the Catholic Church, I wish, as far as it lies in my power, to atone for the insult I have offered to Almighty God and to repair the scandal I have given this community by my ungrounded and false assertions publicly made.

Therefore, I take this means publicto retract the same and all and every false statement I have made re garding those in Holy Orders and the religious persons in said Catholic Church, and to declare my sorrow and detestation of the sinful life I have led, and humbly beg pardon of each and every one whom my crimes and wicked life have injured, grieved and scandalized. And, moreover, if it pleases Almighty God to spare my life, now promise to amend and to do meet penance and satisfaction for my sins, and may God have mercy on my soul.

Mary M. Windsor White. Witness: John R. Magruder. State of Maryland, A. A. Co., sct.

I hereby certify that on the 21st day of January, 1897, before me, a notary public of the State of Maryland in and for Anne Arundel county, personally appeared Mary M. Windsor White, a person well known to me, and acknow edged the above statement to be her free and voluntary act, and also made oath in due form of law that the matters and facts set forth in said statement are true. Witness my hand and Notarial Seal.

John R. Magruder Notary Public

A few years ago the Windsor woman reated something of a sensation when she joined the never very large army o "ex's." There was nothing especially new in her "exposure"—they are all cut from the same piece. But she was welcomed with open arms by the pruri seek to substantiate any of the claims made by the "ex-nun" or "ex priest. On such as they lessons like the above have no effect : they do not want the of doing justice to the holy men and women whose lives are a daily refuta are sometimes deceived against their

Woe to the rich who have their consolation here (St. Luke vi., 24) for when the poor shall go into the kingdom of God, they shall stand lamenting without.—The Imitation.