The Catholic Record

London, Saturday. June 2, 1900.

HOME RULE. Lord Salisbury has rudely dispelled the day dreams of those who imagine that a new day was dawning for Ireland. "Home Rule is dead," he says, "and there is no possibility of its revival." We might differ from the noble Lord, for history is not written by man only. But be that as it may, we assert that if we had had been spared the discreditable tactics of some Irish members during the last few years-their wretched divisions and contemptible warrings-Lord Salisbury

SHORT-SIGHTED POLICY.

might have thought twice before ex-

pressing himself so bluntly.

An article on India by Mr. Savage Landor in the North American Review furnishes some unpleasant reading for Britishers. It appears that the young civil officials are in the habit of slashing the natives with a whip across the face for no plausible reason, and of affairs of state we must needs breathe a "dirty niggers." The coolies are should condescend to live on the planet. the length and breadth of the land we suppose, to the fact that he cannot there is proof abundant that in duplicity and thorough paced barbarism the poor native is no match for his white When astonishment is evinced at this conduct they say: "Well, you see, we have not forgotten the mutiny of 1857. We must impress the natives that we are the rulers." And they never perceive that the best way to bring about another mutiny is policy.

SUCH IS LIFE.

In this world every rise means a stop somewhere and then a descent. Hills mean valleys between: contrasts everywhere. One thing enhanced by the presence of its opposite-shade and sunshine interlaced: serving as foils each for the other.

The peace in the warm valley is lessened by the narrowness of view: the broad horizon of the mountain top must be enjoyed with its chill loneli. ness. The eyes are wearied by the sunshine which is so refreshing to the rest of the body: the shade chills whilst soothing the tired eyes. Ever a balancing of accounts. The lowest depths mean the hope of a rise: the greatest height means the dread of a fall-always the steady toil on, up and down to the broad, endless plane of eternity.

CATHOLIC COLLEGES SUPER-

The passage at arms between Father Brosnahan and President Eliot may destroy the opinion that lingers still in the minds of some Catholics, that our colleges are inferior to those under Protestant auspices. Not anyone of them can train and develop character in the way that it is done by the humblest Catholic college. Non-Catholic colleges are in a great many ins:ances superior in wealth and material equipment, but in the guiding of heart and mind-in everything demanded by true education-they are distinctly inferior. Educationalists whe yield no allegiance admit this, and yet, despite the warnings of friends and the testimonies of those without the fold, there are parents who believe that Catholic institutions are behind the times and are consequently not capable of educating their offspring. They have eyes and they see not: they have ears and they hear not: they are on their foolish, worldly knees before the scare-crow planted in educational fields by departed bigots.

A REPLY DEMANDED.

Harvard authorities, whilst professing great contempt for Father Brosnahan's brochure, do not attempt to controvert its statements. Some five decades ago a pamphlet like that of the learned Jesuit would have been looked upon with suspicion and unworthy of attention : but times have changed, and men who do not weigh subjects in the scales of bigotry regard that pamphlet as eminently readable, as one to be an

It is of no use for the Harvard people ous to know how they regard the fact with accompaniment of the splendors

Harvard with absolutely no knowledge of the principles of law, psychology and ethics; and of the one thousand six hundred graduates of last year, only nine could be found who had taken any

courses of study in Christianity." President Eliot has raised a definite issue, and it has been met in a fair and gentlemanly manner: now he or one of his staff should come forward and assail the Jesuit position. If he cannot do it-and we fear that the task will be impossible for even his splendid abilities-he should confess that he has been misinformed or regret that long immunity from criticism betrayed him into conduct unworthy of a scholar and

A "YELLOW" JOURNALIST.

The gentleman yclept "Foreign Correspondent "must have ways and means of acquiring information that are unknown to the ordinary mortal. When one reads his brilliant description of doings at the Vatican and his calm and dignified statements anent treating them on all occasions as grateful prayer that such an individual high ideal and strenuous endeavor be robbed systematically, and throughout Now and then he goes wrong, owing, find his Badeker-but little things are not apt to disconcert him or to loosen his hold on the public. And he lives in such exalted society: he hob-nobs with the notables and supplies us with the much needed information that Mrs. -has taken lodgings at a certain hotel. To-day he dines with the High Mogue of Pike Creek : and to-morrow he will be in deep conversation with the pursuance of this short-sighted Cardinals Rampolla, or Parocchi, or Gotti. One wonders that human being can compass duties so multifarious and diverse: but the "Correspondent" keeps his secret and does copy in a cheerful, energetic and accomplished, prevaricating manner."

N. Y. MISSIONARY CONFER.

There was much talk at the New York Missionary Conference, but very little business. Each minister had his own platform and gave utterance to his peculiar views of Christianity. There were evidences of liberalism of a very pronounced type and opinions that would make the respected Reformers have doubts as to the legitimacy of their offspring; but there was no unity, no common principle to give a semblance of common sense to the deliberations. One rev. gentleman from India attempted to enliven matters by attacking the Bible as a rule of faith and morals, and case God will be rendering, as the was roundly denounced as a heretic. apostle says, 'to every man according was roundly denounced as a heretic. Others betrayed a desire of a place amongst the notoriety-loving and sensational humbugs whose stock in trade is blasphemy. Amidst the flotsam and jetsam of the conference there were some things worth keeping; as, for instance, the speech of the delegate who declared that the very temperate Spaniard and Filipino Catholic are not likely to be influenced for good by the drink-trafficing and drinking American Protestant. Another bemoaned commercialism as the great obstacle to missionary success. This is certainly to be deplored ; but what else can we expect from traders who are entrusted with the mission of gathering in the gold of alien peoples and civilizing them with cheap rum and cutlery.

" THY KINGDOM COME."

It is always a source of wonder to us that our young men, and old men too, are not more solicitous about the extension of God's Kingdom on earth. Every one has a measure of influence and ought to use it for God; to be in counting room, in factory-wherever we battle for a livelihood. A soldier pledged to fight against evil is surely the noblest task that can enlist the ser-

vices of human energy. Think of the inspiring ceremony of the investiture of Knighthood. What emotions must have filled the souls of the youthful candidates as they passed their vigil before the Lord of the Tabernacle: visions of deeds to be done for the weak and helpless. Days to be white with purity and throbbing with love and the end at last, on stricken field or in the castle home, after years of steadfast constancy. to sulk in their tents. We are auxi. And in the morning's light they were,

that "students may graduate from of rubrical majesty, given peace amongst seasoned warriors and admonished to be ever worthy of chanting the hymn of Sir Galahad:

My good sword carves the casques of men, My tough lance thrusteth sure, My strength it as the strength of ten Because my heart is pure.

The days of tournament and clashing steel have passed away, but knighthood remains. Each one can and should do his part. The opportunities are manifold. If you care not to preach to our separated brethren, help those who do. A few dollars sent to the Truth Society may be productive of untold good. Support a good cause even though it be banned by men and women who believe in not differing a hairsbreath from the line of policy traced out by their forefathers. You may be defeated, but such defeats are the fertilizers of the fields of life. And it is better to go down fighting with your harness on than to be a lotus eater or an arrant coward.

Above all, live your faith in your lives. Be worthy of the past, for you have the heritage of the centuries. In thought and word-in reverence for woman and respect for the old-in knight, fearing naught but wrong and sin.

HUMAN FREEDOM.

Archbishop Ireland Exposes the Fals ity of Certain Creeds.

In a recent address to his people Archbishop Ireland of St. Paul spoke at length on human freedom and the doctrine of free will. He said: "It is a mystery that God has made us morally free. So free that we may, if we choose, set at defiance His own law, subvert His own counsels in our regard, be unrighteous when He commands us to be righteous, and lead our souls to perdition when it is His supreme will that all men be saved.

"No wonder, we might say, that come, not guided by the teachings of the holy Church, have been led to so exaggerate the power and the dignity of God as to leave, so to speak, no room to man himself in the decision for his own salvation. There are creeds made by men which state that God in creating us does of His own choice, independently of anything that we would have to say or do, elect so many of us to eternal glory and sends so many others into perdition, asserting His own power and His own dignity whether in the election of some or the reprobation of others

THE MAKERS OF SUCH CREEDS forget the supreme love of God, and the supreme respect which God has for His own work in His own creatures. Through a mysterio s dispensation, if you will, but as a fact, God created us free, and has made us the arbiters of our eternal destiny. We shall be judged one day by Him and some will be called to heaven, others will be rejected, but in either to his own works.' This the dignity of the human soul that it is free. And so when by its own choice it enters heaven it can say, 'this great reward is mine.' It has passed over the battle ground ; it is victorious ; a crown be ongs to it as a reward to its triumph. "No doubt the soul, left to itself,

could not, morally speaking, have overcome all the perils with which it was confronted. It could not without God's elevating grace have reached up into the supernatural regions to which we are called through the merits of Christ. Divine grace is needed. Without grace we do not save our souls; but when grace is given we are allowed to reject it or to correspond

"There are two elements in Paul's moral triumph: God's grace and him-self; and so it is with each and every one of us. On the last day it will be seen that two beings are at work, God and the individual soul. God, for His own mysterious purposes, distributes His graces here and there as He wills, giving, however, to all a sufficiency for He wills all men to be saved. So that at the last day every soul will say if I am lost it is through my own fault.

"But whatever the measure of those graces, so much does God respect the ndividual will, the freedom of men, that the soul may still say of it-

I WILL NOT SERVE. God having made the soul free, if the soul enters a positive protest, what can God do, unless He destroy His own work and enslave what He had declared to be free, but to retire as it were and abandon the soul to pursue its own coarse? This is a mysterythis freedom of the soul in presence of God's beseechings and of God's own graces. But this much is evident, the grandeur of the soul, the dignity of the human being, the sweetness of the reward when it does come. Great as is the reward of the high heavens, the soul crossing the threshold of paradise can say, it is my individual work, I their lot. Always and everywhere the earned it; God's grace aided me, God is just and all-merciful and all-merciful and all-loving to His creatures.

God's grace worked with me and I loving to His creatures.

Worked with God's grace.

"Salvation is a personal matter for this truth of the human freedom of each one of us. Two beings are constant and all-merciful and all-loving to your Calvin, your Wesley, your it is not only Faith but Nature which criefly and all-merciful and a

the will and of the personal responsibility of the soul established, we un-derstand how contrary to God's love and to God's justice are the statements of certain creeds, to which I have ready alluded, that Ged elects of His own simple volition certain souls to glory and drives others back into per-There would be there no dition. There would be there no jus-tice. Why should a soul be punished and punished during eternity unless the cause of punishment came from itself, unless the fault was the soul's own? And what would mean a reward which had been decreed before any thought of what the soul would be or would do in the use of its liberty And where in such conditions would be that divine goodness, that sweet-ness of mercy of which the scripture so frequently assures us, in virtue of which God searches for the erring soul and tenderly invites it back to the embraces of His eternal bosom? There were no goodness, no greatness, if we were to imagine an infinite God above us distributing rewards and punish-ments as it might satisfy His own glory, without any consideration of the in-dividual merit of each and every soul. No wonder is it that some who take such creeds as the creeds of the Christian Church, as the teachings of Christ, would be repelled from Christ's gospel

THE INDIVIDUAL RESPONSIBLE. " No, such creeds are not the creeds of God's holy Church, and they are not the teachings of Christ's holy gospel. The teaching of the gospel and the creed of Christ's Church are this, that man is a free agent, and that while God gives him in profusion graces, the soul decides for itself what shall be its destiny—one of glory or one of punish-ment and darkness. There is always the mystery that God from eternity knows what happens until the end of time, but in His provision the acts of the soul precede the decree of justice. In this mystery of God's omniscience, as the divine glance passes adown ages, it sees the action of each soul, its cooperation with divine grace or its repulsion of that grace, and then as a consequence of man's merits or demerits it sees the decree of predestination marking out the final destiny of each and every soul. Whatever the mystery of the divine prescience may be this truth remains that God's sentence follows man's personal actions, and whatever the mysteriousness of divine grace this truth remains, that the ultimate responsibility of corres pondence or of refusal of correspond-

ence rests with the individual soul. "The moral freedom of man understood, we see how evident is this other teaching of Christ's Church that no one, whatever his sphere of work on earth, whatever his ignorance or the grievousness of his temptations, no one is lost except through his own fault, except through his disobedience to his own conscience. The problem is often put before us, what is to happen to such a man or to such another, to such a class of human beings, or to such another class? It is not necessary that God reveal to us His detailed dealings with each and every soul: It is enough that He proclaims His justice and His love towards all men. The soul will see on the last day the portais of heaven closed to it without being able to say 'it is my own fault.' You and I know that salvation comes to us through Christ, and if in disobedience to that heavenly light which God has spread over our souls we refuse to adore Christ as our God and Saviour, we should be guilty of rebellion against

DESTINY OF UNBAPTIZED.

"But there have been millions to whom through one reason or another knowledge of Christ was refused. What of them? St. Paul say : not having the law are a law to themselves, their consciences bearing witness to them.' In other words, man is not responsible for his surroundings over which he had no control. just and good. No soul is there with out some light, no heart is there which does not throb to some measure of goodness, no human being is there without a conscience. Now the human being obeying conscience obeys God so far Now the human being obey God, and God is just and merciful.

"You and I know that Christ established His own Church, that the Church coming forth from Christ, going down through the ages, is the holy Catholic Church, and if we close our eyes to the truth of the divinity of that Church we are in rebellion against God against the knowledge which we have received from him. But if there are those to whom the knowledge of Christ's holy Church is impossible, they have their conscience, and if they are faithful to the light so far as given to them God judges them according to their correspondence with it. You and I know that baptism is the gate to the heaven of supernatural life. But if souls innocent from the stains of actual sin die without baptism, while they are refused entrance into that supernal region of supernatural happiness which His given by Christ to is own heirs, we need not believe that they are condemned to positive punishment. The Church does not teach such doctrine. A natural happiness is their lot. Always and everywhere

cerned when our salvation is men- your hearers at the "Ecumenical Contioned-God and the individual soul. God created each soul to be the arbiter Wesley, their Knox and their Robinof its own destiny. It will be judged son? If they are to remain Protest-on its own individual record. Let us auts what else can they do? If they not then say, if there are others out-side of God's Church, if others practice Church commissioned by Christ to such manner of life, why cannot I be teach all nations they have no choice as they? We need not condemn but either to remain loyal to the various sects into which Protestantism has There is but the almighty God who can been divided or reject Christianity altopeer into the conscience of any one and gether and wander off into the barren say whether he is guilty or not. For regions of infidelity. As they refuse us, let us look into our own conscience, to become Catholics, and are unwilling and ask what obligation does this conscience impose upon us. Others I leave to God. I busy myself with myself. I Knox and of Robinson. am not to sit one day in judgment upon all men; only the emniscent can be judge of all consciences; only God will

GOING TO PERDITION WITH THE CROWD eyes and go against their conscience, would there be much consolation for me to glide down to perdition with the crowd? How foolish the arguments of men. They will say, I will go with the multitude. Thou was not created to go with the multitude. Thou was to created to go with the multitude. Thou was treed to do what the conscience impacts and to denounce them.—N. Y. Freegree impacts and to denounce them.—N. ated to do what thy conscience impels thee to do. This is the misfortune, I

udge all men.

may say, of innumerable men, to do THE POPE ON WEEKLY COMwhat others are doing, whether others are right or wrong. The soul forgets its own dignity. It forgets that it was placed by Almighty God upon earth to do its duty to Him because it is duty, not to do merely what others do.

conscience, and in the stillness of God's mon practice, not of chosen souls, but presence reflect upon the solemn mean- of the mass of the faithful. This thesis, ing of his personal responsibility. Oh, soon after the first publication of the the responsibility of my soul! Just as lectures in which it was developed, the responsibility of my sour 'stast as leading and most and most my relatives, not my friends, not my neighbors, not the whole nation, not all humanity will be questioned on the all humanity will be questioned on the streeommendation and final sanction streeommendation and final sanction the following letter addressed to the God in heaven or with His enemies in hell. Only one will speak—I myself. "At the present time, and in hell. Only one will speak—I myself.
Oh, my God Thou hast made me great

author by His Holliess Leo Arth.

"At the present time, and in the actual condition of things, every upwhen Thou didst put into my hands my own destiny for eternity But, my God, what fearful responsibility Thou didst lay upon me! I pray thee, help me by Thy grace to understand this responsibility.

UNITY OUTSIDE THE CHURCH.

The Protestant sects, hopelessly split up as they are, can never expect to act in unison in the work of spreading their form of Christianity. The only bond of union which exists between them is their common hatred of the Catholic Church. However much they may differ in other matters by the frequentation of the Eucharistic they are united in their opposition to table. For by this does Christ dwell the One, Catholic and Apostolic in us and we in Him. Hence the wis-Church, who to day is carrying out the dom of those who, laboring in the cause ing is the contrast between the way in which she presents to the heathen the great truths she was divinely commis-

remotest lands deliver the same mes-catholics make it their practice to re-sage she received from her Divine eive every week the Sacrament of the Spouse. It varies not. It is the same to-day as it was hundreds of years ago. Whether it is St. Patrick bringing the or St. Augustin, winning the Britons over to Christianity, or St. Francis Xavier preaching to the Japanese, or some unknown Catholic missionary glad tidings of the Gospel to the Irish, risking his life in the heart of China in these closing hours of the nine teenth century, they all teach the one doctrine and recognize and proclaim

bedience to one Mother. How different is the case with Protestant missionaries. Each has his own interpretation of Christ's teachings, and each insists that his particular interpretation is the right one. For none of them is there a common authority which has a binding force beginning to recognize in this diversity a source of weakness, and they will never succeed in doing so.

however much the sects may strive The way they feel the need Carnegie Hall "Ecumenical Confer-

Carnegie Hall "Ecumenical Conference:"

We are beginning to realize that the campaign on earth is of vast proportions and of amazing results. The time has come when Christian comity fails to meet the demand. That was well enough so as long continents and islands enjoyed a comparative isolation. Hardly had Porto Rico come under the American flag when there was a race of the denominations for the occupancy of the island, and we began to parcel out the territory. That was comity. Shame on us, I say. What an object lesson it would have been if we had had co-operation for our watchword, and had left our denominational banners behind us. Fusion is what we need; co-operation is what we must have. There are a good many of you here who applaud my remarks while yon sithere, but when you leave the hall you will be clinging just as tightly to your Calvin, your Wesley, your Knox and your Robinson."

It would give Dr. Behrends a good

ference" cling to their Calvin, their to become Ingersolls, they remain fol-lowers of Calvin and of Wesley and of

Dr. Behrends is in no position to rebuke them. He and thousands of his feilow Protestants recognize the need of unity, and earnestly yearn after it, but they will never attain it so long as "Even it others were to close their they remain outside the fold of the eyes and go against their conscience, Catholic Church, which is, and has been

MUNION.

In the Eucharistic Congress held at Lourdes, the Rev. Father Coube, S J. advanced numerous historical and theological arguments to prove that "Let each of us look into his own weekly Communion should be the comast day as to whether I am to be with in the following letter addressed to the

right and pious mind sees with grief how the ardor of the faith and the ancient purity of morals are disappearing in a large portion of mankind, inquires into the cause of the evil, he finds it to lie chiefly in the fact that the love and use of the Eucharistic banquet are languishing in most men, and in many have ceased altogether. It is this the apostle already deplored when he wrote to the Corinthians: Therefore are there many infirm and weak among you and many sleep.

"There is nothing surprising in this. He alone is able to fulfil the duties of a Christian life who has put on Christ, and Christ is not put on except table. For by this does Christ dwell Catholic and Apostolic in us and we in Him. Hence the wis-Church, who to day is carrying out the dom of those who, laboring in the cause mission confided to her by her Divine of faith and morals, make it their duty to excite Catholics to approach, as frequently as possible, the Lord's Table. The more that Table is frequented, the more abundant the fruits of holiness derived from it. And since you, most beloved son, labor nobly for this end, stoned to teach and the manner in and are about to re-edit the solemn which the warring Protestant sects seek to win over the same heathen to subject, we highly encourage your design and your zeal, and we wish with all our heart that a large number of In the meanwhile, as a testialtar. mony of our love and a pledge of the divine favor, we grant you most affectionately the Apostolic Blessing.
"Given at Rome, in St. Peter's,

AN ICELAND CEREMONY.

The blessing of the Iceland fleet, which takes place every year at Paimpoul, always attracts numerous visitors. When the fishing schooners are ready to set sail, the ringing of the church bells announces that the ceremony is After Vespers the about to begin. procession, led by the sailors, marches through the principal streets and upon them. It is a go-as-you please squares of the town, which are decked with them. Protestants themselves are with flags in honor of the occasion, to the beautiful repository erected by ship owners at the end of the dike. would fain put an end to it, but they There the Abbe Daniel, standing in the presence of those fifty-six graceful Spiritual unity, which is one of the noted features of the Catholic Church, which are to bear away these staiwart cannot be found outside of that Church, seamen to the chill fogs of Iceland, pronounced a discourse as eloquent was pathetic, and prayed that God of it is shown by the following extract would grant success and a safe return from a speech delivered by the Rev. for both sailors and ships. Then, pre-Dr. Behrends of Brooklyn before the ceded by the cross, he made the tour of the floating dock, blessing each ship in turn, saluted as he passed by the

AURELIA;

THE JEWS OF CAPENA GATE. the stranger, pointing out the lawyer, who, on his side, had lost nothing of this by-play unnoticed by others. Cecilius went straight up to Marcus Re-

CHAPTER IV.

gulus, to whom he explained his case in a few words, asking him whether there was any means of obtaining a reversion of

judgment.
"We shall see about it," replied Marcus Regulus; "I think we may find some remedy. But, at present, as you see, I am detained here by other engagements.

Come to see me to-morrow morning, early.

My house is beyond the Tiber."
Cecilius turned his steps homeward, feeling a little easier in mind. But the poor fellow had not seen the end of his troubles. When he arrived home he companiestion from the City

Prefect, enjoining him to explain his suspected affiliation with the Jews or Chris-

"Cecilia!" he cried, in a voice of thun-

that old retroined had been the date of all this trouble. He was furious! Whatever religious convictions he had revolted at the idea that his daughter had

embraced the edious superstitions of those miserable Jews, the most despised

of men; and he foresaw the misfortunes likely to happen to him, the agent of the law, and commissioned to enforce it in all its rigor towards a detested class, when it

should be known that his own daughter

had been initiated to their sacrilegious

and impious creed.

He had, therefore, signified to his

n his judgment, had caused her ruin.

fice of my faith save you?

hat I broke the idol.

his claim is satisfied.

Retter die than-'

is a Christian. The Pontiffs will not punish you, but me, when they learn

"And Parmenon?"
"Parmenon will have no power when

"By hercules! The girl has a charm

by hercues: The grif has a criating ing, easy way of arringing things!" cried Cecilius, with bitter irony. "Indeed, i is foolish in me to feel alarmed! Oh

how like the way of those perfidious Jews this is! They have a ready answer for the most difficult questions! Unfortu-nate child!" added the father, addressing

his daughter with a certain tenderness "can you not understand that all is los

f you persist in proclaiming yourself a Thristian! and that all is saved if you ab

"What! you would persist in this in-

amous creed, at the risk of destroying

ure at the feet of the Pontiffs!"

invented them?

Great gods! Have

PARMENON'S REGISTER. On the morning following the nocturnal conversation between Eutrapeles and Gurges, and the short consultation which had afterwards taken place between the

had afterwards taken place between the former and Marcus Regulus, a stranger presented himself in the barber-shop soon after it had been opened.

This stranger was no other than Parmenon, the slave-trader; but he longer wore the gaudy toga we have seen him wearing whilst attending his calling; his deak-getered tunic was almost concealed. ed tunic was almost concea dark-colored tunic was almost concealed under the folds of a wide pallium or

"I am sent," said Parmenon to the tonsor, whom he found alone in the shop, "by the Lord Marcus Regulus, for the business you know of."

tians of Capena gate; then a summon from the Council of the Pontiffs, to answe "Ah, very well," said Eutrapeles, "1 see that the Lord Marcus Regulus loses

see that the Lord Marcus regulus loses no time. You are welcome."
"Here," resumed Parmenon, "are the ten thousand sestertil which it has been agreed to pay Gurges, and here is the register which will prove the transfer to me of that amount.

me of that amount.

Parmenon unrolled the connected leaves of a roll of papyrus of a common kind, and proceeded to explain the writ-

ing to the barber.
"You see," said he, "here is the acceptum on this side, and the expensum on that, which is sufficient to show that I have paid in order to receive. The ves-pillo must sign at the bottom of these two

lose his situation, and, what was still more serious, to be accused of sacrilege before the Pontiff's court! pillo must sign at the bottom of these two columns during the day."

"Gurges cannot come before night," remarked Eutrapeles.

"Very well," said Parmenon, "I shall call for my register at the hour you generally see the Lord Marcus Regulus. He will not come to-night. See that the register be properly signed."

And Parmenon went out, after nodding der, "come here, unworthy child!"

The young girl hastened to her father's The young girl hastened to her father's presence. Since the scene witnessed by Gurges, she had not left the house. Her father had forbidden it. Cecilius had ascertained without difficulty that, as alleged, his daughter was a Christian, that she was about to marry a Jew, and that old Petronilla had been the cause of all this trouble. He was former

And Parmenon went out, after nodding to Eutrapeles in a rather discourteou

"I don't like this fellow," mused the r. "He looks like a real parricide's
... After all, Regulus has
wn reasons for employing him; it is

none of my business."

At the hour appointed, Parmenon called for his register. He found it duly signed

The vespillo had readily consented to The vespillo had readily consented to the transfer by which he got back the ten thousand sestertii he had considered lost. He could not understand, however, why any one should exchange those pretty gold pieces for a claim against an insolvent debtor like Cecilius.

On the following day, processing the control of the following day.

On the following day, Parmenon, still wearing his dark tunic and his pallium, and carrying his register under his arm, could be seen awaiting the opening of the court of Publice Antidus Namusa, one of the searchest witch the search that closest surveillance, to prevent any communication between her and those who the seventeen pretors who administered

justice in Rome.

When this magistrate had taken his seat, and his crier (accensus) had asked aloud whether any citizen had a case for trial, Parmenon unrolled his register be-fore the pretor, and requested him to see that his claim against Cecilius was legal,

that his claim against containing and demandable.

Aufidius Namusa ordered an action to be entered against the fiscal agent, and be entered against the fiscal agent, and between went away rejoicing. During pe entered against the fiscal agent, and Parmenon went away rejoicing. During the day, an executor litium, or viator, that is to say, a constable, called on Cecilius. "I summon you in Parmenon's name; follow me to the court," said the viator, putting a written citation in the hands of the astonished Cecilius.

"I do not know this Parmenon, and I owe him pothing." remarked Cecilius.

owe him nothing," remarked Cecilius.

"This, the Pretor Publius Aufidius Namusa will decide," replied the viator.

"If you should refuse, I would touch this witness's ear," he added, pointing to a man who had accompanied him, "and I would take you by the neck, in conformity with the law of the Twelve Tables. with the law of the Twelve Tables However, you have until to morrow to make up your mind, for this is an uncer-

invented them?"

"No, father; but it is not you they threaten, it is me!"

"How is that?"

"The City Prefect will not place you when you will have told him that your daughter is a Christian. The Pontiffs will have the public you have the public you have the public you have the public your harms." tain day (intercisus dies).

Cecilius, after due reflection, came to the conclusion that he could not do otherwise than appear before the pretor. He there found Parmenon, who had taken care not to forget his register.

The preter requested Parmenon to swear, according to the provisions of the law, that in bringing this suit he had not been actuated by a feeling of chicanery or revenge, and that he did not claim more than was due to him.

Parmenon hastened to take the re-Aufidius Namusa then told him to state Autorus Namusa then told film to state his claim, and to show Cecilius his regis-ter. These two formalities having been complied with, the pretor invited Cecilius to declare whether he acknowledged the debt, or if he denied it, to state upon

what grounds.

Cecilius admitted that he owed ten Cecilius admitted that he owed ten thousand sestertii to Gurges; but remarked that he could not understand why Gurges should have transferred his claim to Parmenon, unless it were through motives of revenge because Cecilia had refused to marry him.

This argument had little waight in law.

This argument had little weight in law.

This argument had little weight in law.

"Dico," said the pretor, which was affirming Parmenon's right. "Consequently," he continued, "I adjudge the body of Cecilius to the said Parmenon."

And he ordered the crier to call the "I don't understand," faltered Cecilius, rolling his ear between his fingers,—a way embarrassed people have had from

time immemorial.
"You don't understand!" quoted Parmenon, brutally, as he retired. "It means that if by to morrow you have not paid me ten thousand sestertii, I shall

put my hand on your tunic, and you will belong to me! Cecilius began to comprehend; but ten thousand sestertii are no small sum

poor man to find, and the wretched tax-gatherer saw no issue to his dilemma. "E"This Parmenon has gained his suit very easily," remarkedla stranger who had followed the case with interest, and who was walking by the side of Cecilius. "Marcus Regulus shrugged his shoulders when he heard the judgment."

Cecilius heard the remark, and considered hore.

ceived a hope.

"Who is this Marcus Regulus, and what did he say?" asked the unfortunate suitor, approaching the stranger.

Marcus Regulus is the first lawyer of of Rome," replied the latter, "and he was saying that he would have compelled the Parmenon to carry away his register without obtaining anything."

"Indeed!" exclaimed Cecilius; "Marcus Regulus said this? Is he still in the Poram?"

"Father! Father!" said Cecilia imploringly.

"What is it you wish to say? That you reponde this cursed superstition?" asked Cecilius, looking at her with a madman's gaze.

"Never!" said the young girl, making a supreme effort; and, overcome by her emotion, she fell, sobbing bitterly, on a teat.

Her father cast on her a glance full of sadness and bitter sorrow, and laft have

"Yes, there he is, amidst that group of pleaders. I would advise you to speak to him; he will give you some means of escaping from Parmenon's clutches," said the stranger, pointing out the lawyer, who,

CHAPTER V.

Marcus-Atilius Regulus possessed more wealth than many illustrious patricians. In his youth he once offered a sacrifice to In his youth he once cheed a sacrines to the gods, for the purpose of learning whether he would ever possess sixty millions sistertii; and he ofcen related, himself, how, on that occasion, the en-trails of the victims happening to be double, he had understood this omen to mean that this immense sum was twice promised to him.

romised to him.

He had, in fact, accumulated this incredible amount, but by the most abject and infamous means. His career may be divided into three distinct periods. divided into three distinct periods.

During the first, which extends from Nero's reign to those of Vespasian and Titus, he served his apprenticeship in those crimes which subsequently won

those crimes which subsequently won him such unenviable fame. His father, banished by Claudius or by Nero, having left him no patrimony, he had felt at an early age the thirst for blood, and the insatiable craving for gold —Libidiue sanguinis et hiatu premiorum, says Tacitus, with inimitable force of style—and he had inaugurated his entered into the bar hy becoming instru from the Council of the Fontilis, to answer an accusation of sacrilege, based on the fact that the little god Jugations had been found found lying broken on the public highway, in front of his house.

Could it be that some officious neighbor, having collected those mutilated fragments, had really carried them to the Pontiffs, and, in his indignation, had received this accusation against Cecilius? says Tacitus, with infinite style—and he had inaugurated his entrance into the bar, by becoming instrumental in three odious murders, perpetrated by Nero, upon his accusations.

These murders were those of Marcus Licinius Crassus, great-grandson of the Camons orator, who was also one of the Pontiffs, and, in his indignation, had brought this accusation against Cecilius? Or did the blow come from a hand more directly interested in his ruin?

The unfortunate man did not even think of propounding to himself these questions, overcome, as he was, by the triple calamity with which he was threatened; to be in Parmenon's clutches, to lose his situation, and, what was still

famous orator, who was also one of the wealthiest ciuzens of Rome, during the last years of the republic; and of Camer-inus and Salvidienus Orphitus, about whose rank and quality little is said by

the historians.

The accusation against Crassus brough to Regulus seven millions sestertii; those against Camerinus and Salvidienus Orphitus were paid with the questorship and the sacerdotal dignity.

During the second period, which com-

During the second period, which com-prises the reigns of Vespasian and Titus, informers were looked upon with dis-favor. Regulus endeavored to retain his seat in the Senate, but was crushed under the burning words of Curtius Montanus, and ignominiously expelled from that illustrious body. illustrious body.

He returned to the bar where shone

such men as Satrius Rufus, Pompeius Saturninus, Suetonius, the author of the life of the Twelve Cesaare, Salvius Liber-alis, Cornelius Tacitus, the great historian, Caius Fronto, Tuscilius Nominatus, Claud the greatest orator among them. We need not say that Regulus was des-

We need not say that Regulus was despised by his colleagues.
During the third period,—Domitian's reign,—Marcus (Regulus resumed his trade of informer and spy. It was not however, by acting openly, as he had done in former times, but by secret denunciations and dark undertakings, that daughter that she must give up her new faith, or he would compel her, even if he had to use the extraordinary power conferred by the law, to its fullest extent. Meanwhile he placed her under the decet extraillance to prayent any comnunciations and dark undertakings, that
He endeavored to win Domitian's favor.
He vied in infamous zeal with Metius
Carus, a vile informer, but less dangerous
than Regulus, and who could scarcely
brook the latter's competition.
Herennius Senecionus having been
condemned and put to death through the When Cecilia came down she found her father in a state of terrible excite-

"Wretched child," he cried, "here then, are the fruits of your infamous conduct!" condemned and put to death through the accusations of Metius Carus, simply because he had eulogized Helvidius Priscus, the son-in-law of Thraseas, and one of Nero's victims. Regulus, jealous of hav-And he showed her the writ in Parme non's name, the citation to appear before the Pontiffs, and the Prefect's letter. "So," he continued, "I am ruined, my freedom is in the hands of a wretch, my

Nero's victims. Regulus, jealous of having had no share in so meritorious a denunciation, attempted to connect himself with it by pursing with his insults the memory of Herennius.

But his rival could not bear this interference, and checked him in the midst of his facile triumph, with this terrible apostrophe: "What have you to do with my dead? Have you seen me torment Crassus and Camerinus?" life is in danger, because my danghte has betrayed her father and her gods! . . . Come, Cecilia, have you reflected? For you must speak now! Will you re-nounce that abominable creed?" "How, my dear father, could the sacrimisfortunes, if they exist, be remedied?
"If they exist! Great gods! Have

sus and Camerinus?"

Marcus Regulus was certainly, as one
of his victims wrote to Domitian, the
most wicked of two-legged animals,—
omnium bipedum nequissimus. He was omnium bipedum nequissimus. He was also the most skilfal of plotters. We have already seen how he had woven a web around Flavius Clemens, the Grand-Vestal, and Metellus Celer. He had found a most useful tool in the loquacious Entrangles in whose show he wished we Eutrapeles, in whose shop he picked up, almost every night, some valuable in-

formation. The conversation between Gurges and Eutrapeles, overheard by Regulus from his hiding-place in the barber's tepidarnis hiding-piace in the parcers tepidar-ium, had admirably served his purpose, for he had acquired the certainty that Flavia Domitilla was a Christian, enter-taining relations with the Jews of Capena taining relations with the Jews of Capena gate; and, at the same time, he had learned the name of the young girl through whom it would be easy,—so he thought, at least,—to penetrate the mysteries he was so anxious to discover.

But, before all, he must have the girl in his power. If this might have seemed difficult to others, it was nothing for a tactician like Marcus Regulus. His plan "Father," said Cecilia, in a firm and respectful tone, "do not expect that I shall ever renounce the religion of Christ. was promptly conceived, and he made the most of every circumstance mentioned by the vespillo. He imagined, first, to

by the vespino. He imagined, his, to bring forward Parmenon, in order that he might have a hold on Cecilius, who, being without resources, must fear for his your own prospects, and, what you do not seem to care much about, at the risk of consuminating your father's ruin, and, perhaps, of imperilling his liberty and his life." Then he completed his lan of campaign against the poor tax-gatherer by the Prefect's letter, and the citation before the Pontiff's court; for, the reader must have surmised it, these documents found by Cecilius on his return home, had been

"It would be a dreadful thing, O my father! it would be for me a source of everlasting sorrow, if I should be the cause of your misfortune! but, I repeat sent at this arch-plotter's suggestion.

He it was who had sent the officious stranger to the Forum to lead the defeated pleader into the snare, by showing him Marcus Regulus as the only man it, you are unnecessarily alarmed, "And?" asked Cecilins, trembling

with fear and rage, "And? . . . Prowho could save him from Parmenon.

Marcus Regulus now felt sure that Cecilius would come, and he was confidently could save him from Parmenon "Oh, father! take my life,—it belongs to you,—and I would be happy to lay it down for you; but do not ask of me a sacrifice which I cannot make." expecting him, when his nomenclator in-troduced Cecilia's unhappy father in his exedre, or consultation room.

A single window admitted the light in

Cecilius, pale with rage, was fearful to behold. He raised his hand as if to strike or curse his daughter! But a sud-A single window admitted the light in this vast room, around which were placed purple-covered seats or beds for the visitors. The four angles were occupied by the brazen statues of Apollo, the god of eloquence and poetry; of Minerva, the godcess of science and wisdom; of Hercules, the emblem of strength; and of Capid, the god of love and the symbol of literary.

Above the seats, and running up as high as the hand could reach, could be seen a number of little balls, some gilded, and the others simply made of wood, of den thought made him withhold the You are no longer my daughter!" he exclaimed vehemently; "no, by all the gods; I disown you! But I shall crush you, as I crush this vase, which, like you,

partments, or pigeon-holes, in the thickness of the wall, into which the scrinia were placed horizontally.

The number of books contained in these

nests was quite considerable, and had been collected at a great cost; for Regu'us aspired to the triple fame of the juriscon-suit, the eloquent lawyer, and the writer; and the choice of his books corresponded

and the choice of his books corresponded with this ambition.
The table placed in the centre of the exedra was covered with briefs and documents, with wax tablets and styles for taking notes; with pergamins and immaculate sheets of papyrus for writing petitions and pleadings. There could also be seen the long calami which served as pens; the small, cylindrical vases, containing a gummy preparation for connecting together the papyrus sheets. The ing together the papyrus sheets. The rollers or sticks were piled there, ready to receive the completed manuscripts and

heir umbilici. When Cecilius entered the exedra, the lawyer seemed to be busily engaged in examining some manuscripts; but an oblique glance thrown on his visitor was

examining some imanuscript; but an oblique glance thrown on his visitor was sufficient to identify the latter. An imperceptible smile lighted his features.

"What is it? What do you want?" he asked, feigning at first not to recognize Cecilius; then he resumed, "Ah! very well; it is you who spoke to me yesterday, concerning one Parmenon—"

"Yes, sir," replied Cecilus; "but since yesterday, my position has undergone a strange complication."

"How is that?" asked the lawyer.

"What new incident has occurred?"

Cecilius handed him the Prefect's letter and the citation of the ponitifs.

Regu'us feigned to read the two documents with the greatest attention.

"This is nothing," he remarked to Cecilius, after a pause, and he crumpled the Prefect's letter. "I am particularly acquinted with Honoratus Messio, and ciling, after a pages.

Prefect's letter. "I am particularly acquainted with Honoratus Messio, and with a word of explanation from me, the matter will be dropped. But this is much more sericus," he added, putting his fore-forcer on the pontif's citation. "Is this

inger on the pontiff's citation. "Is this charge true?"
"Unfortunately it is," faltered Cecilius.
"However, it was not I, but my daughter, who broke the statue of the little god Jug-Your daughter lives with you, and

under your paternal authority?" ask the lawyer, with peculiar emphasis. "Of course she does," replied Cecilus. "Then it amounts to the same thir Then it amounts to the same thing It is the same as if you had committee the sacrilege yourself. Qui vox tua tan-quam filii sicuti filii vox tanquam tua in-

elligitur, say the jurisconsults in their figurative style."

"By Jupiter! Is it possible?" exclaimed the poor man.

"Did you not understand the quotation? Well, let us put manus in the place of vox, and the meaning will be, that thy hand is like the hand of thy son, and the hand of thy son like thine. Is

"And what is the penalty?" asked the wretched Cecilius, with evident anxiety. But Marcus Regulus thinking, probably, that the time had not come to satisfy his client on this point, replied by putting this other agentic.

this other question :—

" And what was the motive for this sac-

"And what was the motive to this sacrilege?"

"My daughter is a Christian!"

"Your daughter is a Christian!" exclaimed Regulus, with well-assumed astonishment, "Oh! this is serious!

Very serious! I understand now Honortry Messic's latter and I don't very serious: I understand now itonor-atus Messio's letter . . . and I don't know if he can show himself as lenient-ly disposed as I hoped. No, it is scarce-ly probable. Let us see, however," he resumed; "the case may not be so bad, after all. If your daughter would re-nounce this infamous superstition, I am sure the postiffs would pronounce

sure the pontiffs would pronounce themselves satisfied. Have you tried to persuade her? "Alas! yes," replied the unhappy father dejectly; "but I have not succeed-

"You must try again, and by the most energetic means," suggested Regulus, who, before proceeding further, wished to ascertain how far he could go. Yet he knew that the Christians had allowed themselves to be van-

quished. In Nero's time he had been witness to their contempt for life, and the immovable intrepidity of their faith. "By the gods! I will do it," said Cecilius; "may they grant me better success.

But this cannot be! It is useless to hope! ... What," he ad. But this cannot be! It is useless to hope! ... What," he added, looking anxiously at the lawyer, "is there no other means?"

"Oh! there are always means," said

Regulus. "But there are some means which are too harsh for a father to use, however inevitable they may be," he added, with deep commiseration.

"And what means are those?" inquired

the wretched man, overcome by his anguish.

"There is the noxal abandonment," re riners is the noxal abandonment, replied the lawyer, watching his client's features, to see the effect of this suggestion. And perceiving that Cecilius did not seem to understand, he added,—

not seem to understand, he added,—
"The law is not so unjust and absurd
as to make the father necessarily responsible in his own person, for the misdeeds
of his child. This severing of the legal
into which have just all ded is necessiie, to which I have just alluded, is poss ble for the father who does not wish that his daughter's crime should be visited upon him. It ts done by surrendering the child to those who have made the complaint.

Cecilius bounded on his seat.
"What!" he cried, "I would surrende

"What!" he cried, "I would surrender
my daughter to the pontiffs? And what
would they do with her?"

"What will you? It must be you or
she, or rather both of you," retorted
Regulus, coolly, noxa caput sequitur, unless the separation takes place."

"How can this be, and to what danger
are weareness?"

are we exposed?"
"You are not threatened with persona

"You are not threatened with personal punishment; and yet it is pretty much the same thing," said Regulus.
"What punishment do you mean? What will amount to the same thing? In the name of the gods, explain your words, my Lord Regulus," cried the wretched father, raising his hands in supplication.

"Listen to me, then," said the lawyer And, seizing an amphora upon the table, he dashed it on the floor.

"Father! Father!" said Cecilia imploringly.

"What is it you wish to say? That you repent? That you renounce this cursed superstition?" asked Cecilius, looking at her with a madman's gaz.

"Never!" said the young girl, making a supreme effort; and, overcome by her emotion, she fell, sobbing bitterly, on a teat.

Her father cast on her a glance full of sadness and bitter sorrow, and left her

"Oh, gods!" faltered Cecilius, [[as-"Oh, gods!" faltered Cecilius, [[astounded." I do not think," remarked the lawyer unconcernedly, "that things will be pushed so far. And yet I would not affirm it, for the divine Domitian has undertaken to restore the creed. But he is absent, and, thanks to this circumstance, the pontiff may not be so stringent. It is probable they may be satisfied with a heavy sum of money in reparation for the sacrilege, say twenty thousand sestertii, which you will be obliged to pay in your quality of her father; for, according to law, the prosecution must be against yourself,—tecum est actio. But, at all events, your daughter shall have to renounce her superstition, else I cannot answer for the consequences."

"And if my daughter does not abjure her creed, and I cannot pay the twenty thousand sestertii?"

sand sestertii?" "If you cannot pay the twenty thousand sestertii," replied the lawyer positively, "the pontiffs will enforce the sale

of your body to recover the judgment. This is why I have just told you that it would amount to the same thing." would amount to the same thing."

The unhappy Cecilius was horribly pale. He found nothing to refute in these rigorous consequences which he had not perceived at first, but which now appeared perfectly clear to him. Often, in his office of Fiscal Agent, he had exercised the same rigor towards unfortunate insolvents, and had caused them to be sold at auction. Why should the pontiffs abstain from this uniform means of constraint which the Roman law placed in the hands of all creditors? horribly

in the hands of all creditors? His trouble did not escape Regulus

His trouble did not escape keginus. The informer distilled with skilful cruelty the words which fell into Cecilius's heart like so many drops of melted lead!

"Happily," he resumed, "to all these causes of grave anxiety, there remains the remedy of the noxal abandonment." And as Cecilius made again a gestur

of unconquerable repugnance,—
"How!" cried the tempter, "can you hesitate to give up a daughter wh nestrate to give up a daugnter who has not feared to expose you to such terrible misfortunes, by her sacrilegious act, and who abandons you to those dangers by her obstinate refusal to abjure her false

"And Parmenon?" remarked Cecilius "Parmenon whom we have forgotten, but who will take possession of me! Even it I should surrender my daughter to the pontiffs, would that save me from Par-"Ah! that is true, there is this Par

menon! The judgment is legal, and I do not see how to avoid this difficulty," replied Regulus.
"It is to-day," resumed Cecilius, "that

"It is to-day," resumed Cecilius, "that Parmenon is to demand what I owed Gurges; and if I do not pay him—which must happen, for I have not hundred sestertii—I must expect—"
"To be sold within the legal delay, beyond the Tiber," added Regulus. "This, in fact, is unavoidable, unless—"
"Unless what?" asked Cecilius anxiously.

"Why, unless you should do with Parmenon what you can do with the Pontiffs."

"The noxal abandonment! always the noxal abandonment!" cried the wretch, with bitter anguish.

"Not precisely," said the lawyer, with undisturbed calmness. "The noxal abandonment can only take place when a misdemeanor has been established. a misdemeanor has been established. But the law permits us to satisfied a creditor by surrendering that which belongs to us. Now, your daughter belongs to you; she is your thing, in law."

"So, it is the sale of my daughter to Parmenon which you counsel?" asked

"So, it is the sale of my daughter to Parmenon which you counse?" asked Cecilius dejectedly, but with some indig-

Ceclius dejected; nation, "I counsel nothing." replied Regulus.
"You come here to consult me, in your embarassments, and I suggest the only means by which you can get out of them. Do as you please; what concern of mine is it? The gods are witness that Lhave

only sought to save you."
As he said these words, a young child ran into the room and sprang joyfully on his knees. It was his son. The wretch caressed the child tenderly,

and after playing awhile with him, kissed his fair young brow.

TO BE CONTINUED.

THE PRIEST'S MEMORY OF HIS CHILDHOODS HOME.

Here is a beautiful dream-picture from the Rev. P. A. Sheehan's Delmege: Idiota," current in the American Ecclesiastical Review: The image remained imprinted on

for many a day, and came up, amongst strange scenes and sights, to comfor him with its holy beauty. Often, in after years, when sitting at the tables of noblemen, who traced their blood back to the invakers, who bit the sands at Hastings, that cloud dream of his sea side home rose soft and beautiful as a piece of enchantment raised to the witchery of soft music; and often, on the streets of Southwark at midnight, when the thunder of the mighty stream of humanity rolled turbid and stormy along the narrow streets, did he see, as in a far off picture, narrowed in the perspective of memory, the white farm-house above the breakers, and the calm, beautiful, twilight holiness that slept above it-a canopy of peace and rest. He saw the two windows that ventilated the parlor—the one looking northward over soft gray meadows and golden cornfields, that stretched away till they were lost in the purple and blue of the shadowy, mysterious moun tains; the other looking southward over masses of purple heather, to where tains; the other the everlasting sea shimmered in silver all day long, and put on its steel blue armor against the stars of night. There was the tea table, with its cups and saucers and its pile of dainty griddle-cakes, cut in squares, and fresh from the hands of Margery and golden butter, the best that was made in the Golden Vale; and thick, rich cream; and fragrant strawber-ries, nestling in their grape-like leaves. And there was his good father, a stern old Irish Catholic of the Puritan type, silent and God fearing and just, who never allowed a day to

pass without an hour of silent com-munion with God, in his bedroom after the midday meal, and on whose lands the slightest whisper of indelicacy was

punished by immediate expulsion. There sat the kindly mother, her beau-tiful white hair arranged under her snowy cap, and the eternal beads in her hands. Gliding to and fro, was Margery—a perfect Martha of housewifely neatness and alertness; and Lizzle, the grave, thoughtful Mary of the household; and there was Father Pat, best and kindest truest of friends, to whose arms chiltruest of friends, to whose arms chil-dren sprang for affection, and in whose hands the wildest collie or sheepdog was glad to lay his wet noz-zle, alter he had valorously defended his premises.

COMPOSER NOW A MONK.

Giovanni Spinelli, the Musician, Be-

A remarkable change of occupation in life is that of the Maestro Giovanni Spinelli de Girolamo, a distinguished student of the musical art and regarded as a master composer. He has just forsaken his occupation and become a poor Franciscan friar.

From his boyhood's years he showed an uncommon genius for music, and his compositions gained several prizes in competition with others, both Italian and foreign.

His earlier studies were made under Father Gesualdo da Foggia, of the Friars Minor, or Franciscans, and after seven months' severe application he composed an elegy dedicated to Cardinal Gennaro Portanova. This work, presented at a competition at Paris in 1894, gained a diploma of nonor among two hundred and fiftythree competitors. His oratorio, "St. Francis of Assisi," had a great success at London in 1899. also many other musical compositions

bearing his name. Giovanni Spinelli, who began his musical studies under Father Gesualdo of the Friars Minor, by a strange coincidence returns to him and seeks from him the humblest garb of a Friar of St.

Francis. Henceforth he will be known as Fra Guido, a name probably borrowed from Guido, the monk of Arezzo, who restored or reformed ecclesiastical music in Italy. The new Fra Guido will not be silent in his new life. He will present at times to the public some of his own compositions, together with those of Don Lorenzo Persi and that other Franciscan friar, Father Hartmann, whose oratorio of St. Peter "recently created such en-

thusiasm in Rome. It is interesting to note the fact that at the present moment in Italy three members of the clergy — those just named—are highly distinguished as composers of religious music.—Balti-more Sun.

VITALITY OF THE IRISH CHURCH.

A member of the Irish Protestant Church writes in the current number of the Church Times in the following terms as to the marvelous vitality of the Catholic Church in his country:
"The recuperative power of the

Roman Church in Ireland is marvelous.

In the year 1649 there were in the country twenty-two Bishops and four Archbishops. In the Cathedrals there were as usual dignitaries and canons; the parishes had pastors, a great num-ber of secular priests and numerous convents of regulars. But after Cromthese were scattered. Over 300 were put to death, 1,000 more were driven into exile. Four Bishops were killed in the Cromwellian campaign land; the others were all obliged to fly to foreign countries, except the Bishop of Kilmore, who was too feeble to be removed. In 1641 there were in Ireland forty-three houses of the Domini-ican Order and 600 religious. Ten years after there was not a single house in their possession, and three fourths of these religious were dead or in exile. There was no doubt great provoca-tion in the massacre of 1641, which brought Cromwell to Ireland as the the retentive retina of Luke's memory avenger of blood, but the retaliation was terrible. In 1657 the newly appointed Vicar Apostolic of Dablin, Dr. James Dempsey, wrote to the Pope of the period: 'Dublini non sunt tot Catholici quot constituerlini tres Parochias. There are not in Dublin Diocese Catholics enough to form three parishes.
The Catholic population of this diocese now is probably not under 400,000."

> THE CHURCH'S GREATEST ENEMY.-The great enemy against which the Church has had to contend is ignorance of the constitution and charter of the Catholic Church. It is ignorance which makes some men narrowminded; it is ignorance which makes Catholics disloyal to the Holy and Apostolic See ; it is ignorance which exposes the children of Catholic parents to be led away, flattered and seduced by erroneous opinions, and carried away by corrupt doctrines. It is ignorance which is the parent of all crime. - American Herald.

The pagan who simply believed in the myth of Jupiter, Alemena and Hercules, much more he who had been initiated into the unspeakable names of Bacchus and Persephone, knew more of living Christian doctrine than any "Christian" who refuses to call Mary the "Mother of God." Well might Wordsworth lament that he was "suckled in a creed outworn (though it was only three hundred years old) and long that he might Have sight of Proteus rising from the Sea. Or hear old Triton blow his wreathed horn-

"He that seeks finds." He that takes Hood's Sarsaparilla finds in its use pure, rich blood and consequently good health.

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

-Coventry Patmore.

HIS STEWARDSHIP.

When the London England pa announced that Raymond Fox, M for Mid-Clare, had applied for steward-hip of the Chiltern Hundr other men in Parliament were much surprised. His engagemen been very apparent, as his princee, far from trying to allure from his political duties to society alities, had herself developed ar sorbing interest in politics, and frequently to be seen dining in House and having tea on the ter and even sitting through dull de behind the grille of the Ladies' Ga with an aunt who would have int ly preferred the opera. And the mond open his eloquent lips for fi

But, you may ask, if the woma so sympathetic, why did his en ment entail his retirement from Well, this was the way ment? Her father, though an Irishman supporter of the same political was yet eminently pratical, and ing made his way in the wor sired to have as a son in law who could do the same. He had it the sole condition of his cons the engagement that Raymond leave Parliament till he had pu self in a position of independe exercise of his profession. Raymond had been called Irish bar, but had never pre

He felt confident, however, to would be plain sailing. He tained a reputation as an ora all round clever fellow, was also ular hero in a way, owing to inent part he had taken in an affray in which the police c second best. So there was fir a private conference with the and then a confidential talk party leader and the whip, an unanimously decided that the ment was to be sanctioned . When you are a rich ma the whip, " and have money on an election contest, never d

ve'll find a seat you can figh I suppose Mid Clare is safe Raymond assured them th Clare was safe, and promise down and back their candidat be of some use to him with t side men,' "he added with a

smile.
"I flatter myself I have fluence in that quarter." shook hands with him in lation, and he went off elated sult with Molly and Molly's fa

the prospects of a speedy w Thus was it that the p about the Chiltern Hundreds the papers. It created no in London, and, in fact, app very backward corner of th but copied into a more promi ition in the Dublin and Iris cial press it produced, as hear, a ruction such as the p dreamed of on the day when and the whip decided that F safely go, and that the sea

for Moriarity. Now, be it known to you mond Fox owed that seat simply to the favor of the

men."
This section of the co though disavowing all par agitation in favor of stron ures, found themselves in a

ures, found themselves in adelightful supremacy.

By holding aloof and talk ity, as if the ballot box we notice, and saying they dvote at all, they found courted on all sides, and eloquent style by the rival pretty tall talk at the Mid tion, I can tell you, and a it was never reported in but Raymond Fox won Foy, a veteran who had co the '48 and '97 troubles, an as his conviction that the would go to the scaffold for

That clinched the n There were two or the but old Phil carried all ob The word was given in th ter and Raymond headed was on Phil's support that oning when he promised and back Moriarity at the

One of these days the fo was enacted at the door village in the County Cla tage was the residence and he leaned over the h ing contentedly, till a str tellow came up from the turbed his serenity by a newspaper as he appro shouted in a hearty vo up, man, an' tell us-

war?" Phil was always for a "furrin' war;" t none to answer his exp his long lifetime. The was a deadly disappoin had hardly recovered fr "No chance of was shouted Denny, "but h that will astonish you

there was."
"What, then? Do off me. What is it at a
"This," said Denny
"Misther Raymond Fo us all to vote for, and our skulls cracked for, his sate, that's all. " Hoorah !" said old

"the boy was too good belongs to us by rights Hould on till ye Denny, and he shook ously; "ye were too oily taken in, Phil. Running his finger d he found the place and

HIS STEWARDSHIP.

When the London England papers announced that Raymond Fox, M. P. for Mid-Clare, had applied for the steward hip of the Chiltern Hundreds, other men in Parliament were not much surprised. His engagement had been very apparent, as his pretty fiancee, far from trying to allure him from his political duties to society friv-alities, had herself developed an absorbing interest in politics, and was frequently to be seen dining in the House and having tea on the terrace, and even sitting through dull debates behind the grille of the Ladies' Gallery, with an aunt who would have infinite ly preferred the opera. And this she did on the chance of hearing Ray. mond open his eloquent lips for five or

But, you may ask, if the woman was so sympathetic, why did his engage-ment entail his retirement from Parli-Well, this was the way of it. Her father, though an Irishman and a supporter of the same political party, was yet eminently pratical, and having made his way in the world, desired to have as a son in law a man who could do the same. He had made it the sole condition of his consent to the engagement that Raymond should leave Parliament till he had put himself in a position of independence by exercise of his profession.

Raymond had been called to the bar, but had never practiced. He felt confident, however, that all would be plain sailing. He had attained a reputation as an orator and all round clever fellow, was also a popular hero in a way, owing to a prom-inent part he had taken in an eviction affray in which the police came off second best. So there was first of all a private conference with the woman and then a confidential talk with his party leader and the whip, and it was unanimously decided that the retire-

ment was to be sanctioned. When you are a rich man," said the whip, " and have money to waste on an election contest, never doubt but we'll find a seat you can fight for us. I suppose Mid-Clare is safe for our

Raymond assured them that Mid-Clare was safe, and promised to go down and back their candidate. "I'il be of some use to him with the 'hill-side men,'" he added with a meaning

"I flatter myself I have some influence in that quarter." So they shook hands with him in congratulation, and he went off elated, to consult with Molly and Molly's father as to the prospects of a speedy wedding.

Thus was it that the paragraph about the Chiltern Hundreds came into the papers. It created no great stir in London, and, in fact, appeared in a very backward corner of the papers, but copied into a more prominent position in the Dublin and Irish provincial press it produced, as you shall hear, a ruction such as the party never dreamed of on the day when the leader and the whip decided that Fox might safely go, and that the seat was safe

for Moriarity. Now, be it known to you that Raymond Fox owed that seat solely and simply to the favor of the "hillside

This section of the constituency, though disavowing all parliamentary agitation in favor of stronger meas ures, found themselves in a position of

ures, found tenesers in a positive delightful supremacy.

By holding aloof and talking haught ity, as if the ballet box were beneath notice, and saying they disclamed to vote at all, they found themselves and talked at in courted on all sides, and talke eloquent style by the rival candidates and their backers. There was some pretty tall talk at the Mid-Clare elec-tion, I can tell you, and a good deal of it was never reported in the papers but Raymond Fox won easily. Pni Foy, a veteran who had come through the '48 and '97 troubles, announced it as his conviction that the young man would go to the scaffold for his coun-That clinched the matter.

try. That clinched the matter.

There were two or three objectors, but old Phil carried all objection down. The word was given in the right quarter and Raymond headed the poll. was on Phil's support that he was reck oning when he promised to go down and back Moriarity at the bye election One of these days the following scene

was enacted at the door of a roadside village in the County Clare. The cot tage was the residence of Phil Foy, and he leaned over the halfdoor smok ing contentedly, till a strapping young tellow came up from the town and dis turbed his serenity by wildly waving a newspaper as he approached.

What's on the paper, Denny?"he shouted in a hearty voice. "Spake up, man, an' tell us-is it a furrin Phil was always on the outlook for a "furrin' war ;" there had come none to answer his expectation in all his long lifetime. The Crimean one was a deadly disappointment that he

had hardly recovered from yet.
"No chance of war at all Phil,"
shouted Denny, "but here's something that will astonish you more than if there was.'

What, then? Don't be keepin' it What is it at all, at all? off me. What is it at all, at all?"
"This," said Denny, with a grin;
"Misther Raymond Fox, that ye had us all to vote for, and what's more get our skulls cracked for, he has resigned

his sate, that's all. "Hoorah!" said old Phil exultantly "the boy was too good for them. He

belongs to us by rights.

"Hould on till ye hear all," said Denny, and he shook his head omin-"ye were too confidin' and aistaken in, Phil. Hear to this — an attitude suitable for the opening of space out an clear yer character. He country is space out an clear yer character. But Phil's dignity was utterly upset his great oration. "Men of the Banner County," he by the sudden convulsion that shook said in thrilling musical tones, then the platform, a storm of laughter that ily taken in, Phil. Hear to this"-Running his finger down the column, he found the place and read aloud:

"Men of the Banner County," he

resignation of the member for Mid- paused for the usual applause. resignation of the member for Mid-Clare. Mr. Raymond Fox has applied to the Speaker for the stewardship of the Chiltern Hundreds.'" 'A Government office," said Phil in an ominous voice. "Tis a lie. I'll never helievait."

never believe it."

"Tis worse than Sadlier and Keogh," went on Denny. "They were sought after and had temptation put in their way; but he's been runnin' after a job himself. He applied for the post, they say, and he for the post, they say, aye, and begorra he has got what he asked," and ne read again from the London correspondent's letter :

The Speaker has granted the stewardship of the Chiltern Hundreds to Mr. Raymond Fox.' "

Phil struck the door a mighty blow and shivered his pipe to pieces. "Tis a lie, I say, an invintion av the Lon-don papers; I'll wait till I hear it from his own lips.

"Well, you'll not have long to wait," went on Danny, "for he's comin' to the town beyant on Wednesday week. The committee's sittin' now to arrange things, an' the bands is to be out an' torchlights all as usual, just as if he hadn't disgraced the County Clare. Moreover, here's a letter for yourself, Phil, with the London mark. Maybe there's news in it."

Phil rent the envelope asunder and read the contents. He saw the bold signature "Raymond Fox," and read these words over it: "I hope to stand among the boys of Claire on Wednesday next and give them an account of my stewardship. The cause of my resigning at this juncture is one on account of which my friends will have reason to congratulate me, and I hope that you. Phil, may be among the fore-most to take my hand and wish me good luck in my new sphere of life." Slowly the old man read it to him-

self; tears were gathering in his eyes. Suddenly they flashed fire. "An ac-count of his stewardship, is it, then, he is for giving us and asking us to wish him luck? I'll teach him the mettle that is in the boys of Clare. Wednesday week, is it? Aye! Well, Phil Foy will be there.

Raymond entered the town in a wag onette and pair, and a brass band play ing before him and torch-bearers in ranks around. He stood bareheaded ing before and elate, waving his hat, and proud to show Moriarity, the new man, how popular he was. "But wait," he popular he was. whispered in confidence, "wait till you see the reception I'll get from 'the boys' when I speak to-night. I know how to gain their hearts, and what's more, their vote. I don't mind giving you the straight tip—wher in doubt quote John Mitchel. I have a couple of fine passages to quote to-night ; just

wait till you hear how they'll cheer. The hall was reached. It was packed to sufforation, and outside in the street all the youngsters of the town ssembled to stand in the mud and rain and echo the acclamations that would

ome through the open windows. Raymond struggled up the hall to the platform with difficulty. He had to shake hands right and left. He had, moreover, to try to remember everybody's names. It was somewhat confusing, but he bore it well. were some, however, whom he remembered, but did not see. Where was Phil Foy? Where were these sturdy battalions, who, with swinging shilla-lahs at a time of stress, had cleared the Market Square of his opponents, provphysical force " doctrines ing that were with them not mere theoretical

His brow cleared when at length he gained the platform and faced the hall. There was the veteran Phil, well to the back, with his stalwarts around him some six rows deep. Phil leaned on the top of his blackthorn. Every man carried one.

"Aha! I see," thought Raymond " an assault is feared; they're guard ing the entrance." He waved his hand airily in the direction of Phil, but concluded the old man did not see him, for there was no response.

They were singularly undemonstra tive to - night, these "hillsiders." Maybe they were sad at losing their chosen one

Could he have heard what they were discussing in undertones he would have understood their grimness. 'Tis a group of islands somewhere out in the East he's made governor of," said one. "I don't rightly know where they are, but 'tis a fine salary

he will be getting."
"Now little you know about it,"
said another; "'is just a big estate he's made agent for. Steward's the English for a land agent. Bad luck to all av thim.

Anyhow, they all shook their heads and prophesied that he might end on the bench, for he was a lawyer, and would be looking to be made a judge, and coming round no doubt to the Ennis assizes and hanging some of his

The chairman rose and spoke, and when he had finished Phil's party uttered portentous groans. Half the audience joined in this demonstration, jumping to the conclusion that some one had discovered a dark blot on the poor man's political character. He had hitherto been one of the most respected and upright Nationalists, familiarly known as "Honest John Cuddihy." That made matters worse

Cuddihy." That made matters
if he had gone wrong now.

Even Raymond and Moriarity looked
on him coldly, though he had spoken
'Too first treingly of them both. "Too bad," they thought, "to saddle us with an unpopular chairman." But now the retiring member, believing he would soon be all right, sprang to his feet in an alert and graceful manner, and flinging out his right arm struck an attitude suitable for the opening of

I must explain to the unsophisticated Sasenach that, like Homer's heroes, most Irish towns and counties have their appropriate epithets, which no election speaker should be ignorant of. There is "rebel" Cork, "gallant" Tipperary, Limerick of the "violated the urbs intacta which is Waterford and Galway, the "City of

Well, not to digress, Clare is the Banner County, and when Raymond Fox held up his right hand in that melodramatic fashion he was meaning to suggest that, figuratively speaking, ne was upholding the county's banner

There was little applause.
"Men of the Banner County," he repeated. Then in a tone of thunder that made him collapse came a voice from the back of the hall.

" Boys av Clare !" He suddenly was aware that Phil Foy was standing erect and defiant, pointing at him with derisive finger. audience by now had their backs to he platform, and were struggling for a glimpse of this new orator. Ray-mond Fox could not proceed when no body was looking at him. He folded his arms firmly and said in a calm tone. "I beg a hearing for my good friend, Phil Foy. He has, no doubt, some news of importance."

"Ye need beg nothing for me, young man," said Phil. "Keep all yer beg-gary for the British Government. I can speak to the boys av Clare without yer favor, Mr. Raymond Fox."

A shout of approbation went up.
"Bravo, Phil! Go on, Phil! Right Ye were heard in the County Clare before he was cradled.

Half of them had not the slightest idea as to what was up, but assumed that anyhow Phil was right. As a man who had been in jail for Ireland, his opinion was taken as a rule on trust A thrill of unholy joy went round

the room, and they cheered him lustily. Was he not providing excitement enough to keep the town going for seven years? He had cast a slur upon seven years? the respectable Mr. Cuddihy-" Hones he was denouncing young Fox, whom he had himself made member. 'Three cheers for Phil !" they shouted 'Go on, Phil!" They wanted to hear

The youngsters outside took up the applause with shrill hurrahs, and, to add insult to injury, the big drum which was outside with the band was banged frantically; the same drum which had erewhile headed Raymond's triumphal entry to the tune of Brian Boru's march. "Boys of Clare," went on Phil when

the tumult quieted, "in presence of you, one and all, I have to ask Mr. Raymond Fox whether there is any truth in the announcement that he has accepted British gold and taken an office under the Government."

A howl of execration went up. They believed it already. Raymond stood as one thunderstruck, then

laughed carelessly.
Certainly not. I retire from Parliament to devote myself to practice at the bar. I would ask my old friend Phil Foy the grounds he has for the monstrous accusation."
"Tis in all the London papers.

Tis copied in the Dublin weeklies. I have it in black and white, and your own letter, moreover, young man, saying how you'd come and tell us how you got the stewardship."
Raymond passed his hand over his

forehead in a dazed way. The outlook was threatening, many of the audience were shaking their shillalahs at him in a suggestive fashion. Moriarity, who was a bit of a wag, was cruel enough "Are these the boys' you spoke of influencing on my behalf?" and then smilingly, "Try them with John

smilingly, "Try them with John Mitchell, quick, for mercy's sake, or 'tis murdered we'll all be!" "Hush!" said Raymond testily, and then he faced the crowd. "I await," he said, "the reading of these extra-ordinary allogations, which are far as I

ordinary allegations, which as far as I can judge must be the figment of a disordered imagination.

His manner was haughty in the extreme ; unconsciously he fell into an English accent, which quite unwillingly he had contracted at St. Stephen' The audience resented both the English accent and the hauteur of his man-

ner. "Listen to the English hum haws of him! Where did ye lave yer good old Irish brogue? 'T is crazy he says Phil is! Send him back to where he came Such were the exclamations that he heard ring out above the up-

roar Suddenly Phil Foy held up in his hand a newspaper and a letter, and he signaled for silence. Instantly all was You could have heard a mouse

Equeak. All leaned attentively to hear, and Phil, holding the document to the glare of a lamp, read as follows:

"'Our London correspondent states on good authority that Mr. Raymond Fox has been apppointed to the stewardship of the Chiltern Hundreds. A vacancy is thus created in Mid-

"Listen to that now," growled a big giant of a fellow who stood at Phil's right hand, and then, shaking his stick at the platform, "begorra, young Clare man, there'll be a vacancy where you're standin' in a minute or

Phil waved his hand at his too militant supporters and assumed a calmly judicial manner. "The vilest criminal," he said, "is

not condemned without a hearing. Hould yer tongues, all av ye. Misther Raymond Fox, now is yer time to spake out an' clear yer character."

was like a thunderstorm and earthquake combined.

'The Chiltern Hundreds, by Jove!' laughed Moriarity. "Fox, my boy, hurry up and explain the business, or we're lost men. The vilest criminal—did you hear that? Why, they're harder on you than the Primrose League.

But Raymond could hardly find words to explain - he hesitated and

"Spake up," shouted old Phil, stung beyond endurance. "This is no laugh-in matter. Are the words on this paper true or are they not?"
Raymond collected himself. "Give

me leave to explain. This statement, as I shall show you, is verbally true; but my good friend is ignorant of the formalities of tarliamentary proced-

ure. "An' proud I am," shouted Phil. "Boys, he gives in to it! Away wid him an' the loikes av him."

The mirth on the platform was checked by a sudden scuffling sound from the bottom of the hall — the noise made by close crowded, heavy booted men, who were finding their feet and their sticks.

Raymond turned pale as death, plucky and all he was. Moriarity ceased his chuckling. "We're lost ceased his chuckling. "We're lost men," he murmured; "they'll break every bone in our bodies."

There was a rush for the platform, and the steward of the Chiltern Hundreds stood there facing the tumult. He had nothing to hope for now but that they'd find out their mistake after he was dead and done for and give him a place among the martyrs. newest form of dying for one's country this would be, to be killed by mistake in an election riot by one's own

But it turned out that John Cuddihy had done a wise thing. He had brought in his pocket the key of a door at the back of the platform, thinking that though they brought the hero of the day up the hall at arrival to receive the handshakes of his admirers, they might wish to depart with less obstruc-

So as Raymond stood there with his arms folded and his eyes flashing, ready for martyrdom and thinking of Molly, he felt his coat tails seized from behind, and before he knew where he was he was swung around and propelled almost headlong down the stair. The door was clapped to behind the fugitives, and the clatter of sticks that came on it in a minute or two made them giad to be on the safe side of it.

"To the station," said Mr. Cuddihy to the driver of the wagonette.
"Drive like the devilan' you'll catch the half-eight train. Never mind the music!" (this to the bandmaster, who was mustering his musicians). "Goodbye gentlemen! I must go and lock them in, or they'll be after you."

Thus their lives were saved, but Raymond's reputation was beyond salvation. Of course, the business was explained and cleared up and undertood by most people, and by them reated as a joke. But it is not a good treated as a joke. thing to be the butt of a joke i want to be taken seriously and aim at being an M. P. And then away up the country there were people who never listened to the explanation They were told that Raymond Fox was not in receipt of a Government salary, and that his stewardship was only a matter of form, and that he wasn't in the position beyond a week.

"Well, now," they would say, with a twinkle in their eyes. "An' so he gev up the job, did he, after the bother he had gettin' it? It tuk Phil Foy and the boys to strike terror in his

Raymond is happily married to Molly and a success at the bar; but I need hardly tell you that he does not go on the Munster circuit, and if ever again he contests a seat it will be one at a reasonable distance from the County Clare. - Cornhill Magazine.

FATHER LALUMIERE CONVERT-

ED A Know-Nothing Leader.

The recent issue from The Riverside Press, Boston, of the "Life of Hanni-bal Hamlin" reminds The Southern Messenger of the strange turns in the life of another Hamlin, also of Boston, and not improbably a more or less remote member of the statesman's fam-

Daring the Know Nothing excitement in Massachussetts, many years ago, this Mr. Hamlin, with N. P. Banks and others, was a member of the committee appointed by the Legislature to examine the inside workings of the convents—the "Smelling Committee" it was afterward nicknamed, because one of its members raised the lid of a pot in a convent kitchen, and stuck his nose in to smell the contents. This "Smelling Committee" visited every room in the convents, from garret to cellar, and every cupboard, sink, and what not had to come under their inspoction. They had a duty to perform, and they certainly performed that duty honestly and faithfully ; but the failure to discover anything amiss was very mortifying to them, and the committee became the butt of the few Catholic papers then published in this We do not know how it was with the other members of the commit tee, but a more refined, gallant, or kind hearted gentleman than Mr. Hamlin would be hard to find.

Years afterward, Mr. Hamlin was an officer of the Federal army in the south, and was so severely wounded in the groin that his life was almost despaired As a last resort, he was taken to the hospital of the Sisters of Charity in New Orleans. Telling the story after ward to an acquaintance in Milwaukee,

Major Hamlin said that when he saw the black dress of the attendant Sisters he thought they would recognize the enemy that had overhauled and upset everything in their convents, and wreak their vengeance upon him. The surgeons examined his wound, which was a dangerous one, and turned him over to the care of one of the Sisters. When one of the Sisters came to cleanse and dress the wound, the Major demurred, saying that it was too nasty a piece of work for a lady : he could not think of permitting it : le

must get some one else to do it. The Sister told him there was no one else; the wound was a very serious one, but the surgeons were too busy to attend to it personally, and they had left it to her, as she had a good deal of experience in hospital work. madam," said the major, "a wound in such a delicate place must be too shocking to your sensibility." you, sir," she responded, "that we have no feeling or sensibility in mat ters of this kind; we are accustomed to them, and perform our work as a duty." "So," continued the major, "I duty. So, continued the major, I finally yielded, "and to the devoted care of that good Sister I probably owe my life. That was many years ago, but I have never forgotten it. Your Church, str, is

wonderful in its humanitarian workall for the love of God, as the Sisters say, and I believe them. Attachment to religious duty seems to pervade your entire body. This morning, cold and disagreeable as was the cold and disagreeable as was the weather, I saw numbers of hard-worked servant girls and delicate young ladies on their way to church, with their prayer books. Your Church, sir, exerts a powerful influence on its mem-When I saw you come in from church, blowing your fingers. I wished to have a chat with you. May I borrow your prayer book? I would like to know something of your Church's doctrines and practices."

The prayer book was gladly given, and from the major's remarks after-ward it was evident that he had scanned its pages closely. He asked so many questions, and was so particu-larly inquisitive as to minute details of Catholic doctrine that our informant suggested an introduction to Father Lalumiere, S. J., then paster of St. Gall's church, in Milwaukee, an offer that the mayor gladly accepted. After the first interview, Major lin, entered upon a course of instruction and shortly afterward he was re ceived into the Church by Father La-

THE SOUL.

The soul is a certain spiritual substance, similar in nature to an angel but infused into a material organized body to which it communicates life. is a simple immaterial essence absolutely incapable of division, and conse quently incorruptible and immortal. It has two principal actions, one in-ternal and the other external, in both of which it represents the Divine es sence of which it is an emanation. Its internal action consists in the operation of its intellect and will by which it knows and loves, and in this it repre sents the Blessed Trinity: its external action consists in the efflux of its es sence into the body by which it represents the Creator. The internal action of the soul is the most natural and the most noble and is capable in itself of endless duration, but owing to the soul's immersion in the body this operation becomes broken and intermittent. The external action, however, is the most necessary, and consequently it is perpetual and unceasing, commencing at the moment of infusion and ending only when the body is unable to receive any further influx. In this state of any further influx. In this state of existence, therefore, the intellectual operation of the soul for which it was primarily created, is impeded, and until that impediment be removed perfect beatitude is impossible.



Hans Andersen has a story of a buf-falo that scorned the snow flakes.
"Pouf," he
snorted, "I
can blow you

can blow you away with a breath, what can you do to the stomach and the sum of the sum o

pathway to some deadly disease.

Don't neglect the first symptoms of indigestion or "stomach trouble." The timely use of Dr. Pierce's Golden Medical Discovery may avert a more serious danger. It will surely cure any disease of the stomach and organs of digestion and nutrition, excepting cancer.

Mr. Ned Nelson the celebrated trish comedian

and nutrition, excepting cancer.

Mr. Ned Nelson, the celebrated Irish comedian and mimic, of 577 Royden Street, Camden, N. J., writes: "We luffilled an engagement of twelve weeks and the constant traveling gave me a bad touch of that dreaded disease called dyspepsia. I had tried everything possible to cure it it like the street of the

Doctor Pierce's Pleasant Pellets are a specific for biliousness.



"To Be or Not to Be."

That is the question that concerns every mortal: whether it is better to be half ill, nervous, worn out, or to be well, strong, cheerful and useful. The latter condition will be yours if you take Hood's Sarsaparilla, America's Greatest Blood Medicine,there is nothing equal to it.

After a Cold -"I was completely run down by a cold. My son persuaded me to take Hood's Sarsaparilla and after the use of two bottles I found I was getting an appetite. When I had taken three bottles I was cured." I. P. Vernot, 117 Champlain Street, Montreal, Can.

Hood's Sarsaparilla Never Disappoints

Educational.

BELLEVILLE BUSINESS COLLEGE Established 1889.

Students have a larger earning power who acquire the following lines of preparation, under our efficient system of training. It has no superior:

1. Book-keeping.
2. Shorthand.
4. Telegraphing — Commercial & Rallway. 1. Book-keeping.
2. Shorthand.
3. Typewriting.
5. Civil Service Options
Students may commence Telegraphing on
the first of each month, and the other departments at any time.
J. FRITH JEFFERS, M. A.
Address: Belleville. Ont.
PRINCIPAL.

STUDENTS ADMITTED AT ANY TIME! Pusiness College

A school that offers advantages not found elsewhere in Canada. Large staff of expert instructors; in creased attendance; up to-cate business training; scores of students placed in good paying positions; students in attendance who come from places in which are located other business colleges. They want the best. It pays in the end, New term now open. Enter as soon as possible, Write to-day for our handsome pr spectus.

W. J. Elliott, Principal.

HOME STUDY.

ON NORTHERNA M Business Olleger

Owen Sound, Ont., is not only suitable for use in the college, but is also excellent for private learners.

Book Circular to C. A. FLEMING, Principal, Owen Sound, Ont,

ASSUMPTION + COLLEGE, SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSI ICAL and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. CUSHING, C.S.B.

60 Typewriting Machines

CENTRAL BUSINESS COLLEGE, Toronto, has that equipment, and beside has he largest staff of expert Peachers employed in my canadian Business School.
This college my the my canadian Business School.
This college my time and quality for business positions on short notice. Sheelal Summer Term from July 87d.
Catalogue free.

W. H. SHAW. Definition.

W. H. SHAW, Principal.

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting.

For further particulars apply to— REV. THEO. SPETZ, Presidens

TARREST STATES AND A STATE OF THE PARTY OF T Mt. Clemens will cure you when all else fails Ask
Mineral someone who has been there. Thousands cured
Baths information—

Mention this paper.

PLUMBING WORK IN OPERATION Can be Seen at our Wareroo DUNDAS STREET. SMITH BROTHERS Sanitary Plumbers and Heating Engineers, LONDON, ONTARIO. Bole Agents for Peerless Water Heaters Telephone 558.

GOOD BOOKS FOR SALE.

We should be pleased to supply any'of the following books at prices given: The Christian Father, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh (cloth), 40 cents; Catholic Belief (paper) 25 cents, cloth (strongly bound) 50 cents, Address: Thos. Coffey, CATHOLIO, RECORD office, London, Ontario.

Church Bells, Chimes and Peals of Best Quality, Address, Old Established BUCKEYE BELL, FOUNDRY THE E. W. VANDUZEN CO., Cincinnati, 0.

THE E. W. VANOULE STATES OF THE E. W. VANOULE STATES OF THE PARENT BEST OF THE PARENT BES

PLAIN FACTS FOR FAIR MINDS. THIS HAS A LARGER SALE THAN
Any book of the kind now in the market.
It is not a controversial work, but simply a
statement of Catholic Doctrine. The author
is Rev. George M. Searle. The price is exceedingly low, only 15c. Free by mail to any
address. The book contains 369 pages. Address Thos, Coffrey, Catholic Record office.
London. Ont.

SACRED PICTURES.

We have now in stock some really nice colored crayons of the Sacred Heart of Jesus and of the Sacred Heart of Mary—size, 12x 22. Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 cents each. Extra large size, (steel engraving), \$1.50 each.

ST. ANTHONY OF PADUA
Colored pictures of St. Anthony of Padua—size, 12x16b—at 25 cents each.
Cash to accompany orders. Address: Thos. Coffey, CATHOLIO (RECORD Office, London, Ontario Canada SACRED PICTURES.

LEAGUE OF THE SACRED HEART.

Devotion to the Sacred Heart.

GENERAL INTENTION FOR JUNE 1900

Recommended to our prayers by His

Holiness Leo XIII.

American Messenger of the Sacred Heart.

Fr Howsoever men may differ about

Christ, all who know Him are agreed

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

THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey. Massrs. Luke King, John Nigh, P. J. Neven and Joseph S. King, are fully authorized to re-ceive subscriptions and transact all other busi-ness for the CATHOLIC RECORD.

ness for the CATHOLIC RECORD.

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

Approved and recommended by the Archbishops of Toronto, Kingston, Ottaws, and St. Boniface, the Bishops of Hamilton, Feterborough, and Ogdensburg, N. Y., and the clery throughout the Dominton of the property of the control of the

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.
The Editor of THE CTHOLIC RECORD,

London, Ont.: Dear Sir : For some time past I have rea Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RE CORD, and congratulate you upon the maner in which it is published.

Its matter and form are both good; and a truly Cathelic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success,
Believe me, to remain.

Yours faithfully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday, June 2, 1900

A REVOLT OF PRIVATE JUDG. MENT.

The Detroit Christian Herald makes a good point, commenting on the new theory which has made so much headway in the Protestant churches, that dogmas obscure true Christianity and should be rejected for the sake of the new sort of Christianity which is coming rapidly into favor. The Herald puts the matter in this way:

"The popular cry 'Less theology and more religion' is about as sensible as if it should be demanded of writers and speakers. 'Less grammar and clearer statements.'

This is well said. But, after all, is it not this result to be expected when every man is authorized to interpret the Bible according to his own fancy? If the principle of private judgment is an unsafe guide for Protestants of the new school, it can be safe for those of the old or orthodox type. If the consequences resulting from a principle be absurd, it is the principle itself which is at fault, and not the reasoning by which these absurd consequences are derived from it.

FRENCH RELIGIOUS ORDERS MALIGNED

The Messenger of the Sacred Heart, in reply to a recent article in the New York Tribune attacking the French religious orders, gives the following interesting statistical information. The religious orders include 180 000 persons in their ranks. These furnished during the year 1899 primary education to 2,000,000 children, and Academic education to 91,000. Higher and professional instruction was given to more than 10,000 youths: all this State, which so far threw obstacles in their way as to tax their school build. ings, the taxes being paid by the religious orders. The total amount thus saved to the Government by these Catholic schools was 130,000,000 francs. (\$26,000,000)

Further, these religious congregations lodged and fed in their asylums, refuges, hospitals and other institutions, 250,000 poor, among whom were 60,000 orphans and 110 000 old people. The Little Sisters of the Poor alone take care of 2 000 and these they have maintained by begging from door to door. To do this, since their foundation as an order, these Little Sisters have begged 130 000 000 days. These charitable works have saved the French Government 110 000 000 francs (\$22 000 000) every year. In addition to this the French Catholics have given 6,000,000 francs for foreign schools and missions, and the St. Vincent de Paul Society distributed last year 13,000,000 francs to the poor. Yet these are the associations which are traduced and maligned by the infidel press, and persecuted by the infidel Government!

THE OBERAMMERGAU PASSION PLAY.

The celebrated Passion Play being held again, and very large a large proportion were Americans. those used by the traffickers in things It is stated that the representation throughout was more marvellous and Lang, who is a young man both hand- been sent has given a distinct and 'to hold fast to what they have now in

some and devout, of thoughtful demeanor and fine appearance.

Anton Lang is the son of the Burghermaster Lang who has formerly taken the part of Caiphas. Another son of this same gentleman, Sebastian Lang, takes his father's place, who retires from his position for a similar reason to that which causes the retirement of Joseph Maier. Joseph Maier will, however, be the reciter of the preliminary explanation or prologue. There are many other changes in the personality of the actors.

The players attended Mass on the morning of the opening performance, after which they began their work.

This Oberammergau representation of the greatest and holiest of tragedies is conducted purely in a spirit of piety | ish and diocese. and is not a money-making affair, though there is now a small charge to defray the expense of preparations, and to make some compensation to the players. The representation indeed nourishes the faith and piety of the villagers, and it is made in pursuance of a vow in thanksgiving for divine favors received.

In the year 1633 Oberammergau was desolated by a plague caused by the wars of Gustavus Adolphus, and the people made a vow to celebrate the Passion Play every ten years at most forever, after which the plague ceased, and the vow has been faithfully kept. The present year is the period fixed for the representation.

Oberammergau is in the Bavarian Tyrol, and the great influx of strang- sacrament by sprinkling or the pourers every ten years has caused more ing on of water. He maintains now elaborate preparations to be made recently for their accommodation; but the people are still simple in their ways and thoroughly devout.

TRAFFICKERS IN THINGS SACRED.

We have on several occasions before now pointed out that certain individuals or associations from time to time shamelessly make a traffic of sacred things for the purpose of gaining a profit in their business, which they always claim to be some good work. Even the Holy Sacrifice of the Mass does not escape profanation by these people.

The Catholic Church strictly guards these sacred objects from desecration by these methods, and forbids strictly all such traffic. Successive Councils of Baltimere have specially denounced and forbidden this traffic by stringent decrees which bind all Catholics under their jurisdiction to give no encouragement to those who carry on this traffic, and we mention the matter to warn our readers against certain parties who are now canvassing Canada professedly in the interest of a certain Catholic paper, premising a share in daily Masses to those who subscribe, distributing leaflets containing without one cent of expense to the prayers said to be indulgenced, to those whom they induce to become subscribers. The Baltimore conciliar de. crees, of course, do not of themselves bind the Catholics of this country, but the same reasons which make the condemned practices an evil and a scandal in the United States make them

equally evil in Canada. We understand that one or more of the parties engaged in this scandalous occupation claim to be brothers or members of some religious order in the United States. We do not believe this, as the members of a religious order would scarcely be allowed by their superiors to engage in such disreputable means to carry on a trade. but if any religious order is really encouraging its members to do this, good Catholics should unhesitatingly bring them to a sense of propriety by showing these binerant Brothers or pseudo Brothers the door when they make known their occupation.

We hope our readers will not allow themselves to be duped by such "pions" or rather implous frauds. It may be safely supposed that persons who will make use of such pretences are not authorized by any Bishop or priest to promise the daily Mass, and that their blessed objects and indulgenced prayers are fraudulent. We have not copies of the prayers used by the intinerants in the present instance, but there are a Operammergau in Germany is now number of such prayers which profess to be of wonderful efficacy, but which crowds are expected to attend. Even have been condemned by the authoriat the opening rehearsal four thousand ties of the Church as frauds and forg-

sacred are of the same kind. We warn our readers against these effective than has ever been witnessed people, and in general we advise them is as good as another, or that creeds hitherto. The performance lasted all against countenancing begging are all an excrescence which should be day. Joseph Maier, who has hitherto letters from distant countries or lopped off, as Protestant denominarepresented Christ, is supplanted on dioceses, unless the Bishop of the tions have now for the most part come account of his advanced age by Anton place to which these letters have to believe, the Dexterites will do well

unequivocal approval of the object, and has recommended it to his diocesans. There are in every diocese in Canada worthy objects of charity where it is certain that the offerings of the faithful will be put to good use, either in saving the orphan children or in relieving distress in some form.

It is generally sufficient to support such charities as we know to be real and regarding which we know that our contributions given to them will be well applied.

It is strange to say that in nearly every parish are found people who are always engaged in working for either real or supposed charities in the distance, while they neglect the church and charitable works of their own par-

No countenance should be given to begging letters, indulgenced prayers, blessed beads and medals, or promises of the celebration of the Holy Sacrifice of the Mass, which are not endorsed in writing and published to the people by the Bishop of the diocese.

LEFT THE "REFORMED

CHURCH." The Rev. Madison C. Peters, of the Reformed Church, who is well-known as one of the most rabid of anti-Catholic preachers of New York, has abandoned the Church to which he has hither to ad hered and gone over to the Baptis's, for the reason that he no longer believes in the administering of baptism to infants, or in the administration of that that the only true baptism is by dipping or immersion. We must say in regard to Mr. Peters' action that he has followed a more rational course than has usually been adopted by those ministers who from time to time come to disbelieve the peculiar doc trines of their sects. It is a common occurrence that ministers who adopt some new-fangled doctrine at variance with the teachings of their sects cling to their pulpits with tenacity, while their Churches muster all their forces to turn them out, beginning with a heresy trial which usually results in either the condemnation of the heretic, or in compromising the doctrine of the sect. Sometimes, also, the Church is rent by schism, inasmuch as many ad here to their ex pastor through personal attachment, and a cry of persecutton is raised on his behalf by his friends. Nothing of all this has occurred in the case of Mr. Peters, as he has left his Church quietly without posing as a martyr. We may learn from this, however, how easily Protestants change their faith. If Christ had intended that faith should be whimsically changed at man's will, He would not have commanded His Apostles to teach the world "all things which He had

TIGHTENING THE REINS.

commanded."

A curious will was recently filed in the Probate Court of Ann Arbor, Michigan, being the last will of Denis Warner of Dexter. His estate is valued at \$50,000, of which \$35,000 is in realty. The Congregational Church of Dexter is to have \$100 per annum for twenty years, and the rent of two stores, provided they keep the pulpit supplied with an orthodox minister who will cling faithfully to the Westminster Confession, and that the congregation pay the minister a salary of \$1000 per annum. The Congregational Missionary Society and College are also to have a share on a similar condition, which will bring the bequests up to \$40,000 to that denomination should it remain faithful to its traditions.

It is evident that the deceased had strong fears that the Congregationalists might soon wander away from the faith it has hitherto held unless the reins were held by a steady and firm hand. We may well wonder what will happen if the Presbyterians revise the Confession of Faith, as it is expected they will do before long. The Congregationalists, of course, will not be obliged to follow the Presbyterian General Assembly, should it be deeided to take steps toward a revision. At all events the Dexter congregation will have a strong motive to keep aloof from a revised Confession until the twenty years shall have lapsed, even strangers were present, among whom eries, and it may be presumed that if their own denomination should genbyterians may lay down.

If it is sound doctrine that one creed

the form of dogma, for a score of years | PRAYERS FOR THE DEAD GELICALS. Judging from the experience of th

past, it is very much to be doubted whether this will be done, and if it be not done, it will be only such a display as is recorded in the well-known nursery rhyme which says: "The King of France with fifty thousand mer Marched up the hill, and then marched down again."

FRENCH POLITICAL PROS

PECTS. faithful departed from this life. The Waldeck Rousseau Government of France has been very much taken aback at the result of the recent mun icipal elections in Paris, which went overwhelmingly against the Government candidates. It must, however, be taken into consideration that in the country at large the ministerialists claim that the elections have been as decidedly favorable to the Government as they have been otherwise in the city. Naturally the question arises, what are the causes which have led to these results? The irrepressible Dreyfus case is said to have been at the bottom of the matter, it being supposed to be and of divine institution.

the intention of the Government to bring up once more the Dreyfus case, and to create new press restrictions Before the Chamber of Deputies Mr. Waldock Rousseau denied tha the Government desires anything of the kind, and on a test vote the Government was sustained by a majority of 49 in a House of 547 members. It is very reasonably believed that with Paris against the Government, the next elections will go against it also, and there is good reason to believe that the anti-clerical policy of the Government, as shown in the persecutio of the Assumptionist Fathers, has had more to do with the revulsion of public sentiment than the causes to which the ministerialists attribute it. Mr. Paul Cassagnac declared in the Chamber that the movement against the Government is spreading and only lacks "the man " at the present moment to be successful. He added impressively : "but this man will come." A majority of only 49 in so large a house is not hard to be changed, and it is probable that the ministerialists are over sanguine in supposing that the Paris dissatisfaction against the Government will not spread to the country. offered sacrifice for the dead :

THE ANTI-CHRISTIAN AND ANTI FOREIGN OUTRAGES IN CHINA.

A despatch from Pekin to the Lon don Times states that the diplomats re presenting the European powers have addressed a joint note to the Chinese Government demanding the suppres sion of the Society of Boxers and of the anti foreign propaganda, which has assumed serious proportions. The note is said to be firm though not menacing, and the Pekin authorities are informed that unless the outrages perpetrated by these societies be checked, the legations will bring military guards to Pekin to ect the interests of the nations they represent.

The Boxers have recently murdered many missionaries, Catholic and Protestant, and a very large number of converts to Christianity, with the intention of driving out foreigners, and especially of exterminating Christianity from China, and decisive action of the powers is much needed, but it is to be feared that the jealousies of the various European Governments will be an obstacle to their taking any joint action to insist upon observance of the laws of civilization by the Chinese. We cannot forget the ridiculous display of force made by the powers a few years ago to frighten the Sultan of Turkey into desisting from the massacre of his Armenian subjects, when the Sultan only laughed in his sleeve at their menacing attitude, and continued his barbarous work, while telling the representatives of the powers with a serious face that he would put an end to the outrages and punish the perpetrat-

The jealousies of the powers exist to the same degree as they did when these representations were made to the Turkish Government, preventing any further action on their part than a threatening aspect and an empty display of

ening aspect and an empty display of force in front of Constantinople.

If the Chinese authorities should take a lesson out of the Sultan's book, will the powers act upon their present threat, for firmness in demand means a real threat, even though the menace is hidden behind soft words? If the Boxers are not actually suppressed, will the Powers take any positive action, either to suppress that society themselves, or to punish the Pekin authoritives for their apathy?

He prays little who prays only when he bends his knee.—Anon.

AMONG SO-CALLED EVAN-

It has been well known for many rears that among the Catholic doc trines which have been re introduced into the Church of England, praying for the dead has been specially incul. cated by the Ritualistic party, and even the practice has taken the distinctively Catholic form of offering up Masses for the repose of the souls of the

This return to Catholicity has not excited so much surprise as it would have done if it had occurred among the self-styled Evangelical sects, for it is indisputable that the Church of England's liturgical and doctrinal standards were constructed on a principle of compromise between the old religion which had existed in England for thirteen and a half centuries before the socalled Reformation, while the Calvinism which was the rival system which aimed at predominance in Great Britain would have swept away everything which Catholics hold to be sacred

The recent declaration of the Archbishop of Canterbury to the effect that it is lawful for members of the Church of England to pray for the dead created much excitement and indignant pro test among the Low Church or Kensitite section of Anglicans, but the Primate in defending himself against the attacks made upon him in conse quence of this pronouncement was not bold enough to take his stand upon the plain Catholic ground that there is a purgatory or place of punishment in the other life where some souls suffer for a time before they are admitted in to heaven. There can scarcely be a doubt that the Primate's original intention in appointing a prayer to b said for the dead soldiers in South Africa, was to be in accordance with the ancient Catholic teaching that our prayers are a benefit to the suffering ouls, by inducing Almighty God to shorten their period of suffering by admitting them into heaven the sooner This was the teaching of the Christian Church from the beginning, and the same was the Jewish belief before the preaching of Christ, inasmuch as we find that the ancient Jews prayed and

"For it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." (2 Macc. xii, 47.)

But the Primate found it useful to defend himself on other grounds, as truth is distasteful to the Low Church faction with which he had to contend That faction cannot endure the truth when it has the appearance of being in accord with Catholic doctrine. The Archbishop therefore gave as his reason for praying for the dead, that ossibly our prayers secure for them a higher place in heaven or an augmentation of happiness there, an opinion which has not any authority in its favor, either from Scripture or tradition.

But it now appears that the Evange lical Churches, from which we would desirability of offering prayers for the of his chair, blessed the people with dead. We notice by English papers his right hand. desirability of offering prayers for the that a lively discussion on this subject is now being carried on, and it is remarkable that there is no shirking of the real question at issue, such as we find in the pronouncements of Archbishop Temple, but they avow that the dead should be prayed for because they need our prayers.

Thus the London Christian World of April 5 puts the question plainly:

"Do our dead still think or love? Have we any sort of relation with them? Can we do aught for them or they for us?"

It then admits that in the early Christian Church, whose chief treasures were the sacred dead, the belief was that both the dead may help us and we may help them, and

"The student of the Catacombs as he marks the signs and deciphers the inscriptions, fieds them a prolongation, reaching through the centuries, of St. Paul's triumphant burst, 'O death where is thy sting?'

That is to say, not only may we pray for the dead in order to increase their happiness or shorten their sufferings, but the Saints in heaven also intercede for us. In fact the writer in the Christian World says plainly:

"This early communion of the dead brings us to the question, what on this subject is the position of Protestant Christians to-day? Signs are abundant that the standpoint from

limit to this outgoing? The notion that those who now rest in God are beyond the reach or need of prayer is heathen and not Christian. It is disloyal at once to God, to the departed themselves, and to our own best instincts.

We have neglected our dead, and in so doing have weakened one of the most intimate of our links with the unseen.

The mind revolts against these limitations. Its prophetic instinct recognizes them as a mistake. The vagaries of spiritualism are a rough protest against the policy of cutting the cable between here and the beyond. These reasons of the Christian World

are not the most satisfactory that can be given to show that prayers for the dead are lawful, and that the saints in heaven' pray for us. The passages of Holy Scripture on which these practices are founded, and the constant teaching of the infallible Church of Christ. against which the gates of hell cannot prevail, are more satisfactory, as they demonstrate these truths which Protestantism has hitherto repudiated. Yet it is at all events a promising sign of the near triumph of Catholic Truth, when we find the most extreme Protestants thus acknowledging that Protestantism was in error in rejecting many Catholic doctrines at the time of the socalled Reformation. They will not, however, repair the evil they have done until they accept the Catholic Church in its entirety, and admit that even as it adhered to the truth in these matters without varying one lota therefrom, so it has retained in all its teachings the " faith once delivered to the

The Catholic Church did not depart from the truth, simply because Christ promised always to remain with her in her teaching of all things which He commanded, and the only return to truth which Protestants can make is by submitting unreservedly to her infallible authority. They will never succeed by patching up a rent here and there in the seamless garment of Christ which they have torn into shreds by giving permissson to every man to believe as much or as little as he chooses of the revealed truths of the Christian religion.

It is a curious feature of the new theology that it places almost implicit reliance on the opinions of Jeremy Taylor, Heber, John Wesley and other moderns, while laying so slight a stress upon Christian divines who came near the Apostolic age and derived their knowledge of Christian truth directly from the teaching of the Apostles.

A PAPAL AUDIENCE.

Rome Correspondence of New York Sun. And the Pope? Whether one was a Protestant or a Catholic, one could not help a thrill of emotion at the sight of His white figure stood out against the red chair and his face was s clear cut as a cameo, with the prominent nose and under lip accentuating it powerfully. Bending to right and to left, he made the sign of the cross with the outstretched first and second fingers of his right hand, doing it slowly and gently, with a benevolent smile always on his lips. After the bearers had carried him a few yards. be put his hands on the arms of the chair and raised himself to a halfstanding position, at which the cheers swelled of a sudden into another roar, which swept down the hall and fell and lical Churches, from which we would not expect this, are considering the with his left hand resting on the arm

> The music was lovely, but it was greeted with no absolute hush like that which fell over the audience when the Pope rose from his knees, went up the altar steps and chanted the litany in front of the altar. At first a murmur of amazement went around the hall, his voice was so clear and strong Then there was complete silence. But it was even more impressive to see him than to hear him, for instead of chanting rather mechanically, as officiating priests so often do, he seemed to put his whole soul into it; so much so that his thin white figure was shaken by it. When he spread his arms out in what is often a perfunctory gesture of invocation the movement was almost dramatic in its intens-

ity. He lifted his arms as high as he could stretch them and his whole body straightened up so that he seemed at least several inches taller. As he sank back again it was as great a reaction as if he had suddenly stooped.

Then he turned and faced the people, and many of them dropped down on their knees, in spite of the crush, as with a slow sweep of his arm he solemnly blessed them. * * *
When he was set down at the en-

trance, out of sight of the crowd, it was almost as if a shadow had fallen on the hall. There are few people with a more interesting personality than that of Leo XIII., but that alone does not make it so well worth while to see him. A private audience would have its own advantages, especially for a Catholic. But Protestants should see the Pope when they can feel what he means to the hundreds of men and women beside them. Under these circumstances a glimpse of the Pope will

It is remarkable to observe how deeply we respect, adore and venerate virtue-insomuch that we all go about pretending to be virtuous; yet how little we believe in the virtue of one that His life on this earth was one of pure benevolence, and that His inluence over men was deservedly by His love for them and by His absote devotion to their interests.

Though every word of Christ is so plain that the rudest mind can understand it, and withal so profound that unaided human genius cannot fathem its full depth of meaning, it is not His teaching which arrests our attention, as we read His life in the New Testa ment, but the image of His goodness which stands out on every page. It is not any special endowment of His mind we first learn to admire and love, but

one or other of the qualities which reveal to us the surpassing goodness o His heart. We have no authenti-image of His face, and few men comparatively have any accurate memory of His words; but the story of His ten der love for men need be heard bu once to brand itself on our imagination and abide forever in our memory. T show how His words prove His divinity the unity of Three Persons in one God head, or any other dogma of faith ma require careful reasoning and length discourse; but the deeds of H heart speak their own story which he who runs may read, and no he man soul needs teacher or interprete when reading that Jesus "went abou doing good and healing all that wer oppressed by the devil;" that H east His lot with the poor and tho who were reputed as sinners ; that!I suffered little childen to come to Him that He wept for His friend Lazaru and bewailed the very prospect of the destruction of the city of Jerusalem that He pardoned and pitied Man Magdalene when others were shunning her and execrating Him for permitting her to lie prestrate in sorrow at E feet. It is not too much to say that t one passage in the New Testame which setties most double and call most perplexities is not doctrinal at but purely figurative, the parable the Good Shepherd, the message fr His Heart to those who wander ap from His fold. Surely the one part the sacred narrative which draws after Him and holds us all transfix is the scene on Calvary in which proof of His love for mankind tra cends all our conception and comp all our love.

Since, therefore, it is chiefly by devotion of His Heart to our welf that Christ wins our love, it is natu that we should show our devotion Him by studying in a special man the excellent qualities of His Heart by venerating above all others love which is its greatest perfecti This is the motive of devotion to

Heart of Jesus. This word devotion was origin used in a religious sense only, bu well did it express its object that r have begun to apply it to every q ity and pursuit they hold sacred; fortunately, some of their applicat to appreciate its his meaning in a religious sense. T patriotism the past three hundred y has been defined as devotion to country; loyalty, as devotion to a son or cause to which one is attach the mechanical arts, sciences, la These meanings help us to appre the stronger attachment and the g er earnestness and steadfastness plied by the term devotion in its r ious sense; since it really mean give ourselves entirely by bin

promise or vow to some holy pe object or cause. Devotiou to the Heart of Jesu therefore, not merely some conform of worship by which we ven His Sacred Heart, but it is als habitual readiness to serve Chri other ways as well as by wor chiefly because of the devotion Heart to ourselves. It is any religion by which we offer to Christ a special veneration havi its object the physical Heart of C as inflamed with love of men, affected by their ingratitude; its end, the honor of this same He be procured by love and repar This special veneration is the add which is due to Christ on acco His infinite dignity as the Word nate. It is due alike to His pers His human nature, to His soul,

His body and every portion the and it is fitting not only the adoration should be due, but al it should be paid, by all the fa particularly to that part of Sacred Body which, like the is commonly considered the ser symbol of the greatest of a perfections. The love, or cha Christ, which "presseth us," Paul says, could not have been than it was: "Greater love " it was divine: As the hath loved me, so I also love it embraced all men: "And died for all;" it extends to a 'Yea, I have loved thee with a lasting love; and it surpasses ception, as St. Paul terms it : charity of Christ which surpa

Now, it is proper that we venerate with special wors Heart of Christ, which is co considered as the seat and sy His love for us. Whatever ph ists may discover, it will als main true that in many langu word "heart" stands for lo affectionate traits of charact even for the character of a m

LEAGUE OF THE SACRED HEART.

Devotion to the Sacred Heart.

GENERAL INTENTION FOR JUNE 1900 Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart. Fr Howsoever men may differ about Christ, all who know Him are agreed that His life on this earth was one of pure benevolence, and that His influence over men was deservedly by His love for them and by His absolute devotion to their interests.

Though every word of Christ is so plain that the rudest mind can understand it, and withal so profound that unaided human genius cannot fathom its full depth of meaning, it is not His teaching which arrests our attention, as we read His life in the New Testa but the image of His goodness which stands out on every page. It is not any special endowment of His mind we first learn to admire and love, but one or other of the qualities which reveal to us the surpassing goodness of His heart. We have no authentic image of His face, and few men comparatively have any accurate memory of His words ; but the story of His ten der love for men need be heard but once to brand itself on our imagination and abide forever in our memory. show how His words prove His divinity, the unity of Three Persons in one Godhead, or any other dogma of faith may require careful reasoning and lengthy discourse; but the deeds of His heart speak their own story which he who runs may read, and no hu man soul needs teacher or interpreter when reading that Jesus "went about doing good and healing all that were oppressed by the devil;" that He east His lot with the poor and those who were reputed as sinners ; that He suffered little childen to come to Him that He wept for His friend Lazarus, and bewailed the very prospect of the destruction of the city of Jerusalem He pardoned and pitied Mary Magdalene when others were shunnin her and execrating Him for permitting her to lie prostrate in sorrow at His feet. It is not too much to say that the one passage in the New Testamert which setties most doubts and calms most perplexities is not doctrinal at all but purely figurative, the parable of the Good Shepherd, the message from His Heart to those who wander apart from His fold. Surely the one part of the sacred narrative which draws us after Him and holds us all transfixed, is the scene on Calvary in which the proof of His love for mankind transcends all our conception and compels

all our love. Since, therefore, it is chiefly by the devotion of His Heart to our welfare that Christ wins our love, it is natural that we should show our devotion to Him by studying in a special manner the excellent qualities of His Heart and by venerating above all others the love which is its greatest perfection. This is the motive of devotion to the

Heart of Jesus.

This word devotion was originally used in a religious sense only, but so well did it express its object that men have begun to apply it to every qual ity and pursuit they hold sacred; and, fortunately, some of their applications to appreciate its higher meaning in a religious sense. Thus patriotism the past three hundred years has been defined as devotion to one's country; loyalty, as devotion to a per-son or cause to which one is attached industry, as devotion to one or other of the mechanical arts, sciences, labors. These meanings help us to appreciate the stronger attachment and the greater earnestness and steadfastness im plied oy the term devotion in its religious sense ; since it really means to give ourselves entirely by binding promise or vow to some holy person

object or cause. Davotiou to the Heart of Jesus is therefore, not merely some concrete form of worship by which we venerate Secred Heart, but it is also an habitual readiness to serve Christ, in other ways as well as by worship, chiefly because of the devotion of His Heart to ourselves. It is any act of religion by which we offer to Jesus Christ a special veneration having for its object the physical Heart of Christ, as inflamed with love of men, and as affected by their ingratitude; and for its end, the honor of this same Heart to procured by love and reparation. This special veneration is the adoration which is due to Christ on account of His infinite dignity as the Word Incar-nate. It is due alike to His person and His human nature, to His soul, and to His body and every portion thereof; and it is fitting not only that this adoration should be due, but also that it should be paid, by all the faithful, particularly to that part of His Sacred Body which, like the Heart, is commonly considered the seat and symbol of the greatest of all His The love, or charity of perfections. The love, or charity of Christ, which "presseth us," as St. Paul says, could not have been greater "Greater love no man than it was: ;" it was divine: As the Father hath loved me, so I also love you;" it embraced all men: "And Christ died for all ;" it extends to all time : ''Yea, I have loved thee with an everlasting love; and it surpasses all conception, as St. Paul terms it: "The charity of Christ which surpasseth all

Now, it is proper that we should venerate with special worship the Heart of Christ, which is commonly considered as the seat and symbol of His love for us. Whatever physiologists may discover, it will always remain true that in many languages the "heart" stands for love, the the history of this great devotion with affectionate traits of character, and out marvelling at the impulse it has even for the character of a man's life. Siven to Christian faith and piety. Its has been given to this devotion during is no other alternative. The intellect-

We speak of a "man of heart," and from cor, the Latin word for heart, we have "cordial;" we are familiar with "kind hearted," "noble hearted," "pure hearted," "iron hearted," soft hearted," and, what most of all shows its important functions, Instances of this broken hearted." usage are frequent in Holy Scripture : "Thou shalt love the Lord, thy God with all thy heart." "I shall raise me up a faithful priest, who shall do according to my heart;" "The heart of a man changeth his countenance for good or evil ;" " Wash heart from wickedness "From the heart come forth evil thoughts ; "The charity of God is poured forth in our hearts" With the heart we believe unto justice." Finally, the Church uses the very same language : "May God enkindle the fire of love in our hearts;" "fill the hearts of Thy faithful and enkindle in them the fire of Thy love;" "that our hearts may be submissive to Thy commandments; "O Holy Spirit purify our hearts with fire that we may serve Thee with clean

There is a strong natural reason for this symbolism of the heart. It is the organ which responds with the greatest sympathy to the emotions of the It expands in joy and contracts in grief, indeed, under vehement movements of the affections, it is utterly broken. These movements doubtlessly affect the brain and nervous system, but their influence is felt most keenly and manifested most rapidly in the heart, which is therefore commonly regarded as their centre and most proper symbol. It was not without purpose therefore, that Christ permitted His side to be opened and His Heart to be pierced by a lance; He wished to shed for us the last drop of His Blood ; but He wished also to open to us the Heart with which He had so loved men.

It is so natural to honor the Heart of Christ that from the earliest ages of the Church the faithful have paid it the tribute of their veneration Origen (254), St. Chrysostom (406). St. Peter of Nola Augustin, (430), St. Peter of 1 (431), St. Peter Damian (1071), Angelm (1109), St. Bernard (1153), St. Richard of St. Victor (1173), St. Bona venture (1274), Suarez, St. Lawrence Justinian, St. Francis Assisi, St. Fran cis de Sales, St. Aloysius, Ven. Lands berger, B. Peter Canisius, Ven. Endes St. Lutgard, St. Mechtilde, St. Catherine of Sienna, St. Teresa St. Mary Magdalene de Pazzi, St. Ger-St. Rose of Lima, St. Cath trude, St. Rose of Lima, St. Cath-eine de Ricci, all bear testimony to this fact in their writings. But with the spirit of individual liberty fostered by the Church they cultivated their devotion privately, for the time had not yet come when Almighty God wished to use this devotion, not only to quicken the fervor of His chosen ones, but to keep alive the spirit of faith among less devoted children. When, under the mask of a more rigid and timely Christianity, traitorous mem bers of the Church, men and women, eagued together as Jansenists to inculcate the deadly teachings of Calvin in the heart of Catholic France, a simple nun, shut off from the world by her cloister, misunderstood by her superiors and sisters in religion, altogether unaware of the disastrous re sults of Jansenist teachings, was in spired by our Lord to make known to the world how much He loved men how keenly He felt their ingratitude, now He longed for their love, and would by their reparation of the

be pleased

rages with which His love was repaid. Her mission seemed hopeless. The faithful were learning to give up the Sacraments of Penance and Holy Communion; priests, and even some Bishops, were preaching that it was heroic to die without the Viaticum; religious affected to worship from afar he God of the Eucharist whom they hypocritically declined to receive new catechisms of Christian doctrine were in vogue, which taught some of God's precepts are altogether beyond human powers, and that no sufficient aid is given to fulfil them ; that man never resists interior grace; that he can merit even if his will is not free in its action; that he cannot resist, should the grace which is necessary for con-version to the faith be offered to him. Yet Margaret Mary Alacoque did not lose hope, but in spite of every obstacle she found means through her Director, by correspondence, and, greatest of her triumphs, by the aid of the superiors and religious of her Congregation, to make known, far and wide that devo tion to the Heart of Jesus, rightly understood, would be a remedy for the errors and evils of her day.

coolness, indifference, ingratitude, out

The story of her apostleship has often been related in the pages of this mag-azine, and it would be impossible to treat it adequately here; nor is it necessary, any more than it is necessary to dwell on the history of this devotion from her death until the past year when it received from Leo XIII. highest and most solemn approval that the Church can give to a devotion of this kind. Incidentally this history is interesting as showing how slow and cautious the Church is to adopt what some consider novelties, and how freely it permits us to indulge our proper natural tastes and inclinations in mat ters of piety, provided we do not strive to impose our individual views or practices on others. For our purpose in this instruction, the history is important as showing how natural this devotion is to souls really Christian and how manifestly it has been blessed by heaven in the fruits of piety which it has produced everywhere in the Catholic Church the past two centuries. No man of intelligence can review

progress during the past half century has silenced the carping criticism even of many Catholics, who either persist in ignoring the true character of this devotion, or were incapable of grasping its true object and aims. Now and then some thoughtless scrivener affects alarmed at the injury done to Christ by selecting His Heart for special veneration, as if the selection meant anatomical separation, or as if the physical heart were considered apart from His Divine Person and the infinite charity with which He loves

us. Then some cannot take kindly to setting apart certain days, such as the First Friday of the month, for special exercises of this devotion, and they deprecate especially the practice of nine First Fridays, even so far as to question a devotion which is associated with such an observance, especially when it is said that the observance was recommended to the holy woman, who first instituted it, by special heavenly communication. Worse still, some few of little faith allow themselves to be overawed by the ridicule of anti Catholic editors and other publicists, and join in the protest against the use of images, pious emblems and other visible means by which the faithful enabled to know the invisible beauties of this devotion. Finally, the strong and liberal-minded, as some deem themselves, are good enough to tolerate devotion to the Sacred Heart as well suited for women and children and even for men of sentimental natures.

Men who are really strong minded enough to think for themselves and liberal enough to devote as much attention to a study of the claims of this devotion as they give to the thoughtless sneering taunts of its enemies, would no more depreciate it for being sentimental thanthey would prizeChrist less for His truly sentimental devotion to mankind. No practical man will be uneasy about the right use of pious images for this as well as for other de-votions, just as no sensible person fears any loss to patriotism by the proper use of national emblems. It is altoge paerile to complain about the First Friday and similar observances, or to call in question the heavenly origin of Such complaints are never made by men who either seriously investigate the nature and origin of these observances, or, better, who in true Christian simplicity adopt and practise them. They emanate from worldly-minded men, who, because of their ignorance of, or lack of serious interest in such sacred matters, cannot give to their worldly friends a reason able account of our views and practices, and must needs therefore justify themselves by traitorously denouncing

them

Under the attractive symbol of the Heart of Christ, this devotion raises our vision from the plane of human, to that of divine love. It makes us lift our eyes from a world which is ruled by love, base and ignoble as often as it is pure and noble, to a Kingdom in which the Ruler sways the hearts of His subjects by the highest and holiest love. His court and throne are be yond our gaze; His face we may not look upon and live; but we cannot feel the influence of His love, which is boundless, so that every human being can cry out with St. Paul, "He loved me and delivered Himself for me." me and delivered Himself for me."
Fiesh as well as spirit yearns for the embrace of this love. "For Thee my soul hath thirsted; for Thee my flesh, O how many ways!" thirsted for the sound of His voice, for the light of His face, for the blessing of His hands, for the ambrace of His Heart. for the embrace of His Heart. We have the testament of His word; we have the living Church to witness to His goodness; we have the august sacrifice as a vary; but all these justify and encour age our yearning for a more familiar direct and personal union or inter-course with Christ, who is ever living to make intercession for us. make us realize that He is not of the past, not afar from us as if on a journey or gone to sleep, but that other nation hath its gods so near as our God is to us." With the simplicity of Catholic faith, with the boldness of a consistency which, with all reverence, takes Christ at His word, we approach Him as friend to friend, we exchange confidences with Him, and we choos as the symbol of our relations with Him, a symbol so perfect that our choice must needs have been inspired by Him, His Heart so inflamed with love for us and pained by our ingrati-tude as to compel our love and reparation in return.

Far from dividing or dissolving Christ, this devotion, better than any means, enables us to study Him in all His fulness. It keeps before us the humanity of Christ, by its most attractive and unmistakable symbol; it impresses us with some sense of the infinite perfection of His love; it in vites and compels us not only to love One who condescends to let us know the secret yearning of His Heart for our affection, but also to repair the ingratitude of those who deny Him the consolation of their love. It is a devotion for all, presenting Christ to our eyes as well as to our hearts in such a way that every one can learn comething of His goodness, that no one can master the lesson perfectly. It is for all time, since men may change their knowledge and their manners but the nature of their hearts they never change. for every human evil, and it supplies every human need. It alone can "set in order the charity in us," the ruling passion of love, by attaching our hearts to the Heart of Christ, as the source of all good, and subordinating to this pure affection the love we bestow on every other creature.

the past year. Last May the Holy Father decreed that the world should be consecrated to the Sacred Heart as the crowning perfection of all the honors that people have been accustomed to pay to the Sacred Heart, and to satisfy the devotion of the faithful he has graciously permitted the bishops and clergy to renew this consecration solemnly this present year. This is the highest tribute we can pay to Christ, and only the devotion to His Heart can dispose us properly to make it with full affection and submission to Him as the Immortal King of ages, the

ling who rules by love. As members of an association whose pecial aim it has ever been to pract's ed promote devotion to the Heart of esus, we need not be urged to pray hat it may be for all men, within or vithout the fold of Christ, a mean nowing Him better and of loving Him in return for the love His Heart has lavished upon us.

THE REASON WHY.

Fruth, the Changeless, Found Only in the Catholic Church.

An earnest enquiry was addressed to the International Catholic, and the answer which is also subjoined will set at rest the doubts of many another in-

quirer after truth.

1. Why should I become a Catholic? Was not the Church that was good enough for my parents, good enough for me? Why is it, once a Catholic, always a Catholic? Why confess to a priest, who is a mere human being like yourself, and ask him to forgive your sins, when you can go up to your room alone and pour out your soul to Him and be forgiven without the interven-

We

tion of a priest? "AN INQUIRER AFTER TRUTH." The questions above propounded by an anxious inquirer after truth, de serve more than a passing notice. are told that "error is harmless where truth is free to combat it," yet with its multifarious forms, as arrayed against truth which is one, it is not always bring it down to particulars This is evident from the variety of questions given above. An answer to the first should settle this momentous question, for it, of necessity, solves all the other difficulties. In reply to the question, "Why should I become a Catholic?" the inquiring mind, if satisfied that the reasons given are good, will see in that answer a solution of all other obstacles. That all, believing in Christ, as the divine founder of a religious creed, should be come members of the Catholic Church, is evident. He established His owh right to the belief of humanity by His miracles, and that especially by giving life to His own dead body on the morning of the Resurrection. As His work

was to continue for a time, those whom He selected as teachers were to take His place and teach, as He, divine truths, not error. To suppose that the Son of God would select and authorize teachers to take His place, and have those teachers incompetent or liable to err. would the equivalent to saying that God was responsible for the decep tion, or for errors taught by His ac The last credited representatives. three verses of St. Matthew's Gospel tell what took place between the Son of God and His Apostles. He declares His own almighty power, commands them to go and teach all nations, and baptize in the name of the Father, and of the Son, and of the Holy Ghost; to teach their followers to observe all things committed; and, lastly, promised ever to be with them. Could those teachers impugn the truth, or be deceived as to the truth? Impossible, as God would be responsible. Another obligation He imposed on the world a large : " He that heareth you heareth Me, and he who despiseth you despiset Me; and he that despiseth Me despiseth (St. Luke ix, 16 Him that sent Me." If you discredit the Church founded Christ you discredit Himself, and in discrediting Him you discredit His Father who sent Him. There is an obligation here plainly laid down to be directed and guided by the Church which He established, and to follow its teaching in matters of faith and morals. As the ambassador of the

pelieve error in order to serve God. All admit that the Catholic Church was the one established by the Son of God. Day and date for the origin of the Greek Church, and all others that sprung up since the tenth century, can be given. No other Church, save the Catholic, has been authorized and commissioned by Christ to teach, and "how can they preach," as St. Paul expressed it, "unless they are sent." All save the Catholic Church are confessedly fallible; therefore, liable to therefore, not divine teachers who must of necessity teach the truth in matters of faith. Did not Christ promise all that to His Apostles? "I will be with you all days, to the end of the world.'
(Mat. xxviii.) He could not be with them or their successors in error. "I will send you another Paraclete, the Spirit of Truth, to teach you all truth and to abide with you forever." How reconcile this promise with XX.) the charge that the Catholic Church taught error? Her Divine Founder guaranteed to her immunity from error guaranteed to her immunity from error through the indwelling of the "Para-clete—the Spirit of Truth," who would teach her all truth and abide with her "forever." Knowing that Christ founded a Church with au thority to teach, and, secondly, that the Roman Catholic Church is the one He founded, our correspondent is bound to enter her communion or reject Chris-

Father. She must carry with Her

truth, otherwise, by a contradictory supposition, man would be obliged to

credentials a guarantee to teach

ual world of to day generally admits that if Christ be what Christians claim Him to be, the Son of God, and founded an authoritative Church, that must be the Catholic Church, since very plainly and evidently it could be no other. For this reason you should become a Catholic. The solution answers the second question. Admitting the truth of the Catholic Church, the Church of your parents must be in error, which could not not be offered as a substitute for truth, nor good enough to take the place of truth.

"Why ouce a Catholic, always a Catholic?" B cause truth never changes. No stronger argument could be made in favor of the claims of the Catholic Church, and against all others, than that she has not changed, and that all others have. The Greek Schismatic Church changed its ancient creed in some very esential points. Protestant creeds make very important changes at all their conventions, and that change is made by "resolving so No change in Catholic dogma and so. could be made by Priest, Bishop or Pope. Hence Catholic truth is ever

Catholic. IV. Why confess to a priest?" cause, first, the Scriptures sanctions it. See Num. v. 67; St. Mat. iii, 6; Acts of the Apostles xix, 18) them that believed came confessing and declaring their deeds." St. James is yet more explicit: " Confess, therefore, your sins one to another.' secondly, the obligations of confession follow from the power Christ gave His Apostles of binding and loosing, forgiving and retaining sins. He had said this He breathed on them, and He 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." (John xx, 22 23) "Amen, I say to you, whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall

same, and once a Catholic always

loose upon earth shall be loosed also in (Mat. xviii, 18 heaven. Third : The Church makes it a part her dogmatic teaching. She could Therefore, her infallible not err. commands must be observed. nistory and tradition both unite in testifying that this doctrine has come down from the Apostolic age. You do well "by going to your room alone and pouring out your soul to God," but you will do what is infinitely more beneficial to your soul by doing what God commands and His Church exacts, and that is, be sincerely sorry for your grievous sins, confess them to His authorized agent, and promise never to offend God any more.

DID WASHINGTON DIE A CATH-OLIC 3

Interesting Evidence in Support of Tradition to the Affirmative.

An interesting discussion is sugrested by a sermon delivered by Rev John Scully, S J., pastor of St. Joseph' last Sunday Church, Philadelphia, last Sunday evening. "Did Washington D.e a evening. "Did Washington Die a Catholic?" was his subject. There is what seems to be a reitable tradition that he did. The Standard and Times thus sums up the evidence brought forward by the preacher:

A history of the early missions in the neighborhood of the home of the "Father of His Country" is in course of preparation, and in the course of the investigations there has been found to be generally extant among both the Wnites and Negroes of the Negroes of the neighborhood a tradition that Washon his death-bed by Rev. Leonard testimony. Joseph's Church, Philadelphia, and afterwards Archbishop of Baltimore, succeeding Bishop Carroll, who was a commissioner of the colonies to France and Canada during the Revolution.

The principal authority for the tra dition at the present day is Miss Olivia Floyd, whose mother was a Semme and herself a Confederate spy during the War of the Rebellion. She is now a cripple of perhaps seventy years. remembers often hearing her mother, who lived to be eighty six and who died about thirty years ago, speak of a large beat rowed by six or eight men which came from Mount Vernon to St. Thomas' Manor on the evening of December 13, 1799, the night before George Washington died. They bore a message from the general to Father Neale, then superior of the residence at St. Thomas. Batween Washington and the priest there had

long existed an intimate friendship. The rowers found Father Neale w ing up and down the beach reciting his office. He immediately went up to the rectory, whence he returned in a few minutes, probably having provided himself with the priestly stole, the ritual and other essentials. He accomritual and other essentials. panied the boatmen and was detained at Mount Vernon the greater part of the next day. It was said by all in the neighborhood that General Washington had sent for his old friend, Father Neale, to receive conditional baptism, make his confession and be received into the Catholic Church.

Miss Floyd's mother certainly had means of knowing the truth if this were so, as Dr. Brown, Washington's physician, was an intimate friend of the Floyds and the Semmes, and had a room which was always kept ready for him in the Floyd mansion, which is only fourteen or fifteen miles from Mount Vernon, where he slept on his return from and on his way to Mount

Miss Floyd's account is very circumstantial. It is difficult to see how her mother could under the circumstances have been deceived, and the tradition is strengthened by the fact that even

now over the bed at Mount Vernon on which the "Father of His Country" died there is to be seen, as during his ife, a picture of the Immaculate Conception of the Blessed Virgin Mary

The above is a synopsis of Father Scully's remarks regarding the tradition. Dwelling further on the presence of the picture of the Immaculate Conception over Washington's deathbed, the speaker said:

"I myself remember to have seen in some popular life of Washington (I cannot say which) the report of a conver-sation between Washington and a friend, who, seeing the picture of the Blessed Virgin over Washington's bed, said: 'Why, General, you are not a Catholic, are you?

"' No,' said the General, 'I am not; but I respect and love the Mother of Him whom I believe to be Almighty God. I could esteem or love no man who did not respect my mother

"Whatever may be thought of this tradition, which will soon be thorough ly investigated, the very thought that one whom we all so love should have died as devoted a lover of our Mother Mary as he was a patriot must be a great consolation to every Catholic

THE CHURCH TO DIE IN.

Ave Maria

One of our most vital American uthors, himself a Unitarian, has said that "the Catholic Church, whether or not the best faith to live in, is unques tionably a better faith to die in than most of the harder faiths that have replaced it." Tributes like this wrung from hard headed, experienced and often unfriendly observers, are numerous enough to form an anthology, the compiler of which might laudably include these words of Colonel Hughe C. B , spoken before a Protestant audience in England and printed in a recent issue of the Church Review:

The military medical officers have often asked me the question: "Why is it that when a soldier is in an hospital and at the point of death they always find that the visit of the Roman priest has, medically speaking, been of benefit to the patient, whilst that of the Church of England chaplain nearly always has the contrary effect?" The explanation is a very simple one. Whatever we may think of the Roman system, it yet has this great merit—that the members of that communic have a definite belief in grace ways has the contrary effect?" The explanation is a very simple one. Whatever we may think of the Roman system, it yet has this great merit—that the members of that communion have a definite belief in grace through the sacraments; and so when the priest has to apply the sacraments to the dying soldier, the man receives them naturally as the expected remedies for the needs of his soul. So the priest's visit leaves him calm, and expecting the great change with a quiet confidence. This the doctor recognizes by a quiet pulse and lowered temperature. But the Church of England soldier, probably no worse morally than his Roman Catholic comrade, has generally made little, if any, use of the means of grace offered him by his Church; has not troubled himself to think of sin as something to be confessed and atoned for, and has seldom used the sacraments or thought of their definite meaning tor himself. The man is filled with fear about the unknown, and anxiety whether in the short time of life that remains there is hope of peace through the ill-understood and unaccustomed means of prayer, contession and Communion. No wonder the doctor finds him feverish, and worse rather than better in health. him feverish, and worse rather than in health

CARDINAL NEWMAN.

In a letter written in 1869, to be found in the second volume of "John Henry Newman: Letters and Correspondent to 1845," the great convert says: "I am not a good speaker." In the popular sense, he certainly was not, and nothing could be more ridi-culous than to class Nawman among the pulpit orators of the nineteen h century. And yet he was a most elc-quent speaker, as the late Anglican Archbishop Benson, who could not resist going to hear him preach after he joined the Church, bears willing his death-bed by Rev. Leonard ale, S. J., who was once pastor of St. seph's Church. Philadelphia and very pithy and touching sentence Dr. Benson tells how awed he and the whole congregation were on one oceasion when Newman pronounced the adorable name of Jesus Christ. eye glistened and his whole face glowed, as he turned round to the altar, lifting his priest's cap and bowing low, while he pronounced His name; and with such a voice !-you could not but have felt your heart yearn toward him; and when you observed what a thrill ran through the yearn toward him; and congregation, you must have said : Surely if there be a man whom God has raised up in this generation with more than common powers to glorify His name, this man is he."-Ave

PRESIDENT MCKINLEY.

The following footnote to history is from the Loretto Magazine:

The following footnote to history is from the Loretto Magazine:

At the 6:30 o'clock Mass in the chapel of the Sisters of Loretto, St. Mary's Academy, Denver, February 26, Captain Arthur S. McKinley, first cousin of our President, received his First Communion. The Captain was baptized in the cathedral a few days previous, and requested the privilege of making his First Communion in the chapel of the Loretto Sisters. After Mass the Sisters invited the gentleman and his wife to breakfast with the chaplain: and during breakfast Sister smilingly asked if the conversion was not a returning to the faith of his forefathers. The Captain replied: "Yes: my grand-father, and of course the President's-for our fathers were brothers,—was a staunch old Catholic of Belfast, Ireland. Butour fathers came to America whilst very young and married non-Catholics, then fell from the faith themselves. Later they sent for our grandparents; and they came to the old homestead in Cantou, Ohio, where the President and I were raised. I was a child at the time, but I was present at my grandfather's death-bed. Though we were one hundred miles from a Catholic church, he requested my father and uncle to send for a priest. The priest did not arrive in time to assist the old gentleman; but when his wife, our grandmother McKinley, died, she had a Catholic priest with her. priest with her.

The different forms of piety are like dishes at a great feast—meant to be looked at and admired by all. But no guest is expected to partake of everything presented .- Anon.

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER

LXXXVII. The massacre of Vassy, in March, 1562, gave the first impulse to that of St. Bartholomew's, in August, 1572. For the bloodshed of Vassy, according to Froude, the Huguenots were respon-sible, by their reckless contempt of Catholic feeling, and of courteous Catholic requests. Froude's narrative, if accepted, fully establishes this, and it

As we shall see, the murder of the Duke of Guise by the Protestants in 1563 was, definitely, the spark which, smouldering nine years, finally burst out into the great massacre.

The murder of Guise (which must not

ot contradicted either by Guizot or

be confounded with the assassination of his two sons by Henry III., in 1588) would not have issued in the St. Barolomew, had not the Calvinists taken pains, as it were of set purpose, to make it believed that they were, as a body, accessaries before the fact. Nor was this belief wholly amiss. Accord ing to Guizot, who assuredly takes no pleasure in blackening the character of his fellow Protestants, Poltrot, the murderer, had been accustomed to boast among his party, showing his right hand: "This is the hand that shall work deliverance for the right-" One or two vague warn ings, I think, were sent by Huguenots to Guise, that a fanatic of their party was seeking his life, but no one seems to have thought of confining Poltrot, and the warnings, if sent at all, were of no avail. The Calvinists continued to use Poltrot as a spy, and Coligni gave him the means which enabled him to work the murder. The Admiral solemnly declared that he knew nothing of the murderer's design, and as he was a man of truth and honor, I think we are bound to believe him. However, in his exaggerated fear of being thought a hypocrite, he used language than which none could be more fatally apt to bring about a terrible sequel. he, in a letter to the queen-mother "Let not Your Majesty suppose that I lament the death of the Duke of Guise I esteem it the greatest good fortune which could have befallen the king dom, the Church of God, and especially me and my house " After such a declaration, proffered in the highest place what could the murdered man's kinsmen think but that Coligni was not only the murderer's accomplice, but his chief accomplice, and that of de sign, as it came out to knowledge, that he had indeed been his chief accomplice in fact?

Here the Calvinists as a body, abhorred and denounced the murder, perhaps the Guises might still have been brought to accept the Admiral's disclaimer of previous knowledge. Un happily the Protestants did the exact opposite. They rendered solemn thanksgivings for the assassination of the formidable Dake. We hear much and it is a direful scandal, of the rejoicings and processions at Rome, by occasion of St. Bartholomew's. Yet Guizot is at pains to point out that Catharine and the King had deceived the Pope and Cardinals. They assured them that a dreadful plot had been formed by the Huguenots, to cut off all the Catholic leaders, to exterminats the House of Valois, to seat the Hugge not Henry Bourbon on the throne, and in his name to give all the Catholics of the kingdom the choice between at all is a step in the right direction apostasy and the sword. As matters His motive may be, as it generally is of the kingdom the choice between means a particularly improbable ac count. Indeed, except that there was no thought of murdering the King and his brothers, the designs imputed to the Calvinists were not very widely remote from those which they had. Therefore the distorted account spread by Charles IX. was not hard to believe. At first the massacre appeared, as the King gave out, only an anticipatory act of self defence. Yet, says Guizot, the Pope soon learned the truth and was overwhelmed with shame and He was often found weeping alone over the horror. The man that has done this, he exclaimed, has surely brought down on himself the vengeance of heaven, an augury which, know, was fully accomplished in the horrors of Charles's death-bed.

Unhappily no such mitigation can be urged in favor of the Protestant rejoicings and thanksgivings in France over the death of the Dake of Guise. There was there no mistake or cloudiness over the matter. It was known for what it was, the treacherous murder, by an individual, of an individual general of an army engaged in open, ordered warfare, and therefore entitled to precisely the same exemptions from lurking murder which we should claim now for a South African general, Eaglish or Datch. Any ex-cuse of the Huguenot rejoicings over the death of Guise is equally an excuse of the rejoicings at Madrid over the murder of the Prince of Orange.

What view was taken of the murder the French Calvinists, Theodore Baza. on the point of becoming, by the death of Calvin, the leader of universal Calvinism, the Calvinistic Pope, so to in a formal treatise, his Apologia?

have had no need to excuse myself."

Coligni glories in the deed, as a benefit brought about in God's providence. This higher authority, we see, ustifies the deed itself, and extols the assassin. Indeed, he expresses a pious envy that he had not been able to anticipate him. Calvin did not, that I way impeded his speedy succession to the seat of the great hierach of Gen-eva. How ridiculous, then, to pretend that there was then any particular difference between Catholics and Calvinists as concerns the readiness for assassination and massacre! The Catholics murdered a great many more because there were a great many more of them. The Protestants of France, on the other hand, were far more deliberately cruel in the protracted tor-tures with which they slowly destroyed the three thousand of the Catholic clergy. Taking one death by slow orment as being, in the outrage done to humane instinct, equivalent to ten murders in hot blood, this makes the French Protestants the virtual murderers of 30 000 Catholics. Adding to this the 5,000 lay Catholics murdered by them, we have 35,000 murders of Catholics exactly the number, on Professor Fisher's estimate, of Protestants muriered by Catholics. And as the Protestants were only one third as numerous, this makes them to have outraged humanity, between 1555 and 1590, in a measure equivalent to the massacre of 105,000 men. In other words, they appear to have been nearly or quite hree times as ghastly in their cruelties of the Catholics, including St. Bartholomew's. If any modern Pro testant, however, esteems that it would be no greater strain on his feelings to torture a man slowly to death than to butcher him at once, and that there fore our doctrine of equivalents has no meaning for him, let him come for-ward and say so. We are talking only about human beings, not about astrosities.

As we very well know, the French are intense in their feelings, almost above all other men, in their antipathy to those of another way of thinking. Paris, as the focus of this intensity, is inclined to terrible explosions of murder above all the rest of France. From 1871 back to 1572 and in the centuries behind that, it has been so. What, then, could the Parisians be expected to feel when they were told, apparently with truth, that the Calvinists had called in an army of Lutherans from Germany and had promised these the free plunder of Paris, with all the horrors implied in that? The purpose failed, but would the memory of it fail out of the minds of the Parisians, deeply cankered as they were by continual tales of burning monasteries, plundered churches and excruciating mur ders wrought on monks and priests shall hope to have done with this ghastly topic in another paper.
CHARLES C. STARBUCK.

12 Meacham street, North Cambridge, Mass.

PROTESTANTS IN CATHOLIC CHURCHES.

We have been informed by a priest of wide experience that it is by no means unusual to find many Protestants at High Masses on Sundays in our city churches. It has been truly said that to get an intelligent American Protestant to enter a Catholic church stood in France then, this was by no pure curiosity; but an ordinary spirit of reverence for a p ligion, not to speak of the natural respect for the opinions of his neighbors for the time being, will prepare him to receive a distinctly favorable impression from what he sees and hears. His eye may be pleased with the ceremonies and with the intense desired which he sees carried out around him to make the house of God beautiful and worthy of its sacred mission. His ear may be pleased by the reverent and ex pressive music which he listens to. He may be struck with the edifying man ner in which men, women and chil dren around him are behaving. these are purely æsthetic senations, and are quite consistent with a com plete absence of faith or likelihood of their possessor ever attaining faith. But in very many cases they have their due effect in making an earnes inquirer say to himself, "surely there must be something good in all this."

Going a step further, our non-Cath-olic friend hears for the first time a sermon, or a few words of instruction in Catholic doctrine; there is nothing he finds, to his astonishment perhaps, to revolt him, on the contrary all is reasonable and appeals to his heart and mind at once. Happy for him if he obtains the grace to go yet further, and inquire not only into the truth of what he hears, but into the falsity his early impressions. If, instead of suddenly thrusting himself back and stifling his conscience with the easy lie, "all this appearance of good only of Guise by the theological leader of shows how much greater and more dan gerous is the evil beneath," he will bring to the test all the malicious fables with which he has been filled from his boyhood, and applying to a speak? Here are his own words in a Catholic priest will ask for a solution. letter written in May, 1563. The Duke been murdered in February. the astounding ignorance in which Ehud, who by the slaying of Guise has Protestants from the highest to the not only freed that city but all France." lowest are sunk with respect to Cath-What does he say, after full reflection, olics and Catholic doctrine. To break down the barrier between us and them, This: "If I"—being, we must remember, no enlisted soldier—"in the glow examine our ways and find out what of this so righteous war had found we believe, not from hearsay, but from means, either by craft or by violence, our own deeds and prayers—this, sure to rid him out of the way, I say that ly, is to do a tremendous service both such a deed, wrought on a foe, would to these poor souls and to the Church.

have been legitimate, and I should have had no need to excuse myself."

Coligni glories in the deed, as a benefit brought about in God's proviperience of their own among the sects. All we ask for is a trial; all that we object to is to be judged without a hearing. Nothing is more remark-able than the testimony given by noknow, use any such language. Yet torious unbelievers to the reality of Beza's approbation of the murder in no the Faith which they have found exist-ing in the Catholic Church as compared with bodies outside it .- American Herald.

PIVE . MINUTES' SERMON.

Pentecost.

PEACE WITH GOD. PEACE IN THE WORLD.

"Peace I leave with you, My peace I give unto you." (John 14, 27.) unto you." (John 14, 27.)

To day, my dear Christians, we are celebrating the ever-memorable event when the Holy Ghost, amidst the sound of a mighty wind came upon His Holy Church. The Paraclete, the Divine Comforter descended upon the Church, the Dispenser of all graces, to hestow upon us that hely consolvers. Church, the Dispenser of all graces, to bestow upon us that holy, consolatory peace which our Lord promised us in the Gospel, and which He left us with His blessing as a precious inheritance. That peace which the world knows not and which can only be found in upon with God and in the pagasasion. union with God, and in the possession of a good conscience. This peace differs vastly from that which the children of the world seek. They are undren of the world seek. They are un-acquainted with any peace but that of wealth, honor and pleasure. The glittering gold, silver and precious stones are their joys; whatever grati-fies their desires, their appetites, and they have no conception of any other pleasure except that which satisfies their genses.

their senses.

Let us rationally consider the peace and contentment of mind which the children of the world seek and except to find in their wealth and pleasure. The avarcious man seeks his peace in the acquisition of gold. It is true, gold can purchase many things which will add materially to the enjoymen of life. But tell me, O miser, why is your face so pallid, why are your eyes your face so pallid, why are your eyes so sunken, why, with all your wealth, is your body so emaciated, why are your ciothes so filthy and ragged, and why are you so much despised by every one? Is this the peace which mammon gives? If so, keep it for rourself we do not envy you. And so, yourself, we do not envy you. fornicator, what kind of peace does im purity bring you? Is it the satisfaction of the shameful vice in which you indulge? Your health is undermined, you are the scorn of the world, held in contempt by all well minded people. Do the pangs of conscience you endure, the shame you feel, do these things bring you peace of mind? And how are you affected by the words of the apostle St. Paul, "For know you this and understand that no fornicator

or unclean . . . person . . . hath inheritance in the kingdom of Christ and of God." (Eph. 5, 5) Are these words apt to bring peace to your mind? And you, O drunkard, wherein do you seek your peace? In pouring maddening liquor down your But what does your health, throat? your character and reputation, your family consider this peace? And what kind of peace does your conscience find in the worns of St. Paul "No

drunkards . . shall possess the kingdom of God." (I. Cor. 6, 10) Behold Absolom striving amidst a thousand pains and care to take possession of his father's throne ! forces himself forward until his hair mes entangled in the branches of a tree, and, hanging there, his am bitious heart is pierced with a lance. There we see the glutton spending his life in the enjoyment of the palate, and what is his end? He is buried in hell. See the Israelites before Mt. Sinai, feasting and dancing, intoxicated with pleasure, around the golden But how short lived is their joy The faithful Levites rush forward and three and twenty thousand are slain without mercy. Shall I continue, my dear Christians, repeating examples to show the peace man finds in the service and slavery of the devil? Shall I continue to show you the tears, the misery, the bitterness, the despair which it brings? Would you call this peace? What a perversion of the term! Poor children of the world, how deluded you are by the prince of darkness; how your mind has been clouded by his deceits! Oh, that a ray of divine grace would illuminate your darkened intellect, and show where true peace is to be found. Not in the world and its miseries, not in sin and is deceptive pleasures, but in God alone, and in the possession of a good conscience.

"The eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him.'
(I. Cor. 2, 9) This sublime saying re fers principally to our glory in Heaven, but for this life also it contains a deep signification. If I am a child of God, I have heaven in my heart and enjoy, even in this valley of

LIQUOR, TOBACCO AND MOR-PHINE HABITS.

MOTAGGART, M. D., C. M. 308 Bathurst St., Toronto. References as to Dr. McTaggart's profes-onal standing and personal integrity per-

sional standing and personal standing and personal standing and personal mitted by:

Sir W. R. Meredith, Chief Justice.

Hon. G. W. Ross, Fremier of Ontario.

Rev. John Potts, D. D., Victoria College.

Rev. William Caven, D. D., knox College.

Rev. Father Ryan, St. Michael's Cathedral.

Right Rev. A. Sweatman, Bishop of Toronto,

Thos. Coffev, CATHOLIC RECORD. London.

Dr. McTaggart s vegetable remedies for the liquor, tobacco, morphine and other drug habits are tealthful, safe, mexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.

tears, a foretaste of the heavenly bliss in store for the good. I may be poor and deprived of everything which the world calls good fortune, still I shall be wealthier and more contented than a king on his throne, for if God is my ion, I have everything that can possession, I have everything that can satisfy my heart and make me happy. If I am a child of God, and you deprive me of all my possessions, I may grieve my loss, but I shall rejoice that being less encumbered. I hasten on the path that leads to my eternal home, for "Blessed are the poor, for theirs is the kingdom of Heaven." The storms of this lite may gather threateningly above my head, sickness and misfor-

tune, trials and tribulations may de stroy the foundations of hope, if I am a child of God I shall not despair, but with perfect confidence in God, raise my eyes to Heaven, knowing that there reigns my Father, who transforms all mv sfilections to my gain, who often sfilets most those whom He loves best. If I am told that death is at my threshold—death, it is true, is a bitter word—but if I am a child of God, I shall not tremble, for death to a good Christian, means to exchange the cares and trials of the world for the eternal peace of Heaven.

Oh happy, thrice happy to be a child of God and to possess a good conscience, to be able to call God our Father. Truly, his is the peace which our Lord promises us in the gospel of this day—a peace, which according to St. Paul, transcends all understand ing. Let us, above all things, preserve this precious gem, the peace of God, and should any of us be so unfortunate as to have lost it, let us hasten to regain it by a reconciliation with God, by a good confession. Let us fight the good fight, avoid all scandal and dangerous amusements and proximate occasions of sin. Let us, by fervent prayer, by meditation on death, by placing ourselves in the presence of God, by a tender devotion to the Biessed Virgin Mary, and especi ally by frequenting the sacraments seek to gain that power and strength which enabled St. Paul to exclaim 'I can do all things in Him who strengthens me" May the peace of God be our portion in this life and our eternal happiness in the next. Amen.

What! Limping Yet? What! Limping Yet?
Why should you go limping around when
Putnam's Painless Corn Extractor will remove your corns in a few days. It will give
almost instant relief and a guaranteed cure
in the end. Be sure you get the genuine
Putnam's Corn Extractor, made by Polson
Co., Kingston, for many substitutes are
being offered and it is always better to get
the heat. Safe sure poinless. the best. Safe, sure, painless.

the best. Safe, sure, painless.

Great Things From Little Causes Grow—It takes very little to derange the stomach.

The cause may be slight, a cold, something eaten or drunk, anxiety, werry or some other simple cause. But if precautions are not taken this simple cause may have most serious consequences. Many a chronically debilitated constitution to-day owes its destruction to simple causes not dealt with in time. Keep the digestive apparatus in a bealthy condition and all will be well. Parmelee's Vegetable Pills are better than any other for the purpose.

GOOD NEWS comes from those who take Hood's Sarsaparilla for scrofula, dyspepsia and rheumatism. Reports agree that HOOD'S CURES.

There are cases of consumption so far ad vanced that Bickle's Anti - Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expec-toration, thereby removing the phlegm, and gives the deceased parts a chance to heal. gives the deceased parts a chance to heal.

An End to Bilious Headache.—Bilious
ness, which is caused by excessive bile in the
stomach, has a marked effect upon the nerves,
and often manifests itself by a severe head
ache. This is the most distressing headache
one can have. There are headaches from
cold, from fever and from other causes, but
the most excruciating of all is the bilious
headache. Parmelee's Vegetable Pills will
cure it—cure it almost immediately. It will lisappear as soon as the pills operate. There s noting surer in the treatment of bilious leadache.

Tell the Deaf.—Mr. J. F. Kellock, Drug-Tett the Deal.—Sir. 3. F. Reinder, 5. Tag gists, Perth, writes: "A customer of mine having been cured of dealness by the use of DR. THOMAS' ECLECTRIC OIL, wrote to Ireland, teiling his friends there of the cure, In consequence I received an order to send half a dozen by express to Wexford, Ireland,

There is nothing equal to Mother Graves'
Worm Exterminator for destroying worms.
No article of its kind has given such satisfac-

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

Advice to Consumptives

There are three great remedies that every person with weak lungs, or with consumption itself, should understand.

These remedies will cure about every case in its first stages; and many of those more advanced. It is only the most advanced that are hopeless. Even these are wonderfully relieved and life itself greatly prolonged.
What are these remedies?

Fresh air, proper food and

Scott's Emulsion

of Cod-Liver Oil with Hypophosphites. Be afraid of draughts but not of fresh air. Eat nutritious food and drink plenty of milk. Do not forget that Scott's Emulsion is the oldest, the most thoroughly tested and the highest endorsed of all remedies for weak throats, weak lungs and consumption in all its stages.

coc. and \$1.00; all druggiets.

SCOTT & BOWNE, Chemists, Toronto.

Songs of Praise

Ottawa, Jan. 20, 1899.

I have used SURPRISE SOAP since I started house and find that it lasts longer and is better than other soap I have tried.

J. Johnston.

and is better than other soap I have tried.

J. Johnston.
Fredericton, N.B., Dec. 15th, 1899.
Having used SURPRISE SOAP for the past ten years, I find it the best soap that I have ever had in my house and would not use any other when I can get SURPRISE. Mrs. T. Henry Troup.

St. Thomas, Ont.
I have to wash for three brothers that work on the railroad, and SURPRISE SOAP is the only soap to use. We tried every other kind of soap, and I tell every-body why our overalls have such a good color.

Maudie Logan.

Montreal.

Can't get wife to use any other soap Says SURPRISE is the best. Chas. C. Hughes.

SURPRISE is a pure hard SOAP.

CALVERT'S CARBOLIO TKEMTKIO

Is unequalled as a remedy for Chafed Skin, Piles, Scalds, Cuts, Sore Eyes, Chapped Hands, Chilblains, Earache, Neuralgic and Rheumatic Pains, Throat Colds, Ringworm, and Skin Allments generally. Large Pots, 1/1½ each, at Chemists, etc., with instructions.

Illustrated Pamphlet of Calvert's Carbolic Preparations sent post free on application.

F. C. CALVERT & Co., Manchester



O'KEEFE'S Liquid Extract of Malt



W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO. CURE ALL YOUR PAINS WITH

Pain-Killer. A Medicine Chest In Itself. Simple, Safe and Quick Cure for CRAMPS, DIARRHOEA, COUGHS, COLDS. RHEUMATISM, NEURALGIA. 25 and 50 cent Bottles.

EWARE OF IMITATIONS. BUY ONLY THE GENUINE. PERRY DAVIS' MONNENEZZEZZEZZEZZEZZEZ

LITTLE FOLKS' ANNUAL 1900

Price Five Cents.

This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charming than the previous numbers. The frontispiece is "Bethle hem"—Jesus and His Blessed Mother in the stable surrounded by adoring choirs of angels. "The Most Sacred Heart and the Saints of God" (illustrated); a delightful story from the pen of Sara Trainer Smith—the last one written by this gifted authoress before her death in May last—entitled "Old Jack's Eldest Boy" (illustrated); "Jesus Subject to His Parents" (poem); "The Rose of the Vatican" (illustrated); "The Little Doll" (illustrated); Humorous paragraphs for the little folk, as well as a large number of illustrated games tricks and puzzles contribute to make this little book the best and cheapest we have ever read.

Address Thos. Coffey, London, Ont.

FATHER DAMEN, S. J One of the Most Instructive and Useful Pamphlets Extant

Useful Pamphlets Extant
Is the Lectures of Father Damen. They
comprise five of the most celebrated ones de
livered by that renowned Jesuit Father
namely: "The Private Interpretation of the
Bible," "The Catholic Church the Only True
Church of God," "Confession," "The Rea
Presence," and "Popular Objections Agains
the Catholic Church." The book will be sen
to any address on receipt of 15 cts. in stamps.
Orders may be sent to
THOMAS COFFEY.

THOMAS COFFEY,
Catholis Record Office, Lordon, On.

THE NEW TESTAMENT-25c.

For Sale at the Catholic Record Office For Sale at the Catholic Record Office.

WE HAVE JUST PURCHASED A LARGE
We supply of The New Feetament, neatly
bound with cloth limp cover—price 25 cents
each. Translated from the Latin Vulgate, diligently compared with the original Greek and
first published by the English College atRheims, A. D., 1582. With annotations, references, and an historical and chronological index. Bearing the imprimatur of Cardinal
Vaughan.

Printed on good paper, with clear type
Thos. Coffey, London, Ont,

A LIBERAL OFFER.

Beautifully Illustrated Catholic Family Bible and a Year's Subscription for \$7.

The Holy Bible con aining the entire Canonical Scriptures, according to the Decree of the Council of Trent, translated from the Latin Vulgate: diligently compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament first published by the English College, at Dousy 19, 1969. The New Testament by the English College at Rheims, A. D., 1982. With useful notes by the large Rev. Geo. Le Hardock Form the original of Rev. F. C. Husenbeth, D. Du, W. G. To which is added an Illustrated and Comprehensive Diotionary, based on the works of Calmet, Pixon, and other Catholic authors, and adapted to tip English Version first published at Khelims and Dousy, as revised by the Well Richard Chailone. With a comprehensive bishry of the books of the Holy Catholic Bible and Life of the Blessed Virgin Mary Mother (Christ, from the New Testament Scriptures, and the best Traditions of the East, as accepted by the Greek and Latin Fathers, by Bernard O'Reilly, D. D., L. D. (Graduate of Laval University, Quebec). An Historical and Chronological International Control of the Christian of the Park throughout with numerous full sized steel plates and other devotional and instructive may propriate engravings. This edition has a space for Marriage Certificates, Births, Deaths and other Memorands, as well as for Family Fortraits.

other Memoranda, as well as for Family 1traits.

FOR THE SUM OF SEVEN DOLLARS we should
be pleased to express a copy of this beautiful
book and prepay charges for icarriage, as
well as give one year's subscription (old or
new) to the CATHOLIC RECORD. It is good book, well bound, gill edges, weight
about thirteen pounds, is about five inches
thick, eleven inches long, twelve inches wide
Cash must in every case accompany

Address, Thos Coffey, CATHOLIC RECORD London, Ontario. FAMILY BIBLE

A Year's Subscription and a Family

Bible for Five Dollars.

Bible for Five Dollars.

For the sum of \$5.00 we will mail to any address—charges for carriage prepaid—a Family Bible (large size) loxizz, bound in cloth, cilis edges, splendidly illustrated throughout with pictures of the Ecce Homo, Maier Dolloros, The Crucitixion, the Blessed Virgit Dolloros, The Crucitixion at Pleasand Virgit Dolloros, and Carnation, Cedars of Lebanon, 1988. Carnation, 1988. Carnation, 1989. Carnat

Holy Bible.

Send \$\overline{S}\$ in money, or express order, or in a registered letter, and you will receive the book by express, charges for carriage prepaid, and be CREDITED WITH A YEAR'S SUBSCRIPTION TO THE CATHOLIC RECORD. Cash must in every case accompany Address: THOS. COFFEY, CATHOLIC RE-CORD Office, London, Ontario, Ganada.

THE LONDON MUTUAL FIRE INSURANCE

THOS. E. BOBSON, D. C. McDONALD,
PRESIDENT. MANAGER. PRESIDENT. MANAGER.

The Only Mutual Fire Insurance Company
Licensed by the Dominion Government. Licensed by the Dominion Government

GOVERNMENT DEPOSIT, - \$59,038.73

The advantages of the "London Mutual,"
in a local sense, are that—it is the only Firs
Company owning its own property and paying
city taxes. That if a fire occurs within a day
an adjustment is made by one of the experienced Inspectors of the Company and the full
indemnity is paid at once without any vexatrous delay.

A. W. BURWELL, 476 Richmond-st., City Agt. Agent also for the London and Lancashire Life Co and the Employes'.

CATHOLIC HOME AND LITTLE FOLK'S ANNUALS.

We have a few of Benziger's Catholic Home Annuals for 1900 still in stock, and should be pleased to mail same to any of our readers, for the sum of 25 cents in stamps.

The boys and girls who have purchased copies of this little Annual are delighted with it. It is within the reach of all, as it costs only 5 cents. The stories are interesting and instructive, being written especially for the young readers of this little book. The illustrations are numerous and pretty.

Address: Thos. Coffey, London, Ont.

MY NEW CURATE.

A Story Gathered from the Stray Leaves of an Olu Diary by the Rev. P. A. Sheehan, P. P., Doneralic (diocese of Cloyne), author of "Geoffrey Austin; Student," "The Triumph of Failure," "etc.
For sale by Thos, Coffey, CATHOLIC RECORD, office, London, Ont. By mail free on receipt of price, \$1, 50.

After a thorough analysis, and proof of its purity, the leading physicians of Canada are recommending . . .

COWAN'S HYGIENIC COCOA o their patients. It builds up and strength-ns the system It is a perfect food as well s drink.

PRAYER BOOKS FOR SALE.

We have a new stock of Catholic Prayer Books ranging in prices from 10, 15, 20, 25, 30, 50, 75c, \$1.00, \$1.25, and \$1.50. Subscribers wishing to procure one or more of these prayer books, will please remit whatever amount they intend to devote for that purpose. We will make a good selection for them and forward their order by return mail, postage prepaid. Address: Thos, Coffey, CATHOLIC RECORD, London, Ont. PROFESSIONAL.

DR. CLAUDE BROWN, DENTIST. HONOR Graduate Toronto University. Graduate Philadelphia Dental College, 189 Dundas et. Phone 1881. DR. STEVENSON, 391 DUNDAS ST. London. Specialty-anaesthetics. Phone

DR. WAUGH, 537 TALBOT ST., LONDON,

DR. WOODRUFF, No. 185 Queen's Avenue. Defective vision, impaired hearing, nassi catarrh and troublesome throats. Eyes test-ed. Glasses, adjusted. Hours: 12 to 6. OVE & DIGNAN, BARRISTERS, ETC.

REID'S HARDWARE

For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sinceperette, the latest Wringers, Mangles, Cutlery, etc.

118 Dundas St. (North) London, Ont.

OUR BOYS AND GIRLS.

Boys' Manners.

Most boys nowadays learn very early to lift their hats when passing a church, or when they meet a grown-up person whom they know. Oace in a while, however, you come across a boy who fails in this little expression of courtesy when he meets his mother or father or sister. He says, "Oh, it's only my folks; they don't mind." And it makes you feel very bad, especially if you like the boy. You know that he's a kind of sham. His nice manners are just a veneer. He doesn't do kindly, agreeable things because he has a agreeable things because he has a a gentle heart, but because he expects to get some favor out of it. You feel ost sure he will let an old person stand in the street-car while he hangs on to his seat. You wouldn't be surprised if he snatched things out of his sisters' hands, and you know he never thinks of saying "thank you" to his mother until she reminds him. The boy or girl who wants to have a pleas ant manner must begin to practice politeness at home. The boy or girl who is polite with his own family is sure to do the truly polite thing every where else. His manners will be good enough for the best society in the world, and he will never forget them. They're the kind worth working for.

How to Remove a Tight Ring Most girls who have had baby rings have had trouble in re-moving them from their fingers. "There is really no necessity for all this ado about removing a tight ring, says a jeweler. "In that, as in every thing else, the secret lies in knowing how to do it. Thread a needle flat in the eye, using thread that is strong but not too coarse. Then pass the head of the needle under the ring. It would be best to soap the needle befor beginning. The needle having been passed through, pull the thread through a few inches toward the hand. Wrap the long end of the thread tight ly and regularly around the finger toward the nail. Then take hold of the short end and unwind it. The thread thus pressing against the ring, will gradually remove it, however tight or swollen the finger."

The Cardinal and the Cake.

The attachment of master and servant sometimes deserves to be called one of the tender relationships of life. A little story told of Cardinal Fleury well illustrates this. He possessed a him were accorded many unusual privi leges, which enabled him to make th Cardinal's life more pleasant an

One day the master, now grown ver old, addressed Barjac, the servant, in oid, addressed Darjac, the servant, in somewhat disconsolate way.
"I am ninety," he said. "I thin Death has forgotten me. My usefu ness is over, and it cannot be but short time before I am imbecile and the short time short time before I am imbecile and the short time s

helpless."
"Why, my dear master," repli

Barjac, "you are not old! A litt sociability will do you good. May have the pleasure of arranging a qui dinner for you and your friends on t approaching festival?" Arrange whatever you like," se

'And the list—"

"Invite whom you choose. Of don't bother me about it. At my s even the exertion of selecting a doz friends to sit at my table would be

As you please, your Eminenc said Barjac, a plan instantly formitiself in his wise head.

The festival came round, and guests gathered. They were fourt in number. No one had sent a fusal. Toward the end of the dir a large cake was brought in. It then the custom for the youngest son present to divide that tooths acy, and so the host said :

Whoever has the fewest years cut the cake. Barjac will har "He need not hand it to me,"

nounced the guest on his right have for I was ninety-two years old January."
"And I," said his left hand no

bor, "must plead guilty to ni four years." Then each one told his age ; as the Cardinal's extreme astonish

he found that he, who thought had forgotten him, was the you person present! "Then must I cut the cake asked. "Why, certainly, your Emine

answered all present, delighted be measure at their host's surprise. Ah. I can't understand thi said, plunging the knife int triumph of the cook's art. triumph of the cook's art.
catching sight of his valet's s
face, he saw through his strat
and cried: "Ah, Barjac, you de
rascal! I am not so old that y
not make me happy!"
And Barjac was happy, too.—
cesca, in Ave Maria.

Methods of Famous Author One is naturally curious to how the authors of famous bool aged their work, and it is inte to find that scarcely two have same system. It is said that constantly kept a large tankar coffee on his desk and swalle numerable cupfuls during the of his romances. Anothe French writer could not wo had taken even a single cup Dr. Johnson drank twenty cu daily, and Moore found his les ful inspiration in apples, whi imbibed quantities of sods This high strung bard boasts this beautiful ricarriage, as ription (old or corp. It is s edges, weight out five inches we inches wide e accompan; HOLIC RECORD

nd a Family llars.

IBLE

mail to any adepanded Family of in cloth gilt heroughout with Mater Dolorosa, Virgin with the the Sistine Marrom Olivet, Sidary, St. John the less (Rome), An lee Annunciation, liem, The Cedron, ion of the Magi, fordan Below the Bethlehem, The other Shellehem, The Jordan, Roins of Capharof Santa Maria, of St. Peter's pel of the Angele, Our Lord with of Alby (France), Lateran (Rome), the Cathedrai of Tucifixion, Mary of St. Madeleine Cathedrai of Santa Macileine Cathedrai of Santa, D. D., Late propagation of the Markes Borromeo, into fan edition ton of nearly all an Hierarchy sevp Ryan, of Phila the approbation this edition of the

ress order, or in a ll receive the book riage prepaid, and R's SUBSCRIPTION case accompany Y, CATHOLIC RE-DON

INSURANCE Y D. C. McDONALD MANAGER.

nsurance Company
on Government con Government.

- \$59,038.73

London Mutual,

It is the only First property and paying socurs within a day one of the experiments and the full without any yexamond-st., City Agt.

ion and Lancashire AND LITTLE NUALS.

ger's Catholic Homo tock, and should be y of our readers, for ups, the hor purchased I are delighted with of all, as it costs only interesting and in-especially for the book. The illustra-retty. (fey, London, Ont. CURATE.

m the Stray Leaves Rev. P. A. Sheehan, of Cloyne). author of ent," "The Triumph , CATHOLIC RECORD,

ysis, and proof of its icians of Canada are N'S

COCOA ilds up and strength-perfect food as well S FOR SALE.

k of Catholic Prayer from 10, 15, 20, 25, 30, 50. Subscribers wishmore of these prayer whatever amount they at purpose. We will for them and forward il, postage prepaid.

IONAL. DENTIST. HONOR University. Graduate ollege. 189 Dundas 54,

391 DUNDAS ST. LBOT ST., LONDON, o. 185 Queen's Avenue, apsired hearing, nasai ne throats. Eves test-Hours: 12 to 4. BARRISTERS, ETC.

DWARE is Carpet Sweepers, rpet Sweepers, , the latest angles,

North) London, Ont

OUR BOYS AND GIRLS. Boys' Manners,

Most boys nowadays learn very early to lift their hats when passing a church, or when they meet a grown-up person whom they know. Oace in a while, however, you come across a boy who fails in this little expression of courtesy fails in this little expression of courtesy when he meets his mother or father or sister. He says, "Oh, it's only my folks; they don't mind." And it makes you feel very bad, especially if you like the boy. You know that he's a kind of sham. His nice manners are just a veneer. He doesn't do kindly, agreeable things because he has a gentle heart, but because he expects to get some favor out of it. You feel almost sure he will let an old person stand in the street-car while he hangs on to his seat. You wouldn't be surprised if he snatched things out of his prised if he snatched things out of his sisters' hands, and you know he never thinks of saying "thank you" to his mother until she reminds him. The boy or girl who wants to have a pleas ant manner must begin to practice politeness at home. The boy or girl who is polite with his own family is sure to do the truly polite thing every where else. His manners will be good enough for the best society in the world, and he will never forget them. They're the kind worth working for.

How to Remove a Tight Ring Most girls who have had baby rings have had trouble in re-moving them from their fingers. "There is really no necessity for all this ado about removing a tight ring, says a jeweler. "In that, as in every thing else, the secret lies in knowing how to do it. Thread a needle flat in the eye, using thread that is strong, the eye, using thread that is strong, but not too coarse. Then pass the head of the needle under the ring. It would be best to soap the needle before beginning. The needle having been passed through, pull the thread through a few inches toward the hand. Wrap the long end of the thread tightly and regularly around the finger toward the nail. Then take hold of the short end and unwind it. The thread thus pressing against the ring, will gradually remove it, however tight or swollen the finger.'

The Cardinal and the Cake.

The attachment of master and servant sometimes deserves to be called one of the tender relationships of life. A little story told of Cardinal Fleury well illustrates this. He possessed a valet so faithful and attached, that to him were accorded many unusual privi-leges, which enabled him to make the Cardinal's life more pleasant and

One day the master, now grown very old, addressed Barjac, the servant, in a

somewhat disconsolate way.

"I am ninety," he said. "I think
Death has forgotten me. My usefulness is over, and it cannot be but a
short time before I am imbecile and

helpless."
"Why, my dear master," replied
Barjac, "you are not old! A little
sociability will do you good. May I
have the pleasure of arranging a quiet
dinner for you and your friends on the approaching festival?"

'Arrange whatever you like," said the Cardinal. 'And the list-"

"Invite whom you choose. Only don't bother me about it. At my age even the exertion of selecting a dozen friends to sit at my table would be too

"As you please, your Eminence, said Barjac, a plan instantly forming itself in his wise head.

The festival came round, and the guests gathered. They were fourteen in number. No one had sent a refusal. Toward the end of the dinner a large cake was brought in. It was then the custom for the youngest person present to divide that toothsome delicacy, and so the host said :

Whoever has the fewest years must cut the cake. Barjac will hand a

"He need not hand it to me," announced the guest on his right hand; for I was ninety-two years old last

"And I," said his left hand neighbor, "must plead guilty to ninetyfour years."

Then each one told his age; and, to the Cardinal's extreme astonishment he found that he, who thought Death had forgotten him, was the youngest person present!

"Then must I cut the cake?" he asked. "Why, certainly, your Eminence!

answered all present, delighted beyond measure at their host's surprise.

"Ah, I can't understand this!" he said, plunging the knife into the triumph of the cook's art. Then, catching sight of his valet's smiling face he say through his strategy. face, he saw through his stratagem, and cried: "Ah, Barjac, you dear old rascal! I am not so old that you can not make me happy!"

And Barjac was happy, too. - Francesca, in Ave Maria.

Methods of Famous Authors.

One is naturally curious to know how the authors of famous books managed their work, and it is interesting to find that scarcely two have had the same system. It is sald that Dumas constantly kept a large tankard of hot coffee on his desk and swallowed innumerable cupfuls during the progress of his romances. Another great French writer could not work if he

ability to dash off a spirited poem in a given number of minutes. Scott is said to have written Waver-

y in less than six weeks. He wrote ly in less than six weeks. He wrote very rapidly, seldom revised, and as a consequence his novels are full of blunders, inaccuracies and anachron-

Burns committed his poems to mem-

over two years in reading and prepar-ing material for "Lallah Rookh," and two years more in writing that inimit-

able poem.

Congreve would prepare a drama for the stage in a week or ten days, though four or five times this period was given to the work of revision and reconstruction after the play had been

Irving wrote the first one hundred and twenty pages of "Bracebridge Hall" in ten days; the "Alhambra" was mostly written during the three menths he spent in that palace; his "Life of George Washington" required

nearly five years.

Emerson is reported often to have spent from six months to a year in the composition of one or two short essays. His object was the condensation of the greatest possible thought into the few-

est number of words. Johnson commonly required three or four months for the composition of a drama. He generally revised it after the rehearsals had begun, adding here

and taking away there, as his judg-ment and fancy dictated.

Froude passed seven years in col-lecting materials and in writing his "History of England." He was very careful in the selection of data, and spent whole days in the effort to verify

one single fact or citation. One of Milton's biographers says that nearly twenty years elapsed be-tween the sketching out the plan of "Paradise Lost" and the completion of that work. The actual labor of com-position was condensed into two or three years. Dickens says in the introduction to

"David Copperfield" that he spent two years in the composition of that novel. He did not usually require so so long a time, many of his novels being finished in less than a year, and most of his shorter stories in a few days. George Eliot is said to have written "Middlemarch" in four months. Some doubt is thrown upon this statement by the fact that she commonly worked slowly, writing with great care and deliberation, making few erasures after her work was done.

Bancroft devoted nearly thirty years to his "History of the United States," which is not a history of the United States at all, since it ends where the history of the country properly begins. Had the work been continued on the same scale down to the present, seventy-five or eighty volumes would have been required.

IMITATION OF CHRIST.

Having An Humble Sentiment of One's

All men naturally desire to know : but what doth knowledge avail without the fear of God?

onsiders the course of the heavens. He, who knows himself well is mea in his own eyes, and is not delighted

with being praised by men.

If I should know all things that are in the world and should not be in charty, what help would it be to me in the sight of God, who will judge me by my

Leave off an excessive desire of knowing; because there is found there in much distraction and deceit. They, who are learned, are desirous

of appearing so, and of being called There are many things, the knowledge of which is of little or no profit to

the soul. And he is very unwise who attendeth to other things than those which may

serve to his salvation. Many works do not satisfy the soul but a good life gives ease to the mind and a pure conscience affords great

confidence in God. The more and better thou knowest, the more heavy will be thy judgment unless thy life be also more holy.

Be not, therefore, puffed up with any art or science; but rather fear on account of the knowledge which is given

If it seems to thee that thou knowest many things and understandeth them well enough, know that at the same time there are many more things of which thou art ignorant.

Be not high-minded, but rather acknowledge thine ignorance. Why wouldst thou prefer thyself to any one, since there are many more learned and skilful in the law than

thyself?

If thou wouldst know and learn any thing to the purpose, love to be un-known and to be esteemed as nothing. This is the highest and most profitable lesson, truly to know and to des-

sin or commit some heinous crime, yet thou oughtest not to esteem thyself bet-ter; because thou knowest not how long thou mayest be able to remain in

we are all frail; but do not think any one more frail than thyself.

CHATS WITH YOUNG MEN.

Don't trust to luck, but trust to yourself and keep everlasingly plugging at it, and sooner or later things will begin to come your way.

Not Too Busy to Get Sick.

"I was too busy to take exercise, so I thought," remarked the head of a large publishing house, "but I found time to spend five months in a sick room. I find an hour a day for the gymnasium page and I prepage to do so no matter."

| Cannot afford to do this unless you have some capital behind you; that is, if you are honest and do not wish to contract debts that you cannot pay.—
| B. Ball. now, and I propose to do so no matter what the pressure in the office." of time to spend an hour a day in exercise.

Health Hints.

Drink three quarts of cold water daily between meals, none during Walk from one to five miles daily ac-

Walk from the to cording to etrength.

Use care in selecting the diet, as good health depends upon the condition of the digestive organs, which can be also be a second in a healthy state

only be preserved in a healthy state through intelligent care. Avoid tea and coffee drinking as well as stronger stimulants which affect the nerves.

Abstain from dissipation or excess of any kind. Retire early, rise early and bathe frequently.

Avoid worriment. Trust in prayer. Be good natured and loving.
Cultivate the sweetness of the soul.
Reflect the beauty of thought on the countenance.

" Little Things."

M. Say, the French political economiet, has related the following illustratration of the neglect of little things: Once, at a farm in the country, there was a gate inclosing the cattle and poultry, which was constantly swinging open for want of a proper latch. The expenditure of a penny or two, and a few minute's time, would have made all right. It was on the swing every time a person went out, and not being in a state to shut readily, many of the poultry were from time to time

One day a fine young porker made his escape, and the whole family, with the gardener, cook, and milkmaid, turned out in quest of the fugitive. turned out in quest of the fugitive.

The gardener was the first to discover the pig, and, in leaping a ditch to cut off his escape, got a sprain that kept him to his bed for a fortnight. The cook, on her return to the farm house, found the linen burned that she had hang a hefersthe first oday, and the hung up before the fire to dry; and the hung up before the fire to dry; and the milk-maid having forgotten, in her haste, to tie up the cattle in the cow-house, one of the loose cows had broken the leg of a colt that happened to be kept in the same shed. The linen kept in the same shed. The linen burned and the gardener's work lost were worth full £5, and the colt worth nearly double that money: so that there was a loss in a few minutes of a large sum, purely for want of a little latch which might have been supplied

for a few half pence.

Life is full of illustrations of a similar kind. When small things are habitually neglected, ruin is not far off. It is the hand of the diligent that maketh rich; and the diligent man or woman is attentive to small things as Indeed an humble husbandman, that well as great. The things may appear Indeed an humble husbandman, that serveth God, is better than a proud philosopher, who neglecting himself considers the course of the heavens.

Keep At It.

It is an old proverb that "the grass is green in the mountains." It means that things seen at a distance are more attractive than when inspected at close range. Afar off their defects pass unnoticed. The closer they are viewed the plainer do they appearthe enchantment lent by distance vanishes and their true character becomes manifest.

So, in regard to vocations, all persons who see clearly the drawbacks to their own employments are apt to imagine that the work of others is pleasanter. To them "the grass is green in the mountains." They don't e the thinness of the soil, the fewness of the spears, nor the jagged points of the rocks. They become discontended with their own calling and wish to change it for some other pursuit, not considering that if there were in all he world any occupation without an-

novances, every body would long ago have flocked to it. Many young men follow the example of the impecunious Wilkins Micawber who was always waiting for something to turn up, instead of earnestly exert ing themselves to turn up something worth while in the way of business They are, too, like the effusive individual of Dickens' " David Copperfield, in continually changing their occupations. They are everything by turns and nothing long. Now, there is no surer way to poverty and failure than an unstable disposition. Make up your minds what you want to be and stick to your first choice, if possible. Do not be easily led away by the prospect of making greater profits in some calling other than the one in which you are engaged. Frequently, a promise of this kind is delusive, and the young man learns, too late, that if he had been content Dr. Johnson drank twenty cups of tea daily, and Moore found his least harmful inspiration in apples, while Byron imbibed quantities of soda water. This high strung bard boasted of his

this state of mind. Nearly every young man is apt to imagine that his neighbors are enjoying better opportunities than he possesses. In this he is, generally speaking, mistaken; for their is no compation without its area.

there is no occupation without its cares and responsibilities, and no worthy achievement is accomplished without hard work. The "soft snaps" that we hear so much about often occasion mental worriment that is far more wearing on the brain and nerves than prolonged labor with the hands. So do not desert a fairly gainful occupation to try one where the returns are only prospective and not certain. You cannot afford to do this unless you

Insomnia and an Intemperate | Life Sleepless nights are sure to bring on unhappy days. Breathing impure air, overworking the mind and body during the late evening, eating heavily before going to bed, and worrying, all help to bring on insomnia, and if these sins against the body are continued for any great length of time harmful results are certain to follow. The following of a few simple rules will help you if you are suffering from this dread trouble : Be sure that your sleeping room is

well ventilated. Have the windows open more or less at the top and bot tom as the weather is warm or cold, but have them open every night of the year. We breathe from fourteen to eighteen times each minute, and use up the freshness of about one hogshead of air each hour. If you keep your doors and windows closed, unless you sleep in a very large room, you will be breathing during the latter part of the night, over and over again, the poisonous waste air which your own lungs have discarded. You would not think of washing your face and hands in the same water half a dozen times, and still you wash your lungs over and over again with air laden with poison. No wonder that you can't sleep, that you turn and twist all through the hours of the night, that you get up in the morning feeling more tired than when you went to bed. If you sleep in a heated room turn the heat off before going to bed. Wear your night robe loose at the neck, and never wear during the night any of the under garments that you have worn during the

You say you cannot sleep on the nights that you attend the gymnasium. thing. Exercise is a stimulant or a sedative. Too much of it during the evening over-excites and tires the evening over-excites and tires the muscular and nervous system; and, consequently, you can't sleep soundly, or perhaps not at all. Avoid heavy work during the evening and try light, varied exercise. Light, slow, varied exercises of the body, a light lunch, and the reading of a few quieting, uplifting thoughts, followed by a five-minute warm bath, taken every other night, will help you wonderfully Acquire the habit of putting out of your mind at night anything that has troubled you during the day. Make it a habit to think to think of something besides your cares for at least an hour before going to bed. You can't nour before going to bed. 1ou can't go to sleep with your mind in a hubbub. The sleep of the ploughboy is sweet, because he works in the open air, eats plain food, and thinks little. We do not care to be as dull as the ploughboy, but we would do well to fol-low him as regards the pure air and the plain food, and then confine our thinking to the hours of the early and

middle part of the day. "Don't worry! It is worry that Gravel says:—kills, not work." If you work you will "My general not have time to worry. But don't several years, my appetite was poor overwork the body or mind, or both, and I was easily tired, but it was the as many physical directors are tempted to do in order to keep up with the visionary demands of some overzealous enthusiast, or it will be worry and work which kills you in double quick time. Work enough to drive away the worry, and you will sleep well.

As the different parts of the body are ased the supply of blood increases in The brain has been act these parts. The brain has been active all day long, and probably all the evening, too, and consequently, when bed time comes, the brain is over-supplied with blood, and you are unable to sleep. The legs have something like one hundred and eight muscles, large and small. Now if, by some means, you can slowly draw the blood from the brain into the muscles of the legs, it will assist you greatly in going to sleep. Try this exercise just before going to bed, and be sure to do it very slowly. Stand against the wall, with the back of the head, the shoulders, and the heels touching the wall, or stand in an erect position, with the fingers resting upon the edge of the bed or on the bureau, as a means of keeping the balance. Now squat quarter-way down to the floor and come up again. Do this movement from thirty to forty times. Then equat all of the way down from thirty to forty times. Then do the combination tion, quarter way and all the way down from thirty to forty times. Now sit back in a chair, and with the eyes closed rest for a minute or so. Then repeat the exercise. Repeat several times, resting after each time. This exercise, by drawing the blood down from the brain into the muscles of the legs, is a very good sleep producer. Robert J. Roberts, Boston.

Mason & Hamlin Church, ORCANS School and Lodge, THE STANDARD OF THE WORLD. Catalog free. 146 Boylston St., Boster, Mass.

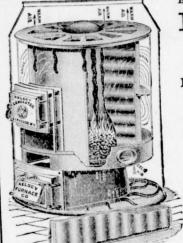
LABATT'S ALE PORTER

Used Medicinally: Have the recommendation of nearly all physicians. Reports of 4 chemists furnished on application. Used Dietetically: Stimulate the appetite, improve digestion,

promote sleep. NECESSARY with cheese—VALUABLE with soup and meat -ENIOYABLE with oysters.

As Beverages: Pure and wholesome.

Ask for "LABATT'S" when ordering.



Heat Makers.

Kelsey WARM Generators

Proper Results Guaranteed Where Other Heaters Fail. 10 years practical use has fully

EFFICIENCY ECONOMY DURABILITY

Warms All Rooms at All Times. Particularly adapted for Warming and entilating Churches, Schools and large Our Kelsey Booklet tells all about it

James Smart Mfg. Co., LIMITED BROCKVILLE, ONT. Exclusive makers for Canada

Note construction. Not merely a Globe Stove cased in. Made in six sizes.

BLAND AND HIS CATHOLIC

In his eulogy of the late Congress-man Richard P. Bland, of Missouri, Senator Vest said in the United States Senate, April 10, in reference to a well known incident in the silver

champion's life:
"How true and loyal he was to wife and children was shown in an incident of the preliminary canyass for the nomination in Chicago in 1896, when the bigots and fanatics and slimy dem-agogues assailed him because his wife was a Roman Catholic, and was educating her children in that communion. His answer touched the heart of man-

hood throughout the world.
"'Yes,' he said, 'my wife is a Roman Catholic and I am a Protestant and shall live and die one; but my great regret is that I am not half such

HEART PALPITATION.

in the emjoyment of good health. Mrs. "My general health was bad for frequent sharp pains and violent pal-pitation of my heart which caused me the greatest alarm. Itried many medicines, and was treated by several doctors, but in vain. Finally I became so poorly that I was not able to do any bousehold work, and was frequently confined to my bed. At the suggestion of one of my friends I decided to try Dr. Williams' Pink Pills. After taking a few boxes I began to gain The pains new strength and vigor. in my heart were less frequent and less severe, and in every way my health severe, and in every way my health was improving. I continued using the pills until I had taken eight boxes, when I had completely recovered my health. I have gained in flesh; my appetite is good, and I am able to do all my household work without feeling all m all my household work without feeling the awful fatigue I was before subject to. I am very thankful to Dr. Wil-

released me from much suffering, and I hope that others may be induced to try this wonderful medicine."

Dr. Williams' Pink Pills cure by going to the root of the disease. renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imita tions by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent postpaid at 50 cents a box, \$2.50. by addressing or six boxes for \$2.50. by addressing the Williams' Medicine Co., Brockville,

liams' Pink Pills, for they have truly

Ont. "Of a Good Beginning
Cometh a good end." When you take Hood's
Sarsaparilla to purity your blood you are
making a good beginning, and the good end
will be health and happiness. This medicine cures all hamors of the blood, creates a
good appetite, evercomes that tired feeling
and imparts vigor and vitality to the whole
system. It is America's Greatest Blood
Medicine. "Of a Good Beginning

Biliousness is cured by Hood's Pills, 25

CARLING

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

Prople who wish to use the last

People who wish to use the best Ale should see to it that they receive Carling's.

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

LONDON.

"IRELAND

PICTURES."

A Year's Subscription to The Catholic

Record and this Beautiful Work of

Art for \$6 00. HEART PALPITATION.

A Quebec Lady Released From Great Suffering.

SHE HAD TRIED MANY MEDICINES WITH OUT AVAIL, BUT ULTIMATELY FOUND A CURE THROUGH THE USE OF Dr. WILLIAMS' PINK PILLS.

Few bodily afflictions are more terrible than disease of the heart. To live in constant dread and expectation of death, sudden and with last farewells unspoken, is for most people more sawful to contemplate than the most serious lingering illness The slightest excitement brings suffering and danger to such people.

For several years Mrs. Gravel, wife of P. H. A Gravel, foreman in Barry's cigar factory, St. John's suburb, Quebec, was such a sufferer, but thanks to Dr. Williams' Pink Pills she is again in the emjoyment of good health. Mrs.

RECORD.

Cash must in every case accompany order.

Address: Thos. Coffey, Catholic Record Office London, Ont.



ONTARIO MUTUAL LIFE

\$20,000,000 This Company bolds its serve on the Actuary to per cent. Tab. M. Tennes O. Hruce.

Robert MeLVIN, Plessbark with I have done of the flower of the fl

Cobbett's "Reformation."

Just issued, a new edition of the Protestan!

Beformation, by Wm. Oobbett. Revised, with
Notes and Praisace by Very Rev. Francis Aidax

Gasquet, D. D., G. S. P. The book is printed
in large, clear type. As it is published at a new
price of Scenta per copy in the United States,
price of Scenta per copy in the United States,
price of Scenta per copy in the receipt of that
will be sent to any address on receipt of that
will be sent to any address on receipt of that
Thos. Coffey,
sum, in stamps.

OATHOLIC RECORD Office,
London, Ontario.

Catholic Prayer Books, Rosaries, lars, Religious Pictures, Statuary and Church Ornaments Educational works. Mail orders receive prompt attention. D & J SADLIEB & CO. Montreal.

CLARKE & SMITH, Undertakers and Embalmers

113 Dundas Street,
Open Day and Night, Telephone 586

400

James Hughes... F McCloskey.... John J. Jordan... John Devanney Mrs. J Devanney Mrs. J Devanney.
T. Thompson.
T. P. Coyne.
R. Clement.
A. C. Gillisie.
P. McLoughlin.
Angus Shaver
Frank Dwyre.
John Kearns sr.
C. L. Sweeney.
J. Clement.
Hugh Masterson.
L. Masterson.
L. Masterson.
K. Grady.
P. Devanney.
J. T. Kearns
J. J. Flynn.
J. McCloskey.
William Daily.
S. McGloyne. M. Thompson...
M. P. Coyne...
M. P. Coyne...
G. Allen sr...
Mrs. P. M. Coyne
Denis Kearney...
Thomas Flynn
J. P. Burns...
A Henernan...
J. E. Gibbons...
J. Braithwaite
R. Kelly...
A friend...
P. D. Grady P. Allen.... McCloskey... V. Morgison... B. Grady...

ARCHDIOCESE OF OTTAWA.

The "Great Day" for twenty-five young souls, pupils in the Gloucester street convent, when for the first time they received within their pure young hearts the Body and Blood, Soul and Divinity of their Saviour the Lord Jesus Christ, through the ministry of their beloved Archbishop. Nor was this the only favor bestowed upon them, for they were also made spouses of the Holy Spirit in the sacrament of Confirmation. The chapel of the Holy Angels, which washeautifully decorated, was crowded with friends and relatives, whilst exquisite music, vocal and instrumental, for which the convent is noted, filled the air; harp and organ, piano and violin, and guitar accompanied the pure young volces of the singers, all forming a combination that delighted all. A pleasing feature was the rendering with full orchestral accompaniment, a beaufix of the summary of the

DIOCESE OF LONDON.

Funeral of the Late Dean Murphy.

Funeral of the Late Dean Murphy.

The funeral of the late Very Rev. J. Murphy.
Dean, P. P., of Irishtown, took place on Friday, the 25th May. Promptly at 16 a. m. His
Lordship Bishop McEvay, accompanied by the
clergy, began the recitation of the Office for
the Dead, immediately after which followed
the celebration of Selective High Mass of
Requiem, the celebrate being Very Rev.
Joseph Bayard, V. P. P. Sel. Marys, as deacon,
and Rev. T. West P. P. of Goderich sub deacon.
The assistant priest was Rev. John Connolly,
P. P. of Ingersol.
The deacons of honor were:
Very Rev. College, Sandwich, and Rev.
J. T. Alyard, Rector of St. Peter's Cathdrat. London. Rev. D. Downey, P. P.,
of Logersol.
After the gospen Rev. Dr. Kilroy, P. P.,
of Stratford, delivered an eloquent
panegyric on the life and labors of his late
conferer, and immediately before the last gospel
the Bishop expressed, in a few kindly and
thoughtful words, regret that his first visit to
the important parish of Irishtown should be on
such a sad occasion. He confidently anticipated going there the following Sunday to administer the holy sacrament of confirmation to a
class of children under the spiritual
care of the good and zealous pastor
who was that day laid in the parish church
cold and lifeless, and he earnestly exhorted all
present to remember in their pious prayers and
sunplications their denarted priest and friend.
Besides His Lordship and the priests whose
names are mentioned above there were present: Rev. T. J. Kelly, P. P., Walkerton;
Rev. J. Corcoran, P. P. Teeswater (Hamilton
diocese); Rev. A. McKeon, P. P., Walkerton;
Rev. W. Fogarty, St. Columban; Rev. Father
Loanucquer, Sarnia.

Dean Murphy's death will be partishioners of Irish.

mourned not alone by the parisationers of Irishtown, but by the consregation of French Settlement. Father Murchy attended the latter
place for many years. Knowing the French Settlement farguage perfectly, he has accomplished much
good there. In fact he built the present church
and organized the parish. Last fall he was
present at the re-opening of the French Settlement church, which had lately been enlarged
and renovated, and sang Mass on that day.
That was his last visit outside his own parish
of Irishtown.

On the morning of the 28th a Requiem High
Mass was sung in the French Settlement
church for the repose of his soul, at which all
the congregation were present.

Laying of the Corner-Stone.

Laying of the Corner Stone.

Apostic of Ireland, is this day blessed and placed in the presence of several clergymen and a very large concourse of the faithful laity. His Holiness Pope Leo XIII. is the ruling Pontiff; His Excellency the most Reverend D. Falconia. D. D., Delegate Apostolic to Canada, The Most Reverend Denis O'Connor, D.D., Archbishop of Toronto—the Metropolitan See, The Right Reverend Fergus Patrick McEvay D.D., Bishop of London, officiating.

The Reverend William Fogarty, pastor, assisting.
Her Majesty Queen Victoria of the United Kingdom of Great Britain and Ireland, Queen His Excellency, the Earl of Minto, Governor General of Canada.
The Right Honorable Sir Wilfrid Laurior, Prime Minister of the Dominion.
The Honorable Sir Oliver Mowat, Lieutenant Governor of Ontario.
Moore and Henry, Architecta.
Davis and Eugerman, contractors.
John Whyte, Clerk of Works,
Fergus Patrick McEvay, Bishop of London, William Fogarty pastor.

Ceremonies at "The Pines," Chatham

Ceremonies at "The Pines," Chatham
The beautiful and solemnly impressive ceremonies of religious reception and profession were celebrated at "The Pines," Ursaline Academy, May 21.
The youthful aspirants on this occasion were Miss Blanche, Murphy of Kingston, daughter of the late J. B. Murphy, Montreal, who received the holy habit of the Ursuline Order, with the name Sister M Scholastica, and Miss Marie, Gerard, in religion Sister Marie Clottide, niece of the late Father Gerard, Belle River, who pronounced her solemn vows.
At 9 o'clock the convent bells resounded through the cloister, announcing that the hour had come, in which these priviledged souis would pronounce the sweet words: "Eractavit cor meum verbum bonum."
As is usual on such festal occasions, the altars were aglow with waxen tapers—the sanctuary was redolent of the fragrance of rarest flowers—meet emblems of the pure and ardent hearts about to be consecrated irrevocably to their Creator. And when the Religious in their sombre robes entered the chapel, we felt that the seene must have caused the angels of heaven to rejoice, for we even were o inspired for a time, as to lorget that we were still sojourners in a vale of tears.
The Very Rev. Father Solanus, O. F. M., who presided, addressed the candidates very impressively in the most culocisite terms, he expatiated on the merita and over them, he expatiated on the more religious after my first the second of the present of the pr

Belle River. At the Agnus Del, the novice was conducted to the altar by the Rev. Mother Superior, where she pronounced her vows in a voice, clear and impressive, joyfully renouncing the world and its vanities to become the Spouse of a Heavenly Bridegroom.

At the conclusion of the Holy Sacrifice, the ceremony of the conferring of the veil took place. Whilst this signet of the Divine Bridegroom—the veil—was set upon the brow of the novices, the celebrant said: "Receive the holy veil, the emblem of chastity and modesty which you may carry before the judgment seat of our Lord Jesus Christ, that you may live forever and ever." Then followed the "Ecce Quam Bonum," which was pursued alternately by the choirs in accents, that made all realize how good and pleasant a thing it is to dwell together in unity.

There were present in the sanctuary the following clerry: Rev. Father Flannery, D. D., Windsor, Ont.; Rev. Father Boubat, Chathan; Rev. Father Champion, Ecorse, Mich.; Rev. Father St. Cyr. P. P. Sioney Point: Rev. Father Andrieux, P. P. Paincourt; Rev. Father Villeneave, P. P. Tecumseh; Rev. Father del Paul, O. F. M., and Rev. Father Langiois, P. P., Tilbury; Rev. Father Loiselle, P. P., Big Point; Rev. Father Parent, P. P., St. Peter's; and Rev. Father Langiois, P. P., Tilbury; Rev. Parent, P. P., St. Peter's; and Rev. Father Langiois, P. P., Tilbury; Rev. Parent, P. P., St. Peter's; and Rev. Father Langiois.

DIOCESE OF HAMILTON.

Churches Opened. ST. MARY'S, EAST BRANTFORD, The new church of East Brantford was opened Sunday, May 20th. The ceremony of blessing the Church was performed by the Rt. Rev. F. P. McEyay, D. D., Bishop of London, and Pontifical High Mass was celebrated by Very Rev. Fr. Kehoe, V. G., Paris. Father Donovan and Dr. Walter, botheof Hamilton, were deacon and by the Cathedral, and Father Cleary of Brantford, were also present. His Lordship Bishop iMcEyay of London preached the sermon. He spoke of the magnificent temple which had been built by Solomon in Jerusalem according to the direction of God Himself. The temple was the joy and glory of God's chosen people, and it was dedicated with a magnificence and splendor which had never, been seen before that time. "We sre told's said the reverend speaker "that the services lasted for a week, that thousands of sacrifices were made, that the people fell prostrate before the majesty of God, and that clouds of incense rose to the heavens. We are told that the Lord appeared unto Solomon and that Soloman was told that He had chosen this place for His house, It is no wonder, therefore, that the chosen people loved that temple When they subsequently went into captivity, they sighed for the temple at Jerusalem, and when the Babylonians sought to cheer them, they found that their sorrow was too great and that they were not to be comforted. The love of that temple remains at the present diverging the services and the services are worn smooth by the kieses that have been bestowed upon them. Notwithstanding all the glory and prominence attached to that temple, it is but a type of the new Is the secrifices were pleasing then, how much more pleasing must they be under the new Is the sacrifice swere pleasing then, how much more pleasing must they be under the new Is the sacrifice for the new Is the sacrifice to the temple would be discouraged. It is but a type of the new Is the sacrifice to the tem

Rev. Father Cummings thanked the congregation and the visiting gentlemen for their attendance and especially thanked Bishop Mc Evay for coming to Brantford at great personal inconvenience.

His lordship Bishop Dowling made a brief address in which he stated that the church was to be for the honor and glory of God, for the sanctification of souls and the edification of the parish and the returned thanks to all who had co operated in the work. He also referred the he fact that this was the twenty first shurch or chapel in the diocese which he had had he pleasing of opening in the cleven years in which he had been Bishop of the Hamilton dicese. He also thanked those who all co operated, who did not belong to the community. They knew he said, that the Church tended to incur faith, good will and morality in the community. He hoped that the work would bring a blessing in the city. He was a sorrows. Children would be brought there to receive knowledge. The priest was the authorized teacher of knowledge and morals in the parish and it was good to bring the children there for instruction. He expect the members to assist in the services and show their appreciation. He also said that they should take an interest in maintain the church. The Bishop of London had very graciously given \$100 toward paying for the land on which the church was erected, and his gift would be made known later.

Bishop Dowling also asked the members to pray for Rev. Father Lennon who was compelled through iil-health to obtain leave of absence. Father Lennon who was compelled through iil-health to obtain leave of absence. Father Lennon who was compelled through iil-health to obtain leave of absence. Father Lennon who was compelled through iil-health to obtain leave of absence. Father Lennon who was compelled through iil-health to obtain leave of absence. Father Lennon who was compelled through iil-health to obtain leave of absence. Father Lennon who was compelled through iil-health to obtain leave of absence. Father Lennon who was created and were a

The Very Rev. Father Solanus, O. F. M., who presided, addressed the candidates very impressively; in the most culoristic terms, he expatiated on the merits and rewards or religious life and concluded by exhorting the novices to vie with each other in striving after perfection, which labor of love should make up the earthly life of every religious and be to them the "hundredfold promised in the Gospel."

The sermon over, the novices were interrogated by the Rev. Father, who concluded this part of the ceremonial by the beautiful invocation: "May God grant you perseverance myour holy resolution, and, may He deign in His mercy to consummate what He has begun!"

Mass of the Holy Ghost followed, at were the celebrant was Rev. Father Meunier, College, and by Revs. G. Brohman of St. Ce-

DIOCESE OF PETERBOROUGH. Laying of the Corner-Stone of St Mary's Church.

Campbellford Despatch, May 24. Campbellford Deepatch, May 24.

The ceremony of the laying of the cornerstone of the new St. Mary's Catholic church took piace on Sunday afternoon last pursuant to announcement in our last issue. The day was all that could be desired for the occasion, the sun bright and with just enough wind stirring to make it pleasant to be cut of doors without suffering any discomfort from either heat or cold. To this fact is no doubt due, to some extent at least, the large attendance from both town and country, a conservative estimate placing the number between 2,500 and 3,000 persons.

both town and country, a conservative estimate placing the number between 2,500 and 3,000 persons.

Shortly before the hour named for the ceremony, viz.,—3 o'clock p. m.—the Town Band formed upor Front street and marched to the seene of operations where it took up a position and renderes seened; Flooring was laid and seating processes. The handsome costumes of the ladies, with their many varigated colors, as well as those of the gitls and boys, who flutted from place to place, ever anxious to gain a court of the processes of the gitls and boys, who flutted from place to place, ever anxious to gain a court of which was a speasing to the participants. Everything was apparently in rendiness for the ceremony. The derrick was in position. The stone, fully inscribed, rested in its natural position, over the cayity which was to contain the records and articles mentioned elsewhere, while a beautiful awning covered the space at the front of the building under which was spread a carpet that covered an altar or dias, surrounded by chairs for the officiating clergy. Promptly a 3:15 Bishop O'Connor, of Peterborough: Rev. Fathers Teefy, of Toronto: McGuire of Hastings, Murtah, of Marmora; McGuire of Wooler; O'Sullivan, of Peterborough and McIoskey, the resident pastor, appeared in their robes of office and with a number of assistants, proceeded with the ceremony according to custom, and which was contained in a programme handed out for the benefit of those who could not follow the proceedings in the La

Stone of this church under the lile of the Visitation of the Blessed Virgin was duly laid by the Right Rev. Richard Alphonsus O Connor, Bishon of Peterborough, Leo the Thirteenth Sovereign Pontiff happily reigning; Victoria, Queen of Great Britain; Lord Minto, Governor-General of Canada; Sir Oliver Mowat, Lieuteuant-Governor of the Province of Ontario.

Lieuteuant-Governor of the Fronze of Carpo,
The Reverend William Joseph McCloskey,
parish priest, under whose zeal the work was
begun. The preacher on the occasion was the
Reverend John R. Teely, President of St.
Michael's College, Toronto
The architect of the church is Thomas Hanley, of Belleville; the contractor, Richard
Sheehy of Peterborough, and the contractor for
the carpenter work, James Benor, of Campbellford.

tains these words: On the 29th day of May in the year of our Lord 1930 the Most Rev. R. A. O'Connor, Bishop of Peterborough, has placed this stone in the formation of this church in honor of God and of the Biessed Virgin Mary. Besides the inscription, the stone also contained five crosses, symbolizing the five wounds of our Biessed Lord.

After the ceremony of the laying of the stone which was interspered with prayers and invocations, the Rav. Father Teefy, President of St. Michael's College Toronto, preacting his text from the first chapter of Prophet Malachy 10 and Il. verses the reverend genite was in excellent voice and his remarks were listened. The following is an epitome of his remarks on the subject:

I have no pleasure in you, saith the Lord of verse of the control of the control of the control of the control.

nis remarks on the subject:

I have no pleasure in you, saith the Lord of
Hosts; and I will not receive a gift of your
hand. For from the rising of the sun even to
the country of the country of the
subject of the country of the
the country of the country of the
the country of the country of the
the lord of Hosts. (Malachy i, 19 11.)

The first word upon this auspicious occasion was that of joy and congratulation. The preacher congratulated the Bishop of Peter borough, the zealous pastor, Father McCloske of secrifice that upon its altar there would be offered the holy and clean oblation foreseen by the prophet Malachy. After explaining the nature of a sacrifice, the highest act of worship which was due to

the prophet Malachy.

After explaining the nature of a sacrifice, the highest act of worship which was due to the highest act of worship which was due to Almighty God as the plentitude of being right and perfection, the preacher went on to show that our Blessed Lord offered such a gift in His death upon the Cross. But, furthermore, as the founder and only worshipper of the Eternal God, Jesus Christ, in giving religion its crown and power, established a sacrifice which replaced the sacrifices of the Old Law and which was commemorative of His Sacred Passion and Death. From every altar of his Church the pure and holy and Immaculate victim sends up its odor of sweetness to praise the Holy Trinity, to hallow the earth and bless the loving condescension of the Most High God. An analysis of the text showed that it did not refer to a real sacrifice—and that the Mass as offered in the Church was the only fulfilment of the prophecy. The preacher went on to compare the sacrifice of the Paschal Lamb with the Mass. He analysed the text of the institution of the 'Blessed Sacrament and proved from quotations of St Paul, the Fathers, and reference to the different liturgies the truth and validity of the Holy Sacrifice of the Mass.

It was the same sacrifice as Calvary, the mode

Mass.
It was the same sacrifice as Calvary, the mode alone being different. There was no knife, no sword, but only the power of God's eternal

sword, but only the power of God's eternal word.

The peroration concluded by representing the prophet seeing this Church upon a Canadian hillside sending up to heaven its incense of praise and prayer in the Holy Sacrifice of the Mass and the clean oblation and the glory of God amongst the Gentiles.

The remarks of the Bishop at the close were also appropriate and well timed as they were appreciative of the energy and zeal of the pastor, Rev. Father McCloskey, the enterprizant generosity of the congregation and others in town and country, the magnificence of the structure in course of erection the ornament it would be to Cambellford, in which they were all interested and the good feeling amongst all classes as evidenced by the large attendance, for which he thanked all present.

Donations were then handed in, envelopes

present.
Donations were then handed in envelopes being provided for the occasion, and a goodly sum raised for the augmentation of the building fund, after which all left the ground and wended their way to their several homes. CONFIRMATION IN KEENE.

ed their way to their several homes.

CONFIRMATION IN KEENE.

His Lordship Bishop O'Connor administered the sacrament of confirmation to fourteen candidates in Keene on the Feast of the Ascension. Mass was celebrated by Rev. F. J. O Sullivan, after which His Lordship preached an instruct ive sermon on the duties of a Christian, taking as his text. Seek ye, therefore, first the Kingdom of God and His justice and all these things shall be added unto you." (St. Matt. vi. 33) He terminated his discourse by explaining the nature of the graces conferred by the sacrament of confirmation, pointing out how young people as they grow up to manhood and womanhood stand in need of those graces, those seven gifts of the Holy Ghost, in order to be faithful to their religious duties, to be firm, earnest uncompromising Catholics He congratulated the children upon the knowledge that they showed of their religion and exhorted them to continue studying so that they might be always able to give a reason for the faith that was in them.

The music and singing during the Mass reflected much credit upon the choir, and especially upon the organist, Miss Clara Hell.

The altar was testily decorated. The weather was beautiful, the church was filled to the door. Everything was calculated to make His Lordship's second visitation to this little community of staunch Catholics on the shares of Rice Lake, a source of gratification to himself and a pleasant remembrance for the parishioners of St. John's.

AN ANTI-CATHOLIC VIEW.

age and has resided in Hamilton the past two years. During the last six months he was in business for himself. His generous and friend-ly disposition made him very popular, and his early death is deeply regreted by hosts of friends in Hamilton and Brantford. English Universities Founded by Cath olics and Then "Reformed." To the Editor of the Freeman:

Sir.—The German Huber was presented in an English dress by the not less anti-Catholic Francis Newman. (London, Pickering, 1843 : The English Universities).

an English dress by the not less anti-Catholic Francis Newman. (London, Pickering, 1813: The English Universities).

I was lately looking over it, in our university library; and some extracts may interest your readers. First, under the heading: "University Reform of 1513," the year of the first Reformed Prayer Book.

After stating the theory that "the Reformation had indeed a positive and excellent element," he goes on to state its practice; that "on this occasion it manifested itself chiefly in a negative form; intemperate, greedy, destroying, overturning. "Documents of the vanquished Church "— the same Church, say some dreamy dreamers—"missals, legends writings strictly theological, relies, pictures or images of saints, monuments, were broken or degraded to the vilest uses. In the common rum was inevitably involved all the literature of the Middle Ages, including both the poetry and the scholastic philosophy; for the limits between the latter and theology could not be defined, and the poetry was so impregnated with Popery as to seem to carry 'the mark of the beast' on its face. The loss of outward monuments is to us small, compared to that which history and literature have to deplore. Not only the scholastic writers, poets, and theologians of the Middle Ages, but very many valuable manuscripts of the ancient classics, and numerous other treasures which can never be replaced, were ruthlessly destroyed at this period, both in the universities and elsewhere throughout England. Nay, from a petition of John Dee, the mathematican, to Queen Mary we find the spirit of indiscrimina, e devastation to have gone so far, that the mob did not spare his collections in mathematics, chemistry, physics and natural history: perhaps indeed because he was a Catholic, (Page 273, vol. i.)

He goes on to speak of this brutal, dangerous, smothered barbarism, bolling up sgainst the self-satisfied, and embittered by neglect.

And: "O, I haveta'en too little care of this, King Lear exclaimed.

the self-satisfied, and embittered by neglect. And: "O, I haveta'en too little care of this," King Lear exclaimed.
But still it is strange to find men ask, why should barbarism boil up unless all the ingredients came from the religious or the cultured who who suffer by it. And as if, too, there were no Socrates sufferer, no apostles condemned by mob and ruler, and no Master of the apostles. As if too, the life of the artist and his work always found right valuing thereof among mortal men.

But to quote again: "For England especially nothing is more incorrect than the Protestant idea that only Catholicism was opposed to the learning of the time." (*Protestant' and 'Catholic' are used by our author in their plain sense. The High Church theorist of to day has to tell those Protestants they were Catholics with a difference. But it is hard to read history plainly and honestly when you try to read into it your own extraordinary notions.)

"On the contrary, the earliest promotion of

"On the contrary, the earliest promotion of the new studies came from the policy of Corb

you try to read into it your own extraordinary notions.)

"On the contrary, the earliest promotion of the new studies came from the policy of Catholicism, with the pecuniary assistance, if not exactly the direct patronage, of the highest powers of the state. The ends aimed at were: To combat heresy, to drive out of the Church the barbarism which had provoked so many attacks, and to bring about a general inward reform," (p. 226)

Then about 1570, in Elizabeth's reign, the universities not fearing now any more the Reformed state's earliest design of spoliation, were "purified from everything incompatible with the new creed. Every academician whose conscience forbad him to renounce Catholicism, was ejected. Great, to honor of the universities, was the number of those who now sacrified worldly advantage to conviction. In Oxford no less than fourteen heads of colleges and nearly ninety fellows were expelled; and among them were some of the most learned men. In Cambridge, besides several fellows, the eleven heads of colleges appointed under Mary were also driven out. Many of the academic refugees afterwards distinguished themelyes, parily in the English Semnary at Douay and elsewhere as the teachers and spokesmen of Catholic England; parily as its martyrs on the scaffold." (p. 307)

What had been the blessed effect of Queen Mary's reign 1553 1559 is thus noted:
"As memorials of the praiseworthy intentions of Cardinal Pole's parity, we can appeal to the enlargement of Trinity College, Cambridge, and to Caiwa College.

"In Oxford were founded, in 1554, Trinity College, and in 1555 St. John's College, The spirit of Wolsey "—founder of the great Chr st. Church College at Oxford—(Sir Thomas More; and in the reign of Edward VI had been elected from various public posts because he would not conform himself to the times." (p. 287)

Compare with this information, the suggest

n the reign of Edward VI had been ejected from various public posts because he would not conform himself to the times." (p. 287) Compare with this information, the sugges-ion in the Encyclypedia Britannica (p. 97): Trinity College, founded in February, 1855, by Sir Thomas Pope, was the first post Refor-mation College"—and almost the last, by the way—"and the first established by a layman" —post Reformation,' indeed, but 'with a histography.

ejection of most to sites under Elizabeth for remaining arm a sites under Elizabeth for remaining arm the Christianity of all the past.

W. F. P. STOCKLEY.

OBITUARY.

MISS ANNIE FITZPATRICK, WEST LORNE. "O Grave, where is thy victory;
O Death, where is thy sting."

It is with feelings of deepest regret we are called upon to record the death, in her twenty first year, of Miss Annie, youngest daughter of Mr. P. Fitzpatrick of West Lorne, which sad event took place on May 19th, after a lingering illness of six months' duration.

The deceased young lady possessed all the qualities of a true Christian, being amiable, charitable and pious in the highest degree which endeared her to a host of friends who now mourn her early death. She was a devout client of the Sacred Heart, a true Child of Mary and her greatest delicht, after her duty to her parents, was instructing the young and decorating the altar of St. Mary's church, where she was a constant attendant. During all her life "Thy will be done" had been her motto, so that when Death came he found her, fortified by the last rites of the Holy Catholic Church, calmly awaiting the summons to the presence of her Creator.

The Inneral, which was largely attended.

awaiting the summons to the presence of her Creator.

The funeral, which was largely attended, took place on Monday, May 21st, to St. Mary's church, where High Mass of Requiem was celebrated by Rev. Father Quinlan, who spoke touchingly of the deceased, whose life had been filled with good works. The last sad rites were then performed, after which the members of the choir covered the new-made grave with pure white lilacs and calla lilies—fitting tribute to the memory of the gentle Annie.

The deceased leaves to mourn her loss her parents, two brothers and two sisters, one of whom is a nun of the Franciscan Order.

"This life is but the vestibule.

"This life is but the vestibule, The altar stairs that lead to Heaven." May her soul rest in peace!

FRED. W. H. MACINTYRE, BRANTFORD.

That great favor which we are continually asking of our Heavenly Father—the grace of a happy death—was granted to Fred MacIntyre, who died at his homen in the farmford. May 20, Although he had been in well for some time, the serious nature of the first liness was not apparent unit we sell out his business in Hamilton and the first liness was not apparent unit were sell out his business in Hamilton and home. Even then it was thought that there was no immediate danger of death, and the was thought that there was no immediate danger of death, or standards, the 19th. The following day he became unconscious during the afternoon, and a few hours afterwards, with prayers of loving relatives, and two devout Sisters of Chartily secending Heave, on his behalf, he peacefully breathed his lass.

The funeral Mass was sung by Rev. Father Donovan of Hamilton, Miss Nolan singing the solos. The pall-bearers were the five brothers of the deceased: Messrs. Joseph, John. Hector, Neil and Archie and C. Donovan.

The flower-bearers were Messrs. Murrode, Padden, Heyd, M. Cummings, M. F. Cummings and Savage.

Mr. MacIntyre was only twenty one years of FRED. W. H. MACINTYRE, BRANTFORD

PRAYERS FOR THE DEAD AND SYMPATHY FOR THE LIV-ING.

Editor CATHOLIC RECORD.—Referring to your Editorial under the above heading, in which a communication from me which appeared in the RECORD of 28th April is referred to. I have only to say, that I have been strangely misunderstood by the writers of "letters from various quarters" which you have received. Far beit from me todeprecate expressions of "sympathy for the living" from whom their dear ones have been removed. Who among us has not at one time or another felt the sweetening influence of such expressions of sympathy; But what I did and do, deprecate is the absence of a Catholic spirit from the great majority of the Resolutions published emanating from Catholic organizations as published from time to time; wherein, as I have said in my former communication, they are mere counterparts of similar expressions of sympathy emanating from mon-Catholic organizations. This latter is what I deprecate. In expressing sympathy with the survivors the organizations in question give voice to the feelings of every Christian being; a Requiescal in pace, for instance, attached to the resolution would bespeak the true Catholic spirit. In the words of your own motto at the head of your paper: "Christian is my name, but Catholic is my surname." Trusting I have now made my purpose clear beyond cavil.

May 25, 1900.

Choir of St. Mary's Church Show Their Sympathy Upon the Death of Their Late Organist.

Sunday evening after Vespers at St. Mary's Church. Hill street, the choir, headed by Rev Father Traces of the church, repaired the residence of the church. P. Connor and family, at 576 Grey street, and presented the following beautiful resolution of condolence to them upon the loss of their daughter, Mary, recently deceased:

To Mr. and Mrs. P. Connor and family:

The members of St. Mary's choir wish to extend to you their heartfelt sympathy in the great loss of Mary, your beloved daughter, our organist and friend. Our own grief enables us to realize how keen must have been your sorrow, when a loving Father, to reward his faithful child, called her tt His home, and thus deprived yours of so much of its brightness. During the years that Mary and we were associated she endeared herself to us by many good qualities, particularly by her unfailing kindness and patience, and it is for us a source of condolence, as it must also be for you, to now recall the earnestness and zeal with which she devoted her time and talents to beautifying the honor and glory of God. We pray that God in His loving mercy will comfort you as no word of ours can, and we commend you to that Mother of Sorrows whose name you the divine and whose union will be eternal (Sgd.)

The Members of St. Mary's Choir.

The The Members of St. Mary's Choir.

The Members of St. Mary's Chork.

The resolution was beautifully framed and engrossed, the latter being the handiwork of Mr. Wilfred Traher, and a fine specimen of the engrosser's art. It was worded by Miss Dot Laughin and read by Mr. Jas. Costello, all being members of the choir. Father Traher kindly supervised the whole. At the conclusion of the reading Mr. Jas. Connor, on behalf of himself and family, thanked the choir for their kind expression of condolence, and for their many other acts of kindness performed at the time of and since Miss Connor's death.

RESOLUTION OF CONDOLENCE.

At the regular semi-monthly meeting of Division No. 5, A. O, H. Toronto, held on Sundayllast, 20th inst., the following resolution was unanimously passed:

Whereas it has pleased Almighty God to afflict our esteemed Brother T. J. Mahoney, of 526 Front street, by the accidental death of one of his children, be it.

Resolved that this division extend to our said brother and his devoted wife our sincerest condolence in their affliction, and we pray that in their sad bereavement they may receive consolation and resignation from the Throne of Heavenly Grace. And be, it further, Resolved that a copy of this resolution be sent to Brother and Mrs. Mahoney, and for publication to the Catholic Record, London, and Catholic Register, Toronto.

Hugh Kelly, Pres.

John P. Halley, Sec.

THE TRANSVAAL WAR.

During the first part of the past week the

silence as usual regarding the movements of troops lest information should be conveyed to the enemy, and for the same reason the press correspondents are allowed to transmit only such information as the press censorship deems it prudent to be made known. Towards the end of the week, however, the information received became more interesting.

After resting his forces for some days at Kroonstad, Lord Roberts again resumed his advance toward Johannesburg and Pretoria, at both of which points, as well as at the crossing of the River Vaal, it was expected that determined efforts would be made by the Boers to resist his progress.

This expectation has been disappointed. The Vaal was crossed by an advanced force of British on the Queen's birthday, near Parys, and this was followed by a general advance, so that General Roberts has now his headquarters at Vereeniging within the Transvaal territory, his latest despatch being dated from this town, May 27th. It is not known why the Boers did not make a stand here, but it is supposed they will do so at least at Johannesburg, and 77 from Pretoria, and the Boers in preparation for the events which may occur within a few days have made ready to remove their capital tothe Lydenburg mountains. It is now reported that President Kruger is himself tired of the war and that he has issued a proclamition asking the Transvaal burghers whether they wish to continue the war or to sue for peace. General Hamilton's brigade, which includes the Canadian Mounted Rides, is among those who have entered the Transvaal. This brigade crossed at Wonderfoneia Drift.

General Buller is still near Luing's Nek, and it is supposed he will attempt to enter the Transvaal at this point; but no news of an engaged in defending gaa bassage from joining the main tody of the war of the war of the surface of the real Roberts and at one time a body of 50 gaven their arms and were allowed to go to heir Transvaal at the Robert such as the Robert such as the Boer position at Laing's Nek, and it is supposed he will at

deavoring to capture the town fell into a trap, and were newn down by the Boer Maxim guns. Among the British losses were Captain Goif killed and Captain Earl de La Warr wounded and taken prisoner. General Buller is now 140 miles beyond Lady-

smith.

The three Boer delegates now in the United States were informed by the Secretary of War that the Government cannot intervene in their favor. They intend to visit the chief American cities to which they have been invited, in the hope that they may create a pro-Boer feeling which may force the United States executive to take their part, but in this they are likely to be disappointed.

THE WAY TO LOVE.

The month of the Sacred Heart by & happy coincidence opens on the first Friday.

The purpose of its devotion is to make us consider the ardent love of Christ for us, that made Him give up His life for us to redeem us from the clutches of the Spirit of Evil, to whom we belonged and to whom we were going, on account of the sin of our first parents; and in this sacrifice of Him-self for us, He stopped not until He had yielded up the last drop of His

There now is His Heart, with the wound of the lance still in it, to remind us of the service He rendered us and to

Will the sight of it not move us to a return of affection? Shall we not re-ciprocate in our poor way His doings for us? Shall we not give Him our hearts?

We need not go into hysterics, we need not feel any sensible emotion, we need not make passionate protestation of devotedness, in order to give love for love. No. "If you love Me," He says, "you will keep My command-ments." If we love the Sacred Heart, then, we will serve God and we will act kindly to our neighbor. In this calm, reasonable, per-sistent and increasing affection we sistent and increasing affection we shall go onward and upward in the way of homage, self denial and charity, making ourselves daily more like Christ Jesus, making our hearts more ike His Divine Heart, until He shall call us to the enjoyment of His perfect

-Catholic Columbian

MARKET REPORTS.

London, May 31.-Grain, per cental-Wheat

London, May 31.—Grain, per cental—Wheat \$1.08 to \$1.10; oats, \$5c, to \$7c; peas, \$1.15; beans, per bushel, \$1.25 to \$1.40; barrier, \$8c to \$1.00; corn, 75 to \$8c; rye, \$5c to \$1.10; buckwheat, \$1.00 to \$1.20.

Dairy Produce—Eggs, fresh laid, per dozen, 12 to 11c; eggs, basket lots, 11 to 11½c; butter, best rolls, 15 to 17c; butter, best crock, 13 to 15c; butter, store lots, 12 to 13c; butter, creamery, 20 to 22c; cheese, pound, wholesale, 9 to 11c; cheese, pound, wholesale, 9 to 11c; cheese, pound, retail, 31 to 14c; honey, per pound, 10 to 14c; lard, per pound, wholesale, 7 to 7½c; lard, per pound, retail, 9 to 10c, 20c; cheese, pound, retail, 9 to 10c, Poultry—Ducks, dressed per pair, 75c to \$1: fowls, per pair, (undressed) 50 to 69c; fowls, per pair (dressed) 65 to 85; geese, each, 60 to 75c; turkeys, per lb, 11 to 13c.

Meat—Pork, per cwt., \$7.00 to \$7.25; beef, cow, \$5 00 to \$5.50; beef, heifers and steers, \$6.00 to \$6.50; veal, by carcass, \$5.00 to \$6.60; hamb, by the carcass, \$10 s; lamb, by the carcass, \$10 s; lamb, by the carcass, \$10 to \$1c.

Farm Produce—Hay, \$8.00 to \$6.00; straw, per load, \$3.00 to \$4 00; straw, per load, \$4 00

TORONTO.

TORONTO.

TORONTO.

TORONTO, May 31.—Wheat dull and unchanged; Ontario, red and white, 6½ to 65c, north and west, 65½ to 66c, east; goose wheat, 1c. east and 76c, west; spring, east, 66c.; Manitoba No. 1 hard, 77c. Toronio and west, and 78c grinding in transit, lake and rail; sales of Manitoba were made at these prices to day. Flour quiet; straight roller in buyers' bags, middle freights, \$2.60 per bbl. bid, and \$2.00 asked; special brand, in wood, \$2.90 to \$3. Milifeed dull; bran, \$13 to \$13.50, and shorts, \$14 to \$11.50 west. Corn easy; No. 2, American yellow at 4½c, on track here, and mixed at 44c. Peas continue easy; car lost quoted nominal, 57c, north and west, and 58c, east. Barley very dull; No. 2, 39c west, 46c, east, and No. 1, 41 to 42c; sellers find it hard to get a market. Rye quiet; ear los 51c, west, and 52c east. Oats easy, easy, white, oats, north

and west, 26je, and east, 27je. Buckwheat quoted at 57c. west and 51c east.

MONTEEAL.

Montreal, May 31.—The grain market is duil and values easy; Manitoba No. 1 hard wheat afloat, Fort William, is quoted at 68c. No. 2 oats are quoted at 31to 31jc, asked afloat, May; peas are quoted at 67jc to 68c afloat; other grains are practically nominal. 61j to 62c afloat, May, for rye, 47j to 48c. for No. 1, barley, in store; buckwheat, 58c, afloat. Fiour is quite and values are steady; Manitoba patents, are quoted at \$3.00; strong bakers', \$3.60; winter patents, \$3.50 to \$3.50; straight rollers, \$3.20 to \$3.25, and \$1.52 to \$1.55 in bags; Manitoba bran, \$16, in bags; Ontario bran, \$15.50 to \$10 in bulk; shorts, at \$17 to \$17.50, in bags. Trade in dressed hogs are steady and prices are unchanged at \$8 to \$8.52 compound lard, 7 to 74c; pure lard, \$jc, to 9c; kettle rendered, 9j to 10c; hams, 11 to 12jc.; bacon, 11j to 12c; Wiltshire bacon, 12; to 13c., Canada short cut mess pork, \$17 to \$18. Butter is firm; finest creamery is being quoted at 17jc. to \$18. Cheese is easy; on spot white and colored, westerns are held for 9j to 9jc, and easterns at 9j to 9jc, Liverpool has again de clined, now standing at 52e 6d for both. Eggs are steady at 11j to 12c for best: 10jc, to 11c for No. 2, and 9 to 9jc, for culls. Honey continues dull; white comb is quoted at 13j to 17c, in sections; dark comb at 10 to 12c; white extracted is 9j to 10c, per 1b; dark extracted is 7j to 8jc.

Latest Live Stock Markets.

Toronto, May 31.—The following is the range of quotations at Western cattle market this morning:
Cattle—Shippers, per cwt., \$4.25 to \$5.00; butcher choice, do., \$3.75 to \$4.25; butcher, choice, do., \$3.75 to \$4.25; butcher, inferior, \$2.50 to \$5.00; stockers, per cwt., \$3.90 to \$3.75.

\$2.50 to \$5.00; stockers, per cwt., \$3.50 to \$3.75.

Sheep and lambs—Sheep, per cwt., \$3.50 to \$1.25; yearlings, per cwt., \$4.50 to \$5.25; spring lambs, each, \$2.50 to \$4.50; bucks, per cwt., \$2.50 to \$3.50.

Milkers and Calves,—Cows, each, \$25 to \$4.5; calves, each, \$2 to \$10.

Hogs—Choice hogs, per cwt., \$6 to \$6.37½; light hogs, per cwt., \$5.00 to \$5.50; heavy hogs, per cwt., \$5.25 to \$5.75; sows, \$3.00 to \$3.12½; stage, \$2.00 to \$2.25.

stage, \$2.00 to \$2.25.

East Buffalo, N. Y., May, 31—Cattle—dul; no calves on sale; nominally \$0 to \$6.25. Sheep and lambs—Lambs. shade higher; lambs, choice to extra, \$6.25 to \$6.40, good to choice, \$6 to \$6.25. Sheep—Chrice to extra, \$5.05 to \$5.25; good to choice, \$4.75 to \$5. Hoggs steady; heavy and mixed, \$5.07 Yorkers, \$5.40 to \$5.45; light Yorkers, \$5.35 to \$5.40; pigs, \$5 to \$6.40; roughs, \$3.75 to \$3.80; stags, \$3.70 to \$3.90.

Will Mr. Frank Coe, who wrote us a com-munication last April, and whose address we have not at hand, kindly communicate with his brother, Wm. Coe, Whitney, Ontario?

Laing's Nek may also be cut off from their main body which protects Pretoria and Johannesburg.

General Broadwood with his cavalry has captured Bethlehem, the western terminus of the railway to Ladysmith and Harrismith, and this will probably be a great step toward dividing the Boer forces so that they may be defeated or captured in detail.

Vryburg in the west of the Transvaal territory has been taken by General Hunter's main force, and it is said he has captured there 800 Dutch colonial rebels.

The Boers are still threatening to destroy the Johannesburg gold mines with dynamite. It is stated that President Kruger and the Government are unwilling to take so desperate a course as this, but that they will not hesitate to do so if the exigencies of the war require it. In the neighborhood of Vrybeid, Bethune's horse, a portion of Buller's army met with a serious disaster losing 5 officers and 63 men killed.

It was the usual story: a squadron en-

VOLUME XXII.

The Catholic Record

London, Saturday. June 9, 1900. ANOTHER NOTORIETY-

SEEKER. The mantle of Leary, erstwhile

potentate of Guam, has gallen on Major Bliss, the Collector of Customs at Havana. His ways and means for obtaining notoriety are a little different from these of his model, but they are just as original. The Major has not, according to all reports, the picturesque language of the illustrious Leary, but he atones for the deficiency by picturesqueness of action.

It appears that under the regulations of the War Department articles necessary for church equipment are free of duty. But the Major rules that Mass vestments are not necessary for religious purposes, and are consequently dutiable. We do not insinuate that he is, though everything seems to warrant it, a bigot or an idiot. He is a gentlemen we believe whose judicial faculty has been impaired by excessive application to his onerous duties and who needs a respite from the task of uplifting alien peoples.

HICKORY CATHOLICS. The Messenger of the Sacred Heart

advises Catholic newspapers not to take things second hand, nor should they allow themselves to be overawed by secular newspapers and magazine which are manifestly hostile to the Church. The Church looks to it. Bishops and not to editors to correc whatever is wrong. This advice may be taken to heart by those who ar prone to be shocked at things ecclesias tical that do not accord with their peculiar views. They grumble about demands for money: they throw u their hands in horror when militant organization is formed and are forever making comparison between their positions and that those without the fold. Above a they are averse to new devotions an to enthusiastic piety, because, for soot such things tend to make us ridiculo in Protestant eyes. If they see an o woman in church going through h devotions in a manner they cann appreciate they look around to see anyone is looking. In many wa they give abundant proof of an an Catholic spirit. The new devotions simple, even extravagant pie not furnish an impossi barrier to Protestants. Hundre have been drawn to us by St. Antho and St. Francis, and many with so burned black and dry by the fires the world have been shown the v to life and peace by simple a earnest Catholic lives. quick to re echo the jeers of an Catholic writers who at heart desp our dogmas of faith: the dogma of Real Presence for instance, and ab all what we consider most sacred our devotions, devotion to the Sac Heart and to the Virgin Mother God, quite as heartily as they des

Expeditus. " CHRISTUS VICTOR."

the confidence of true Catholics in

Joseph, St. Anthony of Padua and

"Christus Victor," by Henry Dodge, is a dainty little book that bring joy to the heart of the lover. It is not so artistic as Roycroft books which aim at Vene perfection, but it is not marre the sloveliness in make-up and of press of the average publica What it holds within its covers i nature far different from that is usually doled out to us by the maker. It will not be heralded popular book, nor have, perchance honor of two impressions, but it find its way to those who can guish between the production workman and that of an artist a appreciated by all who believe ultimate triumph of justice over justice and who are convinced love will calm the passionwaves of human life. Above al a tribute of a loving, reverent h

World Saviour see me at Thy feet One stricken : in my hands, for Th meet My heart's best treasure, dearly b With tears and travail and with tre brought.

Here and there the blank v enlivened by brilliant lyric through the book there are