

The Catholic Record.

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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, MARCH 26, 1898.

NO. 1,014.

Pope Leo's Latest Poem.

LEO'S LAST BREATHINGS TO GOD AND THE VIRGIN MOTHER.

One last ray, Leo, sheds thy sun
And pallid sets, its course now run,
As murky night descends;
Descends on thee, whose torpid blood
Can withered veins no longer flood;
Thy body fails, life ends.

The fatal dart by death is thrown;
Sad ceremonies and chilly stone
Thy resting ashes keep.
But rise, now free, its fetters burst,
Thy soul escapes, in eager thirst,
To mount the empyrean steep;

Its flight it thither wings; and grant,
O element God; it may not part
For that longed end in vain,
May I reach Heaven! By afit supreme
May I enjoy the Godhead's beam,
His face for aye attain.

And thee, O Virgin, may I see;
A child, O Mother, loved I thee—
Now, old, I love thee more,
Receive me home; and 'mong the blest
My guardian shall I hold confessed
A fruit thy service bore.

A Pledge.

Is it in honor of thee, dear Saint,
And thine isle of emerald sheen,
That spring sends forth to grace thy feast,
Its first faint promise of green?
Is it a pledge to thy sons, dear Saint,
That a type of fair hope is seen,
This herald of brighter days to come,
The spring's first promise of green?
—Ave Maria.

PUBLIC OPINION.

Sermon by Rev. Father Lalonde, S. J.

Rev. Father Lalonde, S. J., preached the third of the series of Lenten sermons at the Church of the Gesu, Montreal, on Sunday, March 13. The congregation was very large, and the sermons are proving very attractive. The preacher was at his best, and made quite an impression on his audience. The subject of the discourse was "Public Opinion."

The reverend Father said: "Everybody says so; everybody does it." That is the expression of public opinion, that imperious goddess that governs the worldly over-riding truth, and proving its most constant enemy. It is wonderful to note what a number of people think they are conducting things, yet who are really unable to get along alone; and what a number there is who believe they can criticize and judge everything yet who are only able to express ready-made opinions.

Opinion shows as in a false light, and it makes us view things also in a false light. But by opinions must not be understood the spontaneous expression of common-sense, judgments which are based on natural laws or maxims which are accepted as proven. By opinion, either public or private, must be understood those frivolous judgments which are engendered by caprice, the passions, or decreed by fashion, and which are certain to be sufficiently flighty to be blown about very easily.

Opinion spoils language. The weight of words in some language is terrible. Use polysyllabic and sonorous words that the people cannot easily understand; repeat them often, and success is assured you. Preach humanity, philanthropy and liberty for the people, emancipation and gratuitous education for the people.

FREE THOUGHT.

What word is more attractive than Free Thought! It tells one of a magnificent intelligence which sunders the bonds that tied it down. But does he leave freedom of thought to others? On the contrary, he will strangle truth. He will endeavor to suppress the free expression of religious thought. Religion is then called superstition, and of course superstition must be suppressed. In the latter part of this century, not long ago, and not far from us, Christ was expelled from our institutions, and again this was done by a false cry. "We want to become secular." Christ had shown Himself in our history, in our morals, in our religion. His banner was in our ranks. Everything was taken from the Church and given to an impersonal being—the Age; Christ was ignored, so was the priest and his teachings; everything was left to the layman in our institutions.

Everything changes now. Charity is called philanthropy; aims is styled humanity; devotion to one's kind is deemed altruism.

In the detail of our lives it is the opinion of others that becomes law. It is the law of our pleasures, the law that governs our social relations, the law of our relations towards God.

How is it, says public opinion, that you cannot be happy with your horses, your diamonds, your furs, that represent the fortunes of twenty poor people; with your friends who admire you, or at least who say that they do? You endeavor to believe it, and you felt that your money and your heart were less your own. But the daily duties from that standpoint becomes insipid. Who believes you when you try to show how glad you are to receive Mr. and Mrs. —? Who has not heard of those deceitful individuals who answer yes or no to the same questions, and who, after loading host and hostess with praises of the *ecclat* of their reception, who, after dwelling on their graciousness, turn to a neighbor and say, "What a display for *parvenus*! They must have received a new manual on politeness! What pretension! What bad taste! The costumes

are lavish, but I'll wager that they are not paid for."

YOUNG MEN AND WOMEN.

Sometimes it is a promise that destroys an entire life. A lady thinks she has made a conquest, and gives her heart where her hand is unasked. She learned too late that men betray. Truth would have prevented this. But a word must be said in favor of young men. They are accused of fickleness and insincerity. It is often unjust. Very often much meaning is given to words and visits that are only meant as marks of politeness by a gentle youth of twenty summers. The ladies and their mammas often mistake their desires for the reality. These youngsters should be allowed to make themselves ornamental, sentimental and ridiculous without endeavoring to put fetters upon them.

The reverend speaker then showed how public opinion does much to falsify even science. Faith has endeavored for centuries to demonstrate the truth, yet some smart chap comes along, and with a shrug of the shoulders endeavors to upset every theory, and everybody thinks that he knows everything about everything. All the objections that he can bring up have been refuted years ago, yet he or his listeners do not take the trouble to look up the refutations.

Those who deny, for instance, the infallibility of the Pope will cite the case of Galileo. But it must be remembered that Galileo was not punished on account of his solar system, but for a matter of discipline.

The same may be said of the massacre of St. Bartholomew. The Church had nothing to do with it, and Charles IX declared so to Parliament. Paster destroyed the theory of spontaneous generation, which would have upset the theory of creation, which was always a nightmare to atheists. Then they fell back upon Darwinism: we descend from monkeys. In this case the parents are the happiest in the world. And with out being pretentious, we should congratulate, not the children, but the ancestors.—Star.

THE FINGER OF THE LORD.

Two Remarkable Conversions Through the Sacred Heart.

Of the many speeches made in the House of Representatives at the time of the Know-nothing agitation, few, if any, surpassed, either in eloquence or in bitterness, an address delivered on Jan. 15, 1855, by a General Esby Smith of Alabama, says a writer in the Messenger of the Sacred Heart. Its theme was the American party and its mission, and no weapon of oratorical attack was left unwielded to prove how seriously our country's liberties were threatened by the machinations of the Church of Rome and the Jesuits. Congress was informed of the infamous oath of blind obedience and secrecy that held together the sons of Loyola; how Jesuits were prowling about the country with tablet and pencil to cull information to forward to headquarters, "looking into everybody's business, peeping over everybody's shoulders, winding themselves into every man's confidence, lifting the curtain of every man's window. They come in all shapes and forms; they are spread all over the United States. They swear no allegiance to the constitution, except with mental reservations. Who is that splendid cavalier dashing by with the rapidity of lightning, with relays of fleet horses at every point? He moves like the bearer of dispatches; he flies to the Pope! Behold that dusty traveller winding his slow way along the purlieus of a city, keeping in the background, sluggish and lazy to all outward appearances, but with a bright eye and a face blazing with a secret— who is he? He, too, is going on a mission to a principal of some distant monastery, with a communication from the general of the Jesuits! Behold that anxious emigrant creeping from the bank of some lately-arrived ship, casting his glad and mysterious glances along the fresh coasts and opening his ears to the liberty chanting hills of America. Behold him, with his greasy sack, entering the lanes and avenues of the unvalled cities of the free! Who is that emigrant! Who but an emissary of that central power, the potent Cardinal, the head of the Jesuit order?"

After the Jesuits, the Church itself was next attacked. Its opposition to human liberty, its grasping ambition, its pretended right to depose kings, its monstrous claim of infallibility for the Pope, were all pointed out as a menace to American institutions with the same vigor as the attacks upon the Jesuits.

As we read these extracts from the Congressional Record, made yellow by time, who would have entertained the thought that their author would die in the communion of the Church he so violently attacked, would pass from life to death aided by the spiritual ministrations of a Jesuit Father? And yet, in God's own time, and through the merciful interposition of a Providence which "reaches from end to end mightily, and orders all things sweetly," this is what actually took place. In February, 1896, at the advanced

age of eighty, General Smith died in Washington, breathing his last in sentiments of loyal, filial devotion to the See of Rome, begging as a special favor to make as public as possible his retraction of the calumnies uttered against the Church of the Jesuits.

However, the victory had not been won without a struggle. For thirty-four long years his Catholic wife, and, later on, his children, had been praying for his conversion. Month after month had this intention been recommended to the Apostleship of Prayer. Bishops, priests, religious of both sexes were importuned for prayers. A Jesuit Father had for five years given it a daily memento in the Mass. But all seemed in vain.

A few weeks before his death a badge of the Sacred Heart was placed and kept inside his pillowcase, and a picture of our Lord, showing His heart aflame with love of us, was hung in his bedroom, where it was constantly before his eyes. He would not listen patiently to any exhortation to repentance, saying that "he had no faith, that he had made up his mind long ago, etc."

On Quinquagesima Sunday, the third Sunday of February, his case was specially recommended to the Arch-confraternity of the Immaculate Heart of Mary. The week before, a priest from a distance, to whom he was much attached, had visited him, and had induced him to promise to ask the Blessed Virgin to obtain the gift of faith for him. On Ash Wednesday he had a severe attack of bronchial catarrh, which would not have caused alarm but for his weak physical condition from organic trouble that itself was slowly bringing him to the grave.

After the doctor's visit in the morning his wife explained to him the danger arising from the complication, and begged him to see one of the Jesuit Fathers who had been making friendly calls. He did not consent, but a change, at first unnoticed, had come in his manner, and as the day wore on and he sat up and lay down alternately, he could be heard whispering a prayer for mercy. Just afterward he called his wife to his side, and told her to send for the rector of Gonzaga College. What was her astonishment and joy, on returning from dispatching a messenger, to find her husband repeating the Hail Mary! The priest came at once, heard the general's confession, and gave him conditional baptism, holy Communion and extreme unction.

Lingered for a week, patient, resigned, with all his intellectual powers unimpaired to the very last. He would repeat with fervor the prayers that were from time to time suggested to him, lifting his crucifix frequently to his lips, as if he had been a life-long Catholic. Towards the end he became somewhat restless, but when a badge and promoter's cross were placed upon his breast he became perfectly quiet, and so surrendered his soul in peace to His Creator.

In the Church of Our Lady of Sorrows, at Chicago, now in course of erection, there will stand a beautiful altar of the Sacred Heart. It will be at once a thanks offering and a memorial of the death bed conversion of the late William Metzger of that city. Born in Ohio, Oct. 7, 1838, of pious Lutheran parents, he remained till death faithful to the daily prayers he had learned at his mother's knees. On reaching man's estate, he became dissatisfied with some of the tenets of Lutheranism, and passed over to the Presbyterians, only eventually to give up attending divine worship anywhere, saying that he found no comfort in any of the sects. In 1877, he married a Catholic lady, whose example and prayers must, even without his acknowledging it, have exercised a powerful influence on his religious belief. Two children, a boy and a girl, blessed their baptism. Mrs. Metzger had them secretly baptized and spared no pains to bring them up good Catholics. This fact had to be carefully concealed from Mr. Metzger, who, while not opposing his wife in the practice of her religion, would not allow the children to be brought up Catholics. As the girl was sent away to a convent school, and the boy to a Catholic college, the difficulties likely to arise from this concealment were in a great measure obviated.

In June last Mr. Metzger's health broke down, and he was ordered by physicians to Old Point Comfort for rest and a change of air. Here he grew rapidly worse, and was conveyed to St. Vincent's hospital, Norfolk. One day a priest, passing his room, dropped in to say a few kind words. "Are you a Catholic priest?" asked the patient. "Yes, sir." "Well, if you please, to have your faith thoroughly explained to me." The priest promptly undertook the task, and in the course of a week four long conferences took place. "I am convinced, Father; I believe the Catholic faith is the only true one, and I wish to be baptized." On the first Friday of June the very day when the family were just completing their second novena of first Friday communions, Mr. Metzger received baptism, and made his first and last Communion. Later, the sacrament of extreme unction was administered, and from that time earthly cares were entirely for-

gotten. He spoke only of heaven, exhorting his children to lead holy lives and meet him there. He would frequently kiss his crucifix with heartfelt fervor, and his continual prayer, till death ensued on the following Tuesday, was "Thy will, O God, be done."

THE VANITY OF THE WORLD.

Why did Jesus Christ depart from the people before whom He had worked a miracle, as is told in the gospel for the fourth Sunday in Lent? It was because they conceived the idea of making Him king. He would have spurned them by spurning the vain praises and glory of men. As an excessive attachment to these is the chief element of the corrupt world, our Lord brings down upon it the whole weight of His severest condemnation. He warns us not to do our good works before men to be seen and praised by them. If we do, He says that we shall have no reward from our Father in heaven.

Alas! does not our own experience teach us how fickle and deceitful the friendship of the world is! How vain are its judgments! How vain are its promises! It amuses us with its flatteries, it deceives us even while caressing us, and promises much while it performs nothing. We have perhaps longed for some worldly distinction, and have our desire satisfied, but have we found contentment? Even in its possession were we not troubled, in spite of ourselves, by the thought: How long will this glory last? If we reflect upon it, what can be more frivolous than reputation and the esteem of the world? If one person esteems me, another despises me; for who has ever had the approbation of the whole world? And if the multitude has a high opinion of me, what is the multitude after all but a crowd of blind people, who esteem me to day, but are just as likely to spurn me to-morrow? But, even if their esteem were more sincere, would it make me really better or happier? If others applaud me when my own conscience condemns me, of what service is their praise to me?

So, too, if I am satisfied with myself and think I deserve the good opinion of men, how does it all benefit me if God condemns me? I am, in truth, only that which I am in the judgment of God; and to seek the applause of the world with too much eagerness is to incur the disapprobation of God.

Oh, that you would cast yourselves at the feet of the Crucified and there learn in that glory of God—the only true greatness—consists! Happier were you to day had your past life been lived for God! What of those jealousies which made you troubled at the success of others? Why that slander which spared no one when there was question of establishing your own reputation? How account for that unbridled love of notoriety which so often caused you to de throne God and place Baal in His stead? Whence came they? From the desire of the world's esteem and from forgetfulness of God.

If you have been foolish in the past let not the future find you thus. What will it profit you at the hour of death to have been regarded as clever if you must soon appear with empty hands before the awful tribunal of God? Will you forsake an eternity of happiness for the vain enjoyment of a momentary esteem? God forbid that you should sacrifice the salvation of your soul for emptiness!

Make good resolutions, then, while you have time. It is not necessary that you should quit your station in life, that you should leave the world—salvation can be gained in every station of life; but live with the world in constant fear of its treachery; keep yourself in peace but not in alliance with it; shun its displeasure, but seek not its friendship; should its commands be in opposition to virtue, hesitate not a moment in spurning them; should its practice be at variance with the gospel, try not to compromise.

Think not of serving two masters, but choose the One Who can and will repay your attachment.—Sacred Heart Review.

HEAVEN AS A PLACE.

Will This Earth Freed From Its Imperfections, be the Scene of Our Future Enjoyment?

Rev. Thomas J. Gasson, S. J., professor of philosophy in Boston College, lectured recently on "Heaven as a Place." He said:

"That Heaven is not merely a place of existence, but also a local habitation is evident from the teaching of the Scriptures about the resurrection of the body. Where there are bodies there we have a local dwelling place, for it belongs to bodies to occupy place. We cannot, however, determine with certainty the precise position of the universe which will be assigned to the elect. It is the general opinion of theologians that this earth will be among the scenes of our future enjoyment. Purified of its imperfections, released from those laws that threaten our well-being, and made subject to new laws and new forces that will tend only to our constant happiness and enjoyment, the entire

earth will be transformed into an abode of surpassing and changeless loveliness, a fitting home for those who by their merits have earned the crowning reward of life, the unveiled vision of God.

"We shall rise with our bodies—the same, yet changed. Other forces will be given to us that will uplift the body beyond the present order and raise it almost to the level of the spirits. The minds will no longer be occupied with weary baskings against an unwilling flesh; corruption shall never lay its defacing hand upon the fairness and vigor of the glorified body, for the material and its tyrannizing sway shall have passed and the reign of the spiritual shall hold throughout the ages of eternity."

TWO CATHOLIC LIONS IN MEXICO.

The following paragraphs are from a letter written recently from the City of Mexico, by F. R. Guernsey (a non-Catholic) correspondent of the Boston Herald:

"Two prelates of the Catholic Church have been here. Archbishop Katzer of Milwaukee and Bishop Hennessy of Wichita, Kan., most delightful and intellectual men, devoted and Christian clergymen, and they said to me that they have been charmed with what they have seen of the evidences of progress, of the spread of education, and the marvellously good order everywhere apparent. The Archbishop is a man whose goodness shines through him; he has found here, naturally the utmost kindness, and his ability to make Latin do the work of conversation among the clergy has pleased him. One of the simplest men among his party, who are mostly of the Protestant faith, he won their respect by his genuine humility and self-effacement. Bishop Hennessy is of the best type of the Irishman, clever, witty, polished and sincere. The men of their party, all Westerners, and mostly Protestants, said to me that two more delightful travelling companions could not be found, so even-tempered, so courteous and so informed from the deep stores of their intellectual acquisitions. It is worth something to hear from such men praise for Mexico, and to discern in them a patriotic spirit.

"Most of our prejudices vanish with knowledge. The ladies of the party, staunch Protestants, found the prelates exceedingly agreeable, with, as one old lady said, 'always a kind word and a cheerful face in the morning, all through the long journey.' It was good to see these Catholic lions and Protestant lambs travelling around in palace cars, and the lambs still outside the lions! Often, in talking with sincere and holy priests here, angels in soutanes, who give all but a bare sufficiency for themselves to their poor parishioners, I have wondered why bigotry should persist. I recall, as a juvenile experience, going once to a Catholic church along with some companions of our Sunday school, and looking on the service from a front bench with a fine Protestant scorn of the ritual. To evidence our distaste for Popery, and our abhorrence for the Catholics, we made faces at the little Irish acolytes, who, of course, did not, at the time, return our discourtesy in kind, but, after Mass was over and the sermon preached, we saluted forth, when the acolytes, divested of their robes of office, gave us a thumping which convinced me of the innate energy of the Catholic Church. I can't say that I blame the little chaps; we richly deserved the thrashing. Bigots on both sides of the ecclesiastical fence should occasionally be put into an arena and set at one another to convince, if possible, their opponents with apostolic blows and knocks."

AUBREY DE VERE'S CONVERSION.

A cousin of the English poet, Aubrey de Vere, Miss J. A. Taylor, contributes to the Catholic World a very interesting paper entitled "The Recollections of Aubrey de Vere," which may be said to be a comprehensive character sketch of the poet. From it we learn that the same cause which contributed so largely to bringing into the Catholic fold De Vere's intimate friend, Cardinal Manning, operated also in effecting his own conversion. Miss Taylor tells us that from his youth up her cousin was a constant student of theological questions as they arose in the Anglican Church. A High-churchman by profession, De Vere's attachment to Anglicanism was ardent, but when the Gorham decision was rendered his allegiance was rudely shaken, and he recognized that unless he could bring himself to remain in an ecclesiastical establishment that had pusillanimously surrendered its principles, there was no other alternative for him but to go over to Rome and become a Catholic. He did not act hastily, though. It took him two years to make up his mind fully; but his conscience finally asserted itself and he made his submission by becoming a Catholic. He had to conquer not a few obstacles in order to do this; and the step he meditated was discontinued by many of his Protestant friends. Among those who remonstrated with him, it seems, was Carlyle, and De Vere's reply to his remonstrances, Miss

Taylor says, took this form: "I will tell you in a word what I am about. I have lived a Christian hitherto, and I intend to die one." De Vere, his cousin informs us, did not escape altogether those acute personal sufferings which conversion in his day entailed upon those Englishmen who abjured Protestantism; and she attributes the poet's better fortune to the fact that to quarrel with him would have been difficult, so gentle of nature was he; and to force him into a quarrel almost impossible.

THERE ARE TWO CONCERNED.

N. Y. Freeman's Journal.

It appears from the Christian Statesman that Dr. McAllister is proceeding, notwithstanding our protest, to publish in book form our late controversy, without coming to an understanding with us. He says: "It is believed that Dr. Lambert will not persist in his refusal to consent to the republication of his articles in this form."

But we do persist in refusing consent to their republication unless certain and just and proper conditions are observed. These conditions we stated in a letter to Dr. McAllister, which he had in hand when he wrote the above. They are as follows: (1) that only those of his letters which we have answered up to the present shall appear in the book. The reason of this is obvious, for only to that extent has there been a discussion; (2) that we shall have the reading of the proofsheets of our articles and the making of the headings; (3) the letter and articles shall—typographical errors excepted—appear as originally published, without note or comment, or introduction, further than that found in the letters and articles themselves. This condition was suggested by the statement in the Commercial Gazette that "Additional matter will be prepared by the Doctor in order that his argument may be complete." (4) We insisted on half the net proceeds of the proposed book.

When Dr. McAllister complies with these conditions we will promptly consent to have his letters and our replies appear together. If he declines to comply with these conditions those interested may judge his motives in refusing.

As to his insinuation that the Commercial Gazette was induced to discontinue publishing his letters by considerations that will not bear the light, we leave him to settle that with the Gazette. That paper was of his own selection, and recommended by him as a just and fair medium through which to address the public. In justice to itself we think the Gazette should publish the real reasons why it discontinued the Doctor's letters. This is the only way it can clear itself from its insinuation of dishonorable conduct.

A CONVERT'S WORDS.

Beautiful Acknowledgment of the Peace and Joy He Found in His New Faith.

Mr. Kegan Paul, the well known London publisher, as every one knows, is a recent convert to the Church. A positivist before conversion, he declares that that belief prepared his mind for the Church. His conversion was brought about by Newman's writings. He concludes an account of it in the following beautiful language:

"It was the day after Cardinal Newman's death, and the one bitter drop in a brimming cup of joy was that he could not know all that he had done for me—that his was the hand which had drawn me in when I sought the ark floating on the stormy seas of the world. But a few days afterwards, as I knelt by his coffin at Edgubaston, I felt that indeed he knew; that was in a land where there was no need to tell him anything, for he sees all things in the heart of God.

"Those who are not Catholics are apt to think and say that converts join the Roman communion in a certain exaltation of spirit, but that when it cools they regret what has been done and would return but for very shame. I may well say for myself that the happy tears shed at the tribunal of penance on that 12th of August, the fervor of my first Communion, were as nothing to what I feel now. Day by day the mystery of the altar seems greater, the unseen world nearer, God more a Father, Our Lady more tender, the great company of saints more friendly—if I dare use the word—my guardian angel closer to my side; all human friends dearer, because they are explained and sanctified by the relationships and friendships of another life. Sorrows have come to me in abundance since God gave me grace to enter His Church; but I can bear them better than of old, and the blessing He has given me outweighs them all.

"May He forgive me that I so long resisted Him and lead those I love unto the fair land wherein He has brought me to dwell. It will be said, and said with truth, that I am very confident. My experience is like that of the blind man in the Gospel who also was sure. He was fully explain how Jesus opened his eyes; but this he could say with unflinching certainty: 'One thing I know, that whereas I was blind, now I see.'"



Every thoughtful man... Every thoughtful man whether he be an artist or a business man, a mechanic or a farmer, feels that he has a certain world to do in this world, and he wants to complete it.

LORD EDWARD FITZGERALD

An Historical Romance. BY M. N. D. BODKIN, G. C.

CHAPTER XIX.—CONTINUED. Prudence prevailed. Men were pulled by main force to their seats, swords were pushed back in their scabbards, the wild cry of rage took articulate sound at last.

But time had brought reflection, and reflection led to the dastard majority. The angry murmur with which his defiance was received was slight and brief; silence came quickly, and remained.

The yeoman, flushed with drink, stum-bling and shouting in their eagerness of the captives were on their feet.

clutching a poniard. At the mere flash of the steel the fellow on the right hand let go his hold. Lord Edward flew away like a pigeon from an opened trap.

courty, but sadly impecunious, old beneficiary received. Attorney Sharp said there were apt to be delays before the provisions of a will could be carried out.

PALM SUNDAY. REAL PALMS FOR PALM SUNDAY. The average number used is 100 heads per 1000 persons. PASCHAL CANDLES 2, 3, 4, 5, 6, 8, 10, 12 and 15 pounds each, plain. 2, 3, 4, 5, 6, 8, 10, 12 and 15 pounds each, decorated.

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WAS ALMOST impossible to believe so happiness was truly theirs. "Yes, thanks be to God! Here the money."

With these words he unbentoned overcoat and sought in its inner pocket for the treasure which was to light the cares of his hard-working spouse.

But, alas! how soon may rejoicing turned into sorrow! The money was gone!

For a moment the old Frenchman and his wife regarded each other in silent dismay at the calamity that befell them.

"My poor Suzanne! what a misfortune man I am, to have brought misfortune upon you!" he faltered in bitter self accusation.

Either Madame considered trouble too great for reproaches, else his desperate smote her to the heart, still without a word, she sank into a chair and began to sob hysterically.

HOOD'S PILLS are the only pills with Hood's Sarsaparilla. Easy, light, it may be taken at any time.

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London, Saturday, March 26, 1898

IS THERE ANOTHER PIGOT?

The curious statement is made that there is a spy among the members of the Irish Nationalist Parliamentary party, and a determined effort is being made to discover his identity with a view to his expulsion from the party.

CRIME IN IRELAND.

The following striking testimony to the freedom of the people of Ireland from the commission of the crimes which are common in other countries, is given by Judge E. T. Loyd, who six months ago was appointed stipendiary magistrate of Cahirciveen, in Kerry County.

"I should like to congratulate the public and the police of this district on the fact that after four months of constant attendance as resident magistrate in this portion of Ireland, comprising an area of one thousand square miles, I have never yet had before me a single complaint of theft and not one case of criminal assault on women or children.

TROUBLE OVER EUCHRE.

In this age when every Protestant clergyman is at liberty to make a code of morals to suit his own fancy it is difficult to know what is really lawful and what is sinful. We remember being once told by a clergyman of the Methodist Church that all amusements are contrary to the law of God and are therefore to be strictly forbidden to Christians.

WILL THERE BE WAR?

There are still rumors of a threatening war between the United States and Spain on account of the situation in Cuba. The Spanish Commission which investigated the cause of the destruction of the Maine warship has reported that it was due to some accident on board the ship itself.

refused. It is now rumored that Spain would be willing to leave this matter, and all other causes of dispute, to arbitration, and the Pope is spoken of as a possible arbitrator between the two powers. The King of Belgium has also been mentioned as an arbitrator who would be acceptable to both parties.

CHEAP CATHOLIC BOOKS.

An interesting suit is going on in the United States courts between John Murphy & Co., publishers, of Baltimore, and the Christian Press Association Publishing Co. The last-named company is composed chiefly of Bishops and priests who have organized for the purpose of producing Catholic books at the cheapest possible figure.

ANOTHER DISESTABLISHMENT AGITATION.

Periodically the question of the disestablishment of the Church of England is brought prominently before the public, and it is always the cause of a warm discussion when the collection of the tithes from non-conformists is made with special harshness.

The people of Wales are for the most part Methodists, and they have special objection to paying tithes for the support of a Church in which they do not believe. About eight years ago the collection of tithes in Wales, in a peculiarly harsh manner, seemed to bring matters to the very brink of a rebellion.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The feast of the Annunciation of the Blessed Virgin Mary is celebrated on the 25th of the present month, March. The mystery which the Church commemorates on this feast is described in the first chapter of St. Luke's gospel, as follows: "And in the sixth month the Angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph of the house of David, and the virgin's name was Mary.

for the Established Church is admitted on all hands, except by the Anglican clergy and their immediate friends, and it is not at all unlikely that now that attention is once more directed to the anomaly, a new agitation will arise throughout England to bring about Disestablishment.

EXACTING SECTARIES.

A sect has arisen in Hungary which, from its peculiar tenets, has already given considerable trouble to the Government, and as it has recently increased very rapidly the trouble is also likely to increase proportionately, or at all events the manner in which it is necessary to deal with its adherents will give some color to the pretence that they are persecuted for conscience' sake, though this is not really the case.

Several members of this sect have recently been subjected by the authorities to harsh treatment for refusing to bear arms when their services were required by the Government, and one of their number who was very demonstrative in his refusal, and publicly denounced the Government for its tyranny in insisting on the performance of this duty, was sentenced to five years' imprisonment for contumacy.

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Thus the announcement is made to Mary that she will in a miraculous manner bring forth a Son who shall be also the Son of God. The incarnation and birth of God the Son is thus foretold, and the consent of Mary is awaited that the great mystery may be brought about, which is necessary in order that man's redemption may be accomplished.

This is consistent with holy Scripture, and the teaching of the three ancient creeds which have been handed down from the beginning as containing the constant faith of the Church. Thus in Galatians, iv, 4, Christ is spoken of in one breath as the Son of God and the Son of Mary: "God sent His Son, made of a woman, made under the law, that He might redeem them who were under the law, that we might receive the adoption of sons."

The expression "Mother of my Lord" is identical in meaning with "Mother of God" which is applied to the Blessed Virgin in the beautiful prayer which is known as "the Angelical Salutation" wherein it is said "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

THE ORANGE LODGES AND THE SCHOOL QUESTION.

Meetings of the Provincial Grand Lodges of Orangemen were held last week in Palmerston and Renfrew, for Ontario, and Shawville for Quebec. We are thus reminded that the dog-days are not distant when it is customary for that organization to hold processions and public meetings for the purpose of misrepresenting and abusing Catholics for daring to exist in the country.

We notice by the reports of these meetings that there has been somewhat less of anti-Catholic abuse this year than is usually uttered on such occasions. It is pleasant to observe any signs, however slight, of an approach to reason and common-sense on the part of the Grand Masters and other such mock dignitaries as meet at the Grand Lodge gatherings, but we could not expect these meetings to be held without some rhodomontade, so we are not taken by surprise on observing that a good deal of vapor and froth was let off at the Renfrew meeting, culminating in a resolution which echoes back the sentiments which had been uttered in the Grand Master's address. It was resolved that "No truer words were ever spoken than those in which the honored head of our order in this Orange province warns us of the sleepless activity of the great enemy of our civil and religious liberties, making it necessary on our part to take steps to prevent that arch-enemy from gaining insidiously and by piecemeal what she no longer dares openly and in full light to aim at."

The reference is here, of course, to the school question in Manitoba, where the influence of Orangeism was so used in 1891 as to induce the Government of that province to violate the solemn compact entered into between Catholics and Protestants, to the effect that both should enjoy equally the liberty of educating their children in accordance with their conscientious convictions.

As a case in point, we give the appended letter to the United States of Christian Endeavor from the Rev. John J. Chidwick, chaplain of the battleship "Maine," in which he says that he knew very well and admired highly Carlton Jencks, an Endeavorer who was killed in the explosion. Father Chidwick continues: "He was one of our best men, and although not of my belief, was one of my greatest comforts. Every Sunday evening it was accustomed to hold services for our crew, irrespective of belief. He was one of my zealous promoters for this service. Frequently we conversed on spiritual matters, not controversially, but for edification. The evening of his last day on earth was spent with me in this manner. Our men admired him for his attention to religious duties, and I am positive his example gave great glory to God from the souls of his shipmates. It is the teaching of our Church that men like Carlton Jencks are undoubtedly saved. He was fond of his God, and God was undoubtedly drawn to him. The disaster occurred shortly after the hour for retiring, and I know the evening prayers of our good friend united him with his Maker. I have recognized his body, and it is buried with that of his shipmates who went down on the gallant "Maine" in the cemetery of Havana."

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Signs of the Times.

A Presbyterian clergyman, Dr. Alexander Whyte, has published a life of St. Teresa, which has already run into a second edition. We expect soon to announce a life of the Blessed Virgin by a Baptist elder and a novena to St. Francis of Assisi from the pen of a Methodist Bishop.—Ave Maria.

cept six in Winnipeg, which are also soon to be brought within the operation of the changed conditions. We hope that this report will prove to be correct. It would, indeed, be better if the legal status of the Catholic schools were admitted unreservedly, but we stand upon the substantial basis that justice should be done. We are fairly well satisfied if the object be attained in substance, and in practice, even if the unjust laws be not actually repealed. It remains still to be seen whether or not a satisfactory practical settlement of the school question has been, or is on the point of being reached. If this be really the case, we shall be pleased to admit that there is little if anything further to be looked for in this matter.

The Grand Master thought proper in his address to speak insultingly of Mgr. Mery del Val, the Pope's delegate to Canada, and of his mission. If the rumored settlement of the trouble be correct it will be seen that the Grand Master's influence is of but little account; but if it be not correct we shall continue to advocate the rights of the Catholic minority, as we have done hitherto, without regard to the Renfrew Grand Lodge pronouncement.

In regard to the denunciations of the Grand Master against the Pope for presuming to send a delegate to Canada at all, we need only say that it is the Holy Father's right to send his representative wherever he thinks fit. If it were true that Mgr. Mery del Val was sent out to hold negotiations with the Government, it is not an extraordinary occurrence that foreign princes or potentates send their representatives to various countries for the purpose of negotiation, and the countries which receive them suffer no humiliation by receiving them with due respect. But there is no evidence whatsoever that the recent delegate came to Canada on any official mission to the Government.

He came especially to examine and report upon the status of the Church in Manitoba, and while fulfilling this duty, by his prudence and wisdom he gained the respect and reverence of all who met him. His duties concerned only the internal administration of the Catholic Church, which is a matter on which the wishes of the Grand Lodge of Eastern Ontario will not be consulted, if it be at any time hereafter the Holy Father's wish to send another delegate, whether for a temporary investigation, or to remain permanently, just as there is now in the United States a permanent Apostolic delegation, though permission was not asked from the Orange or P. P. societies whether or not it should be established. The Grand Lodge only renders itself ridiculous by its impertinent obtrusiveness.

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Few non-Catholics understand the teaching of the Catholic Church on the question of salvation outside her visible boundaries. They do not realize that she claims as belonging to her soul all the just, however seemingly separated from her. Those who profess in good faith another form of belief, and faithfully follow the moral law must be saved, although they have gone through life not knowing their true spiritual mother. "Other sheep I have that are not of this fold," said the Divine Founder of the Church. "Them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd."

This teaching of the Church, while far from encouraging the false notion that one religion is as good as another, inculcates the broadest charity and respect for the sincere convictions of all our fellow-men.

As a case in point, we give the appended letter to the United States of Christian Endeavor from the Rev. John J. Chidwick, chaplain of the battleship "Maine," in which he says that he knew very well and admired highly Carlton Jencks, an Endeavorer who was killed in the explosion. Father Chidwick continues: "He was one of our best men, and although not of my belief, was one of my greatest comforts. Every Sunday evening it was accustomed to hold services for our crew, irrespective of belief. He was one of my zealous promoters for this service. Frequently we conversed on spiritual matters, not controversially, but for edification. The evening of his last day on earth was spent with me in this manner. Our men admired him for his attention to religious duties, and I am positive his example gave great glory to God from the souls of his shipmates. It is the teaching of our Church that men like Carlton Jencks are undoubtedly saved. He was fond of his God, and God was undoubtedly drawn to him. The disaster occurred shortly after the hour for retiring, and I know the evening prayers of our good friend united him with his Maker. I have recognized his body, and it is buried with that of his shipmates who went down on the gallant "Maine" in the cemetery of Havana."

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FIVE-MINUTE SERMON.

Passion Sunday. BEHAVIOR AT MASS.

"But Jesus hid himself and went out of the temple." (St. John viii. 59.)

We gather from the Gospels that our Divine Saviour frequented the Jewish Temple. Whenever He came to Jerusalem His first visit was to the Temple, and while He remained in the City of Zion most of His time was passed in the Temple. This, the great sanctuary of the Old Dispensation, was, without doubt, the true Temple of God, and our Blessed Lord loved its courts; for here alone was His Heavenly Father truly known and glorified among men. And, although the Old Law was soon to be superseded by the New, and the Temple and its sacrifices were to pass away for ever, yet the Divine Redeemer jealously guarded its honor to the last. He could not tolerate the least irreverence or profanation within its sacred precincts.

If you recollect, the only time that our meek and gentle Lord gave way to angry indignation, and acted with downright severity, was when He found the buyers and sellers in the Temple. Inflamed with holy zeal at the sight of such profanation, He at once turned upon the sacrilegious traffickers and drove them and their wares out of the Temple, using a scourge and saying: "Take these things hence, and make not the house of My Father a house of traffic." Nor did they stand on the order of their going, for they recognized in the indignant countenance and commanding presence of Jesus Christ the manifestation of Divine displeasure.

Now, the attitude of our Lord Jesus Christ towards the old Jewish Temple teaches us two very important lessons—first, to love the House of God and to frequent it; and second, to behave with the greatest reverence within its walls. Surely the Lord of the Temple did not need to honor it. Yet, behold, His attachment for it, how often He visited it, and how incensed He was against all who profaned it! And if the sanctuary of the Old Law was so sacred in the eyes of our Lord Jesus Christ, how much more so the sanctuaries of the New Law? Was it not said of Him that "zeal for God's house hath consumed Him?" And do we not find that those amongst us who have most of the Spirit of Christ imitate Him in this also? Good Christians love the House of God; they visit it often, and they are full of reverence for it. While, on the other hand, there is no more infallible sign of a coarse and tepid Christian spirit than irreverence in the Temple of God. People whom you see enter the church laughing and talking, have little or no sense of worship; they come rather for appearance sake, like the Sadducees of old.

People whom you see come habitually late to church, though they live in the very next block, have no true devotion to God's House or its services, for real devotion overcomes all obstacles and breaks no delay.

People whom you find neglecting church Sunday after Sunday, have nothing of the Spirit of Christ; they are merely baptized heathens. There is on truer test of our religious spirit than this.

What is our attitude towards the House of God? Do we love to frequent it? Do we act with due reverence in it? If we are indifferent or irreverent, our religion is a mere sentiment, and our worship worse than a pretence. Let those who talk in church, the slothful Christians who straggle in late to church, the negligent Christians who seldom enter the church at all, ask themselves how our Lord Jesus Christ must regard their conduct. Surely He would use the lash upon them, or He would withdraw from them as He did from the sacrilegious Jews in the Temple. I greatly fear our Blessed Saviour would find much to displease Him in our churches.

He might, perhaps, even find a den of thieves, and in many of the organ galleries He would find dens of impious flirts and gossipers.

Oh! my dear brethren, let us imitate the Blessed Saviour in His love and reverence for the Temple of God; let us frequent its sacred precincts, and never, by word or act, be guilty of the slightest irreverence within its walls. Let us teach our children to behave with the utmost decorum before the altar; let them understand that no word should there bespeak that is not addressed to the throne of God. And then we shall not grieve the Sacred Heart of Jesus, so soon to bleed for us on Calvary.

A Boy's Generosity.

Gratifying evidence of the fraternal feeling between religious bodies and followers of the several religions in Savannah have come into evidence since the Cathedral fire, says the News, of that city. Following the disaster a Protestant church proffered to the cathedral congregation the use of its house of worship, and in the list of subscribers to the fund for the rebuilding of the burned cathedral appear the names of Protestants and Jews sandwiched with those of Catholics. This broad and kindly spirit is one of the most gratifying signs of the times.

The burned edifice cost nearly \$200,000, and there was only \$60,000 insurance. It is proposed to rebuild at once, and a finer building even than that which was destroyed will be erected.

Probably the first contribution toward the new cathedral was made by Master Fitzhugh Lee White, the little six year old son of Rev. Robb White, rector of Christ Episcopal Church, in Savannah. The little fellow had been

frugal with his savings and he had accumulated \$5. This he converted into a gold piece and in a manly fashion carried it to a member of the cathedral congregation and tendered it as a starter for the rebuilding fund. The gentleman accepted the little fellow's contribution and added \$500 to it on his own account.

QUESTION BOX.

Rev. Father O'Connor in Philadelphia Catholic Standard and Times.

The notable feature of the "question box" at St. Teresa's this week was the almost utter absence of queries from Catholics, such as should be asked in the confessional only. The general tone of the questions from non-Catholics is evidence of the good effect produced by past questions and answers. B. L., who "likes the Catholic Church because there is no la de da about it," and who "went into a high-toned Protestant church where they looked on him as if he 'had escaped from the Zoo,'" asked if he could join the Church and yet retain his membership in the Foresters.

It was told that the society named is among those tolerated by the Church. N. B.—a Protestant young lady—asked where in the New Testament is there a text for prayers for the dead. In II Timothy i, 16, 17, St. Paul prays for Onesiphorus, who had passed away. The Protestant commentator De Wette admits this interpretation. Again in the book of Maccabees, Old Testament, called by Protestant apocryphal, occurs the passage: "It is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins."

"Catharine" asked if we will rise again with these mortal bodies? She was told to read I. Corinthians xv., in which St. Paul answers this question: "It is sown in corruption; it is raised in incorruption. It is sown in weakness; it is raised in power." Difficulties about the resurrection vanish before Divine omnipotence.

M. M. C., Jersey City, asked for a reply through the Catholic Standard and Times as to whether a marriage with an unbaptized person was null and void. The answer was that the Church for good reasons may grant a dispensation. The marriage of a Catholic with an unbaptized person is invalid of itself without a dispensation. The marriage of a Catholic with a baptized Protestant is not only valid but sacramental, but without a dispensation it is ecclesiastically unlawful.

"A Protestant O'Connor" could not understand why a Catholic could be excommunicated for marrying a Protestant if Protestant marriages between baptized persons are valid. No Church censure attaches to a Protestant marrying a Catholic. He, therefore, acts with a good conscience. It is different with the Catholic party, who knows that the Church which he believes in forbids this as well as the administration of a Protestant clergyman.

W. B. H. (L.) who adjudges the Spaniards guilty of blowing up the Maine, asks whether Catholic priests would sanction such a horrible crime and whether Catholics would not sympathize with Spain if "we" went to war with her?

"We," means the people of the United States, no doubt, and includes the Catholics, who did their duty in the war with Mexico, though the latter is Catholic. No priest, as a priest, could sanction such treachery, and the one accused of doing so denies it. In these days of sensational journalism it is well to wait until both sides of a story are told. In fact, that is good advice all the time.

(2) Please tell me if your Church did not sanction the teaching that no faith need be kept with heretics, and that you could tell them as many lies as you please? This is a monstrous calumny without a shadow of warrant. It has been repeatedly repudiated by Catholics, especially in England, where it originated. Its purpose was, no doubt, to prevent Protestants from seeking the truth about the Church.

C. G. wanted to know (1) "why the Church uses Latin in her service and how the people could join in prayer in a strange and unknown tongue?"

Latin is an unchangeable and a practically universal language fitted for the service of a world-wide Church, which is one, generally, in liturgy. The people of all nations have the Latin and the translation side by side in their prayer books. The Mass is a sacrifice as well as a prayer. The ancient Jews did not even see the High Priest behind the veil on the great day of atonement, yet their worship was divinely instituted. The use of a dead language in the liturgy prevents innovations of doctrine, such as would come with a live tongue.

(2) "Our minister says that the Roman Catholic Church has invented five sacraments. There is no Scripture warrant for extreme unction or oiling the sick or for penance, because there is no visible sign. He says a theologian named Peter Lombard invented five of your sacraments in the Middle Ages."

God alone can annex grace to a material sign. No human power can institute a sacrament. The unction of the sick is according to St. James v, 14, which the minister must have overlooked when he said there was no Scriptural warrant for it. Peter Lombard was a theologian, the "master of the sentences," who explained the seven sacraments as existing from the beginning. A statesman of to day can write on the Constitution of the United States, but that would not be a good reason for saying that it did not

exist before. (3.) "How can Christ be present under each of the forms of bread and wine in the sacrament? Is not this a contradiction?"

We neither see nor know what the essence or substance of anything is. The Church teaches regarding the Eucharist that the substance of the bread is changed into the substance of Christ's body. Our senses are not competent judges of this substantial change, therefore we cannot pronounce upon "the contradiction." Christ's mode of presence is sacramental, that is, peculiar to the sacrament.

(4) "Is it not irreverent to think of the body of Christ being subject to such indignities as may happen to it? It seems more reverent to take the Protestant view of the sacrament as a memorial of our Saviour, and not His real body. One might break a man's picture or statue and not hurt the real man?"

This question presents the usual quantity of the subtleties resulting from a late tact mode of reasoning. Our Lord permitted even greater irreverence to show Him in His Passion, such as spitting, scourging, mockery, etc. His sacred humanity is not subject to earthly accidents. If the sacrament among Protestants is but as a picture, were, then, is their objection to pictures? The irreverence of denying that the sacrament is the body and blood of Christ is the greatest of all irreverence. The sixth chapter of St. John clearly shows that Christ allowed those disciples to leave Him who held the view now held by Protestants generally rather than abate one iota His assertion that the sacrament was His body and blood.

(5) Referred to a form of excommunication, including curses, etc. The reply was that priests are ordained to bless, not to curse, and that the idea of a form of excommunication entertained by non-Catholics is a fake from Sierne's "Tristram Shandy."

"A Convert" complained of the conduct of Catholics towards her. She gave up much to join the Church, and she notices a coldness when she endeavors to secure their interest in obtaining a position, and it makes her feel that Catholics are not as kind as Protestants. Though she does not regret having become a Catholic, she feels the weight of her trials.

The answer was that converts foresee that as a rule worldly difficulties await them in joining the Church. Priests never conceal those disadvantages. Only a supernatural motive can sustain the convert to Catholicity. At the same time, at least in our age and country, conversion does not necessarily involve pecuniary ruin or social ostracism. There is an organization called St. Raphael's Union, some of whose members are converts themselves, which endeavors to assuage these difficulties as far as possible.

"Bible Student" did not like the handy recourse which Catholics have to tradition when they are "cornered" in a Scriptural argument. To say the least it seems to Protestants disingenuous to quote a number of pious Christian writers when Catholics find no Scripture for their tenets.

"Seems" is the proper word. Protestants, as a rule, rely on the Bible as a rule of faith. Catholics on the Church. When Catholics appeal to Scripture they appeal to a book having the sanction of the Church and which in part at least is accepted by Protestants, thus forming a common ground for argument; but tradition is not, therefore, abandoned. The private opinions or even pious sentiments of the fathers do not constitute tradition. The fathers are competent witnesses of the faith from apostolic times. The rule of Vincent of Lerins applies to tradition. A doctrine which is found everywhere in the Church from the earliest time has presumably Apostolic origin. Still the solemn definition of the Church is necessary to make any doctrine an article of faith. As a matter of fact, the Bible does not contain the whole rule of faith even as held by Protestants. Infant baptism and the observance of Sunday are not provable from Scripture. "Bible Student" will find ample authority in the Bible for tradition, that is, the spoken word as opposed to the written, as in Acts iv., 31; Romans x., 8, 14, 15, 17; Colossians i., 23; I. Thessalonians ii., 13; I. Ephesians i., 25; I. Cor. xv., 3; II. Tim. ii., 2; Isaiah lx., 21; II. Thes. ii., 14; Luke x., 16; Matt. xxviii., 19, 20.

A Mother's Love.

God pity the lad who has no home to go to—no mother to whom he can tell his troubles and griefs—no one to put her arms around his neck and whisper to heaven to keep him in the right path. There is no heart like a mother's heart. Her child may wound it again and again, and pierce it with a sword; and yet it has only love and affection for him. It is the first to excuse his faults—the last to condemn. There is no love like a mother's love—so enduring, so tender, so far-reaching. It is lavished upon the child in the cradle and it follows the boy over the ocean. It falls upon the wanderer the first thing in the morning, and it stays with him until sleep closes the eyes. When a mother's love for her offspring dies out he may be called too wicked and wretched to live among men.

Your Weak Spot.

Perhaps it is your throat or your bronchial tubes. If you take cold easily, take Scott's Emulsion. It checks any tendency in your system to serious lung trouble. TAKE ONLY the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get HOOD'S.

WHAT SICKNESS DOES FOR THE SOUL.

Sickness, considered from a physical point of view, causes trouble and pain, and weakens the vital powers of the body. Considered from a moral and supernatural point of view, it produces many beneficial results for the soul. And, first, it curbs or stops the sinner in his evil course. We have an example of this in the wicked Antiochus, as is related in the first book of Maccabees (chap. vi.). He slew the inhabitants of Judea, plundered their city and desecrated their temple; but when stricken with a painful and loathsome disease, confessed his wickedness and promised to cast away the evils which he had done. As to how many sinners does it not happen that a lingering illness or disease is the only means by which they can be stopped in their career of in? Friends, parents, even the priests, exhort them to renounce drink, evil companions, or other scandalous habits; but all in vain until stricken down on the bed of sickness.

Secondly, sickness effects the conversion of the sinner. In most parishes, perhaps, one-third of the male portion, rarely if ever, go to Mass and the sacraments. They are practically lost to the Church. How are those to be changed? Is it by sermons and instructions? No; for they are not present to hear them. Is it by the voice of conscience? No; for in their case it is disregarded. How then? It is, generally, by some disease or dangerous sickness. Sickness and its complement, the bed of death, bring many a sinner to repentance, whom neither the voice of conscience nor the preacher could convert. There are dozens in many a parish, whom the pastor or assistant would never know that they lived in it, were it not that they were stricken down with a heavy load of sickness, and death stared them in the face.

Sickness is a affliction; but for the sinner it is a salutary one. It is often, the last means which God tries to convert him. Was it not by afflictions and chastisements rather than by the voice of His prophets, that God made the Jews, His chosen people, so many times renounce idolatry, as we read from almost every page of the Old Testament. The ruler of the synagogue, mentioned by St. Matthew in his Gospel (chap. ix.), would not in all probability come to Jesus to beseech Him to raise his daughter to life, if she had not sickened and died.

Thirdly, sickness lightens or shortens the term of punishment for the sinner in purgatory. When man sins both body and soul are guilty before God; and consequently, both deserve punishment. But the body descends into the grave and will not rise before the General Judgment, when Purgatory no longer exists; hence God often afflicts the body with sickness in this life, to lessen or shorten the sufferings for the soul in a middle state beyond the grave.

Fourthly, sickness disabuses us of our pride and vanity. How many in the flower and strength of youth spend their days and nights in riotous and drunken excess? boasting that they had nerves of steel and stomachs of brass, which nothing could affect; but a fever, a disease or distemper soon convinces them of the emptiness of their boasts and the hollowness of their pride. Alexander the Great, in the heyday of his success and strength, sought and received divine honors from his followers as a god, but when stricken with a mortal illness, "he knew," as the sacred text informs us, "that he would die," and that he was not the god which his pride had made him.

Fifthly, sickness curbs the rebellious appetites of the flesh and makes it work in more harmony with the spirit. It was so with the saints, many of them even of a sickly and delicate frame. The Corinthians said of the Apostle St. Paul: "His bodily presence was weak." Timothy, his beloved disciple suffered from "frequent infirmities." St. Basil was a confirmed invalid. St. Chrysostom suffered from lung trouble, and was the victim of many distempers. St. Bernard was rarely exempt from corporal infirmities. St. Alphonsus, for the last thirty-four years of his life, suffered much from bodily ailments. It cannot be doubted, but the bodily infirmities of these and other saints, gave them a greater facility in mortifying their senses and the inordinate inclinations of flesh and blood. "When I am weak," says the apostle, "then I am strong."

Finally, sickness is a messenger of death. It comes to us, as came the prophet Isaiah to Israel's king and bids us "put our house in order, for we shall die, and not live." It is true not in every case, is sickness, an infallible messenger of death; but in every case it is a useful one, and one to be feared.

When this messenger raps at the door of our earthly home we should send for the priest and settle the affairs of our conscience. Conscience is an adversary with which we must be at "an agreement in this life," lest departing it, it may "deliver us over to the Judge and the Judge to the officer, and we be cast into the prison, where the worm dieth not and the fire is not extinguished."

Another reason for "calling in the priest of the Church," in our sickness, is that our unrepented sins may be the cause of our illness, and when confessed and repented of good health may be restored. Remove the cause and the effect will cease. It was thus with the cripple healed by the Saviour at the pool Probatica. "Sin no more," says Jesus to him after He had healed him,

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"lest some worse thing happen to thee." (John v.) And this is what sickness does for the soul, always a preventative of sin, whether it be sent as a punishment or as a test or trial and of consequent merit.—Catholic Review.

OUR TWO ENEMIES.

The two great obstacles to the service of God, which come from ourselves, are sluggishness and cowardice. We are beset with temptations, harassed by passions, and subject to sin; but, more than these, love of ease and cowardice take possession of our hearts. We are tempted to doubt whether we can free ourselves from our difficulties; we forget the words of the Apostle, "This is the will of God, your sanctification." Since, then, God wills our sanctification, we too should will it, for God is ready to bestow upon us the means to attain it. So that far from being discouraged by the evils that surround us, and the spiritual difficulties under which we labor, we ought rather to turn to God full of courage, having confidence in His promise that He will not deny us the grace necessary for us to obtain eternal life.

And so our Lord addresses to each one of us the words of the gospel for the second Sunday of Lent, "Arise, and fear not,"—words which show what ought to be our part, our attitude in the work of salvation. To each one of us He says, "Arise! Arise from the dominion of your passions! Cast off the works of darkness! Throw off yourself imposed shackles of cowardice and fear! Be vigilant! Be free! Be what your baptism demands of you—children of God, co-operating with His grace in the work of your salvation. There is no peace for the wicked; there is no peace for the sin-burdened conscience; peace is only through the Holy Spirit. Peace is His fruit—peace with ourselves and peace with God.

All the things of earth are as nothing compared with the peace of a good conscience. The indwelling of the Holy Spirit in our souls is a foretaste of the life of glory hereafter. We may lose riches, we may suffer dishonor, men may deprive us of our possessions and of our good name, but they can not rob us of God's holy Spirit. Him we possess without fear of loss unless we ourselves are guilty of infidelity to His voice. Courage, then, for God is with us! And if God is with us, why should we fear? Is there any in heaven, or on earth, or under the earth, that can stand against His almighty power? Whom do we fear? Is it Satan? Long ago God's holy angel overcame him. Is it the world? Our Lord tells us, "I have overcome the world." Is it ourselves? Are we, then, such slaves to our passions that we can no longer exercise our reason, no longer

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OUR BOYS AND GIRLS.

MARGARET A PEARL.

EUGENE FIELD.

In a certain part of the sea, very many leagues from here, there once lived a large family of oysters noted for their beauty and size. But among them was one so small, so feeble, and so ill-looking as to excite the pity, if not the contempt, of all the others. The father, a venerable, bearded oyster, of august appearance and solemn deportment, was much mortified that one of his family should happen to be so sickly; and he sent for all the doctors in the sea to come and treat her, from which circumstance you are to note that doctors are an evil to be met with not alone upon terra firma. The first to come was Dr. Porpoise, a gentleman of the old school, who floundered around in a very important manner and was full of imposing ceremonies. "Let me look at your tongue," said Dr. Porpoise, stroking his beard with one fin, impressively. "Ahem! somewhat coated, I see. And your pulse is far from normal; no appetite, I presume? Yes, my dear, your system is sadly out of order. You need medicine."

monstrous scratchy-te scratch, the mother-oyster and the father-oyster and hundreds of other oysters were torn from their resting places and borne aloft in a very jumbled and very frightened condition by the impertinent machine. Then down it came again, and the sick little oyster was among the number of those who were seized by the horrid monster this time. She found herself raised to the top of the sea; and all at once she was bumped in a boat, where she lay, puny and helpless, on a huge pile of other oysters. Two men were handling the fierce-looking machine. A little boy sat in the stern of the boat watching the huge pile of oysters. He was a pretty little boy, with bright eyes and long tangled hair. He wore no hat, and his feet were bare and brown. "What a funny little oyster!" said the boy, picking up the sick little oyster; "it is no bigger than my thumb, and it is very pale."

sat, and heard her tell little stories of the pebbles and the shells, of the ships away out at sea, of the ever-speeding gulls, of the grass, of the flowers, and of the other beautiful things of life; and so in time the children came to love Margaret. Among those who so often gathered to hear the gentle sick girl tell her pretty stories was a youth of Margaret's age, — older than the others, a youth with sturdy frame and a face full of candor and earnestness. His name was Edward, and he was a student in the city; he hoped to become a great scholar sometime, and he toiled very zealously to that end. The patience, the gentleness, the sweet simplicity, the fortitude of the sick girl charmed him. He found in her little stories a quaint and beautiful philosophy he never yet had found in books; there was a valor in her life he never yet had read of in the histories. So, every day she came and sat upon the beach, Edward came too; and with the children he heard Margaret's stories of the sea, the air, the grass, the birds, and the flowers.

"You have purified and exalted my life," cried Edward; "you have been my best and sweetest inspiration; you have taught me the eternal truth—you are my beloved!" And Margaret said: "Then in my weakness hath there been a wondrous strength, and from my sufferings cometh the glory I have sought!" So Margaret died, and like a broken lily she lay upon her couch; and all the sweetness of her pure and gentle life seemed to come back and rest upon her face; and the songs she had sung and the beautiful stories she had told came back, too, on angel wings, and made sweet music in that chamber. The children were lingering on the beach when Edward came that day. He could hear them singing the songs Margaret had taught them. They wondered that he came alone. "See," cried one of the boys, running to meet him and holding a tiny shell in his hand—"see what we have found in this strange little shell. Is it not beautiful!" Edward took the dwarfed, misshapen thing, and lo! it held a beautiful pearl.

The Practice of Self-Denial. At this season of Lent, even the worldly minded man realizes advantages of self denial in promoting health. After the heavy living of fall and winter, the blood needs to be purified and chastened by abstinence and fasting in order that the bad humors that have been engendered by a too free use of meat and other rich viands may be banished, and a less clogged and heated state of the system take the place of the old obstructions that promote disease. So we see that Lent has a physical as well as a spiritual significance. A little fasting and a little abstinence will do more to make us healthy and consequently comparatively happy than many of the nostrums that are advertised to cure most of the diseases under the sun. The greater part of mankind in fairly prosperous conditions eats too much, and not too little. Men make gods of their stomachs, and are continually devising some new thing to put into them. They are no sooner through with one meal than they are looking forward to another, and they forget that high thinking usually attends moderate living. The rich man owes his girth to his over indulgence in food and drink, and he has often to spend money in doctor's bills that he would begrudge to bestow in charity. For a mere momentary gratification he makes himself miserable, and he spoils his temper and his digestion at the same time by cramming himself with costly edibles. If he could be made to observe Lent faithfully he would probably come out fresh like the flowers that bloom in the spring, tra la, and show little of the physical corruptions that made him bodily and mentally sluggish and unhealthful. It would lengthen his days, not as the convivial poet has it, by stealing a few hours from the night, but by relegating a few of his rich dishes to oblivion. Now I do not want you to imagine from this, dear boys, that I want you to starve yourselves. Not at all! But I do desire that you will exercise that virtue of self denial that has made the greatest men of the past what the greatest men of the future will be. No man ever attained eminence by self-indulgence. The qualities that command success are not nourished by prolonged sittings at the table or by slumbering in bed. Good food, and sufficient of it, is necessary to promote energy and strength, and needful rest should never be neglected, but a superfluity of either makes the mere animal of man, excites his baser passions, and leads him to forget every thing in self—home, friends, and last, but not least, of course, heaven. No debased sensualist ever loved God or man. How could he? He is in his own opinion the end-all and the be-all of existence. And still he is not happy. Everything dissatisfies him. His eyes are always turned on himself, metaphorically speaking, and in always thinking of himself he forgets that there are other people in the world who deserve consideration. So he goes through life in a swine-like sort of way, and in an inordinate indulgence in luxury ruins his body and his soul. No man ever yet obtained anything like felicity on this earth who did not endeavor to do good to others, as far as lay in his power, and the selfish man lives miserably and dies miserably in spite of his efforts to make the burdens of life light for himself and heavy for others. Look over the roll, not of the saints and martyrs, for we are not considering self-denial from a religious point of view now, but of the men who have left an enduring mark on the world's history, and you will find that, almost invariably, they attained distinction by foregoing in their youth many of the pleasures which are so seductive to young men. They did not fling away their time and money in unprofitable, demoralizing dissipation, and were content with modest fare, for they knew that even the abstaining from what they could not really afford would lead to the goal on which their eyes were fixed. Thus you see that nearly all successful men have had their Lenten season, though, perhaps, they did not call it by that name, and that the virtues of patience and endurance are fostered by fasting and abstinence. Temperance in eating and drinking, and chastity in thought and action make, usually, hale old men, among the generality of mankind, for we are not at present referring to those who have, like Father Damien, sacrificed life for the benefit of others. —Benedict Ball, in the Sacred Heart Review.

Grace Ella Aiton, Hartland, N. B. Cured of Eczema. I do hereby certify that my daughter, Grace Ella, was cured of Eczema of several years' standing by four boxes of Dr. Chase's Ointment. Andrew Aiton, Hartland, N. B. W. E. Thistle, Druggist, Witness.

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A maxim is the exact and noble expression of an important and uncontested truth. Good maxims are the germs of all good; firmly impressed in the memory, they nourish the will.

James Whitecomb Riley says: "I'm Irish from the word go. I show it in my tastes, I show it in my face and in my ways. Who ever heard of a man who was not Irish doing business at the old stand under the name Riley?"

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CHATS WITH YOUNG MEN

When the Stomach Bosses the Man. A pampered appetite grows a furious lust for gratification. The man who handles his hankering hardly and holds himself with stern hand will escape being turned aside by the solicitations of sensuousness. Mind the old proverb "The horse that wears a halter is the soonest caught," and give nothing a grip hold on yourself.

On Less Than 62 Cents a Day. In England, the line of exemption from income tax is drawn at \$900. In Prussia it is drawn at \$225. One would think that would leave all but paupers subject to taxation. On the contrary, it taxes only 8.46 per cent of the people. No less than 91.54 per cent of the people of Prussia, then, have to live on incomes of less than \$225 for each family! That is a picture of poverty literally appalling. Only one person in 550 has an income of more than \$2,375, and in a total population of 32,000,000 only 37,000 have incomes of more than \$7,625 each. That there are no more large or medium incomes is significant, but that more than 29,000,000 out of 32,000,000 people should be living on incomes of less than 62 cents a day, such an income generally having to suffice for a whole family, is startling.

Refreshment in Labor.

A life that is active ought to find refreshment in the midst of labors, nay, to draw refreshment from them. But this it cannot do unless the man can take up the varied employments of the world with something like a child-like freshness. It is that especial light of heaven, described by Wordsworth in his immortal ode, that light which attends the youth upon his way, but at length "The man perceives it die away, And fade into the light of common day."

The "Borrower" Who Is a Thief.

There is one popular saying that expresses exactly the attitude which some young men assume in considering their own rights and the rights of others. It is this: "What's yours is mine and what's mine is my own." The person who gets into the state of mind which regards this favorably is on the high road to perdition, and probably to the State prison. One should never, for a moment, regard the property of others as one's own, for it leads to disaster. Many a youth has been ruined by falling into this error. "I will borrow this without permission, and replace it at a later day," hundreds of young men have said to their sorrow, when they have found their employers' money ready to their hands. That was the first step in embezzlement, but not the last, for the person who begins in this way will go on his course of dishonesty until retreat is impossible and exposure is inevitable. Go to any of our public institutions, where convicts are confined, and ask some of them what has brought them to this sad condition, and they will tell you that it was the first yielding to the temptation to use the goods of another without leave. They did not mean to be thieves in the beginning, but they needed a little money for pleasure or for luxuries that they could have done without, and they thought that those who employed them would not miss what they intended to replace. Ah! that replacing day! It never arrives, but is always looked forward to until it brings the victims who flatter themselves with a belief in it against the dark walls of a felon's cell. Therefore, if you must borrow, for some real, unexpected temporal need, ask for a loan manfully and openly, but do not appropriate secretly any part of what is entrusted to your keeping; and, above all, do not become an embezzler to gratify your desire for amusement or your love of dress.

Every Pleasant Day Margaret was wheeled from her home in the city down to the beach, and there for hours she would sit, locking out, far out upon the ocean, as if she were communing with the ocean spirits that lifted up their white arms from the restless waters and beckoned her to come. Oftentimes the children playfully on the beach came where Margaret

