Catholic Record.

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

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INTELLECTUAL GROWTH.

In reading the life of Orestes A. Brownson we happened upon the following passage which is worthy of quoting: "One great defect of our whole course of teaching, from the Kindergarten up, is that too great pains are taken to make everything interesting and pleasant, and to eliminate all that savors of labor on the student's part. If the first books given to children were such as would require an effort on their part to understand them, and the same rule followed all through, the mind would be more exercised and thereby strengthened to think and to judge." We think that Sir Walter Scott has a passage embodying the same idea. Sometime ago it was more universally recognized than at present that oft-repeated effort and reflection were the essential conditions of intellectual growth, that the mind could bring its powers into play at the cost only of much training and labor. Somehow or other, that method is now more honored in the breach than in the observance. We have our easy step. ping stones to learning for the young, our carefully graded books for the more mature-different expedients, in short, for the reducing to the lowest possible minimum our expenditure of time and labor in the acquisition of knowledge. The law that obtains in other departments of life is here either ignored altogether or regarded lightly, and the result is students who loiter about the outpost of Wisdom's temple thinking the while they are within its precincts, and, later on, men and women who have a firmly rooted dislike to any reading that cannot be comprehended

in an instant.

Works demanding thought and reflection are reserved indeed for cheap laudation, or considered as interesting relics of the progress of bye gone times and are hardly pressed into soul service. True, we have our flotsam and jetsam — scientific quips and literary selections - fire crackers essaying to do the work of big artil while they quote some texts, none of lery; but all this fragmentary and which forbid the use of medicines, they ephemeral stuff deprives the mind of its dignity and power, and at best good like a medicine," (Proverbs, 17, is calculated to give one a 22) He, therefore, believed that distaste for mental effort. And medicine "doeth good." And the to such an extent does this prevail that a book or address dealing with what is not commonplace is father's eyes with the fish gall, and tabooed in some quarters, politely if you the father recovered his sight. imagine that anything that com within their ken is not practical, that is not conducive to the making of money or to the uprearing of a freestone mansion with a silver door plate bearing the name of a soap jobber. But a student to whom the flavor of the best and highest in literature is as air from pine clad hills to the invalid, for the need thou hast of him; for the and who believes that when talking to his fellow men his discourse should not be hopelessly trivial or regulated so as to be not possibly over the heads of any of his auditors, is ever a man of action-a practical man in the truest sense of the term. He can plan, concentrate and direct his energies in the way best suited to the end in view. He can discern how best to vanquish a difficulty where the untrained intellect sees but an insuperable barrier.

We may say without fear of contradiction that they who have left enduring monuments to themselves in the realms of action have always been students, striving to understand what others disregard as of no moment, using each step gained to ascend higher, and never losing sight of the fact that our intellect fashioned into shape by the buffetings of thought and ceaseless toil is the indispensable factor to success. The men who threw the old cathedral into being were students; so were the painters who transmitted on reading the above texts, will have their thoughts into immortal visions of light and color. So in closer measure are those who are preminent to day in the various professions.

To be content with the commonplace is to become intellectually out of andoubted abilities, are sore-headed failures because they allowed their inciling as disease or sickness, and therefore no human bodies to suffer the lame walk and the poor have the first street, which was aided in its street, which was aided in its disease or sickness, and therefore no human bodies to suffer the lame walk and the poor have the first street, which was aided in its disease or sickness, and therefore no human bodies to suffer the lame walk and the poor have the first street, which was aided in its disease or sickness, and therefore no human bodies to suffer the lame walk and the poor have the first street, which was aided in its and wherever his influence extends cannot be from the lame walk and the poor have the gospel preached to them. Paul and disease or sickness, and therefore no human bodies to suffer the lame walk and the poor have the gospel preached to them. Paul and disease or sickness, and therefore no human bodies to suffer the lame walk and the poor have the gospel preached to them. Paul and disease or sickness, and therefore no human bodies to suffer the lame walk and the poor have the gospel preached to them. Paul and disease or sickness, and therefore no human bodies to suffer the lame walk and the poor have the lame walk and th elbows-to be devoid of initiative, to be incurably indolent. There are individuals round about us who, despite undoubted abilities, are sore-headed failures because they allowed their intellect to lapse into a state of atrophy.

his kind. And this, by the way, is one of the reasons why we always enjoy the preacher who to justness of thought unites graceful expression, are not and never were such ills : that and whose sermon is supposedly over the heads of the people. To those who are fond of referring to past times for arguments to the contrary we offer the following words of the scholarly Bishop Spalding: "In the apostolic age when the manifestations of miraculous power accompanied the announcement of Christian doctrine, the lack of persussive words of human eloquence was not felt. Let him who can drink poison and touch scorpions and not suffer harm despise the aid of learning; but for us who are not so assisted, no cultivation or preparaof mind can be great, and to appear in the garb of a savage were less unseemly than to speak the holiest and highest truths in the barbarous tongue of ignorance." We may be quite sure that every solid and original public utterance has an educative influence upon the people just as had the scholastic disputation upon, for example, the inhabitants of Paris. Those who hear it may not be able to grasp it in its entirety, but we should not on that account relax our efforts. At the worst we may rouse them from their apathy and convince those who have been swaddled in the luxurious bands of the modern pedagogy, and who have been helped on their way by indulgent masters, that knowledge is not education any more than food is nutri-

CHRISTIAN SCIENTISTS.

The new sect whose followers are mown as Christian Scientists has attracted a good deal of attention recently, thanks to the opposition of the medical doctors. The reason of this opposition on the part of the medical faculty is that the Christian Scientists do not believe in the use of medicine, and, should their belief prevail, the physician's occupation is gone. It must be conceded that opposition based on such a motive is not scientific, nor

of the highest order of excellence. The Christian Scientists, in their opposition to the use of medicines, claim the authority of the Bible. But, overlook other texts that commend it Solomon said : " A merry heart doeth Angel Raphael recommended fish gall to Tobias as a remedy for his father's blindness, and Tobias annointed his like, but effectually. For some persons clear that the Angel Raphael is not a Christian Scientist. (See Tobias, chapter xi.) St. Luke, the author of the third gospel, was a physician, who practiced at Antioch. St. John, author of Revelations, says: "Annoint thy eyes with eye salve, that thou mayes (Rev. III., 18.)

But the most emphatic approval of doctors and many the physician Ecclesiastics: "Honor the physician Most High nath created him. For all healing is from God; and He shall receive gifts of the King. The skill of the physician shall lift up his head, and in the sight of great men he shall The Most High hath be praised. The Most High nature created medicines out of the earth, and a wise man will not abhor them. Was a wise man will not abhor them. not bitter water made sweet with wood? The virtue of these things is come to the knowledge of men; and the Most High hath given knowledge to men, that he may be honored in his won-ders. By these he shall cure, and shall allay their pains; and of these the apothecary shall make sweet confections, and shall make up ointments of health; and of his works there shall be Give a sweet savor and no end. Give a sweet savor and a memorial of five flour, and then give no end. place to the physician.

For the Lord created him, and let him not depart from thee, for his works are necessary For there is a time when thou must fall into their hands; and they shall be seech the Lord that He would prosper what they give for ease and remedy. (Eccli. xxxviii., 1 to 7 and 11 to 14.) Thus it appears that the Christian Scientists appeal to Bible in vain against the doctors. And the latter,

Lord, gie us a gude conceit o' oursel. So far as the average reader can make out from their books, the Christian Scientists hold as their funda mental principle, on which their belief and practice rests, and there is nothing existent but Mind, eternal

false mental states. And their pan-acea for all the ills that man is heir to-or thinks he is-is to belp him by suggesting to the conviction that there pains and aches are errors of the mind, and their only cure truth, which in their lexicon means the faith that no pains and aches exist in bodies, be cause material bodies have no existence except in the mind of those who erroneously believe them to sxist.

It is difficult to reconcile their claim to the power of healing diseases while they profess to believe that there is no thing as diseases to be healed. It is a great relief from mental uneasiness to feel that one is not called upon

to reconcile the claim and the belief. The new sect, considered as a system of philosophy, accepts the idealism of the Protestant Bishop Berkeley; and considered as a religion, it is a recrudescence of Hindu pontheism with a veneer of diluted and adulterated Christian sentiment. As the philosophy of Christian Scientism is Berkeleyan one may say of it what was said of Berkeley:

"When Berkeley said their was no matter, and proved it, a "Twas no matter what he said,"

-N. Y. Freeman's Journal.

MASS FOR NIGHT WORKERS.

Rev. Luke J. Evers, rector of St Andrew's church, in City Hall place, New York city, announces that he has received permission from PopeLeoXIII., through the Propaganda at Rome, to elebrate Mass on Sundays and holy days at 2:30 a. m., for the benefit of Catholics who work on newspapers and in the post office. The first Mass at that hour was celebrated on the first Sunday in May.

This is the outcome of a movement started some time ago by men employed on the newspapers, who work until 2 m., or later every morning, including Sundays. It was a hardship to them to have to get up to attend Mass, especially as it took most of them an hour or two to get home. Archbishop Corrigan was appealed to and e referred the matter to Father Evers.

The latter learned that at least everal hundred men and women would be glad to take advantage of an early morning Mass. Father Evers then made a report which went to Rome, with the above result.

THE GOSPEL OF PEACE.

It is not Necessary to use Force in the Spread of Christianity.

In the Boston Globe's symposium on the necessity of using force in spreading Christianity, the Catholic idea was supplied by Rev. Philip J. O'Donnell, paster of St. Philip's Church, who

To find an answer to your question one has but to read the history of the Catholic Church. Its Founder was announced long before his coming, as the Prince of Peace. At His birth the angels sang, peace to men of good will. He gave to His disciples the command to go and teach all nations. He taught them how they would bring the world to Him and his Father. An example

alvation. Nawhere does He preach the doctrine of force; on the contrary, He comes to give that peace which the world can not give, and as He was sent by the Father to teach the two great commandments, love of God and love of neighbor, so He sent His Apostles into world to do the same. They were to teach not to coerce; they were to baptize not to destroy. He established the Church and promised to be with it till the end of time. He sent the Paraclete, the Holy Ghost, to enlighten and strength en those who were divinely commissioned to spread His gospel, and from until now they preach Jesus that day

Christ crucified. A few ignorant fishermen go forth to convert the world and succeed. The story of their labors is a glorious record of sacrifice, self denial, suffering of all kinds, and the end thereof is written in their blood. From the beginning, the blood of martyrs is the seed of In every age of the Christians. Church there has been zealous imitators of the Apostles. Missionaries, whose zeal for God's glory and the salvation of souls has made them willing to give up father and mother, sister and brother, home and country, to go out in the face of untold dangers, to preach to savage nations, and to plant the cross on every hilltop, so that all may see the great teaching sign of God's

love for man. They go forth from no human notion, these Catholic missionaries; no salary lures them; no earthly reward president Schwab of the American in expectation. They leave comfort Steel Company attends Franciscan and pleasure behind, they throw off the world, take up the cross and follow Him. They go about doing good. As in the days of Christ, again to-day, in these pagan countries does God permit

God, the cross, and faith in the Church which Christ founded.

Nations may have tried to force the gospel on other nations. Individuals like Cortes and Pizarro may have made a pretence of being evangelists in order to execuse their crimes, but the Church has never used any but peaceful means to spread the teachings of Christ among the peoples that were in darkness, and to the Church only was given the divine commission to preach and to teach. The only force her missionaries exert is the force of example. They exemplify the Christian virtues in their lives, St. Paul, St. Patrick, St. Francis Xavier, Father Damien, the martyred Chinese missionaries who but vesterday gave up their lives for but yesterday gave up their lives for Christ and His Church, are types of all true missionaries. They carried the cross and eschewed the sword; they cenverted the world; they prove by their works that force is not necessary for the spreading of the gospel.

THE CASE OF GALILEO RE-

A non-Catholic paper deems it opportune to revive the case of Galileo as a reproach to the Holy See and a warning to the Holy Father not to interfere with the French Government in its warfare against religious orders. notive of the warning is plain to the student of ecclesiastical history. It is excite auti - Catholic prejudice against what every contumacious sub-ject of the Pope calls "the intolerance of the Roman curia.

It may not be amiss to place the case of Galileo in its true light, and thereby show the insincerity of those who cite it. Every one who believes in a Revel ation must admit that what the Ravel aiion teaches is true. He will also, as a matter of course, admit human science and scientific truths. Here, then, are two orders of truths-one made known by a supernatural means, the other by a natural. In both cases they are truths; and since they are both truths, they must be consistent with each other. Every Christian, then, must also admit that if a scientist proposes as a scientific truth something which is inconsistent with a revealed truth, that scientist is mistaken, and that if he insisted on promulgating such cientific falsehood, he ought to be made to hold his tongue. One If the scientist propounded as true a system which to men in general appeared inconsistent with the truths admitted as revealed, and which, therefore, would be practically sub-versive of men's faith in the revealed truths, it would still be wise on the part of those in authority to make him hold his tongue (particularly if they themselves believed him to be wrong) even though in process of time the bnoxious system might turn out to be true, and, in fact, not to be inconsistent with the revealed truths which it seemed to contravens. This, which every believer in Revelation could not help admitting, is, speaking roughly, the account of the case of Galileo.

Where a system is indisputably inconsistent with revealed truth, it is the part of the Supreme Infallible Authorty to condemn it, and the condemna tion is infallible; when there is roo for doubt, it is the part of the supreme authority to make use of an inferior tribunal to exercise a power which is not infallible, but with sufficient auth ority to safeguard the body of the faithful. We have an example of the former, that is, of the infallible condemnation of opinions certainly inconsistent with revelation, in the condemnation passed by the Vatican Council on the denial of a creation; we have an example of the latter, that is, the fallible condemnation of an opinion supposed to be inconsistent with Holy Scripture, in the condemnation passes by the board of ten judges at Rome cailed the Holy Office) on the assertion made by Galileo of the motion of the

earth around the sun, It may be granted that this board of ten judges outstepped its powers in requiring Galileo to abjure his belief in the earth's motion, since only an infallible authority has the right to demand interior assent in case of doctrine; and the absolute form in which the condem nation was couched we may also regret. But that pontifical power used legitimate right to protect the faith ful from the inroads of skepticism by hindering the promulgation of an which seven of the ten judges and the Pope himself personally be lieved to be scientifically false, under the circumstances, only in har-mony with principles which, as we have seen, every believer in the Bible must admit.—American Herald.

THE STEEL TRUST PRESIDENT.

Steel Company attends Franciscan Church.

has removed from Pittsburg to New

us to mental effort is a benefactor of result of error, the halluncinations of sionaries, whose only weapons are On Easter three hundred expert steel Prince Max of Saxony, was recently the Franciscan Church in a body. All among the Saxon nobles, especially are Catholics who formerly resided in among the ladies, is enormous, and it the parish of which Mr. Schwab is a the parish of which Mr. Schwab is a is probably these royal and court in-member, in Pittsburg. Mr. Schwab of the recent conversions. German is just completing, at his sole cost, one of the finest churches in Pennsylvania. Protestant associations are much conin memory of a countrymen of his, cerned at the feebleness of the Saxon Prince Gallitzen, who resigned his nobles, and on more than one eccasion title and fortune in order to become a recently earnest appeals have been admissionary priest in the wilds of Penn dressed to them conjuring them not to sylvania, where for many years he labored among whites and Indians in an almost unbroken wilderness. Over the evangelical faith.
the grave of this priest Mr. Schwab Of course this Protest has erected a statue in bronz of heroic size, representing the illustrious mis sionary preaching with crucifix in Church which Luther rebelled against

OLIC TEACHING.

eth century may be found Protestants, TRUE AND FALSE DEVOTION TO well-meaning towards everybody, and THE BLESSED MOTHER OF religious in their own way, who believe that Catholics pay money to have their sins forgiven by the priest. It is deplorable that such ignorance concerning Catholic faith and practice pectal devotion to the Blessed Mother should exist among our fellow citizens of God. There is a poetic fitness in who are not Catholics, but that it does this, as in all devotions stamped with who are not carmines are people who the seal of the Church's sanction. May would be ashamed to own ignorance on is the symbol of unsullied and lovely other subjects, do not think it worth maidenhood; and like the cresent while to inform themselves on matters moon, the aurora, the morning star, concerning the Catholic Church. And is a fit emblem of Mary's human per yet this lack of knowledge begets suspicion, and suspicion gives rise to the recurring waves of anti Catholio bigonal transfer of the Eternal's Mother," She pre-Catholics believed it to be necessary in spring precedes the summer; as the order to gain pardon for their sins morning star the sunrise. committed, and for sins to be com mitted, only to go and pay some money to the priest." So said a Proone of the many-too many, indeedand this is only one of the many sub ects on which misinformation is rife. citizens should study the various ele ments that compose it, so that, under-standing each one the other, there may unworthy suspicion, to undermine its phia Catholic Standard and Times.

trast that with the story of Protestant church life. From almost every quar ter there is going up a cry of distress churches are reduced, and vestries are but half filled in the evening, while thousands are upon the streets or having the social hour at home. Whatever we may think of the doctrine of the Catholic Church, she is, from the standpoint of numbers and financial strength, a success. "What is the difficulty?" asks Dr. Bartlett; and he answers himself thus: From my point of view, the reason lies in the fac having shorn our giant, we wish him to do battle for us as before. In other words, having robbed the Bible of its its powers. Having set our own imaginations and speculations higher than the Book, we have undertaken to carry on the conquest of the world with our have forgotten in our specializations your last friend. that the Bible is the special book of

LUTHER'S LAND TURNING CATH-OLIC.

A writer in the New York Observer, commenting on the progress of Protest-antism in various parts of Germany, says that although the Catholic Church says that although the Catholic Church has never been more active or zealous in making converts than it is now, the restriction has received by the restriction between the restriction has received by the restriction between the restriction has received by the restriction has received by the restriction has received by the restriction between the restriction has received by the restriction between the restriction has received by the restriction between the restriction betwee rotestantism has reason to be satisfied

where his wonderful Reformation work that old and crippled veteran, and it was begun, there is a singular tendency among the members of the oldest aristocratic families to join the Church and kicked from under me the crutches at Rome Whole families have gone that supported me in that last journey. over to Rome, families bearing names Colonel Ingersoll made no answer: can Steel Company, otherwise known illustrious in the history of the Reform-the old man continued to look mourn-the B liton Dollar Steel Trust," ation. The reason is probably not far fully out into the night.—St. Anthony's to seek. The royal house is zealously where he occupies a sutte at Catholic and the king, now an aged York, where he occupies a sutte at York, which was a sutte at York, where he occupies a sutte at York, which was a sutte at York, where he occupies a sutte at York, which was a sut

Of course this Protestant writer finds and sought to destroy. He will not see that it is the grace of God working IGNORANCE CONCERNING CATH- in the hearts of the people which is drawing them back again into the fold of the one true Church.

THE BLESSED MOTHER OF

with which we in America are so cedes Him in His Humanity, as the lacquainted. "I was taught that mother precedes the child; as the

The Church would have us revere her as Immaculate in her Conception, money to the priest." So said a Protestant the other day. And he is only bigher in Heaven and nearer to God than any other creature, with the most loving heart in Heaven for the children of men, save only the Heart of the The welfare of the state demands that its Divine Redeemer, and most powerful with Him when she pleads for us whose Mother she is.

But the Church sternly checks all decreep in among them no distrust, no votion to Our Blessed Lady which goes unworthy suspicion, to undermine its beyond this, or is only with difficulty stability. And surely there could be no more interesting study, if for information's sake alone, than the old Church to which all Christendom gave called "Cross of the Immaculate Contact of the Indiana cont epiritual allegiance before the religiception." Of this the editor of the tous and social revolution which is American Ecclesiastical Review says, known as the Reformation.—Philadel-

phia Catholic Standard and Times.

PROTESTANT TESTIMONY.

The Rev. Dr. W. A. Bartlett, of the Kirk street church, Lowell, Mass, in a recent sermon on "The Lost Power" was outspoken enough to make this declaration. In our own city the church buildings which have been going up for the past ten years have been Catholic. These almost cathedral like buildings are thronged with people, rain or shine, with nine Masses a day said for the accommodation of the multitudes who go when they can. Contrast that with the story of Protestant cathody life. From almost every quar

We cannot but think that if the inr there is going up a cry of distress distribution of certain good people in find-udiences are small, the incomes of ing those new symbols and new expressions of devotion-which too often are fantastic and strained-were but diverted to the propagation of devo-tions which are old, approved and inexhaustible as promoters of piety the cause of religion would be the gainer,

KICKED AWAY HIS CRUTCHES

One cheerless, rainy night some years ago, the venerable Simon eron was sitting in the office of the Ebbit House, gazing though the winvelation from God, we have robbed it of the picture of melancholy. Presently

Col. Ir gersoll entered. "What has happened, general?" he asked.

"Ah, Bob," said the old man, with a sigh, "I have just seen a cruel, pitiable sight. An aged and crippled soldier was painfully toiling up the street yonder and was making some progess when along came a big double fisted, broad-shouldered fellow and kicked the crutches out from the old cripple, leaving him feeble and helpless, to pick himself up as best he could."

an outrage! What, abuse an old and crippled man like that! I'd make with its increase. But he says:

"There is perhaps one dark spot in
the outlook — Saxony. Here is the

"Wait a moment, Bob, " interposed country where Luther was born and old Simon Cameron, gently. "I was where his wonderful Reformation work that old and crippled veteran, and I

her face was lily-white, with a heavenly emile on it, and for days after she would

ner sleep she often spoke low, noty words about her mother. When she awoke, she would timidly ask if she had spoken in her sleep and what she said, as though her heart feared that sleep might

A CROWN OF SACRIFICE.

Transposition of Father Byan's Poet

BY AGNES HELEN LOCKHART.

In the town of Dartmouth, within view of the beautiful lakes, there lived two families, close neighbors, and very distantly connected. Each had an only their their Their child; one a girl, the other a boy. Their ages at the opening of this story were six summers, both children having been born on the same day. n the same day.

Muriel Atherton was a fair, sweet girl,

Muriel Atherton was a fair, sweet girl, with great brown wondering eyes, that seemed to listen, just as though they held the gift of hearing with the power of sight. The breezes lingered on her low white brow, and dreamed amidst the roses of her cheeks. Her voice was sweetly low, and when she spoke her voice was music, and her laughter rang white brow, and dreamed amidst the roses of her cheeks. Her voice was sweetly low, and when she spoke her voice was music, and her laughter rang so like an altar bell that, had you heard its silvery sound ringing, you would think of kneeling down and worshipping the

of kneeling down and the pure.

The children played amongst the roses—it was May—and they played at hide-and-seek until the sun went down. Their hearts were happy, but, tired at last, Muriel picked a crimson rose and gave it to Stephen, her playmate. He hunted through the garden, until finding the fairest of the white roses there, he smilingly placed it amidst the ripples of her golden hair. "I gave you red—and you give me white; what is the meaning of it?" she asked, while a radiant smile awent across her face.

swept across her face.

"Muriel, dear! White dies first; you know the snow soon melts away, and it is not as white as your face; but roses red as mine will bloom when all the snow

She sighed—a little sigh; then laughed again, and hand in hand they walked homeward. A good-bye, a kiss, and he was gone. She leaned her head upon her was gone. She leaned her head upon her mother's breast that night and asked, "Mother! does white die first, and red live long?"—and her mother wondered at her speech. She fell asleep, with murmurs on her lips about red and white.

Those children loved as only children can, with nothing in that love but their whole selves. They had been betrothed when in their cradles; they knew it in a vague manner, each unconscious of what

manner, each uncor

She called the boy a pet name, "Lance she called the boy a pet name, "Lance lot." and he always called her "Pearl." He was full of moods, and the light and was full of moods, and the light and dow were strangely intermingled on face. He would pass hours gaily talk-, and then hours would come and go, he would neitheir smile nor speak. like a cloud, with ever-changing like a golden sunbear hues, and she like shining on his face.

Ten years passed by. They parted, and did not meet very often in the year, yet, as they grew in years, a consciousness of love entered their hearts. It was a pure, sweet love; free from passion. Reverence watched, like a guardian angel, over Lanceance.

One evening in the middle of May they One evening in the middle of May they met, but it was to part from each other and the world. Their hearts just met to separate and bleed, while saddest tears rained down their cheeks; for they were to meet no more. Their hands were clasped to tear the clasp in twain. The stars looked proudly down on them, while shadows knelt, or seemed to kneel, around them, with the awe evoked from any heart by sacrifice. Eternity was beating them, with the awe evoked from any heart by sacrifice. Eternity was beating in the heart of that last parting hour. "We part to go to Calvary and to God," he said. "This is our garden of Gethse-mane; and here we bow our heads, and breathe His prayer. Whose heart was bleading while the angels heard: "Not bleeding, while the angels heard: 'No my will, Father! But thine be done!' In such heart-hours, raptures meet such heart-hours, raptures meet bright arms around the cold white neck of Grief. Thus, while they parted, sorrow swept their hearts like a great dark row swept their hearts like a great dark stormy sea; but suddenly a joy, like a sunshine, threw over every wave that swept them a serene, golden glory. Again Lancelot spoke: "Our loves must soar aloft to divine spheres; for the

human satisfies neither you nor me. For when did human love ever satisfy the hearts that lean on it? You sigh for somenearts that tean on it? Con sign for some-thing higher, as I do; so let our spirits be espoused in God, and our wedlock be as soul to soul; prayer shall be the golden marriage-ring, and God will bless us both."

She sweetly answered: "Your words are but echoes of my own soul's thoughts. Let God's own heart be our only h and let us live as only the angels do— loving only as they love. 'Tis hard to part—but it is better so. God's will is

curs, and Lacelot—let us part!"

Then she sobbed as though her heart would break—an awful minute passed, long as an age, yet more brief than a flash long as an age, yet more order. No word was of lightning in the tkies. No word was spoken, only a look, which neither ever forgot. Between them fell the shadows ight. They parted in the dark, and never met again, yet their souls were twined together in the Heart of Christ. twined together in the Heart of Christ.

Pearl went from earthland years ago.

Lancelot still hangs upon the cross, but would not move a nail that binds him there, nor pluck a thorn that pierces his brow. He hung himself upon the cross Pearl. She has gone to wear the crown that wreathes the brows of virgins who have kept their souls from earthly

Weary years passed on into the past One autum afternoon, when the flowers were in the agony of death, and the wind sang "De Profundis" over them, Lancesang "De Profundis" over them, Lancelot walked through the cemetery; a resting-place so calm, so sweet—the dead
were lying down. The autumn sun was
half sunk in the West. It was 3 o'clock,
the holiest hour of the day. He walked
alone amidst the nuns' graves. A convent
stood near, and from the solitary cells of
the nuns to the cells of death the road
was short. Simple white stones marked
each grave, while in the hollows between
them grew flowers entwining the mounds. them grew flowers entwining the mounds. He read the names engraved on the stones, and "Rest in Peace" was written beneath them all. Over each name a cross was engraved on the lowly stones. He passed each grave with a reverential awe, and trod as prayerfully as though he passed an altar where the Host had left a trace

Walking from grave to grave, he read the names of those whose own pure lips had changed the names by which the world had known them into names of sacrifice, known only to their God. They They had veiled their names as they veiled their faces. The very friends who

played with them as girls, had they passed there, would know no more than he or any stranger, where their playmates slept. He wondered at the stories that were hidden, forever, within those simple graves, — their hearts, lives, thoughts, dreams, feelings, joys, and sorrows, and their smiles and tears. In a lonely corner of that resting-place, there stood a low white stab that marked a grave. Long, sad grass drooped over the mound, ner of that resting-place, there stood a low white stab that marked a grave. Long, sad grass drooped over the mound, mantling it with a veil of green. Around the slab pure white roses twined their vines, hiding the name of her who slept beneath. He walked towards the grave, but when he reached it a spell fell on his heart so suddenly that tears welled into his eyes, and trickled down upon the grass. He lifted up the leaves that hid the name, and as the thorns pierced his hands, he read the very name he gave the girl in golden happy days—"Pearl."

Long he sat beside that lonely grave, and took the grasses in his trembling hands, wetting them with his tears. Again and again he read the name, and thought it all a dream. He rubbed his eyes and read once more; then suddenly asked himself: "What means it all? Cau this be Pearl's grave? I dreamed her soul had fied."

The convent bell ringing upon the air distanted his reveries, and he rose and

had fied."

The convent bell ringing upon the air dirturbed his reveries, and he rose and walked toward the gate. Long shadows marked the hour before squaest, and the birds were singing Vespers in the convent trees. As silent as the gleam of a star came a nun in answer to his summons at the gate. Her face was like the picture of a saint, or like an angel's smile; her a saint, or like an angel's smile; her downcast eyes like a half-closed taber-nacle, where God's Presence glowed;

nacle, where God's Presence glowed; her lips pale and worn by ceaseless prayer, and when she spoke and bade him enter, it was in the sweetest, gentlest tone. She unlocked the massive gate. He followed her along a flower-fringed walk that led to the home of virgin hearts. The flowerbeds around the sacred place had been fashioned, with holy care, into sacred shapes, such as chalices, crosses and hearts. The very air was pure with the fragrance of their bloom. He went into a wide but humble room. The floor was painted, and holy pictures in humble

into a wide but humble room. The floor was painted, and holy pictures in humble frames hung upon the wall.

At last the veil-clad Sister spoke, saying, "I will call the mother." With this, she bowed and went. While waiting in the humble room, his attention was attracted by a crucifix. He arose to look at it, but drew back in awe, for he saw in it a likeness of his own face. His amaze at it, but drew back in awe, for he saw in it a likeness of his own face. His amazement was more intense when he discovered at the foot of the crucifix the name of "Lancelot." A whirl of thoughts swept over his startled soul, when he heard a footstep. The mother of the nuns entered, and spoke in calm, even tones: "Forgive me, sir, my delay! Our song was not yet ended when you came. Our rule forbids our leaving the choir." Her still, calm look seemed to ask his mission.

"I am a stranger, Sister; come upon an more strange. errand still more strange.

erave you cannot rightly grant, pardon me, and I shall go. I would not dare intrude, only that a friendship, deep as death, and strong as life, has brought me to this holy place."

to this holy place."
She locked at him a moment, but made no reply. Encouraged by her silence, he told her Pearl's story from the beginning. Then he added: "In yonder graveyard, where your Sisters sleep, I saw a stone and on it, half hidden by white roses, the

and on it, nail hidden by white roses, the name I never shall forget."

The nun looked startled, but soon re-pressed the look. "Whose name?" she calmly asked. But when he said "Pearl," she heart her fore forward, and level. she bent her face forward, and looked intently at him. Then, quickly rising, she said: "This is the hour of sunset; it is the rule to close the gates to all until to-morrow morning. Return then, and if God wills, I will see you."

With many thanks he passed from the unworldly place out into the world. Going to the lonely graveyard, he approached the white rose grave, where he knelt and prayed that God might will the mystery's solution. Then he took a rose from its drooping position on the slab. Out into the darkness of the night he bent his steps, and reached his room, where sleep came to his weary eyes, now wet as dew. He dreamed a strange, weird dream of a rock, dark waves, white roses, and a grave; cloistered flowers, nuns, and tears that shone like jewels on a diadem. Two bright angels with shining wings blended in his dreams. He awoke more wearied than before, then slept and dreamed again. A dove pure and fair as the lily again. A dove pure and fair as the lily petals fluttered through his sleep, in vision or dream, hearing in its flight a spot less rose. It flew across great distances, through forests where the trees were all through forests where the frees were an in shadow; and over wastes where silence held reign; down pure valleys, until it reached a shore, by which blushed a sea in the evening sun. The dove rested there a while, rose again, and flew across the sea into the sun. Then from afar came a sound, faint as an echo and like a company that seemed to chant:

low sweet hymn, that seemed to chant:
"White dies first! White dies first!"

The following noon he again repaired to the cloister, and was told the mother to the closser, and was told the mother awaited him. He was presently welcomed by her in the wide and pictured room. "I prayed last night," she said, "to know God's will. Now, kind sir, tell

your errand."
"It was not idle curiosity," he replied "that brought me to ask the story of the white rose grave, or the history of the sleeper there, whose name I knew so long,

sleeper there, whose name I knew so long, and far away. Who was she, pray; do you deem it right to tell?" There was a panse before the nun spoke; her lips trembled and then unclosed.

"She was a child of lofty gift and grace who fills that gravs, and has filled it so long, though it seems but one short hour ago since we laid her body there. Her memory clings around our hearts and one memory clings around our hearts and our cloister, fresh, fair and sweet. We often cloister, freeh, fair and sweet. We often look for her, in places where we used to see her face; among the flowers, in the chapel, underneath these trees. Long years have passed, mouldering her sweet face, and yet it seems to hover here and haunt us all. I cannot tell you all. It is enough to see one ray of light, to judge the glory of the sun! It is enough to catch one glimpse of heaven's blue, for us to know the beauty of the sky! It is then enough to tell a little part of her most holy life, that you may know the hidden grace and splendor of the whole."

"No, No!" he interrupted her, "Kind mother, tell me sail!" She went on unheeding his outburst.

heeding his outburst.

One bright day, in the month of May, there came with quick summons to our convent gate, a fair young girl. Her feet were wet with dew; her large brown wondering eyes were moist. She asked for me, and as I went, she rushed into my arms, like a weary bird seeking shelhis outburst.

ter from a storm. She sobbed, and sobbed, until I thought her very soul would rush from her frail body. I let her cry ther sorrow all away. Her sobs faded into sighs, and they died in faintest breath.

"I bore her to a seat in this same room, and gontly spoke, soothing her with words of sympathy, until she seemed as tranquil as myself. Then I asked what brought her hither. 'Mother.' she said, 'will you let me wear the veil, and serve God even as you do in this cloister? Now, mother, say not nay—it will break my heart now so nearly broken!' 'Have you a mother? I questioned. 'My Mother, 'she said, 'is in heaven, and you will be my mother, and the orphan let a story of the same way will reake her life her thanks.'

'Have you a mother?' I questioned.
'My Mother, she said, 'is in heaven, and you will be my mother, and the orphan girl will make her life her thanks.'
'Where is your father, child?' 'He has been dead these many years, and I am alone, having no sister or brother.'
'Poor child!' I murmured. 'My kind Sister,' she replied, 'I have much wealth; they left me ample means. I was a minor until yesterday; then I became my own mistress. My worldly means are yours, if you will but take me—now do not refuse!' 'No, my child!' I said, 'The only wealth we wish is that of the soul of grace. Not all your gold could unlock yonder gate, or buy a single thread of a virgin's veil. Not all the coin in the coffers of a king could bribe an entrance here for any one. God's voice alone can claim a cell, or a veil, for any one He sends. Who sent you here, my child? Thyself? Or did some holy one direct thy steps; or else some sudden grief, or maybe disappointment? Or perhaps a sickly weariness of that bright world has cloyed your spirit? Tell me which it is?' 'Neither!' she quickly, almost proudly.

in her sleep and what she said, as though her heart feared that sleep might open there some long-closed gate which she would keep locked. One bright evening in August, when the sun was wrapping, like a king, a purple cloud around him, on descending day's bright throne, she sent for me, bidding me come in haste. I went to her cell. There was an unearthly light upon her face, and it shone like the gleam of a star on a dying rose. I sat beside her couch and took her hand in mine—a fair, frail hand, that scarcely seemed of flesh, it was so wasted, wan and white. Her great, brown, wondering eyes were sunken deep in their sockets, and their light shone dim as tapers dying on an altar. Soft as a dream fell upon me her low, last words: 'Mother! The tide is ebbing fast, but before it leaves this shore to cross the deep, and seek another, calmer one, I would say a few last words—and, Mother, I would ask one more favor, which you will not refuse. You have been a mother to an orphan girl; you gave her heart a home, her love a vase, her weariness a rest, her sacrifice a shrine,— and you loved me. That other heaven touches this, Mother: I felt its touch, and now I its clasp upon my soul. I am going from this heaven into that, to-morrow. Yes, I dreamed it all. It was the sunset of Our Lady's feast. My soul passed upwards sickly weariness of that bright world has cloyed your spirit? Tell me which it is? 'Neither!' she quickly, almost proudly, spoke. 'Who then sent you?' 'A youthful Christ,' she said, 'who, had he lived in those far days of Christ, would have been His beloved disciple. He sent me here, and said the word last night in my garden. This is what he said: "Pearl, dear! Your heart was born with a virgin veil upon it. Go! Wear "Pearl, dear! Your heart was born with a virgin veil upon it. Go! Wear your veil and outward be what inwardly you are, and have been, from the first,—and, Pearl, listen: My heart was born, clothed in priestly vestments, and at dream-alters I have often stood, and said Masses in my slean; and when I lifted

clothed in priestly vestments, and at dream-altars I have often stood, and said Massee in my sleep; and when I lifted up the pure White Host, a silver bell rang, and angels knelt in worship. Pearl, you would not take these vestments from my heart; nor would I tear the veil from yours. We part to-night, to climb to Calvary and meet our God; this, dear Pearl, is to be our Gethsemane—He is here, and His angels are our own. Let us say His prayer: Father! Thy will be done! Go find your veil, and I will seek my vestments! He sent me here.

"She paused, a few tears dropped upon her closing words, softening them to a sigh. I listened, moved inwardly, though outwardly calm, to the girl's story; then smilingly said: 'I see it is a love story, after all, with much folly, and some fact in it. It is a heart affair; there is little logic in such things, and much less sense. Dear child, you brought your heart, but left your head outside. Now go and find your head, which you lost last night—and then I am sure you will not be anxious to confine your heart within this cloister.' She winced beneath my words a moment, then replied: 'If even my wounded heart brought me here, are

this heaven into that, to-morrow. Yes, I dreamed it all. It was the sunset of Our Lady's feast. My soul passed upwards through the golden clouds, to sing the second Vespers of the day with the angels. Mother! listen, dear, to my last words, which, like all last words, tell whatever was first in life or tenderest in heart. I came to your convent cell and virgin veil. sent by a spirit tenderest in heart. I came to your convent cell and virgin veil, sent by a spirit that had touched my own, as wings of angels touch, to fly apart upon their missions—till they meet again in heaven—heart to heart. You called me 'The Angel of the Cloister,'—unworthy of such a lovely pame, my mission is over in this cloister.' She winced beneath my words a moment, then replied: 'If even my wounded heart brought me here, are you doing well, Sister, to wound it more? If merely warmth of feelings urged me here, are you doing well in cailling them into ice; and were I disappointed in you der world, should that debar me from a purer rece? You say it is a love story. Angel of the Cloister; —unworthy of such a lovely name, my mission is over, and your angel goes to her home to-morrow. This earthly part, which stays, you will lay away within a simple grave—but, Mother, on its slab you will have engraved—"Pearl." Do not ask me why, though if you wish, I will tell you. It is my soul name, given long ago by one who dreamed it. Should he ever come purer place? You say it is a love story purer place? You say it is a love story—so it is; the vase was human—but the flower divine, and if I break the vase with my own hands, will you forbid me to humbly ask the heart of God to be that lily's vase? I would trust my heart to no heart on earth except him who, last night, sent me to dip it in the very blood of Christ, and plant it here.' Then sheepbed a long deep sob. I gently said and read that name, and ask for tidings of Pearl, tell him all, and watch him if he of Pearl, tell him all, and watch him in the weeps—show him the crucifix my poor hands carved—show him the picture in the chapel choir—and watch his expression. Then there are humble scrolls in yonder drawer,'—she pointed to the table in her room, 'some words of mine she sobbed a long deep sob. I gently said to her: 'Nay, child! I spoke to test you do not weep. If God has called you, you shall come and find even here a home; but God is slow in all His works yoncer drawer, —site points to the stable in her room, 'some words of mine and his are there. Keep these scrolls until he comes, and put them in his hand, and tell him this: I tasted all the sweets of sacrifice. I kissed my cross a thousand times a day; I hung and bled upon it in my dreams; I lived on it—I loved it to the last.' Then a low, soft sigh crept through the virgin cell; I looked upon her face, and saw death there."

There was a pause—and in the pause a wave of shining tears swept through the Mother's eyes. "And thus," she said, "our angel passed away. We buried her, and at her last request, wrote upon the slab 'Pearl;' and I,—for she asked me one day to do so—planted on her grave a

and ways, and slower still when He would deck a bride to grace His court. Go, now, and in one year, if you should come, your veil and cell shall be prepared for you. for you. Nay, urge me not—it is our holy rule—a year of trial! I must go to choir, and you into the world, to watch, wait and you into the world, to watch, watch, and pray, until the Bridegroom comes.' She arose and went without a word. A year after this, to the very day and hour, she came and said: 'Will you keep year.' where are made one year ago, to me? Where are my cell and veil? Do not try me more, or send me back again. I came once, bringing wealth, and was refused, but now I come as poor as God, Who had but now I come as poor as God, Who had no place to rest His weary head. My wealth is gone; I offered I offered it to him who sent me here. He quickly sent back word, "Give all to the poor in a quiet way, and hide the giving, before you give yourself to God." Will you take me now, for my own sake? I bring my soul; it is little worth, and yet it cost our Christ a priceless sum.' 'My child!" Christ a priceless sum.' 'My child!' said I, 'thrice welcome! Enter here A few short days of silence and prayer

hall, up a flight of stairs to an oaken door, which opened noiselessly—then into a chapel dim, in which there was a long, narrow choir with many stalls, All along the walls were hung pictures of saints. Beside a Mater Dolorosa hung the picture and you shall be the Holy Bridegroom's bride. Her novice days went by; much sickness she endured. Often she would Beside a Mater Dolorosa hang the licture of "The Angel of the Choir."

He sees it now through the vista of the years which stretch between him and that long-past day. It hange within his memory, as fresh in tint and touch as long ago; there was a power in it, as though the soul had shone through. The shadow of the picture was this—a wild weird wold stretched far away into infinity. Above it low gray skies drooped sadly down, as though they fain would weep, and all was bare and bleak. A mountain stood, mantled with the glory of a light flashed from out the heavens, and a cross, with a pale Christ hanging on its arms, crowned the mount. There were two crosses lying on the rocks—one of the whitest roses, with 'The Angel of the Choir.' lie for weary weeks in awful agony, an no one heard her murmur. She woul no one heard her murmur. She would often smile, a sunny, playful smile, to hide her sufferings from us all. When well, she was the first to meet the hour of prayer—the last to leave it, and they named her well, 'The Augel of the Cloister.' Once I heard our priest say when she passed, "Beneath that veil of sacriter.' Once I heard our prices which sake passed, "Beneath that veil of sac fical black she wears the white robe her innocence.' We all believed There are Sisters here who have been carried for poward of fifty years. There are Sisters here with have been in service for upward of fifty years, who say, 'Never within our memory has there moved so pure a heart beneath a veil.' On! we loved her so, and treated her like an angel or a child. She never the service of the past nor mentioned the the mount. There were two crosses lying on the rocks—one of the whitest roses, with "Pearl" woven into it with buds of red—the other of red roses was interwoven in buds of white with "Lancelot." Below the crosses the earth was dark and drear; spoke of the past, nor mentioned the name of any one in the world. She spoke little, but seemed to have rapt mo

then she asked me if I would allow her

to paint her dream. I gave permission. Weeks and weeks went by, and every spare hour of the day she kept her cell, busy with her work. At last it was fin-

busy with her work. At last it was fin-ished, and she brought it forth—a picture

the crosses the earth was dark and drear; above, a golden glory seemed to hang like fod's benediction over the names.

Many minutes were born and died ere the bowed figure of Lancelot (for it was he in priestly garb) arose and looked about him. The Mother had silently with ments, when she grew absent-minded and would come and ask me if she migh walk alone, and say her rosary beneat the trees. She had a divine voice, an wank alone, and say in the trees. She had a divine voice, and when she sang for us it seemed that the very heart of song was breaking on he lips. The dower of her mind, as of her heart, was of the richest, and she mastered or the institute, more than study. drawn, and a nun stood on the threshold ready to conduct him to the gate. Along the corridor, with reverential step, he walked, and as with bowed head he stepped from the abode of purity and peace, the Angelus bell rang softly from the tered art by instinct, more than study. Her weak hands moved ceaselessly amid the beautiful. There is a picture hangconvent, bring peace to his bleeding heart, and seeming to waft on the world a tale of wondrous love crowned by the purest sacing in our choir, which she painted. I remember well the morning; she came told me she had had a strange dream.

rifice. - Sacred Heart Review.

day to do so—planted on her grave a white rose bush. The roses crept around

the slab, and hid the name, yet still w

sometimes cull her sweet white roses and place them on our chapel altar."

word, and led him through a long, vast hall, up a flight of stairs to an oaken door

en the Mother rose without another

Family religion is the only true source of domestic peace and happi-

OUR LADY'S PICTURE.

BY LIDAL. COGHLAN.

" What success, dear?" "None, Aunt Helen. Only the nanagers of the different departments managers of the different departments have been engaged by the firm. Mr. Brown tells us that they are bringing their clerks with them. The season is too far advanced to find employment elsewhere, so two weeks more of my salary is all I can count on.

salary is all I can count on.

Amy threw herself dejectedly in a chair, and the tears, which she had so bravely kept back all day, rolled down her cheeks, at first slowly, then faster and faster.

her face was lily-white, with a heavenly smile on it, and for days after she would scarcely epeak, except in prayer. Ah! I had almost forgotten—on yonder mantelpiece you see a wonderful crucifix. She spent one year on it, and begged to put on it the name 'Lancelot.' At last the 'Cloister Angel' disappeared. We missed her face and voice at choir, and during our recreation hour. Those who passed her cell would step lightly, and pray that death might pass her by. She lay very ill; her frail pure life was ebbing away quickly. Many orisons rose from all our hearts that God might spare her still. We loved her so, and perhaps our love was too human. She faded slowly, like a flower; her large brown eyes sunk dim and deep. Hope died in all our faces; but on her's another hope shone, and from her wasted lips sweet prayers arose, that made the watchers weep. The Sisters watched, in turns, beside her couch. To each she gave a gentle word, a smile, a grateful look. Her mind wandered some, but no wild words eessped her lips. She seemed to float away to bygone days, and live in scenes whose hours were bright and happy. In her sleep she often spoke low, holy words about her mother. When she awoke, she would timidly ask if she had spoken in her sleep and what she said, as Dot came and laid her head on her eister's knee. Amy took the child upon her lap, and, hiding her face in the little one's, wept long and bitterly Miss Tracy kept on with her work knowing it was best to let the girl have her cry out undisturbed. wo weeks is a good while, dear

est," she said, when Amy had grown quiet. "By that time we may see an other opening. What is that old say 'Never one door shuts but an ing? other one opens. "I know, Aunt Helen, but I had so

hoped to stay. I earn so little—but that little will be missed."

There was a great stamping of fee outside, and a bright-faced boy rushed in: "Oh, Aunt Helen, I could have earned a quarter if I had only had a shovel; the snow is getting awful deep. There is \$2 50 for the bread awful last week and 50 cents for the dough nuts to-day. Mr. Newby wants a lemon cake and a snow pudding; Mr. Brown wants a coffee cake, a white cake and a dish of baked beans, and Miss Long wants two loaves of whole-wheat bread and a pint of wine jelly. All this beside the regular twenty-five loaves of bread. Now, auntie, ain't I a good business man?"
"Indeed you are, my boy. Amy,

dear, don't you catch a glimpse of that other door ?"

"How good you are, auntie; but this is all work for your hands. I am young, strong and so willing to work and I can do so little."
"Supper is ready," said Marie, com-

ing in from the kitchen. "Now, auntie, you'll see how well I can cook You will never have to get supper again. I'm awfully glad you're ready,

said Olivar. bear

"Hungry as a boy, you mean, said Marie.

While the little family is at supper let me say a few words about them.
Helen Tracy was still a pretty woman, in spite of her forty years, and the lines which sorrow and care had left in the noble face. The children—Amy, seventeen; Marie, fourteen; Oliver, twelve; and Dorothy, six-were children of a brother, who was killed three months before Dorothy was born For two years the widow struggled bravely to keep the little family, the health failed. She sent for Helen, who lived at the old homestead with her aged grandmother, and asked her to be a mother to her children. Helen promised, and after laying the mother away she took the little ones and went

back to the farm.

A few days after her return her grandmother was stricked with paraly. sis; she lingered a few weeks, but never regained her speech. For a Helen tried was mortgaged. Then she rented it, moved to the village and did dress-Two years before the writmaking. Two years before the writ-ing of this story she went to Chicago giving the children better educations advantages and finding employment for Amy in one of the large depart

Helen did sewing and fine needle work, besides selling each week what home made bread, cakes and dainty desserts she could get orders for. The past year they had no tenant for the farm, and Dot had a long and tedious illness. The time for the mortgage had almost expired, and the outlook was enough to discourage a stouter

heart than Amy's.
"Oliver, dear," said Miss Tracy, when supper was over, "take this work to Mrs. Wells. She is to pay you five dollars, and be careful, my boy, come home as quick as you can; you know there are so many "hold ups" now."

'All right, auntie; but no highway man would imagine I had five dollars

"I had an order for a shawl to day Amy, and Miss Leonord paid for her dress. That makes up the two which is due on Monday. Your two week's salary will pay next month's That makes up the rent money rent; this two dollars and a half will buy another sack of flour, and I have the five dollars which Oliver will bring

"But the mortage, Aunt Helen, is due in May.

"I know dear," with a sigh. hate to let the old home go, and to that man of all men." "I had a letter from Dick Price today, saying that if I would marry him

his father would cancel the mortgage.

"Not for a thousand homes should you do that. Do you know, dear, that sometimes think Uncle Tom did pay that mortgage, as he promised grand-ma he would. But why did he no: give her the receipt? You know he came to see her when I was with your dear mother, and told her that he would pay mortgage and provide for you children. When we came home he was in New York on business and the day he came so hurriedly to tell grandma good bye, I had gone to your old home to settle your mother's business. That night he left for Australia.

"How sad for Aunt Alice that he jewels, and he never reached home, and to be buried to find them." at sea! Poor uncle Tom !"

" The stroke of paralysis came before I reached home the next day.
Poor grandma! She tried so hard to tell me something. Could it have been more than to keep her picture of Our Lady? Yet she seemed perfectly satisfied when I promised to keep it

always."
"How she loved that picture, Aunt Helen! I will never forget how careful she was of it those few days you

Grandfather gave it to her, dear, before they were married, and apart from that, the picture itself is very valuable. The frame is solid gold, and there are real amethylsts and pearls which form the flowers in the corners. Grandma claimed that it was copied by a great arrist from the original picture of Our Lady of Good Counsel, at Ganazzano. Let us put up our work now, here come the children ; no lessons to night ; to morrow we will be busy enough."

As Marie and Dot came from the

kitchen Oliver rushed in, quite out of breath and a trifle pale. "I came near being held up, Aunt Helen. A man asked me for a nickle and when I said I had none he grabbled me by the arm.

Oh, dear ! and what did you do ? "I cut and run," said the boy, laughing. "And here is your \$5, said Marie.

auntie, safe and sound." "And my boy, too, safe and sound,"
said Miss Tracy, patting his head.
Taking Dot in her arms she drew the big rocker nearer to the fire. "Now, children, what shall it be to night? Shall I read to you or will you have a

fairy story?"
"Let's talk about your ship, Aunt Helen," said Marie, eagerly.
"You are getting too big for fairy stories, Marie," said Amy.

"Your ship isn't a fairy story, is it auntie?"

No, sweetheart ; it is just a myth which Aunt Helen keeps faith in as an antidote to discouragement and discoutent. We just borrow our pleasures from the future and call it my

ship."
Many were the pleasures for them
Many were the pleasures for them Many were the pleasures for them the stress and others planned by the children. "Amy must have a plano," said 9 iver, "and you shall have a black silk dress, Aunt Helen."

"No," said Dot, "a red one, you got enough black dresses."

"I'll have two, darling? a red one and a black one. Yes, Amy shall have her piano and lessons from a professor. Our little student here," laying her hand lovingly on Marie's dark curls, shall study everything and have her voice caltivated. Oliver shall have a pony—or shall it be a bicyle?"

"A pony—a black pony: with a tail that sweeps the ground," said the

"And has real, for sure hair," said Aunt Helen. "Now, let us have de-votions and go te bed. We have much

to do to morrow."

Oliver lighted the candles on the little altar. They made a sweet, homelike picture as they sang, "Jesus Saviour of My Soul," the children's sweet voices mingling with Miss Tracy's rich alto. After prayers they sang the beautiful evening hymn, ' As the Dawey Shades of Even.

After the children had retired Aunt Helen sat long before the fire thinking. Would Mr. Price renew the mortgage? never regained her speech. For a If he did, could they raise the interest year after her grandmother's death by May? With a weary sigh she rose, and taking her grandmother's work box from the wardrobe, placed in it the money she had received that day. Piece by piece she examined the sewelry it contained. Her mother's pearl necklace and set of opals, her father's watch and chain, her grand. mother's amethyst pin, some rings that belonged to the children's mother, and her own diamond ring-the one present her handsome lover had given her. "Oh, Raiph! Raiph! if you had

only lived !" she cried. Should she part with these treasures to redeem the farm, or should she give up the struggle and let it go? Which would be better? Raising her eyes to the picture of Our Lady, she breathed a prayer for guidance. "Good mother, tell me what to do." The mild face of Our Lady seemed to inspire her with courage. She put the trinkets away, all unconscious of the gleaming eyes which were watching

her through the shutters. Still thinking of the mortgage, Helen fell asleep. Toward morning she woke with a start-surely there was someone in the next room ! ing cautiously through the half-open door, she saw a guant, hungry-looking man kneeling before the fire. On the floor beside him was her grand-mother's work-box and the picture of Our Lady. He examined the jewelry ; the ger gave out little flashes of color as the firelight touched them.

Before Helen could gather courage to move he had put them all in his pocket and started to unframe the picture. Helen screamed and sprang toward him. The robber grabbed the picture, and pointing a revolver at her, backed toward the open window. Helen's screams had awakened the

older children who gathered round her. With rare presence of mind Gliver ran to the front door and gave that peculiar shrill whistle with which boys of his age delight to startle people. Hearing it the robber dropped the picture and jumped from the window.

In answer to the boy's call two police man came in. Miss Tracy gave them a description of the burglar and of the stolen jewelry. They searched the room, but nothing else had been dis-turbed. "I think he is not a professional, miss," said one of the offic ers, "he was after the money and jewels, and he must have known where

"The money, though a small sum,

was quite a loss is the greater lo The gold i

out by the fall. To morrow she could do town breakfast Helen the children winess. With me gone, what wer The next da ing the pictu broken, th Marie, dear think I can will have to She deftly the picture. With trembli them. In on mortgage, di

Price ! it had 1892. The New York that they had was a good meadow land pert be allow view to pur envelope wit was written Uncle Tom, one dazed. had tried so Tom had ke Now she time she ha

her grandm had looked not have b no great h gage had i had strugg Uncle Tom Aunt Heler burst into ous from " I had it. Marie,

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" Helen lifted the picture reverent ly. The gold frame was broken and several of the jewels had been knocked out by the fall. She looked at it sadly. To morrow she would see what she could do toward mending it. At breakfast Helen found it hard to meet the children with her usual cheerful ness. With money and jewelery both gone, what were they to do?

The next day Helen set about mend ing the picture. Though the glass broken, the canvas was uninjured. Marie, dear, get me the paste. think I can replace these jewels. will have to unframe the picture in order to take out the broken glass.

She deftly removed the back from se picture. Beneath lay two letters. With trembling fingers she opened them. In one was the receipt for the mortgage, duly signed by Richard Price! it had been paid October 7th, The other, was a letter from a New York mining company saying that they had reason to believe there coal under the was a good vein of meadow land, and asking that an expert be allowed to examine it with a view to purchasing. Folded in this envelope with a slip of paper on which envelope with a sup of paper on which was written: "My brave Helen, from Uncle Tom," \$5,000. Helen sat like one dazed. This was what grandma had tried so hard to tell her. Uncle

Tom had kept his word.

Now she remembered that the first time she had paid the interest after her grandmother's death. Mr. Price ooked surprised, said "she need seen so prompt; there was nurry." He learned then not have no great hurry. learned then that she did not know that the mort-gage had been paid. How hard she had strugglei these few years! But now the old home was free and dear Uncle Tom's gift-\$5000 ! - what com fort for her darlings ! " Here is paste, Aunt Helen," said Marie. Miss Tracy threw her arms around the child and burst into hysterical tears.
"What is it, auntie? You are nerv-

ous from your fright last night. Please don't cry like that. 'I had to cry, dear; I could not help

it. Marie, our ship has really come at last. I can hardly wait for Amy to "Oh, Aunt Helen, a real, for sure

ship? "A real, for-sure ship, darling ; it was hidden all this time in the back of Our Lady's picture, and if we had not

been robbed we would never have Several days after a detective called. "We have found the jewelry at a pawnshop, Miss Tracy, you will have to identify it. If we catch the thief,

you will prosecute?" "I think not. You see," a smile lighting her soft, brown eyes, "the question is this—were we really rob-

'That was certainly the man's in tention when he entered your house, and for the sake of justice, I think you should prosecute.

"I hope he has made good his es cape," she said gently. "Whatever his intentions were, we are benefited by the deed."

The picture of Our Lady was now doubly dear to Heien and the children. It has been enclosed in another frame and occupies the place of honor of the sitting room of the old homestead. Helen never looks into the sweet face without thinking of the time she was so near to despair whispered to the tender heart of Mary: Dear mother, take under your pro tection the man who robbed us. tain for him the grace to lead a better life, and guide him to the heart of your divine Son."—Baltimore Mirror.

IMITATION OF CHRIST.

Of Interior Conversation.

The kingdom of God is within you, saith the Lord. (Luke xvij 21)
Convert thyseif with thy whole heart to the Lord and the things. to the Lord and quit this miserable world, and thy soul shall find rest.

Learn to despise exterior things and to give thyself to the interior, and thou shalt see that the kingdom of God will

come into thee.

For the kingdom of God is peace and joy in the Holy Ghost, which is not given to the wicked. Christ will come to thee, discovering

to thee His consolation, if thou will prepare Him a fit dwelling within thee. All His glory and beauty is in the interior, and there He pleaseth Him-

Many a visit doth He make to the interior man, sweet is His communication with him, delightful His consolation, great His peace, and His familiarity exceedingly to be admired.

O faithful soul, prepare thy heart for this thy spouse, that He may vouchsafe to come to thee and dwell in thee.

For He saith, If any man love me he will keep My word, and we will come to him and we will make our abode with

him. (John xiv. 23)

Make room, then, for Christ within thee, and deny entrance to all others.
When thou hast Christ, thou art
rich; and He is sufficient for thee. He
will provide for thee and will be thy faithful procurator in all things, so that thou needest not trust to men.

For men quickly change and presently fail; but Christ remaineth for ever, and standeth by us firmly to the

There is no great confidence to be put in a frail mortal man, though he be profitable and beloved; nor much grief to be taken, if sometimes he be against thee and cross thee.

Liberality consists not so much in giving a great dealas in giving seasonably.—La B:uy-ere.

GENERAL INTENTION FOR MAY, 1901 The Spirit of Sacrifice.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart In his letter to the English Bishops, nmending their own joint pastora etter on Liberal Catholicism, Leo XIII. observes that : "The evils which you deplore and which you warn right minded Catholics to shua, have gener ally their origin in an excessive spirit of worldliness, in a reluctance to any kind of Christian self-sacrifice and in an inclination to a soft and easy life. Among other virtues which he recom mends as a remedy for these evils are "self dental, humility and contempt of the perishable things of this world

The evils in question are those which the Holy Father had already enumer. ated in his Encyclical letter on Christ the Redeemer. "Take away the su-premacy of God," he wsote, "and the consequences are rejection of authority contempt for justice, despair of im mortality, a mad striving for the perishable goods of this earth, rivalries, envies, hatreds and all the iniquitous designs of anarchy and revolution, wars abroad, strife at home and a soial life made monstrous by crime. We might analyze these evils and exress them in more particular terms. We need only mention some which are more familiar to us than others-at least those which are daily recorded in our newspapers—to perceive that all of them originate "in an excessive of them originate spirit of worldliness, in a reluctance to any kind of Christian self sacrifice and in an inclination to a soft and easy life." To these we owe the desecration of homes, rash and unhallowed mar riages, divorce, a morbid dread of human opinions, intolerance of dogmatic religious teaching, irreverence unbelief, a self-conceit amounting al most to self worship, and a habit of self deceit by which we hope to justify the mean design of living and thriv-

ing by another's loss or sacrifice.
"Reluctance to any kind of Chrisis a " hard say tian self-sacrifice " ing "-so hard and so repelling that lately we have heard the deluded Toisti blaming all the miseries of humanity on the Christian spirit of sacrifice; worldlings abominate it, socialists execrate it, and even some Christians turn away sad when they hear the word: "If any man wil come after me let him deny himsel and take up his cross and fellow me for this is the indispensable condition of a Christian life. Indeed, self-sacrifice is so pre-eminently and, in its true ense, so exclusively identified with Christianity that to speak of Christian self sacrifice seems in a measure tautological. A pagan may do many things which wear a semblance of selfsacrifice, but without the motive which Christians only can have, it is profanation to apply the term to him.

many goods, advantages, pleasures which we cannot, for obvious reasons, enjoy as we would wish. If blessed with riches, ill health may prevent us from spending them on the satisfactions we crave ; if endowed with bodily strength, a spiritual afflic tion may weigh us down ; if attached to relatives or friends, we may behold them sicken and die without being able to aid them ; if avaricious, for tane may elude our grasp ; if ambitious, we may perish in vain pursuit of honor. Limited in our power resources we but too often attempt impossibilities or aspire to things beyond our reach. Dependent as we are on others we must restrain the desired and relinquish the projects which would lead us into conflict with them. We live here for a brief space only we come into the world inheriting the defects of our ancestors, and we must leave it speedily without one of the good things for which we have craved

so feverishly and struggled so vio lently All this means sacrifice to most mortals, and the word is painful, because, unfortunately, they fret, and fume, and chafe at the thought that they are so circumscribed, so dependent upon others, so uncertain of life, so sure of death. Surely their spirit does not deserve the hallowed name of sacrifice. It means to set something apart as sacred, to dedicate or consecrate it, and even to dispose of it in a manner expressing its dedication to a being or a cause worthy of it. It consists not only in abstaining from what might harm one's body or impede one's salvation; not merely in relinquishing the pleasures or advantages which are forbidden or daugerous, but in doing this because we deem these things sacred as creatures of God, and, therefore, not to be used as our own or for any other end than that for which He has intended them. This, the true view of sacrifice, gives it an entirely new significance. The time, the energy, the ease, the pleasure, the means I sacrifice are all from God and belong to Him, and to sacrifice them is the highest tribute I can make to His supremacy, the most efficacious act of religion I can perform.

cacious act of religion I can perform.
Without the spirit of sacrifice, there can be no real religion, no genuine service of God, no true love of humanity; without readiness to give up time. labor, resources, one caunot nave sincerely at heart the interests of a friend or of a cause. One may be kind, occasionally, or go out of one's way to serve another from interested motives; but this is not the spirit of sacrifice or is it genuine self-is an abiding or habitual tendency, or disposition to serve another regardless of one's own inconvenience or loss, and it is genuine only when prompted in the fortune tellers in the daily papers, "and you says the lowa Messenger, "be will agree with us that unbelievers are the most superstitions of all fools. Men who mock at miracles look on the frauds who mock at miracles look on the frauds who advertises to tell fortunes as probable. No one can fathom the depth of look on the frauds who advertises to tell fortunes as probable. No one can fathom the depth of look on the frauds who mock at miracles look on the frauds lose one of them. The body was extinguished the most superstitions of all fools. Men who mock at miracles look on the frauds lose one of them. The body was extinguished the celebrated status and the fortunes as probable and the fortunes are fortered to the fortunes as probable and the fortunes as prob terests of a friend or of a cause. One

ience or gain. To keep God's commandments is the

first sacrifice we are all called upon to " It is a wholesome sacrifice to make. keep God's commandments and to depart from all iniquity." (E:cli. 2.) It requires self sacri-love Him above all things, 2.) It to be ready to suffer loss of this world's goods, of health and of life, itself, rather than grievously transgress His law. Reasonable as it is, sweet the yoke and light the burden, there are times when our own interests seem to conflict with it and it requires stern self denial of our judgment to convince ourselves that our real interest is in observing God's law and in making a omplete sacrifice of our will to adhere

to Him. To suffer adversity or affliction of spirit requires a spirit of sacrifice.
"A sacrifice to God is an effl cted spirit; a contrite and humble heart, C Goi, thou wilt never despise."
(Psalm 50, 19) To be weighed lown by sorrow, poverty, infirmity cut off entirely from the joys of life; to be subject to some of the privations of the tomb before death, and to bear all this with resignation resignation requires an heroic spirit of self sacrifice; and, unfortunately, but few reflect how pleasing it is to God, to accept, as from His hand, the trial which some deem a chastisement, others, a misery and few, a blessing. It is sacrifice of this sort that makes it so hard for many to embrace the true faith.

How rare a thing the spirit of self. sacrifice is! How many people imagine they are willing to sacrifice when in reality they are hemselves forever seeking their own advantage ! All seek the things which are their own and not the things of Jesus Christ. Were St. Paul living in our days he could add: All seek their own under the pretext that they are sacrificing themselves for the good of others. "For humanity's sake" has lately become a by word among men who live, and die, and labor, and pretend to help others, while all along working soiely for their own advantage.

To witness the crowds flocking to our churches one would imagine that the Church of God does not lack enthusiastic supporters, and that the clergy find in the laity devoted adherents and co operators ever ready to sacrifice their energy and means for objects which concern them much more than their priest. It is true many of the faithful men and women, rich and poor, give valuable assistance to their pastors; but how common it is to find parishes in which the burden of the church, the school, the poor, is left al nost entirely to the priest. How hu miliating to hear him beg as if he were pleading for himself! How unreason able that he should have to urge par ents to send their children to prope schools as if he should be more inter ested in the little ones than the par ents themselves! It happens fre quently that a congregation does no pay for the coal which heats the church on Sunday. What is to be said of the spirit of sacrifice in such a parish as

One might suppose that parents would not hesitate to sacrifice them selves for their children, for their spir itual as well as for their temporal we fare; and yet there are fathers and mothers who shrink from the responsibility and care of the children whom by the law of Providence, they should bring into existence. When born, they are too ready to commit their care When born, it has come down to us from the to others, not only neglecting to char-ish and educate them properly, but too commonly confiding them to schools where their faith and morals are lost or, at their least, not cultivated as they should be, simply because they fear to sacrifice certain imaginary social or

political advantages.
The spirit of sacrifice is still less common in public and social life than it is in the Church or in the family. In the world everyone seeks his own advantage and, instead of yielding aught to others, seems, on the contrary, to rejoice in their losses. We have all grown too familiar lately with the fine pretexts with which whole peoples enslave or impoverish others, know that too many individuals have learned to make public profession of magnanimity and self sacrifice when in reality they are hypocritically seek-ing their own profit. We have our ing their own profit. We have our altrusts in these latter days who pretend to revel in sacrificing themselves for the good of others, some of them so fatuously enthusiastic as to sacrifice virtue itself for some fancied good of a

fellow being.

The real models of self-sacrifice are the followers of Christ who have learned to deny themselves, take up His cross and follow Him. They are in the sanctuary, the cloister and in the trus Catholic home, everywhere with Chast for leader and model, and with Him solely for their reward. They alone know the true delight of suffering. aboring, spending their energies and their means for Hissake, and they know how difficult this is for hearts set upon the pleasure of this world -nay, impos sible, unless they obtain this grace by the prayers of those who have learned how to sacrifice themselves for God and their neighbor.

THE DUPES OF FORTUNE-TELLERS

"Read the costly advertisements of

was quite a loss to us, but the jewelry LEAGUE OF THE SACRED HEART. by a sincere desire for another's good, unbeliever. In Paris atheists are the of one of the London dailies says that there are as many as a thousand fortune tellers in Paris, and that they earn on an average as much as \$2 000 a year each. Not only boys and women, but men of business, even political magistrates - men who would scoff at idea of believing in a God, or a world to come - consult these tricksters. Of course, the practice is not only silly to the last degree, but sinful, for the so-called necromancers either have com merce with the evil one or pretend to have such commerce, which is nearly as bad.

> AFTER CENTURIES St. Cecilia's Body is Incorrupt to This Day.

His Eminance, Cardinal Rampolla, titular of the Church of St. Cecilia, in Rome, has just performed the third translation of the body of the Patron ess of music, just four hundred and one years after the second. Believing that the devotion of the faithful could not be adequately satisfied in the narrow existing crypt, he had a large one rected and decorations executed. Then in his presence the sarcophague containing the remains of the saint were removed, without being opened and with it those of her companions, Saints Valerian, Tiburtius, Maximus, Lucius and Urban, and all placed in the new crypt which will eventually be visible to pious visitors in the re stored church.

The body of the Roman Virgin St. Cecilia has been thrice removed since its burial ; once in the Middle Ages from the catacomb where it rested, to he church of her name by Pope St. Pascal; a second time by Cardinal fondrati in her church, during the sixteenth century; a third time the other day. The first translation was for the sake of safety. The abandoned state of the Campagna and its cata-combs induced the holy Pontiff to undertake the search for the body of the famous saint and his efforts were rewarded by a vision which he himself narrates. He disinterred the body and carried it in pomp to her shrine beyond the Tiber, thus effecting the first translation, of which the occasion was thus: In the first year of his reign he translated into the different churches of Rome the relics of many martyrs, and among them some of the Popes who had been buried at St. Cai-He wished also to remove lixtus. those of St. Cecilia, but he was unable to find them amidst the ruin which blocked up the whole place so was com-

pelled to desist from his design. Four years afterward he had a dream in which St. Cecilia appeared to him and told him that when he was remov ing the relics of the Popes she had been so near to him that they might have held a conversation together. Accordingly, he renewed the search and found the body in the place speci fied, "fresh and perfect as when it was first laid in the tomb." It was clad in rich garments mixed with gold with linen cloths stained with blood rolled up at her feet, and lying in a cypress coffia. It is he himself who gives us the account. He adds that he clad the body with silk, spread over it a covering of silk gauzs, laid it in a white marble sarcophagus and placed it beneath the altar in the Church of St. Cecilia in Trastevere. Thus far the history of St. Cecilia's martyrdom, and of the translation of her relics, as

earliest times. Eght hundred years afterwardsthat is, in the year A D 1599 -Card inal Stondrati, of the title of St. Cecilia was restoring the church, and whilst digging for foundations beneath the high altar, he came upon two marble high altar, he came upon two marble sarcophagi. In the presence of competent witnesses one of them was opened. It was found to contain a coffin of cypress wood. The Cardinal himself drew back the ceffin lid.

First appeared the precious lining and silk gauze with which Paschal had covered the body nearly eight centur-ies before. Its color had faded, but the fabric was still entire, and through its transparent folds could be seen the shining gold of the robes in which the herself was clothed. After pausing a few moments, the Cardinal gently removed the silken covering, and the virgin form of St. Cecilia appeared in the very same attitude in which she had breathed her last on the pavement of the house in which the spectators were then standing, and which neither Urban nor Paschal had ventured to disturb. She lay clothed in her robes of gold-

en tissue, on which were still visible the stains of her blood, and at her feet were the linen clothes mentioned by Pope Paschal and his biographer. Lying on her right side, with her arms extended in front of her body, she extended in front of her cody, she looked like one in deep sleep. Her head, in a singularly touching manner, was turned round towards the bottom of the coffin, her knees were slightly bent and drawn together. Her body was perfectly incorrupt, and by a special miracle retained, after more than fifteen hundred years, all its grace and modesty, and recalled with the most truth(u) exactness Ce:illa breathing forth her soul to God on the pavement of her bathroom.

A signal vindication of the Church's traditions, a consoling speciacle for Catholics mourning over the schisms and heresiss of these modern times, a

tevere. The body was re-enclored. The marble statue was placed beneath the magnificent high altar which the Cardinal built to celebrate the event.

THE WOMEN OF MEXICO.

In contrast with the "strenuous-ness" which "advanced" women af-fect in Anglo Saxon lands is the life of Mexican women as depicted in a recent letter from our neighboring republic, written by F. R. Guernsey to the Herald of New York :
"In the upper-class Mexican home

tha mistress of the house looks after many things; she is a good house keeper, even if assisted by an old ama de llavos or the chief female servant, equivalent to our ' housekeeper. Tae young ladies of the family have been brought up to take turn sin keep ing the household accounts and in ordering the meals, and so are ini tiated for the inevitable homekeeping which comes to a Mexican girl on

marriage.
"The Mexicans live not in boarding houses. They have homes. Domesticity is the dominant note in a Mexican woman's life. She is the queen of home and has no intellectual Hence the comfort, peace and tranquility of a Mexican family of the well pred sort.

"The Mexican ladies like well the pleasures of the table ; they make an incredible number of dulces, or preerves; they sit down to as ample a dinner when the husband is away when he is at home. It is no 'light lunch' the Mexican woman wants ; but dinner of many courses. Her mind s on her house ; she has no distracting ocial duties. From morning till night she is minding her home and making it a place of comfort. Her beds are her delight and pride ; they are ample and clean and daintily ornamented. In provincial towns, even in middle class omes, you will find this attention to the beds and the same careful house-

weeping.
The Mexican husband finds his wife at home; it is a reproach to a woman to be called muy paseadora, or a gadder. It will seem to American women readers a dull life; the Mexican woman finds it not at all so ; she has her ideals, a home, comfort, love, children and pleasant domestic duties. It is very comfortable for the men. Madame is not preparing to en lighten the neighborhood on contemporaneous politics, social science or child study. Lacking in ideas, one may say; but not at all lacking in the chief ideas that underly the real home. "As for child study, the Mexican

mother is a woman made for mother hood. She has no science about it just clear common sense. Children are spanked, coddled, petted, rebuked, or kept in their place as occasion de-mands. Children are not made the objects of cold scientific scrutiny, but are regarded as imperfect little humans with a right to affection as well as occasional punishment. The Mexican woman avoids that look of haunting care incident to the feminine sex in pursuit of culture and diversion. "Because the Mexican women are

housewives first of all, the Germans often marry them and are happy. The German Mexican household is as u cess The man finds it all so 'remindial' of his native fatherland. "Culture is a good thing, but the

re is a good thing, but the in nerve strain and worry, if rittered into little bits, is. The Mexican woman gives tful feeling; she is a woman it, and unto the end. Talk to minine progress and woman's minine progress and woman's continuous times and propare in a short time for a good s.tuation. Catalogue free. Write. price paid in nerve strain and worry, and a life frittered into little bits, is too high. you a restful teeling ; she is a woman first of all, and unto the end. Talk to new spheres and she will listen as to a iscourse in Sanskirt. She has a way of getting all the rights she wants. In her home she is a personage and no cipher. Will all this change? Shall we see in the eventful twentieth century the emancipation of the Latin American woman? Will she read us papers and attend club conventions? Perhaps, and it is a pathetic sort of perhaps.

"When the true type of the Latin American home goes, one of the most charming phases of human evolution will have disappeared ; with it will go the haven of tired men, the anchorage of the young before they start out on the long voyage of life, the household shrine, where the offerings are love and good will. A well-wisher of humankind will not ask for the substision of the family group devoted to science and sociology, and problems of all sorts. The learned or too curious woman is not rest'ul; she might as well be a list of pressing engagements!

As white wreaths of smoke, though impregnated with earthy admixtures, climb skyward, so from each dwelling does the morning worship-its spiritual essence bearing up its human imperfec tion - find its way to the heavenly Father's throne .- Hawthorne.

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

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900, tor of THE CATHOLIC RECORD

The Editor of THE CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success,

e faithful, and wishing you success, sing you, and wishing you success, Believe me, to remain.
Yours faith.ully in Jesus Christ,
+ D, FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday. May 11, 1901.

WOMEN AND DRESS.

Edward Bok in the Ladies' Home Journal for April, replying to a lady correspondent, makes the following remarks in regard to the over solicitude of women in the matter of dress, which are so full of good sense that we deem it well to reproduce them here.

deem it well to reproduce them here.

"When a woman devotes one half of her life to thoughts of dress she absolutely takes the whole question out of its proper relation to her life, and belittles the talents which God gave her for far greater things. It is, indeed, a grave question whether she does not debase herself. Nor will she be well-dressed; the chances are far greater that she will be 'over-dressed.' No woman who has any regard for what is worth while in this world, and for what will bring her the surest and fullest happiness in the long run, will so dissipate her energies and vitality. The right to dress prettily and becomingly belongs to devery woman. It is her birthright and her duty. A disregard of dress, or the affectation of queer or freakish dressing, does not belong to a normal woman. But to make dress one of the vital things of life is carrying it beyoud the ridiculous point and close to the criminal. And it is just his rightful adjustment of the things in life which simplicity does for us. It gives a rightful place and a rightful value to each. It doesn't be little the one nor distort the other."

TRIUMPH FOR BROTHERS' SCHOOLS.

The La Salle Institute, one of the Catholic schools of Troy, N. Y., has scored another decisive victory for Catholic education. The Society of the Daughters of the Revolution of that city offered a gold medal to any boy or girl composing the best essay of not less than five thousand words on "Growth of the Public schools." This prize has been offered in previous years, but it was limited to High school pupils, and the High school professors and pupils were on this account most anxious that they should gain the medal this year. But among the competitors were two pupils of La Salle Institute, and one of these, John A. Barry, was the successful one. The La Salle Institute is taught by the Christian Brothers, who have been uniformly successful in advancing their pupils, and enabling them to gain the highest awards in public competitions in which they have taken part throughout New York and other States for years past.

A VERY PIOUS FRAUD.

John Wesley is said to have written in his journals many things which were not suitable for public reading, as they reflected harshly upon persons with whom he had come into contact. In consequence of this he gave strict directions that they should never be

" printed." Hitherto his wish has been respected, and the objectionable matter has accordingly not appeared in the published editions of his works. But the progress of science within the last century has afforded a means of evading the wish of the founder of Methodism, and the prohibited matter is now to be published with the full consent of the custodians of the manuscript, the claim being put forth that it will not be " printed," and that thus the wish of Wesley shall be carefully respected.

Our readers may wonder how this is to be effected. The answer is, "through the scientific discoveries of the age in which we have lived. Photography was an unknown art in W sley's time, and therefore he did not prohibit that his writings should be reproduced by photography.

It is said that they are now being photographed and from the photographs process blocks will be made which will be used in their newspaper for the purpose of illustration,

veekly. We must not accuse the proprietors

of the religious journal nor the custodians of the manuscript of equivocation in the pretext that by this means the wishes of John Wesley will be religiously carried out. They would not for any consideration act on the principle of morals the invention of which they (falsely) attribute to the much maligned Jesuits, that the " end justifies the means." But we cannot but notice the striking resemblance of the moral principle upon which they proceed with that which was laid down by the late Dr. St. George Mivart, and which was the immediate occasion of his quarrel with the authorities of the Catholic Church, and resulted in his abandonment of the Church which adhered so strongly to revealed truth that it could not be induced to sanction equivocation regarding it. Dr. Mivart's error was practically that mysteries of religion are not intrinsically true, but that they may be explained away when in the course of time the words in which they have been ex-

pressed changed their meaning. Whatever the publishers and pro prietors of John Wesley's manuscripts may think on the matter, a straight forward and truth loving public will emain of the conviction that the trick resorted to in putting forth a false pretense in justification of the course pursued is unworthy of a sincere Christian. There is no doubt of Wesley's intention is prohibiting the printing of the manuscripts, and that intention is certainly violated by their publication, whether through the medium of photogravure or the ordinary process of type-setting. We have no doubt, however, that in the hitherto unpub lished papers there will be a consider able amount of curious and interesting reading matter, for which it will be difficult to hold the "Jesuits" respons-

THE HOPES OF THE RITUAL. ISTS.

The Duke of Newcastle has been for some time in the United States on a religious mission, in an endeavor to strengthen the bonds of union between the Ritualistic Anglicans and the American Protestant Episcopalians His Grace stated recently in an interview with a representative of one of the prominent daily papers that the English Ritualists do not expect any other outcome from the present turmoil the disestablishment of the Church, and for this, not only are the Ritual. ists prepared, but they are really anxious. They see plainly that religious sentiment must suffer greatly in the kingdom from the present d parties in the Church. But the Ritualists would prefer that this radical change should take place under a Conservative Government.

Should the cataclysm occur under a Tory regime, the Ritualists expect that they will meet with greater favor, and obtain a larger share of the spoils than they could hope for from a Liberal Government, as the latter would represent chiefly the non Conformist majority of the nation, and would be inclined to give the best share of the spolls to the Low Church party, when the division would take

place. It appears to be probable that one or the other party will soon be forced to demand disestablishment with a division of Church property, as the two cannot live together in one community much longer, and whichever party makes this demand will be regarded as secessionists, and will obtain but a paltry share of the benefices and their evenues. It is the fear that this will be the case that at present keeps either party from proposing a secession, and as far as the Ritualists are concerned, they will stay within the establishment which the bench of Bishops will be order to appease the hungry Cerberus of Kensitite opinion. They may thus be frequently condemned by the Courts for illegal practices, but they have the confidence that if they are thus subjected to a species of martyrdom for conscience sake, they will increase their popularity with the public, who are naturally inclined to sympathize with the persecuted, and thus their influence will be correspondingly increased, so that when the crash comes, as come it must, their power will be greater towards of the Church property.

that it will be the Low Church Party anywhere. which will make the expected move toward secession; and in this case the Ritualists would be the heirs who would come in for the churches, schools and endowments, with a claim to an annuity for each clergyman for a term of years, or perhaps for life. The Low Churchmen would thus, for the most part, be thrown upon their adherents among the people for the maintenance of the new disestablished Church which

All this is, however, to some extent at least, the building of castles in Spain, for,

"The best laid plans of mice and men Gang oft agley."

they would organize.

THE FAITH IN SPAIN.

" The Christian" is authority for the statement which has been widely circulated by the Protestant religious Press, that "the Gospel in Spain has a record of thirty years faithful service for the evangelization of that country."

A Mr. Armstrong, who is one of the missionaries, says :

"There is now in Spain a Church of the living God, probably more numerous than many friends and foes imagine. Its members are to be found in towns, villages, and hamlets, and you meet with the best quality wherever persecutions abound."

It is well known that everywhere the colporteurs who are engaged in distributing spurious editions of the Bible aim at nothing else than to destroy the faith of Catholics, and if they can succeed in doing this, they herald their work in missionary reports as if they had made so many converts to Protestantism, whereas they have succeeded only in turning away a few souls from all belief in Christ and redemption. It would be farcical if it were not blasphemous to call such work as this the establishment of " the Church of the Living God."

There is, and there can be, only one Church of the Living God, and that is the Catholic Chu ch which, established in the beginning by God Himself, on a sure foundation, has continued to exist ever since, and to teach the doctrine which Christ authorized His Apostles to preach to all nations. The man made organizations which preach contradictory doctrines, or no doctrine at all, cannot in any sense be called the Church of God. They have degenerated even from what they were in their beginnings. They retained in the first place some positive truth which they learned from the Catholic between High and Low Church, than Church; but of late years there is no Christian truth which the sects teach positively or authoritatively, and the most that they do or can do is to destroy the faith of the few dupes who are induced to listen to them.

In Spain, as everywhere else, there turbances, and the only hope for a are to be found restive souls who seek betterment of this state of affairs is a to be delivered from the obligation of total separation of the two contending serving God by the fulfilment of positive duties, and there the sectarians find a soil which they are able to poison, and thus to destroy all real faith in Christianity, and when they have done this they call their work the "establishment of the Church of the living God," or the " preaching of he Gospel of Christ," whereas they have only succeeded in uprooting faith in the souls of a few wretched dupes.

Protestantism is making no head way in Spain, though the colporteurs have destroyed all faith in a few persons here or there, and this is the secret of the recent disturbances in Spain which have been made, not in the interests of true religion, but for the destruction of all religious belief in Christian doctrine. The disturbers of the peace have in every instance called for the suppression of the Jesuits, because these learned and pious religious have been the foremost in the promotion of the interests of religion among the people, and they have the best schools for the imparting

of higher education to advanced pupils. The teaching of religion goes hand in hand with the secular instruction imparted in these schools, and as long as they can, though they will the Catholic faith is strengthened in not obey the Low Church mandates the hearts of the people. The Protestant missionaries endeavor to undo forced to issue from time to time in this work ; but from the best information attainable they are not at all successful, though they proclaim in England and on this continent that they are succeeding wonderfully, in order to open the purses of those who can be induced to give contributions towards destroying the good which religion has done by centuries of hard

work. The statements of "The Christian" in regard to the success of Protestant fession and priestly absolution, missionary work are too vague for though modern Lutherans do not genenabling them to obtain a larger share mere general assertions which do not construction on these words. Luther According to the Dake of Newcastle's in any one locality. The reason for viction that the priest has authority to whole discussion shows how hopeless is tine, Bernard, Thomas of Aquinas,

THE HON. S. H. BLAKE AND THE CONFESSIONAL.

The Hon. Samuel H. Blake is justly regarded as a good lawyer, but when he travels beyond his element and enters upon the region of theology, he is a different sort of person altogether. A few evenings ago he delivered a vehement address at the Wickliffe Colege Convention, which, the papers say, "is likely to create quite a stir in Church of England circles."

The immediate occasion put forth by Mr. Blake as having caused his vehemence of utterance was a proposal by the Rev. Mr. Davenport, of St Thomas' Church, Toronto, to make the Confessional, with priestly absolution, a fixed practice of the Church of England in this country. In reference to this proposal Mr. Blake says :

"Forty years ago there was a perceptible cleavage in the Church in this country. It was a cleavage between the Evangelical teaching on one side, and the Ritualistic on the other; between the mechanical and the spiritual, between sacerdotalism and the gospel of faith in the Lord Jesus Christ." Further on, Mr. Blake says :

"While I make no attack whatever on Trinity College, because it is open to pursue its own course, one of the very last acts of the present provost of Trinity College was to present to each one of its foremost class

Tnat is to say, a work on the confessional, which Mr. Blake wishes us to pelieve to be of immoral tendency !

We know nothing of the book to which Mr. Blake alludes, but we cannot readily believe that the respected provost of Trinity would make himself the distributor of immoral literature. This is, however, a matter between the two parties in the Church of England itself, the High and the Low, or the self-styled Evangelicals, and the Ritualists, and we leave them to debate it between themselves to their hearts' content, but we do object to Mr. Blake's assertion that this circulation of bad books is part of a movement to " hold out the hand to the Church of Rome, sking an alliance with it."

The Confessional as in use in the Catholic Church is of divine institution, and has always been a means of reconciliation of the sinner to God. The repentant sinner is by it led to true sorrow for his sins, and to love God more thoroughly. He is instructed to restore ill gotten goods, to repair the injury done to his neighbor by calumny or detraction, to avoid all sin, and occasions of sin for the future, to be truly sorry for his past sins, and to be firmly resolved to sin no more. The Catholic Church has no responsibility whatever in regard to books circulated by the provost of Trinity.

Mr. Blake's fancies are not to be taken as the sole criterion of truth, or the infallible guide to Christian moralty. Let us look, therefore, a little further, that we may form an intelligent judgment on this matter.

Germany is the cradle of the Protestant Reformation, and it is a good place to look to that we may see how the Confessional is regarded there by Protestant divines.

The Berlin Reichsbote, a religious paper which is the organ of the German Lutheran Church, speaking recently in the name of the pastors, is strongly advocating the use of the Confessional, in order to satisfy the yearnings of the people for a moral certainty in regard to the forgiveness of their sins.

We presume that our English speak. ing Protestants, especially those of the ensit-Blake type, would exclude the Lutherans from the community of evangelical or Gospel followers owing to this new departure. The Reichsbote says :

bote says:

"What our Church needs as much as its daily bread is the revival of personal confession. Every pastor of large experience knows that our Church is full of people who yearn for confession. It is not only murderers and perjurers who cannot secure peace of soul except at the price of an avowal to men of their crimes. There are thousands whose past haunts them like a dark phantom and who would rejuice to wash out with their tears and their blood the stains which darken the record of their life. But their conscience remains sore and their souls sick. What hey need for their peace is the word of forgiveness, the divine pardon transmit ted personally to the sinner by human lips."

Again: The Lutheran Manual in

Again: The Lutheran Manual in ase in America, and which contains the Augsburg Confession of Faith, has in Article 12th: "The Church ought to grant absolution to such as manifest repentance: and, "They" (the Lutherans) "reject also the Novatians who are unwilling to absolve such as have backslidden

after baptism, even if they repent." These passages show that Lu theranism in the beginning favored the doctrines of conspecial refutation, as they consist of erally do so, but put some far-fetched

by the publishers of a religious expressed views, the Ritualists expect this is that they are not successful forgive sin, and sometimes took the icals should begin, in S. H. Blake fashion, to exclude the Lutheransthe first and most orthodox exponents of the new gospel-from their ranks, as well as the Ritualists.

But it is not only among the Luther ans that the confessional is prescribed as an important feature of the Evangelical system. Evangelical or Low Church Anglicans, in their frenzy against Rome, seem to have entirely and deacons." He adds that Protestoverlooked the fact that it is found recommended in the Auglican bock of Common Prayer in terms which cannot Church has departed from its original be misunderstood. We, therefore, deem it advisable to cali attention here to the passages of the Prayer Book in

which this matter is treated. The first is found in "the ordaining of Priests," or the conferring of Orders. The ordaining Bishop prays, and praises God,

"That thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind."

This is precisely that "Sacerdotalism "which Mr. Samuel H. Blake so strongly denounces as a "Romish practice.

But the form of ordination goes still further. The Bishop and the " priests present" are required to "lay their hands severally on the head of everyone that receiveth the Order of priest hood."

And is all this an empty ceremony Yes, if Mr. S.H. Blake is a sound theologian; but not at all if the Prayer Book is to be believed, for the new priest" is said to receive thereby the Holy Ghost, and the power of forgiving and retaining sins. The Bishop must say while thus "imposing hands,"

"Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgiven; and whose sins thou dost retain, they are retained."

Sacerdotalism, again !

In the order of the visitation of the sick, the manner in which this power of absolving sinners is to be exercised is laid down. The sick person is to be exhorted to repentance, and to repair any injury he may have done. Then,

any injury he may have done. Then,

"Here shall the sick person be moved to
make a special Confession of his sins, if he
feel his conscience tro-bled with any
weighty matter. After which Confession the
priest shall absolve him (if he humbly and
heartily desire it) after this sort.

"Our Lord Jesus Christ, who hath left
power to his Church to absolve
all sinners who truly repent and
believe in him, of his great mercy for
give thee thine offences: And by his authority committed to me, I absolve thee from all
thy sins, in the Name of the Father, etc."

It is here seen that the nower of Ab-It is here seen that the power of ab-

solving sinners is claimed by the Church of England for its clergymen, by virtue of their ordination, which implies that this power comes through succession from the Apostles, who received it from Christ. This ordination is claimed to be valid because of i having been obtained from the Catholic Church by Episcopal ordination.

We do not here enter upon the question of the validity of Anglican Orders; but we must remark that Catholics have always denied such validity, and Pope Leo XIII., after careful examination, has authoritatively pronounced them invalid. We may therefore reasonably say that the claim of the Church of England to the power of absolution is, to say the least, extremely doubtful, whereas it is certain that this power exists in the Catholic Church, from which the Church of England claims to have received it.

Why then do the Evangelicals including Mr. S. H. Blake, rave so much about the "Romanism" of the Ritualists, who in maintaining the divine institution of confession and the absolving power, which are inseparably united, adhere to their standard of faith, whereas it is the Low Church party who have really abandoned God's word, and at the same time the principles of the Reformation as it was originally carried out both in England and in Germany.

To make our treatment of this ques tion complete, we must add here, that in the "order for the administration of the Lora's Supper, or the Holy Communion," the Anglican clergy are required to make a public announcement of the existence and utility of the absolving power in the following terms:

"And because it is requisite that no man should come to the holy Communion but with a full trust in God's mercy, and with a quiet conscience, therefore, if there be any of you who by this means (the self examina-tion of conscience previously ordered to be of you who by this means (the self examina-tion of conscience previously ordered to be made) cannot quiet his own conscience here in, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief, that by the Ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his con-science, and avoiding of all scruple and doubtfulness."

We shall have more to say on Mr. Blake's vagaries in our next issue.

the "cleavage" of which Mr. Blake complains. Does it arise from the presence of "the cloven foot?"

TO CORRESPONDENTS.

1. FAIRFAX, of Moncton, N. B., asks why it is that the ecclesiastical orders of the Catholic Church are so numerous, consisting of "Archbishops, Patriarchs, Cardinals, Bishops, priests, Descons, and other orders of inferior degree," whereas "it is said that originally there were only Bishops, priests. ants find this a great stumbling block. asserting that in this matter "the simplicity," and " if the early Fathers could come back to day they would not know the Church."

It is admitted that the Holy Scripture mentions distinctly only three orders, the Apostolical or Episcopal, the Sacerdotal, and the deacon's offices. The office of the Pope is included in the Apostolic or Episcopal office inasmuch as it not a distinct Crder, though it is of divine institution, inasmuch as Christ made St. Peter the rock on which His Church was founded, and appointed him to feed His whole flock, 'the lambs and the sheep," and to confirm his brethren in the faith of his divine Master. (St. Matt. xvi, 18; St. Jno. xxi, 15-17; St. Luke xxii, 32.) Such offices and dignities as Pri-

mates, Patriarchs, Archbishops, Cardinals, etc., are ecclesiastical institution for the purpose of governing the Church in its world-wide extension. The Church was in the beginning as a grain of mustard seed, but the grain has grown to be a great tree filling the earth, and the machinery for its government, and the management of its affairs necessitates a great variety of offices and officers, just as in the civil government of the British Empire there are Viceroys, Governors of regions and provinces, legislatures, judges and other officers of various degrees of authority. Thus also Christ while yet on earth addressed His Church as a small society: "Fear not, little flock, for it hath pleased your Father to give you a kingdom." (Luk. xii, 32) That little flock has become a kingdom comprising 250,000,000 souls.

The Church has full authority to

make all the necessary arrangements

for the proper management of its affairs. St. Paul gave directions for this purpose in his 1st Epistle to the Corinthians, chapter xiv, and throughout his epistles, and in verse 40 of the chapter already referred to he adds : "But let all things be done decently and according to order," that is in a manner to ensure order, for which end all the officers necessary or useful must be appointed by the proper authority. These distinctions were already made in the time of the Apostles, who had ever Bishops under their directions, and who gave rules of Church government to be followed, as St. Paul did to Timothy and Titus, the Bishops of Ephesus and Crete, and St. John to the angels (bishops) of the seven churches of Asia. We find also that certain holy women were accustomed in the early age of the Church to perform works of plety and mercy, and thus to assist the Apostles in their work in some manner, though they were not of the sacred ministry. Thus Tabitha appears to have been so employed. (Acts ix, 36) In fact it is certain that many of the offices or orders to which Fairfax's Protestant friends object have existed in the Church from a very early date. Thus one inscription of the Catacombs which may be seen in the Lateran collection states that Flavius Latinus was Bishop three years, Priest fifteen years, and Exorcist twelve years. The same inscription states that Flavius Macrinus, (his relative) was Lector. A letter of Pope Cornelius (A. D. 251) states that

> then forty-nine sub deacons, Acolytes, Exorcists, Lectors, and Ostiarii. We may add here that the great Doctor St. Thomas explains that the principal purpose of the Sacrament of Holy Orders is to adminster the Holy Eucharist, and that in reference to the Eucharist there are seven functions properly fulfilled by the seven orders from the priesthood (in which term the Bishop's office is included), to the Ostiarius or door keeper.

among the clergy of Rome there were

2 Our correspondent next asks, "Why the Catholic Church does not use the hymns composed by our own Saints?" He adds, very truly, that there are many such hymns translated into English, and in use in Protestant Churches.

In reply we have to say that the hymns and canticles composed by our We shall merely add here that the saints, such as Sts. Ambrose, Augus-

Prudentius, Sedulius, etc., largely employed by the C may be seen by the authori ual, Processional, Vesperal, etc. Many have been trans English, and are frequently in English and Latin. Of not been translated. Their use will be largely regulate circumstances, but it can pected that all can be us (3) Lastly, our correspond

why the Pope remains a his palace, whereas no on him from going out if he c Since the occupation of B

Italian Government, the H liberty has been constantly with, and there would be ger that he would be insu assaulted by the Itali tionists who are encoura Government to disrespect many ways. In fact, Government professed in guarantee to regard the Sovereign within the pro-Vatican, it has not really outside those precincts would be intolerable. T cieties did not hesitate to funeral cortege of Pop when that Pontiff was bor resting-place, and we h ance that the living Pope similarly treated if he ap streets of Rome. Basides, the city belon

ed, according to the usag as an acknowledgment o authority. Our correspondent as the Pope desires politica and does not submit to Government, thus "ren sar the things that are (

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The Government of Church requires that th pletely independent. M tions are extremely which emanate from foreign countries, and regard with suspicion Pope issued with the King of Italy. The against such a state political independence and he is entitled dependence by a pre ing indisputably from but the beginning of even to the early part tury A. D. 329 throug

Constantine the Great There is no good rea Father should not pr spoliation perpetrated Sardinia in 1870. A rence of our correst should " render to C that are Cæ ar's." in mind that the Cæ case is notoriously act of spoliation is no

THE SALOON SM SASI

as honest or moral.

A despatch from states that the now n Carrie Nation has insane. She has be prisen since she beg saloon wrecking, at she was put into so for assaulting Mrs. who assisted her in Wichita saloons. tied in her cell at from harming here hysterical fits and time saloon wreck friends assert that mind arising from and harsh treatme causes of her insa to us very unlikel have been treate officers of the law, ly let out of dur two of confinemen when she was obli Biderably longer pected bondsmen coming, owing t would be sure to amount of their openly declared tinue her career saloon smasher obtain her fre

seemed to enjoy which she reve which her fri brought to her she was suppose the sentimental she found res Prudentius, Sedulius, etc., are very largely employed by the Church, as may be seen by the authorized Grad. ual, Processional, Vesperal, Breviary. etc. Many have been translated into English, and are frequently used both in English and Latin. Others have not been translated. Their extensive use will be largely regulated by local circumstances, but it cannot be expected that all can be used every-

why the Pope remains a prisoner in his palace, whereas no one prevents him from going out if he chooses to do

Since the occupation of Rome by the Italian Government, the Holy Father's liberty has been constantly interfered with, and there would be great danger that he would be insulted or even assaulted by the Italian revolutionists who are encouraged by the Government to disrespect religion in many ways. In fact, though the Government professed in the laws of guarantee to regard the Pope as a Sovereign within the precincts of the Vatican, it has not really done so, and outside those precincts his position would be intolerable. The secret societies did not hesitate to assault the funeral cortege of Pope Pius IX. when that Pontiff was borne to his last resting-place, and we have no assurance that the living Pope would not be similarly treated if he appeared on the streets of Rome.

Basides, the city belongs to the Pope as ruler, and was violently wrested from him. He does not go through it Apostolate of the Press was really now because to do so would be regard. ed, according to the usages of nations, as an acknowledgment of the usurper's

authority. Our correspondent asks also, "why the Pope desires political power at all, and does not submit to the de facto Government, thus "rendering to Cae-

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sar the things that are Caesar's." The Government of the universal Church requires that the Pope be completely independent. Monarchs of na tions are extremely jealous of acts which emanate from the rulers of foreign countries, and so they would regard with suspicion any acts of the Pope issued with the approval of the King of Italy. The only remedy against such a state of affairs is the political independence of the Pope, and he is entitled to that independence by a prescription coming indisputably from the year 728, but the beginning of which is traced even to the early part of the fourth cen-Constantine the Great.

There is no good reason why the Holy Father should not protest against the spoilation perpetrated by the King of Saveral years passed on. The man had had a great deal of trouble in his should "render to Casar the things that are Capar's," we should bear in mind that the Capar in the present case is notoriously a usurper, whose act of spoliation is not to be approved as honest or moral.

THE SALOON SMASHING KAN

states that the now much talked of Mrs. Carrie Nation has become hopelessly insane. She has been several times in prisen since she began her crusade of saloon wrecking, and a few days ago she was put into solitary confinement for assaulting Mrs. Wilhite, a woman who assisted her in demolishing three Wichita saloons. She has now to be tied in her cell at times to keep her from harming herself. She goes into hysterical fits and executes in pantomind arising from her imprisonment and harsh treatment received are the course of her inanaity, but it is seems to su very unlikely, as she appears to know her was printed as a seem of the law, as she appears to have been treated overywhere with great kindees by the judgee and the work of the woman received the paper and offices of the law, and she was usually let off durance after a day of two domaines with the last time when she was obliged to remain a considerably longer period, because or properly declared that is the work of the faithment of the received to the faith and under the forecast of the Weiland Canal and the work of the proper and the prope time saloon wrecking scenes. Her

world as a martyr.

We sympathize with the unfortunate lady in her present affliction, though we have not changed our opinion in regard to her that she is engaged in a foolish and lawless career, which has been euphemized by being called a crusade -that is, a battle on behalf of religion and right.

Indeed it seems to us most probable that she was to some extent weak-(8) Lastly, our correspondent asks minded from the start, otherwise she would not have gone about her sense less task which she declared to be her mission," presumably from heaven. But the course she pursued was none the less unlawful because she was encouraged and aided in it by ministers and fanatics, or enthusiasts, if the latter term be preferred. Her conduct was as indefensible as that of the lynchers who have disgraced the Southern States by their horrible cruelties while committing crimes against the law under pretence of

punishing lawlessness. We notice that some lady in Prince Edward Island proposes to imitate Mrs. Nation in her saloon smashing career. This is a folly which we should be very sorry to see pass into any province of our fair Dominion.

A FACTOR IN CONVERSION.

It is often a matter of question by some people whether Catholic newspapers and books accomplish much in the conversion of Protestants to the faith. So much is written and printed and so few conversions follow that some have wondered whether the worth while.

Those, however, in a position to know editors of Catholic papers, writers of tracts and above all missionaries active in non Catholic mission work, have no doubt as to the great effect produced by these means. An effect, indeed, often hidden and even long delayed, but in the end, sure and effective. "I consider," said a missionary lately, " that there is no greater power for good than Catholic newspapers and tracts. They go everywhere; they fall into the hands of all sorts of people and the number of conversions due, ultimately, to such means no one but God can tell. Especially is this true when an effort is made by the missionaries to distribute such works where he believes they will

do the most good. "I remember a case very well," says this same authority, "which I was cognizant of. There was a good man, a Presbyterian deacon, who believed most firmly in his own particular Protestantism. One day in bringing a small parcel from a shop he saw that it was wrapped in a piece of printed paper. He read the paper, which appeared to be a tract on the " Power of tury A. D. 329 through the donation of the Pope," being a commentary on the Constantine the Great. read it through. "Nonsense," he said, "I dont believe that," and destroyed the paper.

Several years passed on. The man had had a great deal of trouble in his reince of our correspondent, that we religious connections. He had experienced much of the unstability and one insecurity of Protestant belief and one day in great discouragement, he was thinking and wondering whether after he is notoriously a usurper, whose of spoliation is not to be approved honest or moral.

HE SALOON SMASHING KAN SASITE.

A despatch from Wichita, Kansas, ites that the now much talked of Mrs. ites has been several times in the church.

Saveral years passed on. The man had had a great deal of trouble in his connections. He had exceptions. He had exceptions. He had exceptions. He had exception the unstability and one live as Catholics. The Catholic Church is a good tree, and as such church to the spoint of the unstability and one is spoint of the course of the catholic Church is a good tree, and as such church of the unstability and one is spoint of the course of the Catholic Church is a good tree, and as such church of the spoint of the course of the Catholic Church is a good tree, and as such church of the unstability and one is spoint of the course of the Catholic Church is a good tree, and as such church is a good tree, and as such church of the unstability and one is good tree, and as such church of the unstability and one is good tree, and as such church is a good tree, and as such church is a good tree, and as such church of the unstability and one is good tree, and as such church of the unstability and one is good tree, and as such church is a good tree, and as such church is a good tree, and as such church is a good tree of the Catholic Church on the best trees to you will also find bad fruit on the best trees to you will also find bad fruit on the best trees to you will also find bad fruit on the best trees to you will also fi

into the Church. Another anecdote illustrates the same thing "—the good missionary went on. who used to write book notices for an influential Protestant journal. One day she had sent to her a Catholic book for notice. She read it with cold pre judice, and finally wrote a brilliant critique on it, saying, among other things, that "the Catholic Church was a beautiful dream, but very far from

being a reality."

By chance this notice fell into the hands of a priest. He sat down and wrote a reply, which was printed in a Catholic paper, and which he sent to the author, showing how real were the the sand descripes of the Church.

.

fact that she was posing before the IT MUST BE TRUE: I SAW IT IN THE PAPER.

the Catholic Church without a single lengths ahead. While the moving was the difference, reaching Salby several or five additional horses and made up exception, and saints are nothing else but the fruits of the good tree of the Catholic Church.

THE TRANSVAAL WAR.

In the Transvaal, there is little change from what has already been reported. There have been vague rumors that negotiations with a view to peace were again renewed, but for these it is now said there was no foundation. It is positively asserted on behalf of the British Government and Lord Kitchener that no terms will be accepted except an unconditional surrender.

A DESERVED CASTIGATION. Mr. George Murray, B. A., Oxon., F. R.

THE PAPER.

We have more than once remarked the entire reliance with which the average dweller in America, in these days, accepts the new tixt reaches alto thing that a great final. Among Catholics are had not been stated to the sease of that space of the Things The part of the thing that a great final. Among Catholics are beat in a the sease of that space of the Things The State of the State of Catholics are beat in a state of the State of Catholics are beat in a state of the Stat

The Government, thanks to the activity and interest taken by the Hon. J Israel Tarte, Minister of Public Work, has, during the last ew years, made extensive and permanent im provements to the harbor of Port Stanley and the several structures, piers, etc., are in a thorough state of repair, and dredging operations have just been commenced to give the required depth for vessels using this port. The works have been carried on under the supervision of Major Henry A. Gray, Engineer in charge of the District of Western Ontario for the Dominion Public Works Department and under the foremanship of Mr. Andrew

average width of 280 feet, containing nearly of acres, a small portion of which had a depth of water from 7 to 11, feet but the greater part—over 1 acres—had only a depth of from 1 to 5

In 1876 7 an extension was built to the west reprier 85 feet in length by 30 fees wide at feet.

In 1876 7 an extension was built to the western pier 85 feet in length by 30 feet wide at a cost of \$8,168, and in 1882 the outer end of this pier, which had estiled, was raised to its original height, at a cost of \$600, for the purpose of placing a lighthouse upon it.

The trade of the police and since the Lake Krie and Detroit River Railway have owned at the line from London the Lake Ferry steamers now call and deliver coal on the cars at this piece. There is a regular steamboat line between this port and Claveland on the south side of Lake Eric.

The municipality has not expended Jany money on improving the harbor.

As a harbor of refuge this place is well situated, being half way between Long Point and Rondeau, or is found by the two piers ex-

ated, being half way between 15.03.

The harbor is formed by the two piers extending out into the take and by an inner harbor dredged out at the mouth of the creek. 15 is well sheltered inside and the entrance is not difficult.

During the year 1839 the sum of \$\$ 105.93 was expended in repairs to the west pier, 770 feet in length, which was entirely renewed from length, which was entirely renewed from 184.307 feet B. M. of lumber and 18450 pounds of from was used.

was used.

Dredging was also carried on in the harbour for the amount of \$1,940,38.

By order in council dated February 14, 1895, the sum of \$10,000 was granted to the Lake Grie and Detroit River Railway Company as assistance in carrying out extensive improvements in the harbor undertaken by the above named company.

ments in the harbor undertaken by the above named company.

Authority to expend the sum of \$13,000 to continue the repairs to the piers, was given in the fall of 1900. With this amount the west pier, at the outer end, was rebuilt above low water a distance of 742 feet, and the east pier a distance of 774 feet from low water up. Ito pairs were also made to the west pier, damaged by spring freshets. The amount expended in repairs during the last fiscal year were \$13,037.46. The east pier has just been completed and is entirely new from low water up.

ub.
The total amount expended on this harbor to date is about \$325,000.00.
Port Stanley is a favorite summer resort and the Ruilway Co. operate a line of Ferry steamers carrying coal in cars from Pennsylvania to Days Stanley.

No Home should be without it. Pain-Killer, the best all-around medicine ever made. Used as a liniment for bruises and swellings. Internally for cramps and diar-rhoe: Avoid substitutes, there is but one Pain Killer, Perry Davis', 25s, and 50s.

SITUATION WANTED.

WANTED, SITUATION AS LADY'S COM-panion and Nurse for Invalid. Best of Medical and other references. Address "A B" CATHOLIC RECORD Office, London.

MANUAL OF THE GRAND JUBI-LEE.

By J. J. a Redemptorist Father. Authorized and recommended by the Bishops of the Pro-vince of Quebec. With an historical sketch of the Jubilec; Theory and Practice of the Jubilec; Theory and Practice of the Jubilec; Jubilec Processions; Supplementary Jubilec Jubilee Processions; Supplemental Prayers, etc. Eighty pages in all cents. Address Thos. Coffey, Record, London, Ont



Tenders for Coal, 1901.

1----1

Sealed tenders, addressed to the Provincial Secretary, Province of Ontario, Parliament buildings, Toronto, and marked "Tenders for Coal," will be received up to noon on MON-DAY, MAY 20th, 1961, for the delivery of coal in the sheds of the institutions named below on or before the 15th day of July next, except as regards the coal for London, Hamilton and Brockville asylums and Central Prison, as noted:

Hard coa!—1,290 tons large egg size, 150 tons steve size, 150 tons nut size. Soft coal—150 tons lump, 150 tons soft screenings. Hard coal -2.250 tons small egg size, 250 tons stove size, 60 tons chestnut size. Soft coal -40 tons for grates. Of the 2.250 tons, 850 may not be required till Jan., 1902.

Hard coal-1,350 tons large egg size, 250 tons small egg size, 25 tons chestnut size, 500 tons hard screenings, 500 tons soft screenings, 15 hard screenings, 500 tons stove size (hard).

ASYLUM FOR INSANE, HAMILTON.

Hard coal—3,760 tons small egg size, 200 tons stove size, 100 tons chestnut size, coal for grates 75 tons; for pump house, 200 tons imported slack; 120 tons imported screenings. Of the above quantity, 2,068 tons may not be re-quired until January and February, 1902.

ASYLUM FOR INSANE, MIMICO. Hard coal—1,550 tons large egg size, 140 tons stove size, 10 tons coal for grates, 100 tons soft screenings, 50 cords green hardwood. ASYLUM FOR IDIOTS, ORILLIA.

Soft coal screenings or run of mine lump, 1,700 tons; 75 tons hard coal, stove size; 150 tons hard coal, grate; soft lump, 10 tons.,

ASYLUM FOR INSANE, BROCKVILLE. Hard coal-1,750 tons large egg size, 200 tons stove size, 50 tons small egg. Of the above quantity 1 \$50 tons may not be required until January and March, 1902.

ASYLUM FOR FEMALE PATIENTS, COBOURG

Hard coal-300 tons, large egg size. CENTRAL PRISON, TORONTO.

Hard coal—50 tons nut size, 100 tons small egg size. Soft coal—2.500 tons soft coal screenings or run of mine lump. The soft coal to be de-livered monthy, as required. INSTITUTION FOR DEAF AND DUMB, BELLE-VILLE.

Hard coal—775 tons large egg size, 100 tons small egg size, 12 tons stove size, 14 tons No. 4 size; soft coal for grates, 4 tons.

INSTITUTION FOR BLIND, BRANTFORD. Hard coal—400 tons large egg size 150 tons stove size, 15 tons chestnut size.

Soft coal screenings or run of mine lump, 550 tons; stove coal, 110 tons.

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

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

And the said inspectors may require additional amounts, not exceeding 20 per cent of the quantities hereinbefore specified, for the above mentioned institutions to be delivered thereat at the contract prices at any time up to the 15th day of July, 1992.

Tenders will be received for the whole quantities above eminioned institution. An accepted check for \$500, payable to the order of the Honorable the Provincial Secretary, must be farmished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tenders may be obtained. Charities, Parliament buildings, Toronto, or from the Sursars of the respective institutions. The lowest or any tender on the department will not be paid for it.

J. R. STRATTON, Provincial Secretary, Parliament buildings, Toronto.

THE MONTH OF MARY.

'It is the month of Mary When all the world is fair, When Mary's praise fills the live long days That God grants many a prayer." -Donohoe's Magazine for May.

JUSTICE AS IT IS IN IRELAND

According to the Daily Express, trial by ary in Ireland would become a farce if Mr. P.

Constipation



is CAUSED by

CATARRH

Few doctors know this. They think the trouble is too much bile.

THE BILK IS NATURE'S PURGATIVE. It is extracted from the blood by the liver and poured into the bowels. But when the Bible has done its work in the bowels certain of its elements should go back into the blood to enrich it. This is not generally known, even by good physicians.

Purgatives prevent the return of the Bile. They irritate the bowels so that these organs, instead of re-absorbing the bile, throw it violently out. It passes away in the evacuations, often burning and smarting on its way out. The blood becomes gradually impoverised from the drain. Each time it is harder for the stronger and stronger purgatives have to be used.

The blood grows poorer and poorer. It is

the rich, life-giving properties. The sufferer, because of the poor state of his blood, feels dull and heavy, without energy or ambitton. His appetite is variable. He has a tendency to



THE LIVER

With Dr. Sproule's treatment all this is changed The liver is gently but surely cured of the cause of the trouble—CATARRH OF THE LIVER, which prevents it from doing its work. It begins to produce bile in small natural quantities. Easy regular movements are thus established. At the same time the bowds are toned up. As a result they no longer clock the bile. They re-absorb it. It goes back in the system. It carries with it new health and strength; NEW Liffe from the food which it has come in contact.

has come in contact.

The whole system feels the change. The dull heavy feelings disappear. The weakness vanishes. The circulation improves. The mind grows clear. The 'blues' depart. The patient feels like a new man.' Best of all, the cure is

feels like a new man. Best of an, the bermanent.
Dr. Sproule has done this for thousands of others, who had suffered for years. HE CAN DO IT FOR YOU.

HE CAN DO IT FOR YOU.

1—Are you constipated?
2—Is your complexion bad?
3—Are you sleepy in the daytime?
4—Are you irritable?
5—Are you nervous?
6—Do you get dizzy?
7—Have you no energy?
8—Do you have cold feet?
9—Do you feet miserable?
10—Do you get tired easily!
11—Do you pay how the flashes?
12—Is eyesignt blurred?
13—Have you a pain in the back?
14—Is your flesh soft and flabby?
15—Are your spirits low at times?
14—Is there a bloating after eating?
15—Is there a general feeling of lassitude
20—Do these feelings affect your memory?
21—Are you short of breath upon exercise?
22—Is the circulation of the blood sluggish?
If you have some of the above symptoms you 22—1s the circulation of the above symptoms you have CATARRH OF THE LIVER.

Mark and send the above symptoms for free diagnosis to DR. SPROULE, B. A., 7 to 13 Dane St., BOSTON.

Doane St., BOSTON.

PETERBORO REAL ESTATE RX.

50 farms for sale all sizes and prices.
20 garden lots from 1 to 20 acres.
100 building lots from \$50 ub.
60 houses all classes from \$300 up.
5 business places.
Write us to day say what you want and where, we arrange easy terms of payment.

Peterboro, Ont.

CATHOLIC HOME AND LITTLE

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, Ons.

A NEW CONTROVERSIAL WORK.

Clearing the Way. By Rev. Xavier Sutton Passionist. The Catholic Book Exchange 120 West 60th. St. New York. 180 pages, paper, 10

New York. 180 pages, paper, 19 cents.

The Non-Catholic Mission Movement is giving manifest signs of intellectual activity in the book world.

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

Another book of a similar character comes to us. Is is by one who has been very successful in giving missions to non-Catholics, Father and the surface of the successful in the successful in giving missions to non-Catholics, Father to us. It is a simple and yet compensive exposition of Catholic teaching on many dogmatic points. It is published under the successful in the suggestion of Catholic deciring on many dogmatic points. It is published under the successful in the suggestion of Catholic deciring on many dogmatic points. It is published under the suggestion of Catholic deciring of Mailed on receipt of 10 cents by Thos. Coffey, Catholic deciring, Mailed on receipt of 10 cents by Thos. Coffey, Catholic deciring, Catholic deciring on the compensation of Catholic deciring of Catholic deciring on the compensation of Catholic deciring on the compensation of Catholic deciring of Catholic deciring of Catholic deciring on the compensation of Catholic deciring of Cath

BY A PROTESTANT THEOLOGIAN.

CXXXVII.

to Protestantism, for that would include Unitarians and Universalists. Not even to evangelical Protestantism, for though I suppose this statesman would own that this would be better than nothing, he would evidently yield the state and very un-I may be asked whether I am not somewhat imprudent in speaking so frankly of Methodists hopes of gaining eventual control of this country. I only wish I was. If Methodism could be irritated by remarks upon dently view it as a lame and very un es of domination, there would be more hope of frustrating them. she is perfectly secure of the future and therefore perfectly amiable. I spoke frankly enough nineteen years ago, in the Bibliotneca Sacra, but I have never had the slightest reason to suppose that my remarks were thought to require notice, much less that they aroused any serious displeasure. A man who attacks Mathodism in this country is like that Roman knight under Tiberius who tried to run off to the Parthians. He was soon overtaken, but his attempt was viewed as so utterly futile that even that jealous emperor took no further notice of it. will therefore go on with some added illustrations, advertising my readers that I mean to pay just as much and just as little attention to facts and ofs as is usual in setting forth the designs of Rome upon Columbia's happy land. Not having an authentic

and reliable ghost at hand, let us do
the best we can with a conspiracy.
A clergyman who for a number of
years held a leading Congregational ters, which I do not in the least believe. Has the devil no servants in storate in Michigan, assures me that all the patty offices in that State are are the body of Methodist ministers servants of the devil? It is plain that held as a provision for superannuated Methodist ministers. It is no wonder, then, that a bill was brought up a few years ago in the Michigan legislature for removing crosses from all churches and burying grounds. However, as reflection showed that this would strike not only at the Catholics, but also at scopalians and Lutherans, and even more or less at the Congregationlists and Presbyterians, it proved too the united forces of Methodist and Masonic fanaticism to carry through. If Michigan could set up for herself, she might very possibly pass such a law, but she is still a member of the American union.

President to command the Queen to do The Michigan Conference, as the what they knew that she could not do Tribune has pointed out, already begins to dictate politically. It has directed its ministers, if they would avoid severe official displeasure, to could so much as have said the Lord's Prayer. No, do not let us put on Methodism more than bolongs to it. vote the Prohibition ticket. The next the Rev. Mr. Buchtel's elucidation of step will naturally be to express dishis thesis, that this country is a Protestant country. We will also consider somewhat the relations between by expulsion. The third would be to command the laity to join the same party on pain of excommunication. Now the present writer has repeatedly voted the Prohibition ticket, but what man or minister Methodism and Masonry.

CHARLES C. STARBUCK. that is worth his sa't would consent to be dragooned into this by church control? As the Tribune says, what an outcry there would be if the Catholic hierarchy of America took any such action. True, my late valued friend, Bishop Gilmour of Cleveland, was accused of acting in this way against the Republicans, and he did not deny it when I pleasantly taxed him with it in a letter. Yet I have never heard that the Bishops of his the Bishops of his
y of the whole ccunim in such action.

divine worship in
at the right hand of His Father, and in
His Real Presence in the Most Holy
Sacrament of the altar.—Cardinal Man province, not to say of the whole coun-There were great laments in Protestant papers over Dr. Gilmour's political tism : I hope the church journals are equally severe upon the Michigan

No doubt this Conference hopes yet to carry the General Conference with Here, however, the forces of sanity and tolerance are still much too strong, and there is good hope that they will

remain so.

I have heard it said that in Indians the best thing a rising politician can do for himself is to join the Methodist do for himself is to join the Methodist church. It was this which, some forty years back, carried into the Berlin legation Mr. Wright, on whose utter unfitness for such a place I have heaven in order to aid our prayers by His powerful mediation. "Fall not," says the devout Blosius, "to offer your heard German gentlemen of the first standing in New York scornfully re mark. However, the Indiana Methodists have shown that they can value an Indianian who was a Presbyterian elder. Nor do I believe the stories eider. Nor do I believe the stories about President Grant's brother in law, the Roy. Mr. Cramer, whom he sent to Copenhagen. The great Bishop Mar-tensen, of that city, in his letters describes Mr. Cramer as a worthy though commonplace man, which he certainly would not have done had

Cramer given social scandal.

Even had these stories about Cramer been true, they would merely have How marvellous will be its effects if shown, what needed no showing, General Grant's utter indifference, out side the army, to the unfitness or un worthiness of his favorites, not to say of his kindred. Babeau, and Babeock and Tom Murphy, or indeed the heroes of the Whisky Trust may have been worshipers of John Wesley or of King Gambrinus; it would have made no difference to Grant. They were his flatterers and sycophants, and this merit, in his view, covered the multi-

Grant's speech at Des Moines, however, in which he endeavored to make up for the lack of a solid reason for giving him a third term by kindling the people to a crusade against the Catholics, because these hesitate to say that our Public schools are infallible, bears the imprint of the Methodist Bishops as plainly as if his friend John P. Newman had stood at his elbow. Indeed, he may have done so, for all that I remember. I can not understand why Bishop O'Connor, after having accused this speech of being prompted by the Bishops, should have revoked his charge. He carried

his charity to excess. Methodist claims and hopes are los-ing nothing by time. We remember PIVE - MINUTES' SERMON. Fifth Sunday After Easter.

that only a few months ago a New

Jersey statesman, addressing the Epworth League in New England, declared that the future of the United

States belongs to the methodist Episcopal church. Not to Christianity. Such a prospect would be dismal, for the Catholics, too, are Christians. Not to Protestantism, for that would in

the forehead of the New Jerusalen,

more precious than the pearly gates, more resplendent than the apostolic

foundations, than topaz, amethyst or

he was not thinking only or mainly of the ecclesiastical future of the United

States. His illustrations were drawn

not from the Church, but from the

State. He dwells on President Grant's

attachment to Methodism, and then on

other two were not, a communi-cant and an active member. In-deed, it is said that Mr. McKinley

was forced into the Spanish War,

against his judgment and conscience

by the dictation of the Methodist minis-

America except Methodist ministers, or

it was the Republican majority of Con-

us, months before, for hesitating.

However, it was immediately the arro

gant order of Congress addressed to

he Queen of Spain, which brought on

helped on the war, but they did not

cause it. It is questionable whether that majority who commanded the

I shall next make some remarks on

THOUGHTS ON THE SACRED

HEART.

The Sacred Heart, therefore, which

we adore is the human heart that the Son of God took from the substance of

His Immaculate Mother, and in taking,

deffied It. It is the Heart of God, liv

ing and life - giving, adored with

divine worship in heaven and earth

I beg of you again to study Christ's

that if He could not escape forgiving,

you cannot. The servant is not great

er than his master. Let your prayer,

when enemies persecute and wrong you, be as was His on the Cross:— "Father, forgive them, for they know

not what they do." Let it be: ' For-

give us, Father, our trespasses against

Thee as we forgive them that trespass

Our Lord Jesus Christ, says the great Apostle, is the mediator between God

and man. He is now ascended into

good works and plous exercises to the

most sweet Heart of Jesus, in order

that He may purify and perfect them for His Heart, so full of tenderness takes delight in so divine a work. He

is always ready to perfect in you whatever He sees imperfect or defect ive. Confidence is a key to the Heart

of Jesus. What may we not obtain

from our feilow creatures by the confi

more will it not obtain from God

How much

dence we place in them?

against us '-Rev. C. A. Shyne, S. J.

There learn to forgive; learn

Andover, Mass.

ning.

the war.

The Methodists may have

is to be the blazing

chrysoprass.

belongs to the Methodist Episco

entral jewel upon

EFFICACY OF PRAYER.

"Ask and you shall receive." (John 16 23 In the O.d Testament God speaks through the mouth of the prophet Isaias, "Venite et emite" "Come and buy." How, you will ask, can we buy from God? and with what kind of money shall we pay? Be at ease, God continues. "Come ye, buy satisfactory consummation. No: it is the Methodist Episcopal Church that

God continues. "Come ye, buy without money and without any price." (Isaias, 55, 1.) I desire neither gold nor the value of gold; for "The earth is the Lord's and the fullness thereof." (Ps. 23, 1) "Ask, and it shall be given your and and nd it shall be given you; seek, and you shall find; knock, and it shall be opened to you." (Matt. 7, 7.) "If you ask the Father anything in My name, He will give it to you." (John This gentleman has shown us that

16, 23) Hence, prayer is the money with which we can buy everything from God. Prayer, St. Augustine says, is the golden key of Heaven with which we can obtain the treasures of divine mercy. It is, says St. Chrysostom, the irresistible weapon with which at that of President Hayes, who, it is true, confined it strictly to matters of religion. I need not say that he exults in the present reign, of a man who is not only a Methodist, but, as the other two wars not a communication. all times, we can overcome the enemy of our salvation. It is, says St. Ber nard, the melodious harp, the delightful strains of which pacify the angel of God and expel the spirit of dark-ness. The emperor Theodosius being very angry on one occasion, on acpress, resolved to destroy the city of Antioch. Flavian, the Bishop of the city, sent to the king's palace a number of well trained boys who at table en-tertained him with the most delightful song. The emperor being moved with the enchanting strains, his anger vanished and he forgave the rebellious city. Beloved Christians, far greater gress which, taking advantage of the President's notorious impressbility of will, forced him, per fas et nefas, into the war with Spain. I do not say that the war may not have been inevitable. The Tablet, Catholic as it is, censured

power than these touching songs had ver the enraged emperor, prayer has before the throne of Divine Mercy, if it comes from an humble and contrite neart. The truth of this is vouched by King Manasses of Juda, who was in the beginning so reckless and Godless but afterwards to humble and contrite For, what, when suffering in a dark dungeon in the Babylonian captivity, opened the door, broke the chains, gave him life, nay, even gave hir back his crown and scepter? It was naught but his humble, sincere and penitent prayer. "When he was in distress" says Holy Scripture, prayed to the Lord his God : and did enance exceedingly before the God of his fathers. And he entreated him and besought him earnestly : and He heard his prayer and brought him again to Jerusalem into His kingdom,

and Manages knew that the Lord was God." (II. Par. 33, 12.) If you desire further examples of the efficacy of prayer from Holy Scripture. remember the patriarch Abraham who by his humble prayer received a son in his old age. Remember the prophet Elias for whom Heaven sent for three and a half years his daily food by a raven. Remember the prophet Daniel in the lion's den whose prayer saved him from the teeth of the wild beast. Remember the king Ezechias who, sick unto death, by his prayer received restoration of health and fifteen years of additional life. Remember the leader Joshua at whose prayer the sun stood still. Let these ex-

efficacy of prayer. But you, yourselves, can testify to its efficacy; or have you never earnestly and confidently prayed for some grace? for instance protection against some temptation, strength to practice a certain virtue, and were you not consoled by obtaining it!
When in some distress, some trial or
tribulation you called to Heaven without receiving help and protection, did you not obtain another favor which was more beneficial for your spiritual welfare or, at least, sweet consolation and holy patience? St. Bernardine justly says that prayer is a faithful embassador which always receives audience with the Heavenly King and whose petition is granted in every

Mark well, my dearly beloved Chris tians, prayer can only be thus mir-aculously efficacious when it is performed with devotion and persever ance, and if it comes from a pure and contrite heart. If you say your pray ers with the lips only, scarcely heed-ing or knowing what you say, you cannot expect that God will hear and grant them. If you pray as an enemy of God, as an impenitent sinner scorn ing His mercy, can you expect to be heard? "Now we know," says the man born blind, "that God does not hear sinners." (John 9, 31) According to the testimony of Holy Spripture, Tubal was the first musician and his brother. Tubal Cain the first united with an absolute dependence on Youthful minds, filled with devotion the name of Jesus the mission to com-fort forgotten ones. Is there not about you a sufferer, an aged or sillicted one, and his brother Tubal Cain the first blacksmith. Supposing that both had lived in the same house, the musician above and the smith below, what a discord would not the hammer and whom no one visits, and who, silently weeping, waits the hour of deliver-ance? Is there not about you one who is disheartened, disgraced, or even guilty, whom everyone avoids, and whose head is bowed with humiliation? filing produce in the music? similar manner, is it with your prayer My dearly beloved Christians, if with your lips you speak the praise of God, Go sometimes to visit such sufferers, to say an affectionate word to them, to and in your heart your evil conscience produces a discord, how can Almighty give them a friendly pressure of the hand; give them at least a smile when you meet them. There is nothing at God find pleasure in such prayers "Praise "says Ecclesiasticus, "is not seemly in the mouth of a sinner" (Eccli. 15, 9.) Therefore, my dear tractive, nothing glorious, nothing gratifying to the senses in the mission Ihristiaus, if you wish your prayer to it will be an obscure one, if it not un have the desired effect, tune the harp appreciated and even criticised on earth; but your angel guardian will of your heart and let your prayer count all your steps; and in heaven God will number in your crown every sound forth in harmonious strains pray as a child of God in His grace and love, and the Lord will hear your moment you spent in it. And you, dear forgotten ones, if God has create petition. Amen.

a void about you, it is that He may No matter how beautiful this world draw nearer to you -Golden Sands. Dev tion to the Biessed Sacrament is the true test of a living, active and progressive parish.

may be, it changes to a barren waste when the heart is sad. — William Seton.

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The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

GAUGED?

A priest in the Far West writes that "the preachers are a unit against me in my work. There are at least sixty four of them in my mission; but I Missionary. have no fear of them. Recently lectured in a Campbellite church. usual, all the preachers were on hand and the whole town tuened out to see and hear the 'Catholic priest.' The lecture apparently set many a think ing, and I shall return after Easter to give them a week's lectures." This little glimpse of frontier life on the missions will be a revelation to many of the comfortably churched people of the East. This priest lives either in the saddle or on the railroad. His Catholic people are few and scattered over a wide expanse of territory. They enjoy the blessings of Mass at long intervals when the priest can ne among them. In the meantime they live in a thoroughly non Catholic atmosphere. Papers, books, conversa-tion, people, are all professedly, and bitterly, anti . Catholic. all, the visit of the priest at infrequent intervals cannot make much impression on this mass of ignorance and

bigotry. Yet to convert these people and bring them to the knowledge of the truth is the business of the Catholic Church

The Church has not made the progress in the rural districts that her claims and vocation would warrant. Not enough has been done for the country people. Too much effort has been concentrated on the upbuilding of the Church in the cities, and on might complain, too, that there has been too lavish an expenditure of money and men, especially when the needs of the country districts are taken into account. Here is an instance of one priest against sixty four preach The ministers are in po

too; and what is more, they are backed by no end of financial resources as well as supplies of literature. priest has but the strength of the truth o depend on and his own unassisted efforts. His Bishop sends him into a district to do the best he can. "Get a living if you can," was the commission one good priest received as he was as signed to a parish larger in territory than many of the dioceses of the coun-try. The Bishop heard from him now and then, at sufficiently frequent in-tervals to be assured that he was still alive. In the meantime he had to struggle along as best he could.

It takes a very strong character, aided with not a little grace, to continue for many years in the missionary life in the South or West. From human point of view, if a priest has home to go to, or some countries to show you the mpanions to ciate with, or even some of the omforts of life to indulge in now and then, it might not be so insupportable. But he has none of these. He is a lone man, walking in the midst of a community that does not understand him, passing the time of day with men and women who are as far from his real self as if they had been born on another planet. His only real companionship is the Blessed Sarrament, Who alone knows his heart. Little worder that now and then one does wonder that now and then one does waver and break under the weight of missionary labor! Were it not for God's special grace, who could bear up under the load? Little wonder that more young seminarians are not eager to volunteer for the life! It does take well tempered steel to win out in these trying circumstances.

Yet how little sympathy these priests get from the well-shurched people of the North and the East! In other churches they do not treat their mis-sionaries so. They frequently preach on the work. They tell of their labors, sufferings, and anxieties. They get on the work. They tell of their labors, sufferings, and anxieties. They get the people and the children interested in their successes. The dropping of the missionary pennies is a lamiliar sound in the Sunday schools, and mes sages of sympathy are frequently sent to the laborers in the field.

What is wanted among us is the big hearted Catholic who is broad enough to see beyond the immediate wants of his own parish, and take it his more necessitous brethren in his sympathies, What a boon a box of literature is to Father Blank. As he starts out on his rounds he fills his valise with tracts and prayer books and Plain Facts, and like the busy bee that carries the fertilizing pollen from flower to flower,

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It's a warning, too—and sufferers should begin taking Hood's at once.

Buy a bottle to-day.

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is as preasant as syrup.

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(Adapted from the Fr

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OUR BOYS AND GIRLS. THE BLESSED VIRGIN'S LITTLE GIRL.

(Adapted from the French by Aunt Ellen.) Nearly a hundred years ago, in the sunny land of France, in fair Provence, there lived a dear little girl called Marie Rose. Her mother had yowed her to the Blessed Virgin and the second her in him and white until dressed her in blue and white until dressed her in blue and white until she was seven years old. One day her mother was taken very ill, and was sick only three days when she died, leaving her child to the care of the Blessed Virgin. When Marie Rose was four years old she had a severe fall which injured her spine, and in a few years her back became curved. Aside from this she was a pretty child.

Aside from this she was a pretty child,

with dark biue eyes and the loviest black hair in the world, which fell about her like a cloak as though to hide the ugly hump apon her back.

At the time of her mother's death she was ten years old and preparing for her first Communion. After the for ner ness comments.

first dreadful grief had passed away she settled down to help in the household duties in her own childish way.

Scarcely a year had passed when her father, who was always very busy at his work in the fields, felt that he could not take care of the child any longer, so he married again. He hoped wife would be kind to his little girl, but in this he was mistaken, for she was hard hearted and selfish, always seeking her own comfort, while Marie was pushed aside and neglected.

They lived on a small farm, and it was Marie Rose's duty to tend the guess, so every morning she drove her flock to the side of the hill and remained with them.

On her journey in the morning she often met the happy children going to the village school. She had many friends among them, and they would bow and smile, and some of them would say, "Why, there goes the Blessed Virgin's little girl," for they believed in their simplicity that all the little ones who had no earthly mother's care are especially watched by the Blessed

Mother. Mother.

The girl grew up amidst the woods, and fields; she learned from no books; her only book was nature, and a beautiful shrine of Our Lady near the turn on the roadside as she went up the hill with the guesses, and there day by day the child knelt before the statue of Our Lady and at her feet would say her

One afternoon it chanced that she was very tired, and the poor bent back ached sadly. "I will lie here in the shade for a little while," said she to herself, and forgetting all about her Rosary, fell into a deep sleep. But she was soon aroused by a sweet per fume as from the blossoms of number less roses. Just then she happened to glance up and a lady stood close by her, so fair and beautiful that she felt sure she did not belong to earth, and by the twelve bright stars with which she was crowned, and by her blue mantle, she thought it must be her

folded hands and downcast cycs. She had seen that upon our Lady's robe there were wreathes of roses in a beau. a telegraph office. tiful pattern, but in one place it was perfect-just a single rose was wanting !

The Blessed Mother addressed the you have forgotten to say my Rosary to-day? Surely you will not be ungrateful! There are so many in this wide world that forget me and forget my Son that I cannot spare your love."

The child bowed her head with shame, and large, sorrowful tears trickled down her cheeks. Marie Rose stood up, rubbed her eyes, then she looked around to assure herself

that she was still alive.

The dream was gone, but never again was the Rosary forgotten by the child. Day after day she said it, no matter how sorrowful or weary; but from that time she seemed drooping slowly, like a flower that fades in the garden. It was as if the vision of her gentle Mother had been a glimpse of heaven and she could linger in the world no more.

One day, though the sun had been shining a long time and the geese were cackling loudly in the barn yard, Marie Rose did not come out to take them to the hillside. Her father called, but no response. Then he went to her little room off the kitchen, and found the dear child lying quietly, with a peaceful look upon her face, and her Rosary between her fingers, her lips half open as if she had scarcely fin-

ished her prayer.
Marie Rose was dead. Very soon after that there was a small grave which pilgrims to the shrine of Our Lady visit, and they are always told that the child was the Blessed Virgin's little girl.

RETURNING TO THE CONFES-SIONAL.

The Catholic Times of London re ports that the Dissenters all over Eng-land are introducing confessionals, which they call "inquiry rooms" or "compartments;" and the Reichstote of Berlin has publicly some out for the reintroduction of confession among Lutherans. This sterling Protestant Paper says: "What our Church has need of the confession among the confession amo our Church is full of people who desire, Jea, sigh to make their confessions.

its kind, and his character unimpeach its kind, and his character unimpeach its kind, and his character unimpeach its kind, and his character unimpeach.

The theories of to-day have grown up with a mushroom rapidity and are up with a mushroom rapidity and are eagerly embraced, but time shows that

There are thousands of people whom the past pursues like a dark phantom. They would like to blot out with their tears and their blood the stain which sullies the book of their lives. To heal their suffering souls they require the divine pardon imparted personally to the sinner through human lips."

CHATS WITH YOUNG MEN.

The purest and best pleasures of affection and of social intercourse come to us without being sought. The truly happy man, in his relations with his family, his friends, and his fellow citizens, is he who is thinking very much of their well-being. But, while he is planning and striving for the happiness of his wife, the education of his children, the comfort of his friend, the prosperity of his city, and still more when he is witnessing the consummation of his efforts, his own heart is filled with a joy which is far higher, purer and more permanent than any for which he could have striven.

Mr. Schwab's Advice.

Young men who work for a living, should take to heart the secret of success in life as given by Mr. Charles M. Schwab, the president of the "billion dollar steel combine :"

" A man should always stand on his own feet, take advantage of opportunities, and be honest and diligent. To succeed you must make yourself indispensable to your employer and not your ability and let pleasure be of secondary importance. The right type secondary importance. The right type of man finds pleasure in his work, and employers are looking for such. Men who compel recognition by their work can not be restrained from forging ahead. It is not always the man who is smartest who makes the greatest ad vancement ; it is he of bulldog tenac ity, he who cannot be discouraged and never gives up."

Gave Carnegie His Start.

James D. Reed the veteran tele-grapher, who had the distinction of grapher, who had the distinction of giving Andrew Carnegie his first job as a messenger boy, is still living. He delights to recall the incident, which occurred fifty years ago in the Atlantic and Ohio Telegraph office in Pittsburg,

as follows:
"He was so determined that I became interested in him at once. He seemed to have determination written on his face. His eagerness to work and learn was very noticeable. Be-fore he had been with me a month he asked to be taught telegraphy. When I consented he spent all his spare time in practice, transmitting and receiving by sound and not by tape. He was the third operator in the United States to read the Morse signals by sound.

This in Mr. Carnegie's mind, was his best move. After long and successful years Mr. Carnegie wrote of this

"My entrance into the telegraph office was a transition from darkness to light, from firing a small engine in a Mother Mary.

Then the child knelt before her with folded hands and downcast cyes. She had soon that the angle of the child knelt before her with there were books and papers. That there was paradise to me, and I bless the stars that sent me to be a messenger in

Snecess: What It Is. These are questions which all the past have asked, and which all the future will continue to inquire. None

at least; strives for, yet never finds?
Is it a reality or a fancy?—the cob of corn fastened by a pole before the donkey, which advances as he advances; just before but never reaches, but to attain which he toils and strives? - or is it an ignus fatuus, which deludes by false glare and brightness, and van-

ishes just when reached?

Man is so constituted that fatigue and disgust come with the object sought. This world conquered, it is thenceforth worthless, and new worlds are longed for. What was once sup-posed to be success, is found to be of naught. The astronomer enlarges his instruments by his endeavor to examine an indistinct planet; but his double telescope reveals to his new stars and opens to him new systems of which he had not before imagined. There is always something beyond, and discontent in consequence will al-

ways be the lot of man. At times and in certain cases, it is At times and in certain cases, it is hard to say what is success. Did Milton obtain it? One of the greatest works of man was the result of his labors. Posterity and futurity acknowledged his claims, but the present gave below received and paging and his fate. edged his claims, but the present gave him poverty and neglect, and his fate has been that of many since. Ned Buntline's trash and vulgarity in yel-low covers thrives. Is that success? Ik Marvel's high-toned morality and elegant refinement, with fine type and paper, is neglected. How is the ques-tion answered?

tion answered?
One very important requisite at the present day is to gain the public atten-tion. All seem awars of this, although some will not descend to forcing it. Still it is indispensable that there be real merit at the bottom, to satisfy after having attracted. Genius must not be content with turning the community by signs and paintings toward munity by signs and paintings toward his warehouse, or by putting his name and business into the mouths of an en-tire people. He knows that now that he is universally spoken of, it is of the utmost importance that it be commendingly, that his merchandise be good of its kind, and his character unimpeach-

they lack substance and a true organ-ized vitr.lity, and subsequent analyza-tion reveals that the thin froth raised up by a rapid yeast contains no sub-stance, is mere air, no better than a soap-bubble which glittered in the light, till the beams of a sun rapidly evaporated it, showed the emptinest

Look at the visions of the past, the theories of great thinkers and the systems of philosophers, once the rever-enced opinions of entire nations, and we now wander how they could have ever been for a moment credited. Was

this success?
And it does not require centuries to effect these changes. During the few years that have elapsed since the first part of this, till now forgotten, article was written, the production of Bunt-line have returned to the vile dust from which they sprung, while those of Marvel have emerged from their obscurity, and now glitter with a diamond's resolutions. mond's resplendence in the lap of beauty.
Success is the peace of mind which
springs from right inpulses and which

promises a serene future. Peter Cooper was considered successful when he had accumulated his hundreds of thousands; and when he afterward receive the grateful esteem of a city and a nation. But higher than all, his success must be found in his internal sense. Fire, war, and revolution may des troy every trace of his charitable mag-nificence, but the growth of soul nificence, but the growth of soul, heightened and stimulated by acts like set a limit to the time of your working his, cannot be arrested. This internal hours, but do your work to the best of conviction is the first snadow of true success which can only have a prorealization in the Master's "Well done, good and faithful words: servant; thou hast been faithful over a few things; I will make thee ruler over many things ; enter thou into the joy of the Lord.

GOLDWIN SMITH IS ANSWERED.

Brought to Book for Reckless and In-sulting Assertions Regarding the Satholic Church.

New York Sun,

To the Editor of the Sun. - Sir : The famous dictum of the Comte de Maistre: 'History, and especially church history, for the last three centuries has been a grand conspiracy against the truth," seems to find a new application in the case of Mr. Goldwin Smith, who ventures to give a "sum-ming up" of the "Progress of Relig-tous Thought" during the last century in the columns of your paper for April

I do not propose to go over the entire field covered by so distinguished a a savant. That were a needless and fruitless task, as he does not attempt to substantiate any of his statements We are supposed to take the will for the deed in any matter, treated by so great an authority. My task in the present paper is to call the attention of your readers to one or two of the many reckless assertions made in the course of his article, and, in a dispassionate way, to state a few facts as we find

them in history.

The first assertion is as follows:

The Church of Rome, to meet the storm of the Reformation, reorganized herself at the Council of Trent on lines practically traced for her by the Jesuits.

Smith knows something about the history of that famous council, even if his knowledge has been derived from the infamous apostate, Sarpi. The question is merely a matter of dates. The first session of the Council of Trent was held on December 13, 1545. The Lentt Order was officially confirmed. held on December 13, 1545. The Jesuit Order was efficially confirmed, for the first time, by a decree of Paul III., dated September 27, 1540. Hence within five years a band of a few men, until then scarcely known to the ec-clesiastical world, "practically traced" for the Church of Rome the methods of

Frent. Is this history? It is true that there were two Jesuits at the Council when it was first convoked, acting in the capacity of Papal theologians. But they were not, by any manner of means, the only ones who acted in that capacity. A special prominence was given to one of them, Father James Layney, because of his extraordinary intellectual gifts.
But does that mean that all the Bishops
Archbishops, Cardinals and others
present were so hypnotized, mesmerized, or so thoroughly influenced by him and his companion, Father Sal-meron, that the decrees were framed

meron, that the decrees were framed and passed at their dictation?

The Council of Trent was held between the years 1545 1568, with two intervals, on account of difficulties known, I presume, to Goldwin Smith. The first interval was between September 14, 1547, and May 1, 1551, the seeond between April 28, 1552, and January 18, 1562. The decrees of the Council were confirmed by the Pope on January 26, 1564.

Two Jesuits at its inception, and two others during its long continued pro-gress, "practically laid down for her" (the Church of Rome) the methods by which she "reorganized herself at the Council of Trent." Marvelous power for four simple priests!

The second part of Mr. Smith's as-

sertion baffles me so completely that I am at a loss to know if it has a meanam at a 108s to know it it has a meaning. What had Suarez to do with the
Council of Trent? The council was
confirmed on January 26, 1564.
Father Francis Suarez, at the age sixteen years and five months, enter-the Jesuit Order on June ' What does the "change

with the seventeen volumes in follo of

Aquinas with reference to immoral books, also by the United States postal laws, in the same matter, and, if I remember rightly, blasphemy is punished in the laws of Dalamara by description of the Rampton Lectures, and never refers to those which were given in 1866, and have reached the eighteenth edition already.

ittle State of Delaware by flogging. I hope the Jesuits were not the fram ers of these laws! I wish to know how came it that the "Jesuit and the Inquisition" are so closely allied.

Does Mr. Smith wish to imply that the were its founders, or were themselves the Inquisitors? In neither case would there be a shred of truth in the state-

ment. The third assertion which I wished great man. I heartily indorse the views of the writer of the reply on Cardinal Newman, by referring Gold-

One is almost amazed at the following sweeping assertion of Mr. Smith: "It (the Roman Catholic Church) has everywhere been losing the educated classes, or retained a part of them not so much from conviction, still less from speculative conviction, as because its alliance is congenial to political and social reaction." Now, Mr. Editor, it Suffering. just happens that the very reverse is the truth in that land which he graci ously calls the mother country, Eng-land. Would he kindly read the little brochure of a fellow-Protestant, Mr. W. Gordon Gorman, entitled "A List of Converts to Rome?" He will find here a list of over three thousand in-

tellectual men and women who have given their spiritual allegiance to Rome. Then, if he has time, he may, with profit, read the volumes of the learned German, Bishop Raes, entitled He may, per-"Convertiten Bilder." He may, per-chance, be surprised that there were hundreds of eminent men besides Gorres and Schlegel, who turned Romewards, in the very home of the Reformation. Lastly, let him peruse the brief appendix to the work of Rev. Alfred Young, C. S. P., "Protestant and Catholic Countries Compared," for a list of American converts. It would be very amusing to your readers if Mr. Smish were to give them a psychologi bal study of the conversion of the French litterateur, Brunetiere.

"Now, Mr. Editor, in all earnestness, I never remember to have read anything which approximates so nearly to omniscience on the part of its author as the second part of the above assertion: "or retained a part of them not so much from conviction, still less from speculative conviction, as ha-A comparison of Suarez with Aquinas cause its alliance is congental to polishows the change which took place in tical and social reaction." The author goirit as plainly as a comparison of the of "The Imitation of Christ" says:

Jesuits' meretricious fane with the "Man sees the action, God judges the

time of the events or a time so near the events as to pre-clude the growth of fable in a highly reorganization which she adopted at superstitious and totally uncritical

age."
"This sounds big, and to the shallow-minded is more convincing than if it were an infallible utterance of the greatest of Popes. But what has the great leader of the Rationalists to say on the question? Here are the conclusions arrived at by Dr. Harnack, whose authority has more weight than ten men of the calibre of Professor Smith. I quote verbally from the Dablin Review for January 1899 :

safely say that my cure is permanent. I would advise all similar sufferers to "The table represents Harnack's views, and I record the items without comment. "A. D. 70-75. St. Matthew's Gospel (was written). This means our Greek Canonical First Gos-

oreal of the pel."

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

A. D. 78—93. St. Luke's Gospel and the
Acts of the Apostles."

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

The reader may now draw his own conclusions.

Just one thing more and I shall have done with Professor Smith. The miracles of Lourdes, and sundry other such semi-mediæval myths, by which "the Church braves and exasperates public reason" (what does public reason mean?), seem to trouble him very much. A very noted Frenchman, M. Lassere, is the author of a work on Lourdes. He had the rashness to offer 50 000 francs, I believe this was the sun, to any man who could disprove two of the miracles which were accepted as authentic at Lourdes. I hope the offer still holds good.

I feel certain that if Mr. Smith were present at some of the ecclesiastica;

mean? As to the comparison of trials when the evidence for a particular miracle is searched into and close-goes without saying that Mr. Smith made a careful comparison of the twenty-four volumes in folio of Suarez with the sayanteen volumes in folio of the credulity of Catholics. The committee with the sayanteen volumes in folio of of officers who are and careful or the committee. of fifteen who are endeavoring to puri fy our city could learn points on sift Again, I find the following assertion:

'In Spain, and for the most part in Italy, Rome, by the aid of the Jesuits ing works which are destructive to and the Inquisition, completely succeeded in killing free thought." I stance, to the great work of Henry am not concerned with the "killing Parry Liddon, Canon of Westminster, of free thought," though that is done on the Divinity of Christ? My special by an act of the New York Legislature reason for noticing this work is that he

In conclusion, Mr. Editor, let me say that I have never read so many gratuitous assertions in so small a compass as in the article of Goldwin Smith. It is nothing but a gross and unwarrant-ed insult to all Catholics who know and Jesuits antedated the Inquisition, and love their faith. The man who calmly asserts that the Roman Catholic Church " seemed resolutely to bid defiance to reason by her syllabus, her declaration of Papal Infallibility, her proclamation of the Immaculate Conto treat of has been already touched upon, in your paper of April 17, by a disciple of Cardinal Newman. The man who has the hardihood to charge Newman with a lack of love for turth is capable of making any kind of a are, I feel confident, synonymous to charge against the character of a great man. I heartily indorse the views of the writer of the reply on Cardinal Newman, by referring Gold. win Smith to the Cardinal's answer to his traducer, Kingsley, entitled "Apologia Pro Vita Sua."

Newman, by referring Gold-professor: "Infallibility means omniscience." Forsooth, Mr. Editor, 250, 000, 000 of the human race have abandoned the dictates of the same of the science, and, Mr. Smith and his follow-

> these God given gifts! A CATHOLIC STUDENT. New York, April 18.

ers are the only obedient followers of

INJURED HIS SPINE WHILE LIFTING, AND THE DOCTORS TOLD HIM HE WOULD NEVER FULL RECOVER - BUT HE IS ONCE MORE PREE PROM THE TROUBLE.

From the Brockville Recorder.

In the western section of Leeds county there is no man better known than Mr. Chas. H. Wilcox. He has resided in the vicinity of McIntosh Mills for years, and during much of the time has conducted a very successful saw milling business. All Mr. Wilcox's neighbors know that he was a great sufferer for years from a lame back, and most of them know that this affliction has now happily passed away. Mr. Wilcox says he owes tdis happy release from pain to Dr. Williams' Pink Pills, and those who know him will not for an instant question the sincerity of his statement. He gives the story of his suffering and subsequent cure in the following statement: "One day while working in the mill, and engaged in lifting lumber I had the misfortune to severely wrench my back. I was so badly injured that I had to be carried home, and for six months I was practically unable to move, and suffered great terture. The doctor told me that I had injured my spine and that I would never fully recover from its effects. At last I was able to go about again, but was far from being the man I had child," she said, "this rose wreath so fair and fragrant, is what your love has twined for me from day to day; but how is it that once your work of love has been undone; how is it that you have forgotten to say my Rosay."

To most the shadow of its approach is never visible. What is it that every individual desires—in some measure, you have forgotten to say my Rosay.

To most the shadow of its approach is never visible. What is it that every individual desires—in some measure, toy of that famous council, even if his you have forgotten to say my Rosay.

To most the shadow of its approach is never visible. What is it that every individual desires—in some measure, toy of that famous council, even if his you have forgotten to say my Rosay. was treated by four different doctors, but their treatment did not seem to do me any good. They told me that ow ing to the injury to my spine my back would always be weak. Seeing that the doctors were unable to help me, Smith's favor:

and the Acts, which comprise the historic evidences, are all anonymous, all of uncertain authorship. * * * In not one of the five cases can the existence of the book be traced to the sistence of the events or a time of the events of the events of the events or a time of the events of the events of the events or a time of the events of the e soon I could see that they were reliev ing me a little, and this encouraged me to continue their use. In all I took about ten boxes, and when they were finished my back was as strong as The pains that had racked my ever. The pains that had racked my body for so many years had entirely disappeared, and my back felt as strong as before the injury. It is now two years since I discontinued the use of the pills and in all that time I have not had an ache or pain, so that I may

> try Dr. Williams' Pink Pills, for know ing what they have done for me, I am confident that they cannot be less successful in other cases."
>
> These pills are sold by all dealers in medicine, or may be had by mail at 50 cents a box or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Brockville, Oat. D) not take any substitute or any other remedy al-

leged to be " just as good."

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ARCHDIOCESE OF KINGSTON.

The Rev. Father W. A. McDonagh who has been in charge of the parish of St. Charles, Read, for some months during the absence of Rev. Father McCarthy in the south received an address and purse of \$100 before leaving. The following is the address:

The following is the address:
The following is the address:
The Rev. Father McDonagh:
Dear Rev. Father—The pleasure with which
we have heard the announcement that our
reverend pastor, the Rev. Father McCarthy is
about to return to the field of his very successabout to return to the field of his very successabout to return to the field of his very successabout to return to the field of his very successabout to return to the field of his very successabout to return to the field of his very successabout to return to the field of his very successabout to return to the field of his very successto the

of God.

Be assured, dear Rev, Father, that you bear
Be assured, dear Rev, Father, that you bear
with you from Read the love, respect and esteem of all, both young and old. We hope and
trust that our wishes and prayers may obtain
for you spiriusl and temporal blessings and
continued success in your holy vecation. In
return we ask a place in your kind regards and
that we may be remembered in your prayers
and sacrifices.

continued success. In your kind regards and that we may be remembered in your prayers and sacrifices.

We beg your acceptance of this slight testimony of our regard. Circumstances conspire to leave it of less value than we hoped to make it, but trust you will regard it—not for its intrinsic value—but as a token of our esteem. Signed on behalf of the congregation, Mich. Corrigan, Denis Hanley, J. C. Hanley, Wm. J. Meagher, P. J. O Sullivan, P. Sbeeran, John Meegher, John Culkeen.

The reverend gentleman was completely taken by surprise, and in his usual eloquent style thanked the good people of Resaf for their kind address and valuable gift. He had come a stranger amongst them to take charge of the parish during the absence of their word behavior of the pastor, but he soon learned to know and appreciate the good Catholic people of Resaf, of whom he had often heard and whose good deeds and generosity are well known throughout the archidicese. His intercourse amongst the people had been of the plessant ways leady and willing to aid and sustain their pastor in every good work. Owing the leavest of the leavest had been due. He would always have the had not help sactor in every good work. Owing the beloved pastor during the past fifteen years had been due. He would always have the hap joest recollections of his sojourn at Read, and prayed that when all God's choicest blessings, temporal and spiritual, and prayed that when they had passed away from this transitory scene that they all might enjoy a happy and glorious eternity.

Rev. Father Twomey, the pastor of Tweed, who went to Europe last fall and has been in Ireland for some months, returned last week by the steamship Parisian. The good people of Tweed gave him a warm welcome, and were delighted to have their well beloved pastor amongst them once more. Rev. Father Mea had charge of the parish during the absence of Father Twomey.

Dr. Morrison one of our rising Catholic doctors has been appointed demonstrator of any in the medical department of Queen's College. The doctor has been for sometime sentor house surgeon in the Polyclinic Hospital, New York city, and at the close of his engagement will resume the practice of his profession in this city. His many friends wish him every success.

engagement wit results and the control of Separate schools. Mr. O'Brien, Inspector of Separate schools, and an official visit to our schools in that city last week, and found the schools in a most suffactory condition. The Catholies of Kingston may well feeliproud of their schools, and the results of this year will, we doubt not be cgu'l if not superior to those of former years. We have an earnest, faithful and conscientious staff officachers and the clergy, trustees, parents and teachers must be congratulated on the flourising conditions of the Separate schools of Kingston.

Last Friday being the first Friday of the month Masses were celebrated in St. Mary's Cathedral at 6 and 7.30 a.m. The Blessed Sacrament was exposed for the adoration of the faithful, and during the day large numbers of devout worshippers wended their way to the Cathedral. In the evening there was expecting of the members of the league of the Sacred

rament was a trained to day large numbers of devout worshippers wended their way to the Cathedral. In the evening there was a meeting of the members of the League of the Sacred Heart, followed by a sermen and Benediction.

Rev. Father Carey, the esteemed pastor of Erinsville, is about to erect a new chancel and sacristy to the Church of the Assumption. Henry P. Smith, the well known architect of this city, has prepared the plans, and the work will be done this summer. Father Carey has made many improvements since coming to Erinsville. He has always been active and energetic and his efforts are seconded by a faithful and willing people. The good work done by Father Carey when in Brewer's Mills is well remembered.

l remembered. Golden Jubilee of the Rt. Rev. Monsig-arcelly of Belleville, who has been pastor nor Farrelly of Belleville, who have years, will be of St. Mithael's church for thirty years, will be celebrated on the 22nd inst. Already preparations have been made to carry out the celebrations have been made to carry out the celebration and an active and energetic committee

tions have been made to carry cut to the committee have been appointed.

The Golden Jubilee of Rev. Father Henry The Golden Jubilee of Green, Kendal, Westmoreland County, England, and formerly the respected and weil-beloved parish priest, of Trenton, has been celebrated this year. This aged priest and devoted servant of formerly the most distinguished priests of the diocese of Kingston, and it was with universal grief that his good people in Trenton and his memorial friends, clerical and lay, paried from him when he returned to England. He was acell-known as hy digrous and incisive criter, and his writings in the Montreal True Witness are well remembered by many. We wish this beloved priest and venerable servant of God many years of health and happiness and that may long be spared to adorn his holy office. At matter amont we have constituted and the statement of the control of t

many years of neath a man be may long be spared to adorn his holy offlee.
Ad multos annos.

The mission just closed and which was held in St. Francis Xayter church. Brockville by Rev. Fathers McPhail and Flynn of the Redemptorist order Montroal, has been the most successful mission ever heldin Brockville. The attendance at all the strong packed to the doors. The mission was brought to a close by the blessing of the mission cross, the statue being a representation of the crucified Christ. All the Catholic Societies attended and a very large congregation. The ceremony of blessing was conducted by Rev. Father Flynn and the following clergy were in the sanctuary: Very Rev. Vicar General Masterson. Prescott; Rev. Father Stanton, St. Arland and Doyle of Brockville. Rev. Father McPhail preached one of his elequent sermons and for an hour held the rapt attention of the large congregation.

A public procession then took place around

heid the rapt attention of the large congregation.

A public procession then took place around
the church property. It was headed by Rev.
Father Doyle who carried the processional
cross; then came the children of the school,
wearing white veils; next the Children of
Mary, the ladies of the congregation, the
choir, the C.M. B. A. and C. O. F., the male
members of the congregation, the acolytes and
last the Very Rev. Vicar General. There
cession and the sight was truly edifying and
inspiring.

Plate of the congregation of the church father MePhall again addressed the congregation after
which be gave the Papal Benediction and the
uniform ended.

Refere leaving the public Eather Me-Phall re-

Phail again addressed the congregation after which he gave the Papal Benediction and the mission ended.

Before leaving the pulpit Father McPhail returned thanks to Rev. Father Stanton and the people of Brockville for the kindness received at their hands which he did in a most eloquent and grac ful manner. We must congratulate Rev. Father Stanton and his good people on the great success of the mission. Father Stanton has been carrying on a great work in Brockvill and he has been following up the good work done for so many years by our venerable work done for so many years by our venerable stand as a lasting monument to His Grace than wood, stone or marble.

His many friends in that city and the Arch diocese will be glad to hear that the Very Rev. Father Constantinear rend to the University of Ottawa, has returned to the University after an absence of three months in the South for the benefit of his health. He returns in renewed health and vigor, and was warmly welcomed by the students, who presented him with a congratulative address.

Rev. Father Gibon has been appointed parish priest of Capo Vuncent as successor to Father Kelly removed to Plattsburg, N. Y. Rev. Father Ethier, who has had charge of the parish since Father Kelly left, will be his assistant.

On Sunday, 21st ult. Rev. Father John

parish since Father Kelly Pett, will be sistant.

On Sunday, 21st ult.. Rev. Father John Meagher preached a most elequent sermen in St. Mary's Cathedral, and on Sunday last Rev. Father Salmon delivered one of his brilliant and elequent discourses. The Cathedral congregation are most fortunate in their present staff of clergy. The elequent and practical sermons lately preached there have been fully experiented.

ARCHDIOCESE OF TORONTO. LECTURE BY REV. DR. TEEFY.

Daily Globe, May 1.

Lecture by Rev. Dr. Teffy.

Daily Globe, May 1.

The feature of the closing social meeting of the Catholic Young Ladies' Literary Society, held in St. George's Hall last night, was an address by Rev. Dr. Teffy. Superior of St. Michael's Cellege, on Teffy. Superior of St. Michael's Cellege, on Gertheman, though not speaking at great length, dealt with the subject in an able and interesting manner, and was warmly applauded throughout. Mr. J. J. Foy, M. P. P., precided, and the attendance, in solte of inclement weather, was good. Rev. Dr. Teefy in his opening remarks made a passing reference to meeting remarks made a passing reference to meeting the subject in the bygone were not true to the genius and glory of the united by the continuous and glory of the attitude of the modern Jew towards. France. To him, he said. France To him, he said. France was a land of promise, a land one nearly approaching the country that once was his than any other place in the world. The Jew, with his covetousness, his anti-Christian spirit, his fondness for pleas ures, found his desires fulfilled in France, with its theatres. Its gaicties, its arts and its sciences. He had no love for Christianity because it was not his religion, nor for France to beause it was not his country. He desire to beause it was not his country. He desire to beause it was not his country. He desired to be beause it was not his country. He desired his world the battle was being fought.

Whatever the triumph of that country in war, in science, in art, her greatest glory was religion; the blood of her marriyrs had also purpled the soil of Ganada. Thork of the french missionaries, and incidentally regretted that in the city of Toronto there would be an institution on the eart had stood for the liberty but if ever an institution on the eart had stood for the liberty and rights of the greatest here of Ontario, Brebour, a type of the rece from whom it is and failed. So long as iberalism so-called worked to stand for individual in was the country in the political sen

ARCHDIOCESE OF OTTAWA. LISTS OF VISITS.

be added to St. Joseph's church. The interior of the church is presently undergoing a renormation.

Thursday moraing, the 2nd inst., was a bright, a glorious, a "Happy Day" for some twenty, seven of the youthful pupils of ia Congregation de Notre Dame, Gloucester street, and scarcely less so was it for the devoted daughters of crable Margaret Bourgeois who then witnessed the result of their months and years of the control of the control

all times been noted and complimented by both Governors General and Delegates Apos tolic.

In the afternoon the Rev. Father Murphy, O. M. I., the chaplain, enrolled all in the confraternities of the season of the Magnificat.

The following are the names of the Communicants and Confirmation class; Grace Wallace, Gabriells Jackson, Lillie Warnock, Beatrice Belourt, Lueille Dufresne, bula Gauery, Christine Beauchamn, Loretto Dowling, Ethel McAthur, Janet McArthur, Ids Leblanc, Gertie Kennedy, Victorine Belier, Kathleen Costigna Blanche Dumais, Anna McNichol, Youne, Mary McNeil, Clio Bourke, Kathleen Bourke, Alexina Smith.

The monthly meeting of St. Patrick's Temperance, Society was held on Tuesday evening last.

Very Rev, Dr. Constantineau, O. M. I., rector of the University, preached on the "Month of Mary," and officiated at the Banediction of the Blessed Sacrament in the Gloucester street convent chapel on Sunday afternoon.

DIOCESE OF LONDON.

UBILEE PROCESSION IN LONDON.

JUBILEE PROCESSION IN LONDON.

St. Peter's cathedral was crowded on Sunday last long before 3 p. m., at which hour the prayers for the Grand Jubilee were recited, led by Rev. J. T. Aylward, and responded to by the immense congregation. A procession was then formed, leaded by the rector, and composed of the members of the St. Vincent de Paul Society, the League of the St. Vincent de Paul Society, the League of the Sacred Heart, and others altogether the largest ever seen in this city—and marched to St. Mary's church, where the parayers were again publicly recited, after which the people dispersed.

Con Sunday next Bishop McEvay starts on a continuation tour, and he will be absent from London every Sunday until the end of July. By that time he will have compassed the task of visiting and administering confirmation in every parish of his diocess within two years, as well as attending to his other manifold duties. This is a task involving great labor and devotion to duty upon the part of this faithful and zealous ecclesiastic, for the diocese comprises fifty parishes and about forty missions. Bishop McEvays obedience to his own stern sense of duty in the indefatigable manner in which he himself labors for the advancement of his Church, but in the fact that he expects his priests to be equally faithful and unit fitness for his high office is shown not only in the substantial progress that has marked the stabilishment of the Mount St. Joseph Orphanage, the improvement of St. Peter's cemetery, and the beginning of work at a new Separate school in South London are we church in the East Ead will shortly be under way. In the outside portions of the diocese, four new parishes have been formed, five new priests' residences erected, a convent built at Chatham, several new churchs exhools will also be built in the Huron district. Allogesther, the Koman Catholics of the diocese of London are to be congratulated on the ability and devotion of their honored

DIOCESE OF HAMILTON.

FOURTEENTH ANNIVERSARY. FOURTEENTH ANNIVERSAGY.
Wednesday, May 1st, was the fourteenth anityersary of His Lordship's consecration, and
te calebrated Mass in the cathedral at 8-39. A
tery large congregation was present. A choir
if six hundred children sang hymns during the

Mass.
The Rev. Fathers Brady and Coty of Hamilton preached at the Forty Hours' held in St.
Stephen's church, Cayuga, on the 7th, 8th and
9th inst.

LAID BENEATH THE ALTAR.

The funeral services of the late lamented Rev. Father Slaven were a fitting tribute to the memory of a man so universally esteemed and beloved as was the one time priest of the parish of Galt.

Yesterday afternoon services were conducted in the chapel of St. Joseph's hospital, Guelph, at 3.30. A number were in attendance from Dundalk, Guelph and Galt. as well as the brothers of deceased, Dr. Slaven, Orillia, and Commodore Slaven, of New York.

Those in attendance from Galt included E. J. Beaumont, G. F. Keleher, Chief John Abern, Mr. Radigan, Thomas Barrett, J. Kelleher, Mr. Gorman, Bobert McGruden, Frank Guiettn, Mr. Houseman, and Phil. Werstein.

The funeral procession was formed after the cremony in the chaptl, and was followed by the Galt parishioners, who were present, a number from Guelph, and the relatives. At Hespeler it was met by a further contingent of Galt mourners.

The body was placed in St. Patrick's church at the head of the central isle in front of the altar, where it remained until the time of interment. The altar, alcove, windows and walls were heavily nung with black draperies, arranged in artistic designs.

The funeral service began at 11 o'clock this morning before a very large congregation.

many of whom were members of Protestant congregations—those who had felt during the pastorate of Father Slaven the kind touch of his feeling sympathy and the warmth of his personality. The local clergymen were also present:

The following dignitaries of the Church were present:

Mar. Heenan, Dundas, celebrant of the Mass;

Rev. Father Brady. Hamilton, dravon; Rev.

nesses, his fatherly advice, and the thousand goodnesses that the human mind could not recall. Now the giory of divine rest was due him.

Twenty three years of holy priesthood was a long time. They had begun tecether, and as he looked back he could not but think that his time could not belong. There was a lesson for all to learn that.

Deathwas the universal master, the universal school, the one school that young and old, clerg and laity, master and pupil, servant and sovereign, all attend. Well indeed was it for him whose life had been, as that of the departer of him whose life had been, as that of the departer of him whose life had been, as that of the departer of him whose life had been, as that of the departer of him whose life had been, as that of the departer of him whose life had been, as that of the departer of the little things of life.

In looking at death one was cognizant of its three aspects, its sovereign humiliation of man, and its being the great withdrawal of man, and its being the great withdrawal of man from the things of earth.

To think that the body must give up to the soul, that the speaking voice would be hushed and the moving hand a tiled, was to man a trible humiliation. All were forced to perform the sovereign act of obedience, for it had been appointed that all must die. No matter what a man might be, or who he was death would one day touch him with his icy finger and bow his head.

Sin was the turning around from the Creator to the creature, but when death came he who had turned away from dow was forced to leave the things he loved, his weath and pleasures and all, and stand before the Almighty God, his bare self.

The perfection and crown of man was not to be found on earth but in that union with died in His Kingdom. Death was evaluation—the only exhaltation that the good priest or the faithful disciple could look ward to.

In conclusion the reverend apeaker, pointed out the remaining duty of himself and his hearers, which was to pray for the repose of the soul of the departed; exe

been there was no man justified in the sight of God,
To the parents present he urged that they cultivate in their boys the vocation of priesultood. The fields were ripe for the gathering of the harvest, but the reapers were few.
Vicar General Keough, of Paris, on behalf

of the Blands sympathy.

The following members of St. Patrick's The following and pall-bearers: Patrick Radigan, Edward Radigan, Thomas Barret, Edgan, Edward Rarret, Wm. Houseman and France ward Barret, Wm. Houseman and France

ward Barret, Wm. Houseman and France
Guiett.
The body was lowered into a vault on the
south side, directly before the altar of the
Blessed Virgin.—Galt Reporter, April 39.
The late Rev. Father Slaven appointed
Rev. Father Brady, of St. Lawrence, Hamilton and Dr. Slaven, of Orillia, his brother,
executors of his will. Among other bequests
he left \$1,000 to St. Joseph's Hospital, Guelph.
His estate was principally in insurance policles, to the amount of some \$5,000.
St. Joseph's, New Germany.
On Sunday, April 28th, St. Joseph's par.

ies, to the amount of seme \$5.000.

St. Josephis, New Germany.

On Sunday, April 28th, St. Josephis parish, New Germany (Snyder) in Welland County celebrated its patron feast. This parish was founded in 1819 and dedicated to \$1.000 pm.

It had as pastors the Jesuit Fathers from Buffalo in the beginning, followed by inthe Redemptorist Fathers, including the subject of the Carmelite Fathers. On the last patron er parish has been in charge of the Carmelite Fathers. On the last patron of the Carmelite Harders. On the last patron of Englewood, New Jersey, was the Carmelite of Englewood, New Jersey, was the McCormick of Leavenworth. Kanass. The deacon was Rev. Phil A. Best, the pastor, who canched particularly acknownth. Kanass. The deacon was Rev. Phil A. Best, the pastor, was to the forty members of the C. M. B. A., wo, under the leadership of President Brother Frank Durliat, marched to the church with the Sater duty. The choir cellipsed all former efforts, under the able leadership of the organis, the stater duty. The choir cellipsed all former efforts, under the able leadership of the organis, the stater duty. The choir cellipsed all former efforts, under the able leadership of the organis, the stater duty. The choir cellipsed sall former efforts, under the able leadership of the organis (was Links Regins Critz. A prominent feature of by Miss Lilly Weiss. The T-Deum closed the impressive ceremony which was blessed with fairest weather and witnessed by a large congregation.

The silent monks prayed in their oaken stalls; In the velver grass by the abbey walls Bloomed the roses red, with their drooping leaves.
And roses pink, as the dreams youth weaves; And roses white, as when loves deceives, How they bloomed and swayed in the garden while the results. While the bell tolled out in the warm, still air.

Eternity! "Eternity!" the great bell rang.
"Leave Life, and Love and Youth," it sang.—
And the red rose scattered its petals wide.
And the pink rose dreamed in the sun and sighed.
And the white rose pined on its stem and died.
O Life. Love, Youth, ye are sweet, ye are strong—

Strong—
But prayerful lives will bloom in a long
Eternity! -Irish Messenger for May.

MARRIAGE.

Diesbourg-McGuire.

During the course of the celebration of Nuptial High Mass at St. Peter's Cathedral, on Monday, May 6th. Rev. J. T. Aylward, Rector, united in the holy bonds of matrimony Mr. T. P. Diesbourg, recently of Belle River, and Miss Susie, only daughter of Mrs. McGuire of this city, formerly of Toronto. Mr. Frank McGuire, brother of the bride, attended the groom, and Miss Anna Nuttall was the bridesmaid. The bride looked charming in a travelling suit of brown ladies' cloth, with hat to match: whilst the bridesmaid looked well, also cathed in brown. After the ceremony the bride's mother, where a sumptuous wedding breakfast awaited them. The bridal tour will include a visit to the home of the groom's parents, in Belle River, to Detroit and other American cities, after which they will take up their residence in London. That every blessing may attend Mr. and Mrs. Diesbourg in their wedded life so happily begun, is the earnest wish of their maxy friends. DIESBOURG-McGUIRE,

OBITUARY.

DRITUARY.

Description of the destination of the de

JAMES TIERNEY, FALLOWFIELD.

One of the oldest residents of Nepean in the person of James Tierney, died very suddenly this morning at his home in Fallowfield. He was in his seventy-fourth year, and in comparatively good health up to the time of his death, which was due to heart failure. He had lived all his life in the township being one of the pioneers of the disrrict. He was widely known throughout the country and greatly respected. He leaves to mourn him a widow and seven children. Messrs Dennis, William J., and Leo, residing at home. Dr. John A. Tierney, of St. Albert, N. W. T., Mrs. Phalen. residing at North Gower, Mrs. P. J. Coffey, of Ottawa and Mrs. O'Keefe of O'Kanagan, B. C. The functional will take place on Friday merning at 10 o'clock to the Fallowfield Roman Catholic church and the remains interred in Fallowfield cemetery.

Ottawa Free Press, May 1st, 1991.

The publisher of the CATHOLIC RECORD desires to extend his heartfelt sympathy to the

The publisher of the CATHOLIC RECORD desires to extend his heartfelt sympathy to the family of deceased in the great loss they have sustained. R. I. P.

MR NORMAN MCPHEE, EAST SAGINAW.

MR NORMAN MCPHEE, EAST SAGINAW.
Norman McPhee died at the home of his brother. Donald, 313 Alger street. Wednesday night from old age. Deceased was born ninety-two years ago in Scotland, and has resided in this city many years. The funeral will take place this morning at 7:30 from the residence, and at 8 o'clock from Si, Mary's church, to Calvary cemetery.—Saginaw Courier-Herald, April 26.

The subject of the above was well known and loved by his many triends in this city who will respect exceedingly to hear of his death, and will, we feel sure, join us in the earnest prayer to Our Hravenly Father to grant etchnal rest to the departed soul.

Mes. Michael Watel, Oil Springs.

and will, we feel sure, join us in the earnest prayer to Our Hravenly Father to grant eternal rest to the departed soul.

MRS. Michael Waler, Oil Springs.
Slewly ebbed away the life of Mrs. Michael Walsh. Oil Springs, and the agony closed on Wednesday morning, A; ril sith, with a happy death guaranteed by her years of good life. The full powers of the Carbolic ritual accompanied her, and twenty minutes before her death, the pastor, Fathe Gama, stored by her bedside, and this deserving soul was sent homeward, carrying with the graces and undulgences that the Judgences that the carrying with the graces and undulgences that the Judgences and undulgences that he allowed the graces and undulgences that he will be deathed the graces and undulgences that he will be graces and such were the last moments of Mrs. Walsh, thus softening the tears of her weeping husband and children, brought on at this parting scene. In the little church oill Springs her place was never vacant oill sickness checked her attendance: even then, she was there in the crawing desires of her heart.

On friedn which she was held, and people wept at he kind words snoken over herremains. Sixty four years ago Mrs. Walsh, known as Margaret Power, daughter of Thospown and Mary Forestal, was born in Chuppoint. Waterford, Co., Ireland, and in 1861 salied from the land she intensely cherished, to make America her adopted home. In the great metropolis of New York, she married Michael Walsh, who to-day, with his two sons and two daughters keenly feel their loss.

Copies of the Record will be sent to the blace of her childhood, and should they reach the hands of any of her surviving relatives or school companions, of such we plead but a requirescat in pace. R. I. P.

MARKET REPORTS. LONDON

London, May 9.—Grain, per cental—Wheat \$1.08 to \$1.10 ; cata 90 to 95c.; peas, 90c to \$1.00; carley, 75 to 80; corn, 75 to 80c.; ryc, 70c.; bushel, 81.00; buckwheat, 85 to 90; beans, per \$1.00; buckwheat, 85 to 90; beans, per \$1.00; bushel, 82 to \$1.15; timothy seed, per bushel, \$2.25 to \$5.00; clover, \$7.00 to \$7.25.
Poultr—Spring chickens, (dressed) 60 to 80c; ive chickens, 50 to 70c.; turkeys, per 1b, 10 to 12c.

\$2.50; alsike clover, \$7.25 to \$5.00; clover, \$7.00 to \$7.25.
Poultry—Spring chickens, (dressed) 60 to 80c; live chickens, 50 to 70c; turkeys, per lb, 10 to 120c.

Meat—Pork, per owt., \$2.25 to \$8.50; beef, \$4.50 to \$6.50; veel, by the carcase, \$4.50 to \$5.50; mutton, by the carcase, \$6.00 to \$7; lamb, by the carcase, \$6 to \$7; lamb, by the carcase, \$6 to \$6.71; lamb, by the carcase, \$6 to \$6.50; pigs, pair \$1.00; spring lambs, each, \$4.00 to \$4.50.

Live Stock—Live longs, \$6.25 to \$6.50; pigs, pair \$1.00; spring lambs, each, \$4.00; to \$4.50.

Live Stock—Live longs, \$6.25 to \$6.50; pigs, pair \$1.00; export cattle, \$4.50; to \$4.55.

Farm Produce—Hay \$7.00 to \$8.00; straw, per load, \$3.00 to \$3.50; straw, per load, \$3.00 to \$3.50; straw, per load, \$5.00; to \$5.50; per load, \$5.00; to \$7.50; straw, per load, \$5.00; straw, per load,

Latest Live Stock Markets.

quotations: at Western cattle market this morning:
Cattle — Shippers, per cwt., \$4.25 to \$5.12\frac{1}{2}\$ to the continuous of the contin

Rat noza per ewe., \$5.15 to \$5.25; neavy noge, ewe., \$6,25; sows, \$3.75 to \$4.05; stage, \$2.60.

Kast Buffalo, N. Y., May 9.—Receipts—Cattle, 108 cars; sheep and lambs, 11 cars; shogs 16 cars. Shipments—Cattle, 104 cars; shogs and lambs, 4 cars; noge, 3 cars. Fair demand, at last Monday's prices. Sheep and lambs—Light desirable soid shade higher; others unchanged; sheep, choice to extra, \$4.50 to \$4.75; coad to choice, \$4.25 to \$4.50; common to fair, \$2.50 to \$4.75; common to fair, \$2.50 to \$4.75; common to fair, \$2.50 to \$5.25; in \$5.50; to \$5.50; foot to choice, \$4.50 to \$5.25; foot to choice, \$4.50 to \$5.50; foot to fair, \$3.50; in \$5.50; foot \$5.50; stage, \$\$4.25 to \$4.75; closed steady.

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VOLUME XXIII. The Catholic B

London. Saturday, May 1 CHURCH MUSIC Mr. Frank Damrosch, au

in the musical world, cons

Church music must be more t appeal to the musical or art The element of worship mu inate, and for that reason t music which does not brin vidual performer before the tion, but which attracts th of the audience to the char music itself, and brings out feeling of the listener, wi more in conformity with th of a Church service. The is, if we may judge from ot attributed to him, a n Now, if he thinks that dev ing melody is the one spe appropriate to a Protest ticle, what kind should we own churches? Bafore a question let us remember ing to the Congregation such vocal music is al church as is of an earnes acter, becoming the house and the praise of God, close connection with th is a means of inciting an the devotion of the faith

> GOLDWIN SM Our readers will re Goldwin Smith contribu the New York Sun on t

> Religious Thought. It be a summing up by goes to show that even his pretentions to fair criticism can be guilty are false and unworthy professor and of state not made by profound Smith displays more effrontery when he Henry Newman lacke truth. The best that accusation is gia" of the gre We do not know if he if he does he is one " the mind of a bigot of the eye : the more it, the more it cont what stuff his scholar may be imagined fro paragraph which w letter to the N. Y. Su

Mr. Smith, " Cathol among other things : Again, I find this v which seems to meet wi "The four Gospels and prise the historic evidemous, all of uncertain one or the five cases ca book be traced to the titme so near the even growth of fable in a high totally uncritical age.

The counds hig, and

totally uncritical age.

This sounds big, and is more convincing the lible utterance of the But what has the grea alists to say on the que conclusions arrived a whose authority has men of the calibre outer the same of the subject of of the subjec "The table represe and I record the items "A. D. 70-75. St. I

> "A. D. 65-70. St. M "A. D. 78-93. St. "A, D, 80-110. Gos The reader may

> > GAM

Lesser New Yo by the discovery vails in what s classes. But wh the childless ho covered years perceptible shoc appears that the their social pre hit inithe mark called " bridge proachable by filled !pocket b dence of hered way of doing a been duly obey isterial friend

> to heart, "and heartsome fach say that their

Wej cani a