London, Saturday, April 7, 1900.

HEART NARCOTICS.

them to be strong, instead of passing been always a mystery to us. on them some of their so-called soothers which only weaken and sap the power to meet trouble standing.

The narcotic most commonly offered over our faults, or views them with over our faults, or views them with the field glass reversed; while the trifling good in us is magnified and brought in a strong light. This flattery is so subtley administered or we are such willing dupes, that we do not realize its presence 'till we feel its effects—a self satisfied wave that comes over us; but which in the receding only emphasizes the bareness and leaves the wounded part more sensitive.

tant eubject of "Boy Saving." The rev. gentleman is thoroughly in earnest and puts the necessity of safe-guarding the children, not by spasmodic effort, but by business-like, systematic endeavor, in a plain and convincing manner. The booklet, the product of years of observation and successful work among the juveniles, is solid and practical and merits a warm welcome from all friends of the young.

There may be some who imagine

"gathering strength from every

sidious way, and tends to nourish selflove instead of killing it outright and munion. so destroying its powers to hurt.

understanding of our view of the case. As a heart narcotic, its work is not to warns by its effects against similar

" BIBLE CHRISTIANITY."

nently a thinker.

or follow blindly some self-constituted he was allowed to run wild filtered into teacher.

means appointed by God to teach the ate course in the newspaper, nasty

the perfect accuracy of their transla- test the depth and breadth of that love tions and interpretation of them, that for things intellectual by having a there is not in Scripture a war- series of lectures. We predict that in ranting for that claim, that it has point of attendance they will be dismal We cling to our baby fashic s and caused so many warring sects as to ex- failures. A discourse on Ireland or cry for soothing syrups to ease our tort from an American Protestant Daniel O'Connell may possibly ensure pain. Not all admit it, but there are Bishop the sad admission "that unbe- an audience; but a talk on a subject of few who do not seek in the heart of lief has become the rational resource of practical importance—a portraiture of some indulgent friend a balm for their millions who argue that if truth exists the life of a good man or of a saintothers who have true friends who help Christianity "by enlightened men has may be communities so singularly

OUR BOYS.

The Rev. Geo. E. Quin, S. J., has us is flattery—the help which glosses

When we undertake to doctor our. that undue stress is laid on this subject, selves for heart-sores we use the great "Forget," and find some excitement that will distract our thoughts and put into the background, for the present ion, the offspring of the happy goat least, the impending trouble. Excitement is the antidote and forget ant and conscience soothing, laughed If the amount of energy expended in the most ardent upholders of that opinthis vein were only applied to facing ion know the number of young men and standing up to our trouble, our who are nominally Catholic and saw

immature lads will be victors?

Dr. Sleenm, President of Colorado phere that envelops the working- ignorance, indifference and crime? College, advocates the improvement of hours is, again, a very real and Protestant theological training. The dangerous menace to faith and that his mission is to organize and to In the South the negro race is yield. course in philosophy must be strength- morals. You may believe this ened, he says, for one who expects to to be an imaginary case. If, ing the part of special pleader, we ad-The study of philosophy may show vise you to go into the average workour brethren the limitations of the rooms and estimate from personal obhuman mind; and the experience of servation what influence they are likephilosophy may convince them that it ly to have upon young lives. You has, despite the strivings of subtle and will see that the thing sought after energetic intellects, led man into and esteemed above all is the thing many a dangerous quagmire. It may that pays; and the one being to be teach them, furthermore, that the basic honored is the one with the money. error of Protestantism-the right of The individual who imagines that this examining what we ought to believe- will not ultimately uproot all noble asis destructive of all religion, inas pirations, and make the interests of much as it relegates Christianity to a the soul subservient to all things else, mere human system, with doctrines must be, to say the least, of a singularmore or less reasonable, that may, as ly optimistic turn of mind. The transthe mind dictates, be accepted or formation of the lad is slow, but none the less sure; and by the time he "The fact," Mr. Gladstone said, "to has attained his majority, if not which we ought all to be alive, but for before, he is without reverence or the most part are not, is that the whole gentleness; with no inclination for human race, and the best and highest self-improvement; devoid of ambition ; races of it, and the best and highest convinced that he has reached the minds of these races are to a great ex uttermost limits of his possibilities and tent upon the crutches which authority eligible for a place in the ranks of the has lent them." The sects are content young men who believe that going to to have the aid of authority in secular Massinow and then and " making the matters ; but in questions of the soul mission," are tests of practical Cathoand its destiny they spurn assistance licity. He may possibly become a and emblazon on their religious ban- member of a young men's society; but ners the most fantastic and delirious will that obliterate the impressions of imaginings. There is no mystery—no his early years? Will an occasional danger of missing the way—and they harangue and innocent recreation defall easy dupes to their own conceits, stroy the poison that during the period

the very essence of his soul? Some philosophy teaches that if He may have access to a plentifully there is a Revelation there must be stocked library, but he will rarely use

The Catholic Record they have the whole of Christ's teach before their friends are ready with labors of those not willing that any ing or not, that they cannot wouch for words of commendation we advise to should perish.' mental hurts. 'Tis the few only who they have neither time nor the facul-have strength for surface work, while ties to discover it," we must perforce bers who have been drummed into it the letters that pour in upon the manthe heart bleeds; and blest are the conclude that the adoption of "Bible by the President or Director. There agement of the Catholic Missionary Unblessed as to have societies that are not only numerically but intellectually strong; supported by Catholics who know their faith and recognize that diminished by the routine duties of his The charge was made against the know their faith and recognize that the prestige that broadens their lives and makes them efficient workers in the advancement of the Church is not the advancement of the Church is not the salvancement of the Church is not the church is not the salvancement of the millions of "fallen away" Catholics that he meets on every side, and makes a stirring claim upon our active determination. based on ignorance or apathy; but so people can no longer remain indifferent to this glorious duty. The Cathoprivilege of seeing them.

and standing up to our trouble, our for themselves the loafers who are powers of endurance would grow learning on street corners the ele-throughout the country who are enments of the tough and ne'er-do-well, deavoring to infuse some energy into Another soother—a blessed one—is they might perchance alter it. But the rank and file of their organizations are pleased that he speaks their lan-Another soother—a blessed one—is sympathy. This is a truly God like help when intelligently given. But it is sometimes administered in an inalone after they make their first Com- priests are in a parish the juveniles can nunion.

be attended to satisfactorily; but when these future Americans? I hope somethis all very well to say it is due to one has to bear the burden of building, thing will be done." It rests with the the depravity of the children. Is it sick calls, schools, and the countless understanding of the case, but an not fairer to affirm that it is the effect other things that exhaust time and of our stupidity and indifference? Do nerves, the work of boy-saying in any we think that the ordinary boy, if ex- systematic way is a very difficult one. posed to every allurement of the world, Now, here is where an intelligent and deaden pain but to lead us to see in hearing as he goes about his work the it either a necessary part of our larger words of profanity and impurity, and service. He can, and should, give growth or a result of some fault which blinded by the "glitter and glare of his paster every assistance. The care warns by its effects against similar slips. But, like other narcotics, greater through some wonderful process, a priestbood. Paying pew-rent and most of them are bound for Massachu-

plan and to act for the extension of ing an unusually bountiful harvest for God's Kingdom on earth will not overbe a leader of men must be pre emi- however, you imagine we are play- look his duty in regard to the lads of his own particular parish. Patience, tact and self-sacrificing labor are the only requisites for the work. We are not so sanguine as to imagine that our efforts will be crowned with instant success: but we do believe that, with persistence and method and a desire for God's glory, we are certain to do some measure of good.

> In concluding, let us quote for our readers the words of Cardinal Mann-

> "The question of what becomes of our poor children atter they leave school to swell the labor market, is one of such paramount importance to us, as Catholics, that it must, sooner or later, be taken in hand before our poor children are lost."

PREACHING ON PAPER.

Carmelite Review.

Our Lord never commissioned a newspaper to preach, nevertheless the editor who has an eye to the interests of all his readers prints a weekly quota Some philosophy teaches that if the may have access to a pientifully there is a Revelation there must be some means of obtaining a sure and stisfactory knowledge of it. They attraction for the lad who has suppleclaim, we know, that the Bible is the mented his education by a post-gradu- scholars have been made thoughtful and earnest by the tender, patient doctrine of Christ. When we consider, theatre and low-grade novel. Some small, mean, selfish, sinful, have been most unlikely—work out God's secret dehowever, that they cannot tell whether societies affect a taste for letters, but made great, by the gentle, faithful

NON-CATHOLIC MISSIONS,

Special to the CATHOLIC RECORD.

Although the missionary spirit is speading day by day among our people, and has already in many quarters gathered sufficient strength to turn the dde of indifferentism, some of us fail to realize the opportunities open to our efforts and the crying needs that our ion, many an urgent call for the dis-semination of the truth can be as yet only partially answered. A zealous Western priest, in whom the burning desire to spread the truth has not been based on ignorance or apathy; but so tion to recover them. Our Catholic the matter-we have been denied the lic Missionary Union is accomplishing rivilege of seeing them.

We have every sympathy with adult wins the enthusiastic support of the

friends of the Catholic Missionary U.1ion to say what shall be done. The following item from the New York Sun of March 28, brings a signif-

icant message to us Catholics :
"The steamship Lona Maria, from Lisbon and the Azores, landed at the Barge Office yesterday 556 Portuguese immigrants, the largest number ever brought here in one ship. They are a

the efforts made in their behalf. Traditional sectarian animosity is almost non existent among them, and a priest with a kind face and a kind word finds their hearts always open. Colored people affiliated with the non-Catholic churches are usually most friendly toward the least effort made by the Church in their behalf, and the work of their conversion is difficult only from financial consideration. An instance has been recently brought to our notice where a good priest, the Rev. Father Keller, in Galveston, Texas, after opening a little Catholic school for colored children finds it so popular with the non-Cathelic colored people that he has appealed for means to provide for the accommodations de-manded for their children. The whole negro population has been won over by his kind heart, for the spirit of true Christian charity is as irresistible among the colored people as among children. In a local paper published entirely by colored non-Catholics he and his work are enthus istically praised with a warmth of affection that should stir in our hearts a reciprocal impulse of charity and

of all his readers prints a weekly quota of soothing "firstlys" and "secondlys."
These sermons (?) may be good, bad or indifferent. A recent \$1,000 prize sermon in a New York paper on the "Power of Gentleness" had some real good points in it. There was much truth in the closing sentence, which is worth quoting: "The world needs nothing more than it needs gentleness and love," says the writer, and "human hearts are hungry for the music of gentle voices and the touch of tenderness. Why should we not all try to show that we are the sons and daughters of the gentle God? Rough, rude boys have been made and the grand opportunity for conver sions among our fellow-citizens should move us to gratitude for the constant and devoted assistance of these good

CHURCH AND SCRIPTURE.

Excerpt From an Interesting Sermon by Cardinal Moran.

lish from the New Zealand Tablet : of the so-called Reformation the Bible had been hidden away from the people. Such statements were made in opposi-tion to facts and with the object of stir-

It was asserted that up to the period ring up prejudice. Holy Church loves, and has always loved the Sacred loves, and has always loved the Sacred Scriptures, and had ever commended them to her children. Had she not preserved the Scriptures as the sacred preserved the Scriptures as the sacred single preserved the Scriptures as the sacred preserved the script deposit of truth for nineteen centuries? Church because she did not regard the written word of the Sacred Scriptures as our sole guide to truth and knowledge. Holy Church held that there should be the living voice of authority in the interpretation of the inspired writings, just as Our Lord Himself and | Satan,' and described their presence as His Apostles taught by the living a curse on the earth. Yet it was voice. From the earliest times the Fathers and Pontiffs of the Church had who led on the horde of false teachers. work among the juveniles, is solid and practical and merits a warm welcome from all friends of the young.

There may be some who imagine that undue stress is laid on this subject, and that children trained in Cataolic schools are sufficiently prepared to it withstand all temptations. This opin ion, the effspring of the happy golicy of years, is, though pleasing and and accordance of the solid single and and conscience soothing, laughed at, and justly, by practical warm who are nominally Catholic and saw for themselves the loafers who are learning on street corners the elearning on the subject of the possibilities proposed in the subject of the possibilities proposed in the subject of the possibilities proposed in the future of our Italian in Brand only after ware money upon them while we remain idle. Listen to this news: "As an instance, a short in the street of the possibilities proposed prompting the passion proposed prom exhorted the faithful to read the Scrip- | One of the distinctive features of the tures, and to seek them as a pure source of Divine Truth was that it stream of blessing and consolation.
St. Augustine advocated this love of Gospel tells us, 'the poor have the the Sacred Scriptures, and St. John Chrysostom, in his advice, said: 'Let the Divine Scriptures be ever in your where seducing from the Faith. That body is alive to the possibilities presented in the future of our Italian immigrants and is lavishing money up on them while we remain idle. Listen to this news: ''As an instance, a short time ago there were no Italians heard of in this town. Now there are a great the Sacred Scriptures, and St. John Chrysostom, in his advice, said: 'Let the Divine Scriptures be ever in your minds and your hearts.' Perhaps no great Pontiff of those early days so group our Lord and for years afterwards the constantly on the Sacred Scriptures.' I beseech you, 'he said, 'to meditate constantly on the Sacred Scriptures.' So from age to age to our own time the of in this town. Now there are a great successors of S. Peter had kept the witten cooles of the Earloung in the sacred to them.'

There must be A Living voice.

The written word would not be accessible to all. There must be the living voice—the voice of the teacher, the voice of the voice of the teacher, the voice of the voice of the voice of the teacher, the voice of successors of St. Peter had kept the written copies of the Scriptures. But knowledge of the Scriptures before the the pastors of the Church never failed number and many are now Protestants and go to the Protestant Episcopal Church. For the Italians here the Protestant Missionary Society educated an Italian in Rome, ordained him there, and sent him out to look after the Italians are pleased that he speaks their language and takes such an interest in their welfare. They should have Italian priests. There are pienty of them in Italy; why are not Catholics as earnest as Protestants in looking after these future Americans? I hope something will be done." It rests with the study of the Scriptures. There was no interesting will be done." It rests with the second some the pastors of the Church never falled to impart the lessons of truth and wisdom which had been bequeathed to the Church by our Saviour Himself. The second feature of the source of Divine and sent him out to look after the Italian Bishops who had translated the great approval to one of the Italian language. Pope Pius VII. declared that no better service could be rendered to religion than to enable the people of a country to read in their own language had takes such an interest in the Gospels and other portions of the sacred writings. Tehn, again, they these future Americans? I hope something will be done." It rests with the study of the Scriptures. There was no study of the Scriptures. There was no ing with the Apostica before His ascen-more beautiful tribute to the Scriptures sion, said: These are the words than this encyclical, and in it the true which I spoke to you, while I was yet position of the Church as the guardian with you, that all things must needs be and expounder of the Scriptures was fulfilled which are written in the law clearly set forth. The present illustriof Moses, and in the prophets, and in ous Pontiff a few months ago crowned his labors in the cause of truth and knowledge by granting a special indulgence to each one who reads every in the second epistle of St. Peter, restricted to the Scand Rooks.

constitute the whole duty of layers.

What boots it to erect costly edifices if we permit our boys to drift into phere that envelops the working-hours is, again, a very real and hours is to erect costly edifices many of the men carried mandolins and guitars. All had money and all was untrue. As early as the fourth contract was untrue. This ing these things before take need, less was untrue. As early as the fourth contract was untrue. This height and the fourth contract was untrue. As early as the fourth contract was untrue. As early Hebrew, produced what is known as tation. For prophecy came not by the Latin Vulgate. At the present will of man at any time; but the day the most learned and most pairs holy men of God spoke inspired by the taking investigators, non Catholic as well as Catholic, recognize as authentic the text of the Latin Vulgate, which was the work of St. Jerome. The last edition of the Bible published in England had no less than four thousand corrections to bring it in conformity with the Latin Vulgate. Every discovery of ancient monuments and ancient manuscripts served to Baptism. This was the living voice support the accuracy of the Latin Vul-Then, as to the Bible not having been known till the Reformation, there was the fact that in 1450 the Sacred day. The spirit which inspired the Book was printed, and there were no fewer than one hundred edi Hoiy Church the genuine interpretations within fifty years, and this at a time when there was no whisper of the Reformation. History tells us that one of the first uses of the printing press was to supply copies of the Sacred Scriptures. Not only was the Bible printed in the Latin language, but in Germany, in the year 1483 (the year Luther was born) several editions. beautifully illustrated, were issued in Germany. Between that time and the close of the century, no fewer than twenty four editions were published There was no hiding away of the Bible. The reading of the Sacred Scriptures was commended by the Catholic pastors, and besides the Ger-man publications, there were six other translations in the Low-Dutch and other dialects. There was no pro-hibition. The one anxiety of the Church at the time was to prevent corrupt translations, which could not fail to be come poisoned sources to the ignorant and the unwary. Holy Church never ceased to incite her learned sons to illustrate the Sacred Scriptnres and to set them bemost attractive form. Many of those who had assailed Holy Church in connection with the Scriptures claimed that the Bible is the one source from which we derive knowledge of the Divine power and love-our sole source or light, and strength and grace, and spiritual happiness. As he had said

on the previous Sunday, the Catholic Church, the Church of Carist, relies not upon the written word alone, but upon the living voice of Divine authority which Our Lord gave to His Church as His Eminence Cardinal Moran dentered recently a sermon on "The Church and the Sacred Scriptures," in followed in the footsteps of preceding heretics in declaring that, from the heretics in declaring that, from the Scriptures, and the Scriptures alone, do we derive knowledge of Divine Truth. The Reformers, who used the Scrip-tures to suit their own ends, added that the Bible should be interpreted by individual reason. In other words, those who had cast off their allegiance to the Catholic Church held that no teaching of some seven hundred Protestant sects, each of which appealed to the Bible to justify its existence. Luther himsetf deplored the number of false teachers the Reformation had brought forththe number of men who distorted the Scriptures and profaned the word of God. He called them 'the co horts of

day some part of the Sacred Books.

EARLY TRANSLATIONS OF THE SACRED SCRIPTURES.

SCRIPTURES.

ferring to the life of our Saviour, he speaks of 'certain things hard to be understood, which the unlearned and Some enemies of the Church have the unstable wrest, as they do also the been bold enough to state that there other Scriptures, to their own destruc-Holy Ghost.' Here we find it set forth that the Scriptures to be intelligible to all need the authorized interpretation of those appointed by our Lord to teach and explain the Scriptures. The authority of Holy Church had settled such points as the observance of the Sabbath on Sunday in stead of Saturday, and the manner of of authority, for nowhere in the Sacred Scriptures was it laid down that the Sabbath day should be Sun-

A JEWISH PRIEST.

It is rarely that a Jewish priest is encountered, says a Lebanon (Ky.)
paper. However, one visited Lebanon and preached at St. Augustine's church. His name is Father Haveiberg and his present charge is at Grayson Springs, Ky. His father is a Jewish rabbi, and Father Havelberg left his own people to unite with the Catholic ministry, at a great sacrifice. The members of his flock are few and poor, and he is touring the state seeking contributions to build a church. He was very successful with our always generous people,

" Pray and watch " are not co-ordinate duties, but the former is directed to the latter as means to an end. Orate ut vigiletie is the true sense; pray that you may have the inclination, the energy, the perseverance, to watch and to use every possible natural means that prudence can devise in order to combat temptations and conquer yourself. So understood and so used, prayer and the means of grace, far from sparing us any exertion we are already capable of, simply make us capable of more, and demand more of us in consequence. - George Tyrrell, S.

of the soli-et wonders izes that its protecting ord to per-will be re-has taught g and how ly, as if it understand as to the de-

LITER.

ter fowl in-What were he expected oints of re-ht and "the unciation of

this already te. za III. mean ample of the d sense. The water-ces, and not sink." Ex

the use of ies. omparison is striking use, very vault of r." Explain

The gram-as absolute, lied in "thy ag instinct of y seems very fanned, cold, What seems of the bird? as close con-Notice the of emphasis. iragement to

eech is "rest"; concisely for other expres-neaning? Notice how tother term What is the

why "certain" ays stress on State clearly so. Compare with that in some of the some articles

TS.

ental- Wheat s, \$1.00 to \$1.10:

ag, 60 to 80c; air, 75c to \$1: 55c; fowls, per sch, 60 to 75c; to \$7.00; beef, s and steers, \$5.00 to \$7.50; s amb. the quarter, 10

uill and fairly e, 65c to 655c, wheat, Joc. 6, 5c to 655c, wheat, Joc. 9 c ast, 65c to burs, middle export agents of the fair of the fairly fairly from the fairly fairly from the fairly fairly from the faill from the fairly from the fairly from the fairly from the fairl

lowing is the ch, \$25 to \$45;

rkets.

\$5,25 to \$5,624; 0; heavy hors, s, \$3 to \$3.25; 29. — Cattle —
—moderate deto \$7; good to
lambs—Moderambs, choice to
ce, \$7 to \$7.50;
choice to extra
sps. \$6 to 6.50;
Hogs—Moder, \$5.40 to \$5 45;
\$5,15 to \$4.

4, London,

"The doctor said I must not ride. In fact I could not ride."

"This is to certify that Dr. Pierce's Golden Medical Discovery is the best blood-purifier that I ever used," writes Mrs. M. Hartrick, of Demster, Oswego,

Hartrick If Mrs.

began to fail," she would have saved that three years of increasing misery, until she "gave out entirely," For dis-eases of the stomach and organs of digestion and matricological remedy to compare with "Golden Medical Discovery." It reaches the heart liver and lungs through the stomach and the blood and its cures are prompt and permanent. Nothing else will give such

Discovery." There is nothing "just as good" as this remedy. Don't experiment on yourself with substitutes.



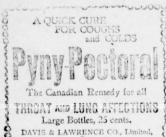


supplied in various qualities for all purposes

Are

Pure, Antiseptic, Emollient.

Ask your Dealer to obtain full particulars F. C. CALVERT & CO., Manchester.



O'KEEFE'S Liquid Extract of Malt

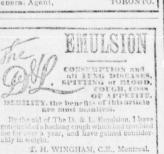


800000

tract of Malt is unsur

great many letters from eading doctors bearing testimony to this. By supplying extra nou Price 25c, per 16 ounc

W. LLOYD WOOD, Wholesale Druggle Seneral Agent, TORONTO



50c. and \$1 per Bottle DAVIS & LAWRENCE Co., Limited, MONTREAL. MY NEW CURATE.

Gathered from the Stray Leaves Diary by the Rev. P. A. Sheehan, eraile (diocese of Cloyne), author of Austin; Student," "The Triumph

REID'S HARDWARE

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

LOVE'S SHELTERING WAY.

Mary Winslow hurried a little as she climbed into the 10:30 accommodation train from New Rochelle to New York. The accommodation trains were always The accommodation trains were always crowded, and she wanted very much to get a seat on the side of the car from which she could catch a glimpse of her house, where her babies were. She had almost missed her train lingering over good bye kisses and baby love-making. "'Ou won't 'tay away from baby? 'On

ou won't 'tay away irom daby? On tam wite back adain, mamma, 'tause baby loves 'ou.'' And the soft ditto of the younger baby, "Wite back adain, mamma, 'tause itty baby loves 'ou.''

They were such mites, these tiny girls, it had always seemed preposterous to call them by the stately names they had been christened by. They had dunbed them-selves "Baby" and "Little Baby," and in tender home parlance they were called

Mary could feel their plump little arms around her neck now, and their soft baby curls againt her cheeke. She strained her eyes to catch the last glimpse of the little gray-shingled house as the train swept out of the station. She had told the nurse to let the children wave her "good and she smiled as she saw two tiny scraps of white fluttering from the nursery win-dow. But even the house was out of sight in a moment, and she leaned back in her seat feeling tired and depressed

She was doing a very bold thing. For the first time in her four years of married life she was undertaking something with out consulting her husband about it. But was for his sake-for his dear sake-to

it was for his sake—for his dear eace—save him from terrible anxiety, and to do that she would dare anything.

The tears stood in her eyes at the thought of his shoulders already stooped under their burden of care and his face so under their burden of care and his face so the stoop of the same and his face so the stoop of the same and his face so the same and his face crossed with lines that told as plainly d the scantily covered crown from whi the carly, boylsh crop of brown hair had slipped, how hard had been and was his fight up the stream of fortune. And his shabby coat and frayed linen

David rarely got any new clothes, and when he did, he went to a cheap failor, who did not fit him very well. He was a little man. Mary used to think if he had more for dress. But she was wrong about that. David was very modest and not wonderfully ciever, but he knew that it would have to be a coat as beautiful as Joseph's to make him more respected at his office or more loved at home. beyond those two places was nothing to

Mary used to buy him a lot of new collors and coffs now and then and neckties, and they were more becoming to him than the ones he bought. He did not think so, but he wore them meekly her sake. She even bought his hats when matters had gone too far for her wifely endurance, as, for example, when he wore

dust and rain-stained straw hat far int ovember. David had come to New York from the David had come to New York from the South, and he never seemed to be able to acquire the spick-and-span look of the native New Yorker. If he had indulged his taste in dress it would have manifested itself in long, flowing, broadcloth Prince Albert coats, widely flaring Byronic collars, neckties tied to blow in the breeze and wide-brimmed soft hals.

But Mary loved him. She more than loved him. She put him on a pedestal and crowned him with glory and honor. She broke the alabaster box of her whole being's adoration at his feet, and she

being's adoration at his feet, and sh uld have died for him gladly.

Mary was a large, fair woman, who, richly and fashionably dressed, would have looked like a duchess. As it was, in her simple home-made gowns and modest bonnet, she only looked like a very beautiful mother, which is more than duchesses do.

A conventional-looking young curate and a handsome, large-featured man of fifty, with a deep mourning band on his hat, sat in the seat directly in front of Mary. The eider man had his little daughter, dressed in mourning, on his knee, and he and the curate laughed and chatted with the little girl to amuse her. "There is a newly-made widower," knew I must undergo it or I must die, chatted with the little girl to amuse her."

"There is a newly-made widower,"
thought Mary, "and he doesn't seem to
mind much. I wonder if David would
(she had almost said "will") care so

Suddenly the older man turned to the

suddenly the other man turned to the curate, and Mary saw his face grown drawn in agony of grief.

"Did you ever bury any one you loved desperately?" he asked.
The curate answered with appropriate courtesy: "No, I have been very fortunate. I have always thought, however, that the only wise way to face such grief that the only wise way to face such grie

would be philosophically, knowing it as God's will that it comes to all. "You have never buried any one you loved desperately. When you come to do that, you will not be thinking of philosophy, said the other.

And then they spoke of other things.

Mary pulled down her veil to hide her

wet cheeks.
"Poor David! he will mind; he will

mind: he will not forget right away," she

As they passed | Woodlawn she won-lered whether, if she died, they would bury her on the hillside, where David ould see her grave every day from the frain window. It would seem less lonely for her, she thought. And then her heart turned to her children, and she ept for them until she was roused by train getting into the Grand Central ion. A half-hour later Mary stood in clean, bare little room high up on the top floor of a quiet boarding house on a side street. A young doctor with wide-awake, intelligent face was talking to her.

awake, intelligent face was taking to her.

"Yes, Mrs. Robinson," hesaid, gravely,
"the operation is imperative, for it is the
only way to save your life. If it succeeds
you will become a perfectly strong and
healthy woman; if it fails, you will be
spared the pain of a lingering death, for
you will not survive the operation more
than half an hour at most. I put the case
belowly to you. You must know all the plainly to you. You must know all the circumstances, all the risks, that you may

"Very well; I will have the nurses here in a little while, and the other doctors will meet me here at a quarter before 2. I have spoken to them about it. I was only waiting for the final word from you to complete all the arrangements."

He bade Mary "good morning" and left her alone.

He said to make the nerveless lips move, failed once and then slowly, painfully, she said:

"Darling, I love you."

"She's all right now," said Dr. Ellis, in a tone of relief.

ft her alone.
Mary was naturally rather a coward,

herself. But her pulse was very steady now. It seemed to her to say: "David, David, David," as it beat.

She walked over to the window and looked down at the people coming and going in the street. It seemed to her that she had entirely lost her personality. She had really become this Mrs. Robinson she had told the doctor and boarding house keeper she was She was of vital son she had told the doctor and boarding-house-keeper she was. She was of vital importance to nobody about her. To the doctors and nurses she was a "case," and there were many "cases" like her's in the city. The hospitals were full of people who were going to die soon, were dying even now. As she thought of it the black pall of death seemed to settle over her and all she saw and smother her.

"My husband—my husband!" she gasped; "can I bear it without you?" Presently she sat down at a little table wrote a letter to him. She put his full address with careful clearness on the envelope. Then she wrote a note to the loctor, enclosing her husband's letter in

She undressed and folded each garment neatly and laid it away in her little trunk. After that she put on her dressing-gown and lay down on the narrow white bed in the corner of the room.

She bad never thought of dying alone. In the flecting thought of dying alone. In the flecting thought she had had of death David had always been there to hold her hand. But now she was liable, even likely, to die alone. Poor Mary! "Alone" meent to her "without David."

"Alone" meent to her "without David.
"Mrs. Kobusson," said Dr. Ellis, when
the assistant surgeons and nurses had
come, "I feel it due to myself to ask that
you repeat before these gentlemen what
you said in regard to your understanding of the risk you run in undergoing this operation."
"I know that I may die, but I wish to

undergo the operation."
She spoke slowly, but with quiet dignity. It was only in her heart that she said: "Give me strength, dear Jesus, for David's sake."

David's sake."

"There is no one whom you wish to see, no one who should be consulted?"

She drew from under her pillow the letter she had written and handed it to Dr. Ellis. "When the issue of the operation is quite clear, I wish you to open and read this," she said.

She lay quietly while they put the ether mask over her white face, not struggling swainst it as some people do. Only open

against it as some people do. Only one she sat upsuddenly and looked about he wide open eyes, stretching out he arms and saying:
"Oh, if you will only let me lie in my

husband's arms I will bear anything. And then she lost consciousness.

It was 3:30 when a breathless messenger, ranning into Mr. Winslow's down-town office, handed him a note from Dr. Ellis:

Dear Sir:-Your wife has just under gone an operation. I have every reason to hope it will be a successful one. The inclosed note from Mrs. Winslow will explain to you why I have but now mad you aware of what has been done.

Very sincerely yours.
J. Howe Ellis.

The other note ran thus:

Dear Doctor Ellis:—I have not told you my real name, as I did not wish my husband to have the pain and anxiety of anticipating this operation nor the suffering of sesung me suffer it, and I thought that if my have I had a hashed you would you knew I had a husband you would e likely to object to taking so much re sponsibility without having him to share it. If all goes well, you need only send him the enclosed note. If I should die ell him gently. Mary Winslow.

My Darling Husband:—You have been tell him gently.

so good, so tender, so true to me, dear one, and you have made me so happy always, that I have wanted some way show you how grateful I am. There has never been any way before, but now there is a way. Thank the dear Father you have taught me to love and have helped and a handsome, large-leatured mad of fifty, with a deep monthing band on his me to try to serve. I have been strong hat, sat in the seat directly in front of enough to save you a great deal of pain and yet it was so sweet at home I could not come in here before, but the doctor said I could not wait any longer, so I

came in to day.

Jane is a good nurse; she will take care
of the children while I am away. Aren't
they beautiful?

God bless you, my husband, my love.

The three doctors stood wiping their gleaming instruments, talking in half whispers of the operation. A white-capped nurse was unpinning the sheets and padding from the operating table.

At the side of the bed where Mary lay part that destor and another white-capped nother doctor and another white-cappe

nurse stood watching for the first sign of er; returning consciousness. She lay osed eyes, breathing laboriously and hite as the linen on her bed. David pushed open the door with un-

eady hand and came across the room to Without a word he dropped on his knees in a grief-stricken heap at the

Dr. Ellis put his hand on his shoulder, Dr. Ellis put his hand on his shoulder, and he looked up with anguish-laden eyes that pittfully pleaded for a word of hope. "She will do well," said the doctor, in a cheery whisper. "The operation was a success far beyond our expectations. But it is important for her to come out of the ether quietly. Don't you think, Mr. Winslow, it would be a good plan for you to stand here at the foot of the bed, where she can see you when she first opens her."

3. How would it fare with the child the ready of the richer classes, were the distance of the richer classes, were the distance of the ready of the rea she can see you when she first opens her eyes? Then she will forget entirely all the pain of her separation from you, everything will be quite nice and comfort-

David rose, dumbly obedient, and stood

stances, all the risks, that you may be wisely."

It seemed hours to David before Mary, with a deep sigh, lifted her heavy white lids. A moment her half-conscious eyes

Very well; I will have the nurses here a little while, and the other doctors meet me here at a quarter before 2.

a tone of relief.

As the doctors went down the steps of

As the doctors went down the steps of the boarding house one said:

"And yet we are taught that women are not brave."

"Oh, yes, they are brave, or the world would soon be depopulated," said the newly-fledged doctor who had administered the ether. "But—er—Dr. Ellis, now what do you think of that scheme of wine for removing the verniform appear.

mine for removing the vermiform appendix in infants and doing away forever with chances of appendicitis?"

'A great scheme and a great scheme doctor" answered Eilis, laughing good naturedly, "When you find a mother who will offer you a subject to try, condoctor. sider me at your service gratis for the operation."

And the doctors went their several

CHRISTIAN WORK.

ways.

From the London (England) Tablet of March 3 we take the following extracts from the Lenten Pastoral of the Cardinal Archbishop of Westmin ister. After referring to the Diocesan Education Fund, whose object is chief ly devoted to the rescue and education orphans or otherwise abandoned children in danger of losing their Faith, His Grace goes on to recount the methods to be adopted in order to enlarge the operations of the Rescue Society and thus prevent the deplor able loss of Faith by so many of children of the lower classes who are thrown into the vortex of London life

at such an impressionable age. The Cardinal - Archbishop, further,

writes:

HOW TO STOP OUR LOSSES. We must now call attention to another matter. Before long we shall

lay down our responsibility in death, and render a strict account of the flock committed to our care. Well may Well may the thought fill us with anxiety and fear. Well may the words, "Give an account of thy stewardship" ring aloud in our ears. But we are far more constrained, dear children in Christ, by love than by fear-Love for our crucified Lord and God love for the dear souls created to His image and entrusted to our vigilance. By and by night love for the flock fills the heart and occupies the mind of the Shepherd. We confide to you our anxiety; we invite you, dear Fathers, to share our burden; we appeal to the faith, the zeal, the loyalty of so many of our children, who, like the clergy, are prepared to spend themselves in hearty co-operation for the salvation of

2 Take a broad survey of the situ-The flock suffers great losses. We have more than once pointed out that the chief period of peril and defection among Catholics is between the ages of thirteen and twenty. In this diocese we have some 35 000 children of school age, and as many more who have left school and are under twenty years of age.

During the last seven years we have called upon the clergy on two different occasions to make an accurate census of the Catholic population of diocese. The returns have been carefully analysed and tabulated, and are before us. We need not enter into de-35,000 young people who have left school, and ought to be regular attendants at Mass and their duties, it appears that about 27,000 live in the neglect of religious observances. We say nothing of the disclosure as to the number of nominal Catholics unknown to the priests, and of the anxious labor needed

to reclaim them. We have had another return made by the rectors of missions, giving the actual number of clubs or organiza-tions, other than purely devotional, in the diocese, for young people who have left school. The evidence of the need of systematic Catholic provision for those who have become emancipated from school discipline is overwhelming. It is not that the sects get hold of our children. The devil gets hold of them in another way, and confronts us with evils that must be courageously at-

tacked and overcome We have admirable provision for the education of the schoolchildren; but we have practically no provision for continuing their training afterwards Hence our losses are to be counted not by the hundred, but by the thousand. It is not, we repeat, that our people tion; they drop out of practical Christianity, and are carried away, at least for a time, on the stream of materialism, indifference, and vice that surges

ren of the richer classes, were the dis cipline of their school days suddenly cut short at thirteen, twelve, or eleven years of age? How long would they withstand the current, if abandoned to their own slender powers of resistance where the doctor directed, devouring with his eyes the pale, beautiful face lying amid the thick brown braids.

"Now, Mrs. Winslow, is the pillow right?" asked Dr. Ellis, trying to rouse her. "Wou't you let me try to raise you no a little?"

"It is deven the doctor directed, devouring with his cour children, attending Public condition. They urgently required the property of the p But the masses for our children, attending Public Elem entary schools, are precisely in this condition. They urgently require re-

Lay not the blame for their condielther on the schools and the tion teachers, or on the Catholic religion. It is no repreach to religion that Catholic boys and girls, flung at a tender age into the vortex of such a life as London life, cannot, unaided, resist the strength of the current. To speak truth, the reproach must be addressed to those who, looking down on them as coarse and vulgar, let them sink as they may under the waters of wicked-For Grand Rapids Carpet Sweepers, Superior C

David's face to speak to him. "There is not a bit more danger."

But David did not believe that. The shadow of the terrible possibility of his wife's dying had fallen across his heart, and it would take more than words to lift it.

As the decrease of the state of the save them? Aloof from the low crowd, secure in your own watertight and refined compartments, is it possible that you are heedless, heartless, blind, and stone deaf to the woes and losses of the Or, does the reproach lie rather at our door, that we have not preached to you your duty, nor pressed you to labor with us for the salvation of your brethren?

"Charge the rich of this world (says

the Apostie) not to be high-minded, to do good, to be rich in good works, to give easily, to communicate to others" (I Tim. vi.) Yes, "to communicate to others," that is, to hold intercourse with the weak, the needy, the tempted, the suffering; "to communicate" to brightness and the strength which A CALL ON THE LAITY FOR you have derived from superior education, from refined manners, from gifts of sympathy, and from better knowledge and experience of the world. God grant to you to say: "The bless ing of him that was ready to perish came upon me. I was an eye to the biind, and a foot to the lame. I was the father of the poor, and the cause that I know not, I searched out mos diligently (Job. xxix.) Yes, this is the question: Do you "search out most diligently the cause" of the poor that you know not? "Blessed is the man who understandeth concerning the poor and the needy,'

4. The whole of this subject-the making of organised provision for keeping in touch with and training the young people who have left our schools-has for some time been exercising the serious and anxious at tention of the more zealous and intelligent among the clergy. Educational ists are alive to the necessity of Continuation or Night schools, and the State offers generous assistance for their maintenance upon easy terms. If the training of the intellect ought to be continued for years after leaving the day-school, much greater is the need for the continued training of the heart and affections. The formation of character, the direction of the will, is a matter of far higher importance, both for this world and the next, than the acquisition of extra knowledge. But hitherto we have taken next to no advantage of the offers made by the State, we have opened no Continuation classes, we lag behind, whereas we ought to lead.

For the purpose of attaching our children to the practice of their reigion, for the purpose of strengthen ng their Catholic character, we ought to avail ourselves as far as possible of public assistance, making our Catholic Social Union Clubs useful and instruct ve, as well as recreative and attract-

Last year we discussed this ques tion of proper provision for the young with the Chapter of the diocese, and the conclusions arrived at by an unani-mous vote were formulated in the two following resolutions: "That it is a necessary part of

our pastoral and missionary make provision for the training and safeguarding of the young who have left our schools.

"That the Westminster diocesan II. work, in solemn homage to our Lord Jesus Christ, be a joint effort of clergy and laity to provide care and instru tion for the young of both sexes, after they have left the day school."

Thus the Archbishop and the Chapter of Westminster are of one mi this-that it is part of the pastoral and parochial duty of the clergy to take such practical steps as shall result in an adequate provision for the training of the young who have left our schools.

They recognize the difficulty as wel as the necessity of such a work ; and they are agreed that it must be under taken as "a joint effort of clergy and laity." Nothing less than an united, organized effort made by clergy and laity will suffice. Nothing less con-tains within it any hope of success. Nor can we suffer any delay in the application of a remedy, while the life blood of the body is ebbing away.

We have, therefore, decided, after consultation with our Chapter, to connect this undertaking with the Solemn Homage to be offered to our Lord during this last year of the century. The English National Committee for the Solemn Homage passed a resolution, "suggesting to the Bishops, each in his own diocese, to specify some dio-cesan work for souls, to which all the faithful of the diocese should contribute, as public testimony of a sincerity of their desire to offer Solemn Homag and service to our Lord Jesus Christ.

The diocesan work, therefore, that we prescribe, first as a solemn act of Homage, marking the close of the century, and, secondly, as the good work to be performed for gaining the Jubilee, is-co-operation according to the means and opportunity of each one, in the spread of the Catholic Social Union work, that is, in promoting social, recreative, and instructive clubs or night schools, in all our missions.

Co operation is of three kinds (1) special prayers offered to God from time to time for a blessing on the work, with encouragement to people Alms and the Jubilee Alms shall be deto engage in it; (2) personal service : and (3) aims, which are necessary for that they will be given double, and carrying it on.

6 Let us put the whole matter in

separation built up during the last three centuries between the rich and poor. It is chiefly for the more favored classes to bridge over or fill up the chasm that has divided the nation into two peoples, and produced that growth of social and religious evil which is a menace to the whole fabric of society. The noblest of our Catho-lic families lead the van in this heroic,

national and Christian enterprise.

The work of the Catholic Social Union is literally no other than that of the Common Christian Brotherhood and is in reality the outcome of the first consultations we held seven years ago with the Provest and Chapter of Westminister upon the most pressing need for souls in this diocese.

The specific and definite step to be

taken at once is: The formation of parochial or Catholie Social Union Clubs or Associations for young people under twenty years of age, with or without regular night schools, according to circumstances. The girls to be dealt with by lady work ers, drawn from the upper and middle classes; the boys, where not already satisfactorily organized by the Catho lic Social Union or by other agency, to be trained on a system of drill, and brigaded for competitive exercises. has been found to answer admirably, both in the United States and in some important English missions, for in stance, in the dioceses of Soutwark,

Newport and elsewhere. A scheme drawn up by a practical Committee will be submitted in due course to those who may need its assistance. An annual report will be published of the progress of the work throughout the diocese. Such help as we may be able to give, both in the way of workers and of money, will be

joyfully rendered upon application to the Rev. F. Poyer, Archbishop's House. To sum up in a word: We must form clubs or associations in every mission for the young who have left school, and bring the influence of the educated, the refined and the richer classes to bear upon the lives of their humbler

OBJECTIONS ANSWERED Certain difficulties and objections ceur at once. Let us briefly consider

them. The want of Workers.

Nearly 18 per cent. of the population of London belong to the upper, middle and lower middle classes. proportion among Catholics will be less. But even among us 10 per cent, may belong to the fairly well to do and the upper classes. This would give us from 20,000 to 25,000 in London from whom, as from the raw material, we ought to recruit a sufficient army of lay-workers It is the business of the clergy to enlist and set them to their

We have already laid down the principles that should guide the formation of bodies of lay workers, and need not insist upon them here. The priests will take a broad and generous view of their duties, and will not expect from recruits the skill, steadiness and perfection to be found only in experienced and well-trained workers.

In each mission the rector or his delegates will naturally begin by enrelling, first, the names of all who can be induced to give personal service so many nights a week; and, second, the names of those who will contribute to

the necessary expenses. The clergy may reasonably expect active and intelligent co operation from various existing societies, such as Tertiaries of St. Francis, Dominic, the Ladies of Charity, the Society of St. Etizabeth, etc., and the

a of St. Vincent of Paul It is hoped that these last will become invaluable in forming the boys in the larger missions into companie

When the requirement of a mission is supplied, the educated and well todo persons in that mission should give

their services to the larger and poorer missions, which must be dependent upon co-operation from the richer districts. To facilitate this they may communicate, if they please, with the Rev. Father Poyer.

Above all things, let laity and clergy

alike bear in mind that in a work of this sort, particularly in the begin ning, tact, patience, sympathy, and And that good will are required. nothing is accomplished without perseverance

Want of Money.

The clubs cannot be worked without money. The Catholic Social Union clubs cost at the least £50 apiece. To drill and brigade the boys will also cost money. We all of us well know what it is to be in want. This knowledge and experience teach us how to deal with want-by recourse to various industries, to direct appeals, and to prudent economy. There is also an art, perhaps too rarely practised, the of knowing how to do without But somehow or other, where the cause is a good one, when we have our heart in it, money is found in sufficient quantity, at least to begin-and

then, to go on. In addition to what the clergy may collect themselves or through the workers, we propose to form a Central Fund from which assistance may be given, as it is actually given to the C. S. U. clubs. This year the Lenten voted to this object. And we trust with both hands

No place for the Clubs to meet in. generally is to re establish the Common Christian Brotherhood that united all classes together in the olden state. issues, and to the salvation of souls, with before we think of the trouble and the a dro

dust pan The Boys are impossible They are rough, destructive, rest-ss. We have tried them again and ship,

ures

beau

alike

LEA

GEN

Reco

again.

Try them once more, try another plan, another system. Try till you succeed. If the big boys are past mending, begin with the younger ones. Where everything else has failed, the manly exercise of drill, gymnastics, athletic sports, and forming the boys into companies have been found to succeed. But every-thing will fail, unless it be properly managed. Much depends on the head worker, and upon tact in dealing both with the workers and the boys.

The demon of discouragement. We measure and weigh our individ ual efforts and find them fall miserably short of the work to be accomplishedmiserably short of our own standard. Of what avail are our puny deeds against the huge and overwhelming forces ranged against us? And we where are the hoped for results, so steadily aimed at? We see them not; ships to the steadily aimed at? and then perhaps a cloud, charged with the microbes of annoyance and Hir despair, descends to envelop us in fice

The first thing to remember is that individually and alone our powers are extremely limited. We are not in-tended by God to be alone. What is the any single soldier, taken alone, be he officer or private? What victory can he win? What conquest secure for his Sovereign, if single handed?

But mass men together, organize this them, drill them, direct and lead them, con and they will roll back the forces of the enemy, win battles and finally rest in a lasting place. What each one has achieved, singly, is small; but each, by contribution, shares in the triumph of the whole. The same law runs throughout nature. The drop of water, the grain of gold, the bee, the ant, the locust produce their striking and marvellous results by contribution, by combination, by perseverance, not by solitary or desultory action. It is the same in the spiritual order of which

we are speaking.

And see the advantage of this to the individual. He is kept humble by see ing how little he can accomplish by He is inspirited by the thought that his contribution has its real place and worth, and that the

triumph of the whole is his. This has been already illustrated again and again, especially by the settlements of the Catholic Social Union. As the clergy have gladly testified, the combined results of the united workers have been most satis factory and consoling-in some cases changing the face of the mission in which they have laboured. And ther have been, besides, remarkable changes, conversions, and progress in a good life among a multitude of indi viduals, who seem to have found their

Guardian Angel in one or other of

But there is a higher thought than

the workers.

that of success: God's Holy complished, His glory promoted by your personal service of Him. Whether the triumphant results are large or small, visible or invisible to your eye, present or future, the one great thing that concerns you most personally, most intimately, has been accom plished-you have given to your Blessed Redeemer your love and your service. He has counted every beat of your heart, every step you have taken, every hour of weariness, every dis-couragement endured with patience. has accepted as Himself personally your manifold efforts to please, to teach, to influence, to serve your brethren, and to direct them in the way of salvation. Is not this enough to make your heart exult with joy, and bound with renewed energy? What matter whether you be laid as a stone hidden in the foundations, or visible in the walls above the ground, provided you form part of the heavenly structure that is being built by the hand of God? The number of the saints and martyrs known to us upon earth is as nothing compared to

find your throne. You cannot expect to eradicate the evils that you have grown up in Eog-land during three centuries by a few decades of hard work. Many lives and many generations must be buried in the foundations of the reform we are engaged on, before the reform can accomplished. For us it must suffice that we are doing the most holy Will of God, and have a share in the

the countless multitude of whom there

is no earthly record, but who are glor-ious and resplendent in the kingdom

of their Father. Among such may you

apostolate of Jesus Christ. THE IDEAL FATHER.

"Of all relations among individuals, in all combinations which life offers in this world, there is none that Is more wonderful than motherhood and fatherhood comes next." writes Barnetta Brown in the February Ladies' Home Journal. "The Home Journal. mother may be represented as a dove, with love and gentle care brooding over the young; the father as an eagle, strong, eager to de feud and help. The mother should be an embodiment of sweetness and gen tleness; the father a citadel strength. A father, then, to avoid his failures, must be of fine, large quality strong, same and loving; a self forget ful pleasant guide, a chum for hi yes, a lover for his girle comprehending husband, a com rtable man. With a father like boys, a lover fortable man. this, and a mother such as we hav sometimes seen and often dreamed of the pathway of chi dhood becomes no one of thorns, but one besprinkle during the last en the rich and for the more ge over or fill up ided the nation d produced that d religious evil the whole fabric st of our Cathoan in this heroic,

enterprise. Catholic Social ther than that of an Brotherhood, e outcome of the held seven years t and Chapter of ne most pressing diocese. efinite step to be

arcchial or Cathos or Associations der twenty years ut regular night o circumstances. upper and middle there not already and by the Cathoother agency, to of drill, and brig exercises. This nswer admirably, states and in some missions, for in-

ere. up by a practical submitted in due may need its asal report will be gress of the work ese. Such help as give, both in the of money, will be pou application to rechbishop's House. word: We must tions in every misho have left school, uence of the edud the richer classes es of their humbler

ANSWERED es and objections us briefly consider

Vorkers. ent. of the populalong to the upper, middle classes. The Catholics will be less. s 10 per cent. may well to do and the is would give us 00 in London from e raw material, we sufficient army of the business of the d set them to their

guide the formation rkers, and need not here. The priests and generous view nd will not expect skill, steadiness and found only in extrained workers. the rector or his urally begin by en-

laid down the prin-

ames of all who can personal service so k; and, second, the o will contribute to y reasonably expect gent co operation ing societies, such as

Francis dies of Charity, the abeth, etc., and the acent of Paul. t these last will bein forming the boys sions into companies irement of a mission

ducated and well tomission should give ne larger and poorer must be dependent from the richer distate this they may hey please, with the

s, let laity and clergy id that in a work of larly in the begin sympathy, and And that equired. plished without per-

oney. ot be worked without atholic Social Union east £50 apiece. To e the boys will also all of us well know want. This knowl-ence teach us how to by recourse to various irect appeals, and to There is also an how to do without.

rarely practised, the r other, where the ne, when we have our ey is found in sufficleast to begin-and what the clergy may

es or through the ch assistance may be actually given to the This year the Lenten bilee Alms shall be debject. And we trust be given double, and

or the Clubs to meet in. er objection. But it ed in France, Amerre, by meeting in the ere no other place is is is inconvenient, and wear and tear. it cannot be helped, n straitened circumust look to the broad. issues, and to the salvation of souls, before we think of the trouble and the dust pan The Boys are impossible.

APRIL 7, 1900

They are rough, destructive, rest-ss. We have tried them again and

again.

Try them once more, try another plan, another system. Try till you succeed. If the big boys are past mending, begin with the younger ones. Where everything else has failed, the manly exercise of drill, gymnastics, athletic sports, and forming the boys into companies have been found to succeed. But everybeen found to succeed. But every-thing will fail, unless it be preperly managed. Much depends on the head worker, and upon tact in dealing both with the workers and the boys.

The demon of discouragement. We measure and weigh our individ ual efforts and find them fall miserably short of the work to be accomplishedmiserably short of our own standard.
Of what avail are our puny deeds
against the huge and overwhelming forces ranged against us? And we know here are the hoped for results, so Him. steadily aimed at? We see them not; ship of steadily aimed at? We see them not; and then perhaps a cloud, charged with the microbes of annoyance and despair, descends to envelop us in fice offered to God our Lord we are a gloom.

The first thing to remember is that individually and alone our powers are extremely limited. We are not in-tended by God to be alone. What is any single soldier, taken alone, be he officer or private? What victory can he win? What conquest secure for his Sovereign, if single handed?

But mass men together, organize them, drill them, direct and lead them, and they will roll back the forces of the enemy, win battles and finally rest in a lasting place. What each one has achieved, singly, is small; but each, by contribution, shares in the triumph of the whole. The same law runs throughout nature. The drop of water, the grain of gold, the bee, the therefore, first of all that supplications, ant, the locust produce their striking and marvellous results by contribution, by combination, by perseverance, not by solitary or desultory action. It is the same in the spiritual order of which

we are speaking.

And see the advantage of this to the individual. He is kept humble by see ing how little he can accomplish by himself. He is inspirited by the thought that his contribution has its real place and worth, and that the triumph of the whole is his.

This has been already illustrated again and again, especially by the settlements of the Catholic Social Union. As the clergy have gladly testified, the combined results of the united workers have been most satisfactory and consoling-in some cases changing the face of the mission in which they have laboured. And there have been, besides, remarkable changes, conversions, and progress in a good life among a multitude of individuals, who seem to have found their Guardian Angel in one or other of

the workers. But there is a higher thought than that of success: God's Holy Will accomplished, His glory promoted by your personal service of Him. Whether the triumphant results are large or small, visible or invisible to your eye, present or future, the one great thing that concerns you most personally, most intimately, has been accom plished—you have given to your Blessed Redeemer your love and your service. He has counted every beat of your heart, every step you have taken, every hour of weariness, every dis-couragement endured with patience. has accepted as Himself personally your manifold efforts to please, to teach, to influence, your brethren, and to direct them in the way of salvation. this enough to make your heart exult with joy, and bound with renewed energy? What matter whether you be laid as a stone hidden in the foundations, or visible in the walls above the ground, provided you form part of the heavenly structure that is being built by the hand of God? The number of the saints and martyrs known to us upon earth is as nothing compared to the countless multitude of whom there is no earthly record, but who are glorious and resplendent in the kingdom of their Father. Among such may you

find your throne. You cannot expectate eradicate the evils that you have grown up in Eog-land during three centuries by a few decades of hard work. Many lives and many generations must be buried in the foundations of the reform we are engaged on, before the reform can accomplished. For us it must suffice that we are doing the most holy Will of God, and have a share in the apostolate of Jesus Christ.

THE IDEAL FATHER "Of all relations among individ-

uals, in all combinations which life offers in this world, there is none that is more wonderful than motherhood; is more wonderful the next." writes and fatherhood comes next." writes and fatherhood comes next." writes are the same and the february Barnetta Brown Introduced the same and the same and the same and the same are sa The mother should be fend and belo. tleness; the father a citadel strength. A father, then, to avoid his failures, must be of fine, large quality, pleasant guide, a chum for his unprofitable water."

with flowers, and life is changed from a dreary round of mistakes and failures into a comfortable, successful and beautiful journey, brightened by cheertuiness, gladdened by comrade-ship, sweetened by love, and enjoyed alike by mother, father and children."

LEAGUE OF THE SACRED HEART. Gratitude For God's Benefits.

GENERAL INTENTION FOR APRIL 1990.

Recommended to our prayers by His Holiness Leo XIII. American Messenger of the Sacred Heart.

Gratitude is the virtue by which we acknowledge gifts received from others and strive to make return for the same whenever it is in our power. Grati Margaret Mary the love of His Heart tude to our fellow-men is part of the tor mankind, and bade her urge men cardinal virtue of justice; gratitude to God, if not identical wi h the virtue of religion, is really one of its chief acts, and a work of prayer by which we keep our souls in submission to Him. "The chief thing in the wor-

that we give thanks always and in every place to Thee, Holy Lord, the Father Almighty, Eternal God." "In all things give thanks," wrote
St. Paul to the Thessalonians, "for
this is the will of God in Christ Jesus

concerning you all;" (I. Thess. 5, 18, and again, "giving thanks always, for all things, in the name of our Lord Jesus Christ, to God and the Father. (Ephesians 5, 20.) Members of the Apostleship of Prayer will recall the text of this great Apostle on which their organization is based: "I desire, prayers, intercessions, and thanksgiv

ings be made by men." (I. Tim. 2, 1)
And if we ask why so much stress is laid on this virtue of gratitude, we need only consider how important it was in the eyes of Christ who exclaimed when about to raise Lazarus from the dead: "Father, I give Thee thanks that Thou hast heard me;" (St. John II 41.) who distributed the miraenlously multiplied loaves only after He had given thanks; who gave thanks again, as He took the chalice to bless it; and who complained, after the ten lepers had been made clean: "Were not ten made clean? and where are the nine ? There is no one found to return to give glory to God but this stranger." (St. Luke, 17, 17) And if we seek a reason beyond the Master's example, is it not right that we should acknowl edge as the author of our very being and of everything that we have, God from whom we received them all?

If we could judge by the language

and manners of men it would seem that nothing is more common than gratitude. People thank one another profusely, even when refusing a ser vice; a worldly politeness invents a thousand gracious ways of expressing gratitude; men readily, nay, greedily accept gifts, and, thank God, these are often generously given: yet how few, after all, are noble enough to be grateful in the true sense even to their fellow men on whom they feel themselve dependent? Fewer still have the nobility to be truly grateful to God, and to say, as the Spanish phrase puts it, when some one thanks another: "No thanks to me: thank God." Now and then comes a solemn message from the head of a State bidding the people set apart a day for holding services of the solution of the solution is my Saviour, I will deal confidently, "Third — Every historian of the solution of the solutio thanksgiving, but invariably the thanksgiving is proclaimed for benefits my strength, and my praise, and He is which are ascribed to the success of the State administration, or to the institu-tions and enterprise of the people, and the benefits for which men are asked to be grateful are the material good things of this world to the over sight of the spiritual good things for which God chiefly wants our appreciation and thanksgiving. The Pharisee and his race are not extinct, and men still presume to mock God by thanking Himthat they are not as other men. Too many of them take His gifts, and affect to ignore their source ; others make an outward show of thanking Him for the the heart, mounting ever to the lips very fear of being considered ungrateful. How few study the gifts of God and stop to reflect "that every crea-ture of God is good, and nothing to be rejected that is received with thanksgiving." (I. Tim 4, 3) In the words of St. Paul men rave become "ingrates" and lovers of themselves, and

would make it the boast of the new century that they can do without God. Gratitude would never permit us to deny the receipt of a favor, to ignore or overlook, or forget it in any way it makes us first acknowledge, then make much of the gift, and, above all, keep it in mind. It is this memory of favors received, or rather of our benefactors, which prompts us to praise them, and when opportune let others know of their goodness to us. Love of Ladies' Home Journal. "The their favors, grow naturally out of mother may be represented as gratifude, and inspire us not only to a dove, with love and gentle-care brooding over the young; the but also to confer on them even far care broading over the young; the father as an eagle, strong, eager to day greater gifts than they have bestowed fand help. The mother should be on us. Thus gratitude is not, as some an embodiment of sweetness and gen- have cynically described, thankfulness for favors to come; for it is of such a strong, saue and loving ; a self forget as the winter's ice, and shall run off as the mere eagerness to return gift for

as to meet our obligation when occa-

Nothing can incite us more to the love and practice of this virtue than the baseness of ingratitude. "A blighting wind," St. Augustine calls it; more unkind than the chilling blasts of winter, Shakespeare makes Lear describe it; most hateful to gods and men, as Xenophon terms it; so baneful that it can destroy all the power of prayer, and force Heaven to close its gates against do. It is prayer without gratitude that St Bernard blames for failing to reach God. It is of ingratitude only that Christ com-plained when He manifested to Blessed to make reparation for the coldness and indignity shown Him in the Encharist, which is primarily the Sac-

rament and sacrifice of thank-giving.

natural and easy for us all. It needs

but to consider His gifts, their beauty,

To be grateful to God should be very

variety and usefulness, all created by His hands, and given to us by Himself fice offered to God our Lord, we are reminded to give thanks." (Da Spiritu us by Himself actually present to content Litera c. 11.) The Preface of this Holy Sacrifice begins: "It is truly proper and just, right and salutary, through them what is best for our through the same of the same spiritual and temporal welfare. difficult enough for us to recall the gifts of God and estimate them at their true worth, -gifts of soul and body, all the treasures of divine grace lavished on us so abundantly, all our mental faculties, and our senses through which we derive the blessings of knowledge and the necessary motives to exercise the power of free will with which God endowed us, chiefly that we may choose to acknowledge His good ness and show ourselves truly grateful for it. When we look about us and consider the muititude of creatures made for our benefit, and study how each contributes something which is indispensable for our existence, or at least highly conducive to our welfare, the heavens and the earth, the sea and the air, the stars of the firmament and the minerals of the soil, the brute, vegetable and inanimate creations, and the wonderful way in which they sustain our lives, and quicken our act ivities, and enable us to do things which God deigns to consider credit able in His creatures, honorable to Himself, and beneficial to our fellow men ; when further we penetrate from the material to the spiritual world, and value, as best we may, the dignity and power of the human soul and the marvellous play of its faculties, and then rise from the natural plane in which God might have left us, soul and body, capable merely of what our power could naturally enable us to know or accomplish, to the supernatural plane, in which we come under the light of His own countenance, and, with our minds enlightened, enabled to look above the range of our natural reason by which we know Him as the Cause of all things, and to behold Him as He has revealed Himself in a vision darkly, with our hearts lifted up to aspire on day to behold Him face to face and dwell with Him in glory as the sons of His household; when further we con sider how He restored us to this high estate when it had been lost to us, and

thee, the Holy One of Israel." (Isaias 12) This is gratitude, the hymn of joy in words of praise and of blessing, abiding in the memory, illumining the in tellect and quickening the will to do great things for the great God who is in the midst of us. Not a gift used and not a thing done, not a prayer uttered, but the grateful spirit utters thanks to God: "with thanksgiving, let your petitions be made known to of its own gifts, needs and achieve ments, but is grateful because God has done great things, and because He is worthy of "Benediction, and glory and wisdom, and thanksgiving, and honor, and power, and strength, for ever and ever." (Apoc. 7, 12;) "We ever and ever." (Apoc. 7, 12;) "We give Thee thanks, O God Almighty, who art, and who wert, and who art to come; because Thou hast taken to our benefactors, and a true esteem of thee Tay great power, and Thou hast their favors, grow naturally out of reigned." (Ibid, II, 17) And since gratitude, and inspire us not only to men do not return God's favors, since they conceal them from others, and forget them, or disparage and sometimes reckon them evil instead of good, the grateful spirit is prompted to repair their ingratitude by accepting as special blessings the afflictions which hope that the Scripture says: "the He sends for our trial, rejoicing that hope of the unthankful shall melt away they are considered worthy to suffer they are considered worthy to suffer for Christ, and crying out with David, "Thy rod and Toy staff, they have

become my salvation. You shall draw water with joy out of the Saviour's

fountains: and you shall say in that

day : Praise ye the Lord, and call upon

His name: make His works known

among the people: remember that His

for He hath done great things ; shew

with praise, O thou habitation of Sion.

for great is He that is in the midst of

this forth in all the earth.

name is high.

You shall draw

Rejoice

Sing ye to the Lord,

comforted me. As members of the Apostleship of Prayer we begin the day with thanks-

sion offers, though for one who has ever been truly grateful the obligation is interminable, and the truly grateful to the truly gra which He is treated in the Sacrament rament and sacrifice of thanksgiving. We have, therefore, special motives for praying that men may come back recognizing His goodness mit to His law in to God by and submit gratitude for benefits He bountifully bestows on them.

CHRISTIANITY ELEVATED WO-

Sacred Heart Review. The Rev. Thomas J. Shahan of the Catholic University, Washington, had a letter in the New York Sun, recently on the "Woman's Rights" question, that is occupying perhaps more at tention than it deserves just at present. His statements were controverted by another Sun correspondent; and the appended letter from last Sunday's San is a defence by Father Shahan of

his position :'' Your Datroit correspondent,' writes Father Shahan, "has not writes rather Shahan, has not shaken any of my three assertions, (1) that the Roman jurisprudence of the Imperial period was, not improb-ably, affected by Christianity; (2) that the indissolubility of marriage among Christians is a benefit largely owing to the canon law; (3) that in non-Christian lands the practical condition of woman has always been and yet is far inferior to her condition in Christian lands. As to the contentions of

her reply.
"First-Evidently she is ignorant of the elements of the history of Stoicism, otherwise she would know who Troplong is, and of what importance are the conclusions of Bishop Lightfoot in his essay on St. Paul and Seneca, as to the workings of Christianity on the latter philosopher. Seneca is the patri-arch of the Roman Stoles, yet his language concerning Roman women is as violent as that of any Christian Father. If Stoicism explains the (assumed) superior condition of Roman women in the Imperial period, how is it that the chief of the Stoics denounces so vigorously the whole female sex of his time? How is it that the Christian writers could call him 'our' Seneca, and praise his book on marriage? Evidently your correspondent copies from men who have read into the Stoics' ideas that are of a later growth. She errs great ly if she thinks that any prator or jurisconsult, even a second-century Gaius, first conceived the 'equality of the sexes.' I pointed out the source of that idea in a document that antedates any Stoic 'responsa.' It is Galatians,

iii, 28.
"Second—It is false that a provin cial council of the sixth cenury for bade women to receive the Eacharist in the naked hand 'on account of their impurity.' The canon she refers to is the thirty-sixth canon of the Council of Auxerae in Gaul (585). It does for-bid women to receive the Host in the bare hands-in accordance with an archaic practice of Christianity-but no reason is given, much less the reason that your correspondent alleges. As to the strong language of the Fathers, we must remember that much of it is rhetorical, and to be interpresed mildly as we interpret the sayings of Chrysostom and Basil about riches. Then, again, it is general, and per renews our title to it again and again, haps is justified by existing social con-when we ourselves have fallen from it we should be impious not to cry out and later writers, not Christian. In with Isaias: "I will give thanks to any case, they never uttered the crude

Greek state of antiquity calls attention to the decrease of population as one cause of its decay and downfall. This is directly traceable to the frightful, unnatural immorality of that state. Now, this peculiar immorality was nourished by the very women whom your correspondent holds up as ideals. The 'Periclean women' may have been as highly cultivated as your cor-Why, then, respondent could desire. did contemporary Plato and Aristotle hold such decided views as to the nature and function of woman in the Greek state? Why did the former desire to see them excluded from the govern-ment of an 'optima respublica?' Or was the mind of these giants less perteactous than that of a lot of sophistal Stoles, forever prating about high nings that Marcus Aurelius himself says, they never realized in their con-

"Fourth-The 'Hypatia 'argument rewinds one of the popular Italian saying: 'Citato Dante?' Finita la quis tione.' 'Hypatia' has been overdone s an illustration of fifth century fan-Kopalitk (Mainz, 1881) has clsm. rown that the murder of the disnguished female philosopher can not e laid at the door of St. Cyril of His principal accuser is Alexandria. exiled inimical heathen, who lived n extied inimical neather, note than a century later. The Christian Socrates, ntemporary though unfriendly to Cyril, goes oes no farther than to say that the murder was a disgrace to the patri arch and his party. Kingsley's 'Hypatia' is about as trustworthy as his 'Westward, Ho!' Historial novels are no more history than the 'social g' is sociology. As a matter of t, Hypatia was the teacher and inmate friend of Christians, as may be en by the story of Bishop Synesius is a curious fact that long before he time of Hypatia the Alexandrine church venerated the female philosopher Catherine.

'Fifth-In matters that pertain to the history of Catholicism, Lecky and this, and a mother such as we have sometimes seen and often dreamed of, the pathway of chi'dhood becomes not one of thorns, but one besprinkled one of thorns, but one besprinkled one of the content of the pathway of chi'dhood becomes not one of thorns, but one besprinkled one of the content of the content

and quite as glad to remain his debtor protest against the ingratitude with dangerous of that ilk-count for nothing. It is a fair principle in history that you may believe the evil that your friends say about you and the good that your enemies admit. Hence the following judgment from a famous rationalist, Pelleton, author of the 'Profession de Foi du XIX Siecie' (1853), may be accepted as final in this question of what woman owes to Christianity. 'The Christian law, always favorable to woman, proclaimed marriage indissoluble, thereby overthrowing the iniquity of divorce which was only successive polygamy. Hence-forth woman had her sure place in the

family, a place fixed and guaranteed. "She could watch by the side of h r growing children without fearing at each moment the disgrace of a sudden repudiation. Her destiny had hitherto been uncertain, wavering, subject to the caprice of her husband, but now it shared the solidity of the domestic

THE ORNAMENTS OF A HOME.

This note of inquiry is in line with the work of the Columbian and there fore obtains an early answer:

Dear Editor: -What do you think is nicest ornament for a home-books, picture a piano? Newly Wed.

In one household of which we have knowledge, over an old-fashioned fireplace in the cosy parlor is inscribed the legend: "The ornament of a home

is the friends that frequent it."

But that does not reach the ideal, for some homes have few or no friends that frequent them, and nevertheless they are not without beauty.

The chief ornament of a Christian

home is the virtue of its inmates. That

gives peace, sunshine, harmony, consideration, gentleness and grace. Where it flourishes, there is leveliness, even in the midst of poverty; where it is absent, there is ugliness, although surrounded by sumptuous decorations. Certain that our newly-wed friends have this supreme charm for their home, the only question remains-what purchase shall they first make with the money they have in hand to ornamer t

If they were an old married pair we should say, don't invest it all in one thing, buy a few pictures, two score of good books and a case for them, and make a first payment on a piano, if you have all the rest of your furniture paid for, a life insurance policy secured and a home of your own. But as they are still near the honeymoon and bes left to themselves, with whose opinion they will be most pleased, the Colum bian prudently declines to offer an advice on the subject proposed. - Catholic Columbian.

UNKIND WORDS.

You have no idea what a wound ar inkind word will sometimes inflict If you were aware of the great sorrow so often occasioned by a petulant answer or a snappish question you would be careful in the choice of your speech. There is no dart capable of nflicting a deeper wound to the heart than an unkind word and all the repentance will not serve to erase the searing. Be careful, therefore, and shun unkind words, always.

"Of a Good Beginning "Of a Good Beginning
Cometha good end." When you take Hood's
Sarsaparilla to purify your blood you are
making a good beginning, and the good end
will be health and happiness. This medi
cine cures all humors of the blood, creates a
good appetite, overcomes that tired feeling
and imparts vigor and vitality to the whole
system. It is America's Greatest Blood

Biliousness is cured by Hood's Pills. 25

Inflammatory Rheumatism—Mr.S.Acker man, commercial traveler, Belleville, writes: "Some years ago I used Dr. Thomas' Ec Lectric Oil for inflammatory rheumatism, and three bottles effected a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pains. I am now out on the road and exposed to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of Dr. Thomas' Oil on hand, and I always recommend it to others, as it did so much for me.'

Thousands of Canadians can vouch for the efficacy of that paerless cough rem edy, Pyny Pectoral. It cures a cold very quickly. 25c. of all druggists. Manufac-tured by the proprietors of Perry Davis Pain-Killer.

Advice to Consumptives

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

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

What are these remedies? Fresh air, proper food and

Scott's Emulsion of Cod-Liver Oil with Hypophosphites. Be afraid of

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

50c. and \$1.00; all druggiets,
SCOTT & BOWNE, Chemists, Toronto.

"Put Money In Thy Purse."

Nobody suffering from brain-fag, lack of energy, or "that tired feeling puts money in his purse. Lassitude and listlessness come from impure, sluggish blood that simply oozes through the weins. Hood's Sarsaparilla makes the blood pure and gives it life, vigor and vim.

Pimples-" My face was covered with pimples and blackheads but after taking Hood's Sarsaparilla a short time, 1 was entirely cured, and my skin was smooth and clear." May Ryan, North St., Chatham, Ont.



Educational.

BELLEVILLE BUSINESS COLLEGE Established 1889.

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

1. Book-keeping. 4. Telegraphing — Com 2. Shorthand. mercial & Railwa 2. Shorthand. mercial & Railway
3. Typewriting. 5. Civil Service Options Students may commence Telegraphing ca the first of each month, and the other de-partments at any time.

J. FRITH JEFFERS, M. A.
Address: Belleville, Ont. PRINCIPAL STUDENTS ADMITTED AT ANY TIME;

Quisiness College

STRATFORD, ONT.

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

W. J. ELLIOTT, Principal.

HOME STUDY. Why not make use of the long winter evenings and study at home, thus fitting you for a better position. The series of Business Books published by the ONORTHERNA M

Jusiness othege Owen Sound, Ont., is not only suitable for one in the college, but is also excellent for private learners. Write for descriptive private learners. Book Circular to C. A. FLEMING, Principal, Owen Sound, Ont,

THIRTY SITUATIONS within a recent period shows

Brockville Business College is doing. PerrinjSystem of Shorthand. Catal-gue free. 1108-14 C. H. GAY, Brockville, Ont.

ASSUMPTION + COLLEGE.

SANDWICH, ONT.
THE STUDIES EMBRACE THE CLASSLICAL and Commercial Courses. Torms,
cuiuding all ordinary expenses, side per anaum. For fall particulars apply to
REV. D. CUSHING, C.S.B.

SPRING TERM BEGINS MONDAY, APRIL 2 CENTRAL BUSINESS COLLEGE, Toronto, Twelve regular teachers. Sixty type-writing machines. Spleadid equipmen: Cests no more for a course here than in a small half-equipped school. No vacations. Work runs right atong through July and August. Write for Catalogue.

W. H. SHAW, Principal.

ST. JEROME'S COLLEGE,

BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting. For further particulars apply to-REV. THEO. SPETZ, President;

TERRETERE TERRETARIA

Mt. Clemens will cure you when all else fails. Ask Mineral someons who has been there. Thousands cured Baths annually. Address for uni

DR. J. G. WHITE. Mt. Clemens, M ch. Mention this paper.

PRAYER BOOKS FOR SALE.

We have a new stock of Catholic Prayer Books ranging in prices from 10, 15, 20, 25, 30, 50, 75c. 81.00, 81.25, and 81.50. Subscribers wishing to procure one or more of these prayer books, will please result whatever amount they make a good selection for them and forward heir order by return mall, postage premaid. Address: Thos. Coffey, Catholic RECORD, Condon, Out.

PLAIN FACTS FOR FAIR MINDS. THIS HAS A LARGER SAIE THAN any book of the kind now in the market. A any book of the kind now in the market, it is not a controversial work, but simply a statement of Catholic Dectrine. The author a Rev. George M. Scarle. The price is executingly low, only big. Free by mail to any address. The book contains 380 pages. Address Thes. Coffey, Catholic Record office, and on, Out.

CONCORDIA VINEYARDS SANDWICH, ONT. ALTAR WINE A SPECIALTY Our Altar Wine is extensively used and ecommen led by the Clergy, and our Clarei vill compare favorably with the best invorted Bordeaun.
For prices and information address

ERNEST GIRARDOT & CO

FATHER DAMEN, S. J.

One of the Most Instructive and Useful Pamphiets Extent
s the Lectures of Father Damen. They omprise five of the most celebrated ones devered by that renowned Jesuit Father, smely: "The Private Interpretation of the lible," "The Catholic Church the Only True hurch of God." Confession," The keep though of God." Confession," The book will be sont to Catholic Church. The book will be sont to any address on receipt of 15 cts. In stamps.

Orders may be sent to

THOMAS COFFEY, Ontholic Becord Office. - L

Published Weekly at 484 and 486 Eichmo street, London. Ontario. Frice of subscription—\$2.00 per annum. EDITORS: EEV. GEORGE R. NORTHGRAVES,

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

early subscriptions and transact an other dustpass for the Catholic Record.

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

Approved and recommended by the Archbishops of Toroid Righton, Ottawa, and St.
Boniface, the Bishops of Hamilton, Peterborough, and benefit of Hamilton, Peterborough, and benefit of Participation, as well as that having reference to business,
should be directed to the proprietor, and must
reach London not later than Tuesday morning,
Arrears must be paid in full before the paper
gain be stopped.

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

London, Saturday, April 7, 1900. LETTER OF RECOMMENDATION.

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

The Editor of THE CTHOLIC RECORD,
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE
CORD, 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 taithful.
Blessing you, and wishing you success,

ing you, and wishing you success, Believe me, to remain elieve me, to remain.
Yours faithfully in Jesus Christ,
+D. FALCONIO, Arch. of Larisss
Apost. Deleg.

CATHOLIC PUPIL SUCCESSFUL.

The high standing of the Catholic schools of Chicago has been shown by a recent competition for prizes offered by the Tribune newspaper of that city for the best ten essays on the career of George Washington. The first prize

It is thus seen that even though the public schools are fostered and encouraged with grants of public money, the Catholic schools can successfully compete with them, though so far from receiving public aid, the Catholics are burdened with the double tax of supporting the public schools, while maintaining the parochial schools out of their own pockets.

THE PASSION PLAY.

It is announced that the famous Passion play will take place this year at Oberammergau, as usual every ten years, and this will make the village people disloyal by renewed persecution. one of the chief points of attraction on the continent this summer. The villagers are now busy erecting houses for the accommodation of the many thousands of visitors who will come to witness this most famous of living pictures, and at the same time are also being made for the performance by the players who will take part in the representation. Joseph Meyer, on account of his age, which is now sixty years, has definitely because he can no longer represent a vonthful man, unless he were at least to have recourse to the stage devices of paint and powder, which are not allowed to be used in the Passion Play. Meyer's son has been appointed to take his father's place in this part. It is strictly forbidden to visitors to bring cameras to the representation for the purpose of getting snap shots of the scenes, as the right of taking photographic views is sold by auction to the highest bidder, and It is understood that some Munich photographer who purchased the right of taking the pictures last time, will also secure it

WHOLESALE CONFISCATION.

Ex Premier Brisson of France is endeavoring to outbid M. Waldeck Rousseau, the present Premier, for the support of the Socialistic and irreligious vote. He has introduced into the Chamber of Deputies a bill for the secularization of the properties of religious corporations, that the proceeds may be converted into a pension fund for working people. The preamble of the bill states that in 1880 these congregations possessed lands and other property worth 750,000,000 france.

When it is borne in mind that the religious orders conduct most of the schools, hospitals, houses of refuge, and asylums for children, infirm people, the blind, deaf and dumb, and other like institutions for a population of forty millions, the amount will not appear large, as it is only about \$3 75 per capita of the population. The purpose is to catch these charities will be poorly provided

WHERE THE MONEY GOES.

A missionary in Japan by name Miss Mary Dakes gives the astounding information that of all the money given by England and America for the propagation of the Gospel in foreign lands, only 10 cents of every \$1 is used for direct Gospel work. The remaining 90 cents is used by the missionaries for their own support and that of their families. As a matter of course the missionaries must be supported, and so must their little ones, but it is a curious condition of things that they should employ for their own banefit 90 per cent. of all the money they receive for the purpose of propagating the Gospel. Surel this shows how necessary it is there should be an unmarried clergy if the command given to the Apostles to preach the Gospel to all nations is to be properly carried out. Miss Dake is of opinion that the present state of affairs is a misappropriation of the funds given

THE GREEK CHURCH.

for missionary purposes.

Recent despatches from Russia show that the Government of that country is as determined as ever to propagate the Established Greek Church of Rus-

sia throughout the Empire, and as far as practicable to stamp out all other religions. A new attack has been made upon Lutheranism in Finland and the Baltic P.ovinces. The pretext is that the Lutheran clergy in Finland and Livonia favor the propa gandism of pan Germanic sentiments, but it is certain that the real cause of was gained by a pupil of the Sisters of this movement is the fear of the Mercy in charge of the Holy Angels' Holy Synod of the orthodox Church that strange faiths will succeed in undermining the confidence of the people in the orthodox pastors and creed. There have been in the provinces mentioned a number of conversions to Protestantism, and this has caused considerable alarm in orthodox circles. The Lutheran theological seminaries, which were for several years past allowed to remain open in St. Petersburg, have been closed, and there is some reason to fear that new persecutions will be begun against the Catholic Poles, unless the large number of Catholics in Poland may be a source of fear to the authorities lest they make the

PASSIONTIDE.

The fortnight before Easter, which begins this year on April 1, consists of the last fourteen days of the holy season of Lent, and is called Passiontime the most instructive. Preparations or Passiontide, because it is specially devoted by the Church to the commemoration of the Passion or sufferings of our Lord Jesus Christ. The word passion derived from the Latin passio. primarily signifies suffering, and it is given up the part of Christ which he in this sense that we speak of the pashas hitherto represented so effectively, sion of our Lord, with special reference to these of His sufferings which were immediately connected with the but we believe that such a party great work of man's redemption

through His death upon the cross. The Gospel read at the Mass of Passion Sunday is from St. John, viii. 46 59. It relates that the Jews angrily reproached our Lord because He taught them divine truth, and attributed to Himself powers and authority which balong solely to God, saying: "If any man keep My word he shall not see death for ever."

Next he informs them of His divinity by telling them that "Abraham rejoiced that he might see My day. He saw it and was glad :" and "Amen. amen, I say to you, before Abraham was made, I am."

"Then they took up stones to cast at Him : but He hid Himself and went out of the temple."

Thus we find that the first day of Passiontime commemorates the baginning of the attempts of the Jews to put our Blessed Saviour to death as a male. factor, and the Passiontide culminates with His actual death on Good Friday. During Passiontime the Church reminds us of Christ hiding Himself from His persecutors, by covering the images and crucifixes on the altars, and other images of Christ and the Saints in the Church with purple coverings, to remind us that we should do the chief city of the Dominion, is of penance for our sins, as purple is the course not exempt from their operapenitential color, and if we wish to foilow Christ, we must endure suffering and even bear our crosses, as He bore

His cross for our redemption. The epistle of Passion Sunday, taken the votes of the red republican work. the sacrifices of the Old Law were of per cent. per annum, it happens ing men, who may overlook the fact little value in comparison with that as a matter of course that those who that if this property be confiscated, which Jesus offered for us by dying for once get into the clutches of these for by direct taxation. It is not be- under the law of Moses, the blood of their power again. lieved, however that M. Brisson's various clean animals, as of calves, But it is not so much the borrowers sweeping measure of wholesale confis- goats, oxen, etc., was offered to God; who get thus entangled as the endors- sedition, a separation into factions,

cleanse us from defilement, "How careful to have substantial endorsers much more shall the blood of Christ, Himself without spot to God, cleanse repayment. our conscience from dead works, to serve the living God?"

Sacrifice offered by Christ on the cross, and prefigured Christ's sacrifice, which is alone all-sufficient for our redemption.

The sacrifice of the Mass is a conone sacrifica therewith, because in thus becomes directly responsible for both cases the same Christ offers Himself to His Heavenly Father, and in both instances He is the high-priest and the victim at the same time. Christ Himself declares this identity

when he tells His Apostles :

"Do this for a commemoration of Me For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come." (1 Cor. xi. 26.)

FRENCH POLITICAL PARTIES.

The persistent hostility of the Waldeck Rousseau Government to religion in France has had the good effect of rousing many Catholics from the political apathy into which they have been hitherto apparently hope lessly plunged. There is already serious consideration of the question whether it would not be advisable to inaugurate a Catholic party in the Chamber of Deputies, similar to the Centre Party which effected so much good in the German Reichstag. It is believed by many sincere Catholics that such a party would soon produce a change of policy in the Government of France, similar to that effected in Germany by the Centrist party, of which the late Herr Windthorst was the founder and the leader down to the moment when he was removed from the scene by the hand of death.

With a Catholic population of but little over one-third of the German Enpire at his back, Herr Windthorst was able to rally the Catholics to his standard so effectually that Bismarck, the so styled man of blood and iron, was obliged to reverse his avowed anti Catholic policy, in regard to which he had boasted that he would 'never go to Canossa." But Herr Windthorst's energy and astuteness forced him to make that journey. It is believed by many that a Catholic party in France would produce similar. or even more decisive results, as it is certain that the loyal Catholics of France greatly outnumber those who are hostile to religion, and would annihilate the latter politically if they would only shake off the apathy which makes them submit to the domination of their noisier and more

demonstrative opponents. Under ordinary circumstances, we would not be advocates for the estab lishment of a Catholic party in politics, would be just the thing to meet and overthrow the machinations of the enemies of religion in France. By means of such a party the infidels of Belgium were thwarted in their aggressiveness, and if similar methods were adopted in France, we feel as sured that the result would be the same. Nevertheless, it appears certain that the Waldeck-Rousseau Government is destined to live longer than the average period, unless steps be taken to counteract its anti-religious course, in which case it must either yield to the religious sentiment of the country, or be overthrown.

If there is to be the threat of a French Kulturkamf, by all means it should be met in the same way whereby the Kulturkampfs of Germany and Balgium were brought to naught.

SHYLOCK NOTE-SHAVERS.

The Montreal Witness deserves credit for the perseverance with which it continally warns young men against the schemes of usurers, gamblers and saloon keepers who employ every wile conceivable to get them under their power.

All our large cities are pestered with tions.

Cases are numerous where young men in temporary want of money have borrowed from the usurers or noteshavers, and as the interest charged is from Heb. ix. 11-15, reminds us that 10 per cent per month, or 120 our sins. By the sacrifices offered Shylocks are seldom able to get out of

cation will be adopted by the Chamber, and if these offerings sanctify man and ers. The brokers are always more in Romans xvi. 17, and Cor. iii. 8,

than responsible makers of the note, Who, through the Holy Ghost, offered and it is to the endorsers they look for

The money leaders are not satisfied

with the ordinary endorgation on the The sacrifices of the Old Law had back of the note, as in this way the entheir efficacy only through the dorser would be responsible only after due notice and protest. When a man agrees to become endorser for a friend, in order to get him out of a difficulty, the money-lender asks him to sign the note immediately under the name of tinuation of that of the cross, and is of the maker so that the two may be equal value therewith, because though joint makers, and the intending en. offered in an unbloody manner, it is dorser seldom objects to this, and he

the payment, and when the note falls

due he is almost always called upon to

meet the obligation. The Witness mentions a recent case in point. A young man put his name to a note for \$30 for a special friend, being assured that it would he settled within a week. It was not paid, and a month later the backer. who had become joint maker of the note, was summoned to court, and obliged to pay \$35, interest and costs being added to the face of the note. In fact so regular has become the practice of charging 120 per cent. per annum that the legal stationers keep on hand a stock of printed blank forms specifying that rate, under the covert

reading, "10 per cent. per month." Young men, especially, should be on their guard against being caught in these traps. They should take care to live within their means, so that they may never need to borrow, especially at such rates of interest, and they should also be on their guard agains lending their names to cover the follies of their spendthrift, so called acquaint. ances or friends : otherwise they are sure to be entrapped.

The cities of Oatario, and our own London are not free from the operations of the Shylocks against whom we utter this warning to put young men on their guard.

THE " CHURCH OF IRELAND."

The Ottawa Evening Journal of the 19;h inst. gives a short account of s St. Patrick's sermon preached in Christ Church (Anglican) cathedral on Sunday, March 18, by Rev. W. M. Loucks. The preacher regaled his audience with the ridiculous fable now so commonly hashed up by Anglican divines. to the effect that St. Patrick was a-Protestant? No: but a member of what he calls "the Irish branch of the Catholic and Apostolic Church, which is Church of Ireland." He continues:

"The Right Rev. Dr. Alexander, Arch pishop of Armagh, is St. Patrick's successor in the Apostolic office; and the Roman schism in Ireland began in the sixteenth

We refuted this absurdity in our last ssue, and we need not repeat our refutation, which, though brief, was complete. We shall only ask, how is it that if the "Roman schism" only began at the period when Henry VIII found it so difficult to eradicate by robbery, murder and confiscation, that his efforts, followed by similar efforts of his successors, have not even at this

date accomplished the task? Mr. Loucks also tells us that St. Patrick knew nothing of the "celibacy of the clergy." Perhaps he would be condescending enough to inform us where Mrs. St. Patrick and the family lived. He might also tell us how it was possible for a king (Henry VIII) who lived fifteen centuries after the Apostles, to found an Apostolic and Catholic Church.

The Ray, Mr. Loucks ought to know also that the pseudo Church of Ireland was never the Church of Ireland, except by a legal fiction, and as it has ceased to have even this fiction in its favor, it is now only a Church without even a name.

Mr. Loucks speaks, forsooth, of 'The Roman Schism." And what is a Schism? Our dictionaries define a Church Schism as " a division or separation in a Church, occasioned by a diversity of opinion." The Schismatics and heretics are those who separate themselves from the old Church, and teach new doctrines. these land sharks, and Montreal, being Schism is simply the Anglicised form of the Greek word Schisma used by St. Paul in Cor. i. 10 ; xi. 18 sav-

> ing: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, that there be no schiems (Prot. Bible, divisions.) among you, but that you be perfect in the same mind and in the same judgment." And

"First of all I hear that when you come together in the Church there are divisions (Greek, schisms) among you, and in part I believe it. For there must be also heresies: that they also who are reproved may be made manifest among you." In the same sense St. Paul also

uses the Greek word dichostasia, a

"Now I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have learned; and avoid them." And whereas "there is among you envying and contention, are you not carnal, and walk according to

man ?" It is easy to see that the schism-makers are they who form factions against the authority of the Church, and who introduce new doctrines. This is quite applicable to Auglicanism, whether it be called the Church of England or of Ireland, but certainly not to the Catholic Church which the new religionists attempted to uproot by violence and confiscations backed by penal laws.

We may add here who are, in St. Augustine's opinion, the heretics (and schismatics) whether they who adhere to the authority of the ancient Church or they who start a new one, as the Manichees did, against whom the great doctor was writing. He says:

doctor was writing. He says:

"In the Catholic Church... the agreement of peoples and nations keeps me, an authority begun with miracles, nourished with hope, increased with charity, confirmed by antiquity, keeps me: the succession of priests from the very chair of the Apostle Peter, to whom the Lord after His resurrection committed His sheep to be fed—down to the present Bishop (evideatly of Rome) keeps me. Finally the name itself of the Catholic Church keeps me, a name which in the midst of so many heresies, this Church alone has, not without cause, so held possession of, that though all heretics would wish to be called Catholics, yet to the enquiry of any stranger, where is the place of assembly of the Catholic Church? no heretic would dare to point out his own Church building or house."

It is clear that St. Augustine would

It is clear that St. Augustine would not recognize Anglicantsm as the Catholic Church, nor the pseudo Church of Ireland either.

ROMEWARD BOUND.

While so much is being said in the Protestant religious press concerning the tendency to Christian unity which is being manifested everywhere among the sects, it is gratifying to observe that there is some tendency also, and even on a large scale, towards Christian reunion in another direction quite different from what is usually set forth as that which should be the object of their aspirations.

We have many times expressed our conviction that no solid religious unity can be attained by an agreement to ignore differences in matters of faith. All things revealed by Almighty God are to be firmly believed, because they are attested as truth by Him who can neither deceive nor be deceived, and the denial of one such article of faith is a denial that God is Truth, and a denial of Christ who has declared that " whosever still in existence and known as the shall deny me before men, I will also heaven." (St. Matt. x. 33)

It is this sort of unity which is most commonly advocated by those Profavor of the reunion of Christendom, some years past, a large number of Protestant clergymen of many denominations, at a rendezvous in Switzerland, who all seem bent upon effecting a union on this basis. The plan appears to be, to have all the sects which can be induced to come into the movewhich nothing shall be said of their points of difference, while the matters on which they all agree shall be plainly stated as the Christian faith which all must believe under pain of being regarded as outside the pale of Christianity and salvation. Such a creed has in fact been formally adopted and published to the world under the name of the " New Catechism of the Free Churches of England and Wales.' and strange to say Presbyterians, Baptists, Congregationalists, and supposed representatives of five different Methodist sects have adopted it.

But here a trouble arises on the threshold. Though the delegates who adopted the new creed seemed to have the approval of their respective denominations to make the attempt to concect it, not one of these sects has had the courage to adopt the work as and appetites. completed, or to declare that this shall be considered its standard of belief.

The reason why no one has adopted it was very fairly laid down by the Canadian Baptist, about the time of Canadian Baptiet, about the time of its appearance. That journal said:

"To suit all these (the above mentioned) bodies, it must be a most colorless affair. If it is not to be a complete statement for all, of what special use is it? If it is accepted as a sufficient statement, then what right have any to accept as sufficient what leaves out a large part of the teaching of the Bible as they interpret it? What right have any to ignore a part of what they think is Bible doctrine, on condition that all the rest will do the same? Of course, if the catechism is merely to express truth common to all, and is understood to go no further than this, it may serve a good purpose. But as a statement which all denominations shall agree to accept as their full creed deliverance, it seems to us open to the gravest objection. Surely the better way is to cultivate both Christian love and loyalty to all the teach.

ing of Christ, rather than to risk any com-

This reasoning is irresistible, and the inference is that we have often drawn by a similar argument, that the only means whereby true Christian unity is to be attained is by the re acceptance of those Christian dogmas which Protestantism rejected at the time of the mis called Reformation, including the dogma of the Divine Authority whereby the Pope was appointed Supreme head over the whole Church of Christ.

We hope that it is an indication that this true basis of Christian unity will be accepted yet by Protestants, or at least by many of them, inasmuch as many of these truths are now being restored to their place as Christian dogmas, by many of the sects.

Our readers are fully aware of the extent to which Christian truths have been accepted by a powerful party in the Church of England. It is now nothing strange to hear Church of England divines and laymen declare that Christ instituted the sacrifice of the Mass, and that this sacrifice is to be offered to God for the living and the dead. Prayers are offered for the dead, and the intercession of the Saints with God for us who dwell on earth is asked, and it is also a matter of belief that priestly absolution is efficacious as the means whereby sin may be for-

We need not add to these doctrines the ceremonial and disciplinary practices which have been adopted in thousands of Anglican Churches, assimilating them somewhat to the Catholic Church in outward appearance, at least; and to such an extent has this assimilating process gone that there is even now a very considerable party among Anglicans who would willingly accept the whole body of dogma which the Catholic Church teaches, to effect a re-union. Unfortunately, these are not as a whole sufficiently advanced to accept Catholic teaching unreservedly, and therefore, as yet, only individual conversions can take place.

But not only among Anglicans, but even among those so called Evangelicals who were generally thought to be furthest removed from any tendency to Catholicism, we can see signs of a desire to return to the old faith, at least as regards some doctrinal points.

We mentioned some weeks ago the idea which many Methodists had conceived that the institution of a Methodist Lenten season would contribute toward increasing devotion among deny him before My Father who is in | members of that denomination. Since that time the Methodist Bishops of the United States have actually issued an invitation to members of their Church testants who speak most strongly in to observe Lent, just in the manner in which Catholics observe it, by special and the Rev. Price Hughes, who is prayer, fasting, and abstinence from the leading spirit in promoting Church | worldly amusements; and the religious unity on these lines, has succeeded in press warmly expresses approval of gathering together every year, for their pronouncement. This is somewhat surprising, as we have hitherto been told that such observance of sacred seasons is superstition and therefore displeasing to God. There is, in fact, among the Methodist articles of religion, which have been for the most part selected from the 39 Articles of Angliment, to adopt a common creed in canism, one which is specially directed against " works of supererogation," to

the following effect.' "Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogance and impiety," etc. The Presbyterian Confession is equally explicit, and it is because these sects have both regarded fasting as a voluntary work that they have also always held it to be superstitious, arrogant and impieus. This makes it the more remarkable that the Methodists, after the lapse of a little more than a hundred years of existence, should have come officially over to the Catholic belief that penitential works voluntarily performed for God's sake, are pleasing to Him, and that it is necessary that we should by such means mortify our passions

The Christian Work, one of the most prominent of the Evangelical organs of the United States, falls into line, and in its issue of March 1st speaks as follows :

city and elsewhere non-Episcopal churched gladly take advantage of the opportunity to hold Lenten services."

It has, indeed, been very positively asserted that the decline in Presbyter ianism and other "Evangelical Churches during recent years, ha been owing in a great measure t their neglect or positive disregard fo the natural tendency of devoted an piously inclined people to do som works of self-denial in testimony their love for God, and their desire serve Him. As a further evidence this, it has been pointed out that th Episcopalian and Lutheran Churche which have a Ritual, and which of serve days of special devotion, a actually increasing in Church mer bership, while the Evangelicals wi reject these aids to devotion are sure declining.

BANDS OF DIOCESAN MISSIO ARIES.

Rome's Approval of This Phase of t on-Catholic Mission Work.

Philadelphia Catholic Standard and Times Providence, R. I., has been to scene of a mission to non Cathol which was particularly noteworthy two reasons : First, it was the init ffort of the newly organized lo diocesan band of missionaries; secondit entered upon its work with direct and hearty approval of Holy Father himself. The letter fr the Cardinal Prefect of the Pro ganda to the Ordinary of the dioce the Right Rev. M. Harkins, D. D. an inspiring source of encouragem for the friends of the Catholic Missi ary Union, and in the blessing it c veys augurs a bright realization its members' hopes. The opening sentences of this let

Rome, February 7, 19:
Right Rev. Sir: Your latter to the I
Father, informing him of the establishm
of a band of diocesan missionaries for
urpose of giving missions to Catholics
non-Catholics was most welcome to his hi
It is my pleasant duty to tell you that
Holiness sends his Apostolic Blessing to pious and most salutary institution (
piae ae vere salutary institutioni),
wishes every success for the same. This official pronouncement puts

seal of Rome upon the policy of org izing diocesan bands of missionar The significance of the letter lies in fact that the whole story of the me of giving missions to non-Catholics inbmitted to the Holy Father, that this is his opinion thereon. T unacquainted with the way the l considers and decides upon such r ters may wonder how he can find to read and direct the answering of the letters he receives from all par the world and upon subjects freque of but local importance. It is ac olished in the following way: E Sunday night the Cardinal Prefect before him the budget of commu tions received during the week. Holiness devotes a certain time to sidering them in turn and dect upon them, and if time does not mit of this treatment for all the cumulated material, the remailetters are deferred to the follo The methods of the dio organizations for giving non Ca missions have therefore come und immediate knowledge of the Pope his hearty approval, encourage and blessing are a treasured refer many patient, persevering generous sacrifices on the part

movement's friends.

AN EXPERIMENT IN NEW ENG A non Catholic mission in New land town is necessarily more experiment, and its prospects of cess more precarious than one The reason is that a elsewhere. Down Easters " class distin based upon purely worldly constions, are strictly drawn, and Catholic is more universally look on as being at best a subject for volent sympathy. The " better are more cultured and feel no pe lar attraction toward the religious victions of the "working classes and their pleasure here below in Church and their children. reason the non- Catholics drawn lectures must overcome in thems good deal of inbred pride and unusual attraction toward the s teachings of the Church. Tais acteristic of the Paritan's count particularly felt in the missi Providence. It was given Joseph's Church in Belgravi "West End" of the city) an quarter of fashionable residences early part of the week brought of good, honest Catholics accust work for a living, but non C held aloof. However, as the l won newspaper notoriety the tions changed, and soon the Co were relegated to the side aisle church, and the middle aisle he one hundred to five hundred no olics nightly, according to with the mission closed auspicious the establishment of an inqui of twenty, and the local ban good reason to be gratified success of this their first batt campaign. It is an opening and has broken in upon the a of those outside the Church. T licity thus earned will be a co ncreasing capital, and as time

A distinguished writer relates how versation with George Eliot, not be dead that a asse toppled over on the control of the con

it will produce and increase

as inevitably as any bank dep

er than to risk any com-tter for the sake of the r is irresistible, and

that we have often ar argument, that the ereby true Christian tained is by the re acse Christian dogmas itism rejected at the alled Reformation, ingma of the Divine eby the Pope was aphead over the whole

it is an indication that f Christian unity will by Protestants, or at of them, inasmuch as truths are now being ir place as Christian y of the sects. are fully aware of the

Christian truths have y a powerful party in England. It is now e to hear Church of s and laymen declare ituted the sacrifice of that this sacrifice is to d for the living and the s are offered for the tercession of the Saints who dwell on earth is also a matter of belief solution is efficacious as

reby sin may be for-

add to these doctrines and disciplinary pracwe been adopted in nglican Churches, assomewhat to the Cathoutward appearance, at uch an extent has this ocess gone that there is ery considerable party ns who would willingly e body of dogma which urch teaches, to effect a fortunately, these are sufficiently advanced ic teaching unreservedre, as yet, only individ. can take place.

ly among Anglicans, mong those so called who were generally furthest removed from to Catholicism, we can desire to return to the st as regards some doced some weeks ago the

ny Methodists had coninstitution of a Methodason would contribute sing devotion among t denomination. Since Methodist Bishops of the ave actually issued an nembers of their Church t, just in the manner in s observe it, by special g, and abstinence from ments; and the religious expresses approval of cement. This is someg, as we have hitherto uch observance of sacred erstition and therefore God. There is, in fact, thodist articles of relig e been for the most part he 39 Articles of Angliich is specially directed s of supererogation," to ffect."

works, besides over and mmandments, which are of supererogation, canwithout arrogance and The Presbyterian Conally explicit, and it is sects have both reas a voluntary work also always held it to be arrogant and impieus. the more remarkable dists, after the lapse of han a hundred years of uld have come officially atholic belief that penivoluntarily performed e, are pleasing to Him, ecessary that we should s mortify our passions

n Work, one of the most the Evangelical organs States, falls into line, ue of March 1st speaks

e jaded child of fashion needs is one taught and the opporty the Church in this ordinevery Christian, whether Episcopalian, Presbyterian, Congregationalist would do neasure of observance of the and life, and this, we are glad a few do. Certainly out fluences, our desires and ns ounceasingly to things of we shall be made better and setting for a specific period, heavenward in imitation of lwe rise to a fuller appreciated in the secure of this resurrection. And it is marked change that so in the episcopal communion themselves of the services of mg this period, while in this

It has, indeed, been very positively asserted that the decline in Presbyter ianism and other "Evangelical" Churches during recent years, has tists of modern times, and we well rebeen owing in a great measure to their neglect or positive disregard for the natural tendency of devoted and piously inclined people to do some works of self-dental in testimony of their love for God, and their desire to serve Him. As a further evidence of this, it has been pointed out that the Episcopalian and Lutheran Churches, which have a Ritual, and which ob. serve days of special devotion, are actually increasing in Church mem bership, while the Evangelicals who reject these aids to devotion are surely declining.

BANDS OF DICCESAN MISSION. ARIES.

Rome's Approval of This Phase of the Non-Catholic Mission Work.

Philadelphia Catholic Standard and Times. Providence, R. I., has been the scene of a mission to non Catholics which was particularly noteworthy for two reasons: First, it was the initial effort of the newly organized local diocesan band of missionaries; second, it entered upon its work with the direct and hearty approval of our Holy Father himself. The letter from the Cardinal Prefect of the Propaganda to the Ordinary of the diocese, the Right Rev. M. Harkins, D. D , is an inspiring source of encouragement for the friends of the Catholic Mission ary Union, and in the blessing it conveys augurs a bright realization of

its members' hopes.

The opening sentences of this letter

Rome, February 7, 1900.
Right Rev. Sir: Your letter to the Holy
Father, informing him of the establishment
of a band of diocesan missionaries for the
purpose of giving missions to Catholics and
non-Catholics was most welcome to his heart.
List my plassant data, to tall, you that Ho non-Catholics was most welcome to his hearr. It is my pleasant duty to tell you that His Holiness sends his Apostolic Blessing to this pious and most salutary institution (huic piae ae vere salutary institutioni), and wishes every success for the same.

This official pronouncement puts the seal of Rome upon the policy of organizing diocesan bands of missionaries. The significance of the letter lies in the fact that the whole story of the method of giving missions to non-Catholics has submitted to the Holy Father, and that this is his opinion thereon. Those unacquainted with the way the Pope considers and decides upon such matters may wonder how he can find time the letters he receives from all parts of the world and upon subjects frequently of but local importance. It is accomplished in the following way : Every Sunday night the Cardinal Prefect lays him the budget of communications received during the week. His upon them, and if time does not permit of this treatment for all the cumulated material, the remaining letters are deferred to the following

teachings of the Church. Tais characteristic of the Paritan's country was particularly felt in the mission in Providence. It was given at St. Joseph's Church in Belgravia (the "West End" of the city) and in a quarter of fashionable residences. The early part of the week brought crowds of good, honest Catholics accustomed to work for a living, but non Catholics held aloof. However, as the lectures won newspaper notoriety the condiwon newspaper intotely the Scholics were relegated to the side aisles of the church, and the middle aisle held from one hundred to five hundred non-Catholics nightly, according to weather. The mission closed auspiciously with the establishment of an inquiry class of twenty, and the local band have good reason to be gratified with the success of this their first battle of the campaign. It is an opening wedge and has broken in upon the attention of those outside the Church. The publicity thus earned will be a constantly increasing capital, and as time goes on it will produce and increase interest as inevitably as any bank deposit.

A distinguished writer relates how, in a conversation with George Eliot, not long before deaths a asset topped over on the manule-piece. The grait writer quickly and unconscipulty put the hand to stop its fall. William with the hand to stop its fall. William when we shall instinctively hold up the man or woman who begins to fall as naturally and unconsciously as we arrest a falling piece of furniture or orannent."

It is many years since it was our privilege to "sit at the feet "of Rev. Dr. Calian, one of the greatest scienthat great man. His life was a perfect answer to Heretic Mivart's assertion that a scientist cannot be a Catholic. One of our most learned Catholic monthlies assures us that there are Mivarts in this country, and we have reason to know that it tells a sad truth. Now, we would say to our silent Mivarts that the most salutary expansion of the human spirit is the conviction that the batter believers we are the more secure will be our knowledge-using knowl edge in its widest and most human sense. This may seem a paradoxical thing to say-that Christian and Catholic belief is a real basis of knowledge For to believe is not properly to know, but to accept on authority - nd no superstructure can more secure than its base. But such a difficulty is very easily cleared up. No mind can absolutely begin with mere faith. One must know some No mind can absolutely begin thing first. So that faith always rests on knowledge, and not knowledge on faith. But faith is not merely an unhesitating assent-it is real information of truth, solid truth, and most valuable truth. To accept the teachings of faith about God and His personality, about the Biessed Virgin, about the Resurrection, about the soul and its origin and destiny, about creations are supported by the soul and its origin and destiny, about creating the support of the supp tion, sin, regeneration and divine grace, is to possess a fairly complete system of ontology, psychology and ethics. And, as we need not say, as Christians and Catholics, we are bound to accept it-and we do accept it. When Mivart and his American ad-

mirers doubt and speculate, we know -not always with knowledge as dis tinguished from faith, but at any rate with knowledge as distinguished from ignorance. The data of faith, the gnorance. dogmas of faith, being true and solid, naturally furnish minds like ours with a thousand hints and suggestions for the further attainment of truth. Thus the dogma of the Trinity has shed a flood of light on the subject of human personality; the revelation of the In carnation has illuminated the condi tions of human freedom and responsibility; the dogma of regenerating grace has opened the way to much interesting knowledge about the spirit-ual sout, and that of the creation has enabled the investigator to arrive at a decision on that most perplexing subject, the true metaphysical conception of evil. A Christian heart will cling to its Christian catechism. The Christian mind, ardent and eager, as many minds are, to investigate to read and direct the answering of all truth and to understand the universe in which it finds itself, should start with what it has learnt at the altar. Nothing that contradicts that can be real knowledge. On the other hand, the right roads are the roads to which teaching points One may advance without fear or hesitation where Holiness devotes a certain time to con-sidering them in turn and deciding solely of morality or of virtue; we speak intellectual knowledge. Sz. Augustine was intellectually greater than all the Mivarts com-bined, and he said: "You need

We have read with mingled amuse ment and indignation an article in the current issue of The Churchman on the subject of the Incarnation. The writer thereof, on Episcopalian "D. D.," avers that there are two general beresies in regard to Jesus Christ. The Unitarians deny His perfect divinity. The Roman Catholics deny His perfect humanity (!!!) Dr. Peters goes on to say that it is our failure to recognize the humanity of Christ which brought in the worship of the Virgin Mary. And he concludes his indictment of our

Church as follows:
"The combination of two natures divine and human, in the birth of Jesus, was so modified, finally, that the human element was entirely eliminat-ed, the Virgin Mary ceased to be a real woman, and the dogma of the Immaculate Conception was promulgated, which entirely does away with the doc-trine of the humanity of Jesus."

No wonder outsiders cherish strange notions about Catholic doctrine and practice when leading preachers indulge in such insane misrepresentations as are contained in the abovequoted paragraph. Now, as a matter of fact, every Catholic is carefully taught from the start that Jesus Christ is the true and only Son of God and the true and only Son of Mary as well -having a body and soul like our own like to us in all things, sin alone ex. Drewup His curtains o'er sea and la cepted. According to the articles of Ismene! I said, "Bohold the night!

city and elsewhere non-Episcopal churches gladly take advantage of the opportunity to held Lenten services."

It has, indeed, been very positively

THE BETTER SCIENTIST, THE the Athanasian Creed we believe and confess that Jesus Christ is "perfect God and perfect man."

Oar doctrine concerning the Blessed Sacrament is further proof that the "docetic conception of our Lord "does not enter into our theol ogy or our religion. As to the Blessed Virgin, though we hold her to be the ideal woman, "purer than be the ideal woman, "purer than foam on central oceans tossed," the very intensity of our devotion for her is a sufficient answer to Dr. Peters' silly assertion. There is, in these days, a recrudescence of interest, on the part of the pulpiteers touching the dogma of the Immaculate Conception. The mischief is, however, that though they like to discourse about this dog ma will not take the trouble to find they out what it means. Two weeks ago, apropos of Mivart's doings, The Congregationalist informed its readers that Pius IX proclaimed "the immachine ulate conception of Jesus and Mary. That was bad enough, but the Churchman is worse. name of Anglican ingenuity and anti-Roman bias did doctor arrive at the conclusion that belief in the exemption of the Blessed Virgin from the taint of original sin entirely does away with the doctrine of the perfect humanity" of her Son? Somebody once asked Dr. Johnson why he said in his dictionary that "pastern' meant "the knee of a horse." He con fessed and did not deny that he sinned through ignorance. Ignorance is the trouble with Dr. Peters, but we question whether he is candid enough to own up to the fact. How long, O Lord, how long !- Providence Visitor.

FATHER SHEEHAN AS A POET.

The illustrated poem has come to be one of the strongest and most attractive features of modern magazine art. Much of this kind of illustrating, however, has been crudely overdone, and has rather been an affront to the intelligence and imagination of the reader than a gentle and artistic suggestion of the ideals of beauty or thought in the poet's mind. To be of any value at all the illustration of a poem must be conceived by the most artistic refinement of imagination, and executed with such a delicacy of touch that it serves rather to make the poetic

thought more abstract than concrete in the reader's mind. Rarely has the pleasure been given to us to enjoy such a feast of poetic imagination as the Catholic World Magazine gives us in its Easter issue. Therein are several illustrated poems of the style and quality we have in mind. The one which shines above the rest for the excellent of its poetic idea and for the beauty of its illustration is "The Dreaded Dawn," by Rav. P. A Sheehan, the inimitable Irish author whose literary reputation is at present of such keen interest in both the old world and the new. We have by a happy guess, through reading this poem, discovered one of those literary secrets which give the literateur such unmitigated pleasure: the identity of the subject of a poem or story. The text that Father Sheehan has taken for the theme of his poem is:

S. Agussile was Intellectually controlled in the Mayars composites are deferred to the following interes are deferred to the following interes are deferred to the following many patient, personering and a proposal property of the following interest interest in the following interest interest in the following interest "I know nothing more touching, or perhaps terrible, than the dawn of self-consciousness in the soul of a child."

AN ALLEGORY. Ismene! we walked the sands together, And I was winter, and you were May; But our love of the sea broke time asunder, Made summer for both that livelong day.

Ismene! your hand was gathered in mine. Like the heart of a rose in its withered le Like the heart of a rose in its withered leave And your finger petals twined and closed. As your image twines around him that grieve

Ismene! your gray eyes wandered afar O'er the tumbling billows that heaved and O'er the tumbling billows that heaved an broke.
And then sought mine; but I feared to look,
Lest the soul I dreaded had there awoke.

Ismene! a child thou wert then, and a child I prayed you'd remain thro' the clust'ring years. Alae! for time knows but growth and change, And they come with the terrors of list'ning fears.

Ismene! you lifted a shell to the shell Of the soft pink ears that had heard but the notes
That slip from the skies, as a loosened lock
Slips over thy neck, and the salt wind floats.

Ismene! you said, "Hark, hark to the waves, And the echoing sounds from the far-off shore!" I wonder do angels play with shells, Do they start at the leap of the sea's long roar?

Ismene! I thanked my God at the word, Though I dreaded to meet thy soft gray eye; And I said in my heart, she is still but a child, We may linger and love as in days gone by. Ismene! the hooded eve came down, And a shadow fell betwixt you and me; And your brow grew troubled; you looked afar

O'er the purple wastes of the twilight sea. Ismene! I said, "Let us go;" and you drew The trembling petals of your white hand From mine; that closed, as the Hand of God Drew up His curtains o'er sea and land.

The hermit night, and his sanctities Of star and wave." Then I ventured to look In the fathomless depths of Ismene's eyes.

Ismene! I hoped that thy child-soul gazed From eyes that were pure as the eyes o fawn.
Alas! ·twas a woman's soul looked at me:
I was face to face with the dreaded dawn. -REV. P. A. SHEEHAN, in Catholic World.

ECCE HOMO.

Seated amid the jeering rabble throng Clad in the purple robe and crown of thorns, A withered reed His royal hand adorns While taunts and gibes abound, and yet, among That hooting crowd were they whose Sabbath-

song Rang loud Hosanas in the way, in storms Of joyous praise,—their King that day He forms The subject of their scorn this whole night long.

Why wonder, then Thy saints should honors dread
And love the lowly way, if choice were theirs from Courts and Martial Camps affrighted fled
To make their calling sure by fast and prayers,
Deserving naught so much as to be free To live a hidden life absorbed in Thee.

— Brainer Remigning C. S. C.

-Brother Remigius, C. S. C.

THE TRANSVAAL WAR.

During the past week the Boers north of Bioemfontein were exceedingly aggressive, and a strong position was taken by them in the Glen district near the Modder River and at Karree station from which they were able to haras the Free State Boers who had laid down their arms, and to force them again into the ranks of the Boer army, as well as to threaten the advance guard of Gen. Lord Roberts' forces.

meir arms, and to force them again into the anks of the Boer army, as well as to threaten he advance guard of Gen. Lord Roberts' orces.

The Boer force must have been large at this joint at Lord Roberts deemed it advisable to end against it 8,000 infantry and 3,000 cavalry. This force encountered the Boers at Karree, and succeeded in driving them from their position northward. The Boers are now at Brandort, lifteen miles further north than Karree, and succeeded in driving them from their position is on the road to Kroonstad, the provisional capital of the Free State.

The fighting was severe, the British losses in killed and wounded being reported by General Roberts as I officer Riled and 9 wounded from the Roberts as I officer Riled and 9 wounded from the Roberts as I officer Riled and 9 wounded with the Roberts as I officer Riled and 9 wounded for whom I has since died, of the men II were loss is not reported. The ricker, and Major Le Gallais. General trucker, and Major Le Gallais. General trucker he mfantry. The mounted infantry was not in able work the British success would have been still greater, were it not that the cavalry transport service has been considerably crippled during the recent rapid and severe movements. Two thou sand horses were lost by General French in the relief of Kimberly and the pursuit of General Cronje, and in addition the main body of Lord Roberts' force lost 3000 cattle at Watervaal's drift and 4000 other animals since the forward movement on 13th Feb.

The London Moraing Post's correspondent at Bloemfontein states that General Lord Kitchens considers that the rebellion of the burghers at Prieska is crushed out. From Prieska he has gone to Norval's Pont with the bulk of his force, leaving a garrison of 700 to prevent the rebels from rising again, as the rebellious free may smoulder for a time.

During the week occurred the sudden death of Gen. Joubert, the vice-President of the Transwal Republic, and commander-in-chief of the Boers. He fellillion Sunday, March 25th, after attendin

of the Boers. He fell ill on Sunday, March 25th, after attending church, and died on Tucsday the 27th.

The hardships of war undoubtedly proved too much for him, though he had a powerful frame and a strong constitution. Acute inflammation is said to have been the immediate cause of his death, and it is expected that he will be succeeded by General Louis Botha, unless President Kruger himself take the chief command, as some press correspondents state it is his intention to do.

In accordance with the expressed wish of the deceased General, he was interred in his family cemetery on his own farm at Wakkerstroom without military display.

Mareking has not yet been relieved, and on March 28 it was subjected to a tremendous shelling, to which it made a vigorous response. It has been stated that by some unknown means the town received supplies which will enable it to hold out much longer. This seems scarcely creditable, as it was very closely invested; however, it may be hoped that the report is correct. A private telegram reports that on March 29, the town was allright, which may mean that supplies had been obtained. The Mayor of East, London, Cape Colony, appealed to General Roberts by telegraph, to relieve Mafering as soon as possible, as the troops there are residents of the Colony, led by British officers. The General replied that the relief of Mafeking is engaging his most carnest attention.

St. Patrick's Branch, Ottawa.

Both interesting and instructive was the entertainment given in the Gloucester street convent on Tuesday, 27th March, under the auspices of St. Patrick's branch of the Catholic Truth ecolety. The large hall was well filled with members and friends of the society and many pupils of the convent were also in attendance. Mr. E. L. Saunders read a paper setting forth the aims and workings of the speicty. Its principal object is to disseminate by means of ilterature and the press, a knowledge of the Catholic faith and its teachings. Much of the hestility held towards the Catholic Church, the speaker stated is due to a lack of knowledge of the faith and the possession of wrong ideas about it. Leading Catholic writers have given their time and talent to the furtherance of the work of the society, and literature in many forms and large quantities has been distributed. The society carries on its work throughout the British emiser and United States, and it is growing yearly in membership, while its sphere of usefulness is extending.

ship, while its sphere of usefulness is extending.

St. Patrick's branch was organized on Novelth, 1891, and its progress has been quite satisfactory. Mr. Saunders called upon those present to join and lend their assistance and sympathy, as by so doing they would beneft not only themselves but heir fellowmen, amongst whom the literature was distributed. The paper was listened to with attentive carnestness and the speaker was warmly applauded. During the evening Mr. H. Colliers Grounds oxecuted everal piano solos, in a most artistic manner. Mrs. Walter Armstrong read a clever and carefully prepared essay on Ben Hur, and songs were contributed by Mrs. E. L. Saunders and Mr. Fernie Slater, who were both in good volce. Mrs. Cochlan rectied, and responding to an encore, gave a humorous reading. The numbers were all vigorously applauded.

NEW SEPARATE SCHOOL INSPEC-

Editor CATHOLIC RECORD :

Editor Catholic Record:

The Catholic people of the province will be glad to learn that the government has discovered it to be their duty to at once appoint a third inspector to do the work of inspection of the Separate schools of the province. This step is one which should earn for the government very favorable consideration from those benefitted, and will, I believe, meet with the endorsation of all classes interested in the educational welfare of the province.

The necessity has been most apparent for some time, not only to the people, but to the inspectors themselves, who have been much overworked.

Your suggestions of last week as to the kind of man that should be appointed are most timely, and are such as should neet with the approval of every true Catholic of the province.

TEACHER,

THE WEARING OF THE GREEN. Home Rule and St. Patrick's Day, 1900

THE WEARING OF THE GREEN.

Home Rule and St. Patrick's Day, 1900

Ottawn Journal, March 21.

Editor Journal, I-road with much interest, pour excellent article rout that you will induce me with airlie gases to express one thoughts asy that I am heartly in accord with all that you advantage, that I would acreat to be Dadard and the Empire from Joing, jubbility a delivers of the statement. You have done well induced the Empire from Joing, jubbility a delivers of the statement, You have done well induced the Empire from Joing, jubbility a delivers of the John St. Home Rule would deal unjustly with the Protected minority. A four days of Chabilism and The Chabilism and The Chabilism and The Chabilism and John St. Home Rule would deal unjustly with the Protected that it would acrea to Chabilism and John St. Home The Language and the Empire from Joing Joine of Chabilism and John St. Home The Language and John St. Home The La

A REMARKABLE PROPHECY.

Rev. Dr. Cabill's Letter to Lord Pal-

Ottawa Journal, March 26.

HIGH SCHOOL ENTRANCE LITER-ATURE.

nunciation of i conjurer, boundary, meridian, eigantic.

The language is clear, familiar and well chosen, though a few expressions might well have been simpler. In general, the sentences are short and simple. The occasional changes from the ordinary narrative form to dialogue, or to the exclamatory form give a pieasing variety to the construction.

"Make Robin," from which this extract is taken, is a most interesting volume of natural history, and the reading of it aloud in class would be both pieasant and profitable. The book may be procured in stiff covers for about 25 cents.

"HOW A MISSOURI WOMAN BECAME

the events of the past few and current works. I do trust you will give it spaces to she down and the total the proper tests of the past few and current be sowed. Many of the proper test of the past few and current be stowed. Many of the proper test of the stowed. Many of the proper test of the past few and the store of the didder readers of the Journal will you that the store of the past few and the proper test of the past few and the prophecies of frish bards will be failled, the prophecies of frish bards will be failled,

Holy Hible.

Send \$5 in money, or express order, or in a regist-red letter, and you will receive the book by express, charges for carriage prepaid, and to CREDITED WITH A YEAR'S SUBSCRIPTION TO THE CATHOLIC RECORD.

"Ash must in every case accompany order.
Address. THOS. CONTROL order.
Address: THOS. COFFEY, CATHOLIC RECORD Office. London, Ontario, Canada.

Catholic Prayer Books, Rosartes, Itars, Religious Pictures, Statuary and Church Ornaments Educational works. Mail orders receive prompt attention. D & J SADLIER & CO., Montreal.

BY A PROTESTANT MINISTER. LXXIX.

Sacred Heart Review. Doctor Hodges tells us of Luther's sudden resolution to take the cowl under the influence of that fear of hell which tormented him so much.

An Augustinian friend of mine, and therefore a member of Luther's own order, has remarked to me, after reading his account of his early monastic life, that Luther appeared to him a notable example of a monk without vocation. That is the simple fact. It does not need any deep acquaintance with monastic chronicles to become pretty well able to distinguish genuine monks, friars, and nuns, from spurious. To go no farther back than Saint Benedict of Nursia, we expect to find in noted monks (including every rule, and both sexes) a decided, and often a very early, drawing towards the cloister, or from Saint Francis on, towards orders and congregations of active service. A true vocation is known by the peace of him or her who has found it. Whatever the doctrinal and disciplinary contentions that sprang up between Port Royal and the Church at large, this famous convent was acknowledged on all hands as a model of monastic fidelity. One of its most distinguished nuns writes that after her final reception she found it hard to keep from dancing in her joy. This is the true monastic spirit. We find it, in more tranquil manifestations wherever we dip into annals, from Benedict down to the latest foundation, and from Carthusian austerities to the easy yoke of the most mitigated rule. Whatever encumbrances there may be of doubtful or worldly profes sions, here and there through the ages or lands, (and again and again the true seed has been almost choked by them) this is the true and saving heart of the monastic life. No wonder that a very zealous Protestant, Archdeacon Hare, Luther's peculiar champion, protests against the abrogation, not of life, in the Church of England. Nay, I have been surprised to see, within a few years, from Presbyterian writers of our country, protests against the condemnation of monastic vows. Luther's case is absolutely opposite.

He was not drawn into the cloister by love, but driven into it by fear. The early years of his life there were one torment. After he had broken with it he represented it as genuine type of monasticism, and we Protestants, like sheep following our leader, have so imagined it ever since. Now it is nothing of the sort. only to the West, and to Benedict, what right have we to judge this vas Institute, with its mighty influence of nearly fourteen centuries, with all its heights and all its depths, all its failures and all its achievements, all its oppressiveness and all its beneficence (and the shadow will still follow the substance) by the experience and word of one friar who was frightened into s manner of life to which God never called him?

Dean Hodges says that to Luther's anxious inquiries what he should do to be saved (St. Paul's inquiries, before his conversion, were, How shall I over come sin?) the answer given in the monastery was, Do penance. Now the auswer given in Germany to this question, at this time, for the laity, in books of wide popular circulation, and highly approved, was as follows: "Put your good works indeed and abound in them and do such penances as may express to you and confirm in you a sense of the ugliness of your sin, but do every thing in the love of God, kindled in you by the grace of Jesus Christ. indeed the intercession of the saints, but beware of regarding them as any thing more than elect vessels of the grace of God. If you find yourself trusting in the merits of a saint, or even of the Blessed Virgin, independently of the Saviour, from Whom all their merits are derived; then, at your next confession, accuse yourself of the tenor of those large extracts from German books of devotion, common in Luther's early life, given by Janssen

in his second volume.

I subjoin some brief passages "Without doubt man must believe that he can be redeemed and saved through nought else than through the bitter Passion of our Lord Jesus (Sebastion Brant's "Garden of the soul," 1503 40 editions)

I long after Thy Paradise, not on account of the worth of my merits, for most wretched of sinners, worthy only of mere compassion, but because Thou. in virtue and working of Thy most holy Passion, hast been willing to redeem me, poor, wretched, sinful man, and through Thy precious blood poured out for me to unclose to me Paradise." (Ars moriendi, 1470)

"Most sweet Jesus, in Thee is my only hope. Lord Thy Paradise do I solicit, not out of the worth of my merits, but in virtue of Thy most blessed Passion, through which Thou hast bean minded to redeem me, wretched one, and to purchase for me Paradise with the cost of Thy costly blood." (Getler of Kaisersberg. "Course to be (Getler of Kaisersberg. tollowed with a dving man," 1482.)

et every priest admonish each of the faithful to grieve for his sins, to put all his hope in the merit of the Passion of Christ, to remain steadfast in the faith of Christ and of the Church. Let him also be admonished not to keep the goods of another knowing that hour, who shall say? Certain is

not a single German book of devotion (apparently whether written in Ger-man or Latin) between, say 1450 and 1515, which does not insist on the merits of Jesus Christ as the sole ground of our justification. It should seem then, that the remark which a friend of Mr. Moody says he once made to him, that in the Catholic Church of this country Christ is preached with peculiar simplicity, was just as true of the Catholic Church of Germany four hun-

dred years ago.

Now are we to suppose that the Augustinian priory of Erfurt was so much below the level of lay piety and religious knowledge in Germany that t could do nothing but to repeat to an agitated brother the parrot-phrase, Do penance? I cannot believe it. eems much more likely that Luther ooking back after his utter breach with the whole Catholic system, to his they will put him to death. early life life, has given a distorted ac-count of it. As he owns that he es teems himself in no way bound to tell the truth where it would give encouragement to the Papists, of course we have to weigh his motives in each Even men much more scrupu case. lous than he, when once they have thoroughly broken with the principles of their former life, are seldom able to give an undistorted account of it

Luther, however, has given us glimpse of very different monastic types from his own. He tells us that there were many monks who, in con-templation of the sufferings of Christ "for us men and for our salvation, were melted into inexpressible tender ness and joy of heart, so that the tears would flow freely down their cheeks. Their souls, meanwhile, he says, were perfectly pure of all corrupting thoughts. Yet, he declares, they were damned. And why were they damned? Because they had never heard of that incomprehensible and senseless for-"I believe that I am justified by faith !'

I have said that Catholic Germany, before the Reformation, taught her children to rest, in simple faith, on the merits of Christ, and on human merits, glorified or struggling, only as the fruits of these. Let us now fly over to that country which Protestantism has always regarded as the most distant of all from the pure gospel, Spain Coplas de Manrique, that noble young knight, dying in battle in 1479, has left a poem which, ever since, through all the severities of the Inquisition, has been esteemed in Spain a model both of poetry and piety. In it, as we all know, he puts into his dying father's mouth these words. I give them now, I believe, the second time, but to good

O Thou that for our sins didst take A human form and numbry
Thy home on earth;
Thou, that to Thy divinity
A human nature didst ally
By mortal birth, man form and humbly make

And in that form didst suffer here Torment, and agony, and lear, So patiently; By Thy redeeming grace alone, And not for merits of my own, O pardon me !

And yet we are to be told that before Luther brought on his intelligible in cantation, the Catholic Church, did not know the Gospel. Charles C. Starbuck. 12 Meacham street, North Cambridge, Mass.

WORKERS FOR THE SOCIAL UNION.

The Rev. Basil Maturin at the Pro-Cathedral, London, (Eng.) continuing | congregation. whole trust in the goodness of God through the merits of Jesus Christ. Do morning, made a powerful appeal for workers to assist the Cardinal in coping with the great social problem In the parable of the wise and foolish virgins on the one hand, and the par able of the talents on the other, Our Lord had shown the two extremes of life. Each state had its duties and its temptations. The spiritual stimulus was necessary to sustain the patience of the virgins, who must ever look onward far into the night to the life be yond this world. Their temptation was to drowsy, monotonous indiffer ence. The strenuous life of the stock market was the other extreme, where grievous sin of idolatry." Such is the the talents must be put out to use and development. There the strongest danger was not for the giants in high places, who, with their great gifts, von splendid successes, and even in their failures were magnificent, but for the men of small gifts and poor ac complishments, who were so sorely tempted to sink into the lethargy of despair. "I cannot do much, therefor I will do nothing." Their conception of God was false. They thought of Him as a hard and severe task master. ' who reaped where He had not sown Their monstrous Calvinistic notion of lod reacted on their lives, and they shrank into a gloomy inactivity, and wrapped their talent in a napkin. God desired only the use of that which He had given, and an equal welcome was extended by Him to all who did

their best, be their gifts great or small. Thence the preacher proceeded to his appeal for helpers. who could not give much time could give a little, and let none say their of fering of service was worthless. How powerfully moved were his hearers as he described the man who was kept moving by the inward sting of great activities and by the lash of great suc cess, how pathetic was the description of the man or woman who cried "Gcd help me if I had even the tempta tions of that man, but I am fit for noth ing, I can do no good. I cannot ever be bad. There is nothing remarkabl about me but my stupidity." How many received their stimulus to action Christ from his heart." (Synod of Basel, 1503)

Indeed, remarks Janssen, there is

FIVE . MINUTES' SERMON.

Palm Sunday.

REMEMBRANCE ON THE PASSION.

"He humbled Himself, becoming obedien unto death, even to the death of the cross." (Philip 2.8.) This day, brethren, commences the celebrations of holy week, that week during which our holy mother Church leads her children to Mt. Calvary, to witness the death-scene of her Divine Spouse, our Biessed Redeemer. She speaks to us in the words of our Lord, "Let us go up to Jerusalem and all things shall be accomplished which were written by the prophets concern For he shall b ing the Son of man. delivered to the Gentiles, and shall be mocked, and scourged, and spit upon : And after they have scourged him, (Luke This ever memorable pas-18, 31 33) sion, by which we have been recon ciled with God and Heaven, through which we have received all graces and blessings, this Passion will be brought before us to contemplate. We shall see our Lord in Gethsemani prostrate on the ground in the agony of death, His sacred blood, like drops of sweat run to the ground. We shall see His sacred body lacerated by scourges, His head pierced with thorns, and, loaded with the heavy weight of the cross He staggers along, falling three times to the ground under the oppress ive burden. We shall see Him on Mt. Calvary, nailed to a cross, hanging between Heaven and earth, encom passed by an ocean of grief, forlorn and abandoned in His agony and death shedding the last drop of His blood for sinners. How far must we not have advanced in impenitence and hardness of heart, if such a panorams of suffer ings leave us cold and compassionless Could we consider ourselves aught but monsters of iniquity, were we to wit ness the death scene of our Redeemer without emotion, without compunction, without love, without sorrow for our sins-yes, more hardened than th stones of Calvary that were split at His death! Our souls would be darker even than the heavens, which, in mid day were obscured and out of grief night. We would be less feeling than the inanimate earth, which trembled and quaked in fear and dismay Would not our hardness of heart and want of compassion deserve the con

hema." (I Cor. 16, 22.) At one time, two zealous Father gave a mission at a certain place. The congregation was steeped in in difference and vice. All efforts to move the poor deluded sinners, to make them realize the terrible condition and to return to a better life were in vain. At the conclusion of the mission one of the Fathers ascended the pulpit, and, making a last effort, preached with all the powers of his ellow men could inspire him. behold! he stops suddenly, has a hem orrhage and falls back a corpse. The other missionary took his place, and pointing to the blood-stained garment of his fellow priest, exclaims, "See the blood which my brother has shed for love for you! Will you deliver to Satan your immortal souls, for whose sake he has given up his life?" The scene and the heart-rending words of the missionary moved the terrified congregation. They sank on their knees, shed tears of contrition, and,

demnation expressed in the words of

St. Paul? "If any man love not our

Lord Jesus Christ let him be ana-

from hardened sinners were changed sincere penitents. My dear brethren, if the blood of a pious and zealous priest could produce o remarkable a conversion, what miracles of grace should not be wrought by the blood of a suffering and dying God! Should it not fill our eyes with tears of love and our hearts with sorro for our great and manifold sins? Should it not awaken us from our lethargy o indifference and arouse us to a life of penance, virtue and Christian per-fection? Oh! that the blood of Jesus, lowing from His five wounds would ffect this change. Let us, during this holy time, hasten in spirit to Mt. Calvary, and at the foot of the cross, the death scene of our Saviour, medittate on His sufferings, and inflame our cold heart with the fire of divine love Let us, with deep contrition and full confidence in God's infinite goodness and mercy, lay the heavy burden o our sins at the feet of Jesus. Lat u rouse in ourselves an earnest desire to live hanceforth only for Jesus. delight in showing Him our love, t make satisfaction for our sins, an thus prepare for that last hour whice will decide our doom for all eternity Oh! truly, if we form such resolution at the foot of the cross of our dying Saviour, and if, with God's grace, we our of death, hear the consoling penitent thief, "Amen I say to thee this day thou shalt be with me in Para (Luke 23 43) Amen.

Every time that some literary imostor arises to claim the work of another as his own we sigh for the presence of that Western cowboy heard for the first time, from an Eastern tourist, that Shakespeare did not write " Hamlet." The tourist had the Baconian theory at his finger tips and had triumphantly refuted every argument for the other side, until he ran against the cowboy. His eloquence falled when he found himself looking nto the muzzle of a navy revolver and nfronted with the simple but forceful remark : "I say that Shakespeare wrote that play, for I saw him do it. Do you mean to intimate that I'm a liar?"-Boston Pilot.

HIGHEST TYPE OF WOMAN.

She is the pattern of virtue alike to maiden, wife and mother. She exhibits the virginal modesty becoming the maid, the conjugal fidelity and loyalty of the spouse, and the untiring devoted

ness of the mother. The Christian woman is everywhere confronted by her great model. Mary's portrait gazes down upon her from the wall. Her name is repeated in the pages of the book before her Her eulogy is pronounced from the pulpit. Altars and temples are dedi cated in her honor. Festivals are celebrated in her praise. the Virgin Mother is indelibly stamped on the intellect, the heart, the mem and the imagination of the Christian

THE INFLUENCE OF MARY. therefore, in the moral elevation of woman can hardly be overestimated. She is the perfect combination of all that is great and good and noble in pagan womanhood, with no alloy of

legradation.

Here is exquisite beauty, but a with Grecian models. She is

pride or imperiousness. We find in her moral strength and heroism without the sacrifice of female grace and honor-a heroism of stlent suffering rather than of noisy action. What fortitude as Mary exhibited at the foot

It seems to me that some writers are disposed to lay undue stress on the admirable and tender qualities of Mary and of holy Christian women without oul, as only the love of God and of his dwelling sufficiently on the strong and robust points of their character. Holy Scripture in one place pro-nounces a lengthened eulogy on disposition, though of course she posdoes not say, '

> After our Lord Jesus Christ, no one has ever exercised so salutary an influence as the Blessed Virgin on soci ety, on the family and on the individ-THE MOTHER OF JESUS

fluence which a good mother wields over the Christian family.

What temple or chapel, how rude so ever it may be, is not adorned with a painting or a statue of the Madonna? What house is not embellished with an image of Mary?

The priest and the layman, the scholar and the illiterate, the prince and the peasant, the mother and the maid, acknowledge her benign sway And if Christianity is so fruitful in fidelity, in female purity and in the ings are in no small measure due to fluence. Ever since the Son of God chose a woman to be His Mother, man looks up to woman with a homage akin o veneration.

The post Longfellow ("Golden Lagend") pays the following tribute to Mary's sanctifying influence:

This is indeed the blessed Mary's land, Virgin and Mother of our dear Redeemer! All hearts are touched and softened at her

And if our faith had given us nothing more

Than all the creeds the world had known be-

St. Ambrose gives the following beautiful picture of Mary's life before her espousals: "Let the life," he says, "of the Blessed Virgin be ever present to you, in which, as in a mirror,

Place Assigned to the Blessed Virgin by Cardinal Gibbons.

Harper's Bazaar is publishing a eries of articles from eminent divines on "Women of the Bible." In the issue of March 17, His Eminence Cardinal Gibbons writes of the Blessed Virgin Mary. By permission of the publishers we quote from his paper as folows:
The world is governed more by

ideals than by ideas; it is influenced more by living, concrete models than by abstract principles of virtue.

The model held up to Christian women is not the Amazon, glorying in her martial deeds and prowess; it is not the Spartan woman, who made female perfection consist in the devel pment of physical strength at the expense of feminine decorum and mod esty; it is not the goddess of impure love, like Venus, whose votaries re-gard beauty of form and personal charms as the highest type of female excellence; nor is it the goddess of imperial will, like Juno No; the model held up to woman from the very dawn of Christianity is the peerless Mother of our blessed Redeemer

daughter.

peauty more of the soul than of the body ; it delights without intoxicating. contemplation of her excites no inward rebellion, as too often happens Mother of fair love devoid of sickly sentimentality or sensuality.

In her we find force of will without

Spartan mother ever displayed such of the cross?

woman. What does the Holy Ghost especially admire in her? Not her weet and amiable temper or her gentle essed these qualities, for no woman is perfect without them. No : He ad. mires her valor, courage, fortitude and the sturdy virtue of self-reliance. He Who shall find a gentle most coasts is the price of her. (Prov., xxxi.) It is only heroic virtues practised in a heroic degree that the Church canonizes.

exercises throughout the Christian common wealth that hallowing in-

What Catholic child is a stranger to her familiar face?

name; Alike the bandit with the bloody hand, The priest, the prince, the scholar and the

peasant,
The man of deeds, the visionary dreamer.
Pay homage to her as one ever present!

Than this example of all womanhood, So mild, so merciful, so strong, so good, So patient, peaceful, loyal, loving, pure. This were enough to prove it higher and

Co., Ltd.

Hard and soft corrs cannot withstand Holloway's Corn Cure; it is effectual every time.

Get a bottle at once and be happy. the beauty of chastity and the form of virtue shine forth. She was a virgin



"IRELAND IN PICTURES."



A Year's Subscription to the Catholic Record and this Beautiful Work of Art for \$6.00.

The gem of the ocean. The scenic treasure of the world, IRELAND IN PICTURES in book form, the most beautiful historic art work ever published. Containing four bundred magnificent photographic views of everything of interest in the four provinces, with written sketches by Hon, Jno, F. Finerty, of Chicago. This charming work IRELAND IN PICTURES is now ready. It is an interesting, instructive and educational photographic panorama of Ireland as it is. Produced at a cost of over \$15,5000. The size of this grand work is lix14 inches. This anniversary edition is printed on fine art paper and contains views of the cities, towns and villages, rivers, loughs and streams, mountains, hills and vales eatheries, towns and churches, vine-covered abbeys, antiquated shrines, remabling monasteries, and round towers. Celtic crosses and cemeteries, monuments to Irish heroes, battle fields, eviction scenes and rural landscapes. Every home should contain his book. No library is complete without it. Send for it and be entertained educated, instructed, and pleased. Bound in the grained cloth, emblematic gold stamped side and back, gilt edges, silk top bands, elaborately indexed with colored map of Ireland.

This beautiful book is sold in the United States at \$6.00. On receipt of this amount we will forward it to any address — charges for carriage prepaid — and also give credit for one year's subscription to the CATHOLIC RECORD.

Cash must in every case ac ompany order. Address: Thos. Coffey, Catholic Record Office, London, Ont.

not only in body, but in mind, who never sullied the pure affection of her heart by unworthy feelings.

SHE WAS HUMBLE OF HEART serious in her conversation, tonder of reading than of speaking. She placed her confidence rather in the prayer of the poor than in the riches of this world She was ever intent on her occupations, and accustomed to make God rather than man the witness of her thoughts. She injured no one, wished well to all, reverenced age, yielded not to envy, avoided all boasting, followed the dictates of reason, and loved virtue. When did she sadden her parents even by a look? There was nothing forward in her looks, bold in her words, or unbecoming in her actions. Her carriage was not abrupt her gait not indolent, her voice no petulant, so that her very appearance was the picture of her mind and the

figure of piety. Her life as a spouse and as a mother was a counterpart of her earlier years woman?" but rather, "Who shall find a valiant woman?" "As things stance which amply suffices to demonstance which amply suffices to demon strate Mary's supereminent holiness o life, and to exhibit her as a beautiful pattern to those who are called in to rule a household. The evangelist tells that Jesus "was subject to them" (Luke ., 51), that is, to Mary and Joseph. He obeyed all her c mmands, fulfilled her behests, complied with her smallest injunctions-in a word, He discharged toward her all the filial observances which a dutiful son exercises toward a prudent mother. These relations con inued from His childhood to His publie life, nor did they cease even then.

Now Jesus being the Son of God, the brightness of His glory and the figure of His substance' could not sin. He was incapable of fulfilling an unrighteous precept. THE ORVIOUS CONCLUSION

to be drawn from these facts is that Mary never sinned by commanding, as Jesus could not sin by obeying; that all her precepts and counsels stamped with the seal of divine appro ation, and that the Son never fulfilled any injunction of His earthly mother which was not ratified by His Eternal Father in heaven

Such is the beautiful portrait which the Church holds up to the contempla tion of her children, that, studying is they may admire the original, admir ing they may love, loving they may imitate, and thus, by the constant daily contemplation of the highest. most perfect ideal of womanhood, be come more near to God by being made conformable to the image of His Son" (Rom. viii., 29), of whom Mary is the most perfect mirror.

A Bad Case of Asthma. A Bad Case of Asthma.

Mrs. Samuel Ferndel, of Clementsport, N. S., writes: "It is with great pleasure that I write you to tell of the good I have derived from the use of Catarrhozone. "I am in my sightieth year now, and from youth up I have seen troubled with Asthma, and not until I used Catarrhozone did I get relief. It has cured my Asthma in an incredibly short ims. I beartily recommend it to all, "Datarrho-zone is sold by all druggists, Friel out it sent for 10c, in stamos by N. C. POLSON & CO. Kingston, Out., Proprietors.

WE CLAIM THAT The D. & L. Menthol laster will cure lumbago, backache, sci-tica or neuralgic pains quicker than any ther remedy. Made by Davis & Lawrence o., Ltd.

MANUSCRICK STREET, STR CURE ALL YOUR PAINS WITH

Pain-Killer. A Medicine Chest in Itself. Simple, Safe and Quick Cure for CRAMPS DIARRHOEA, COUGHS, COLDS. RHEUMATISM. NEURALGIA.

25 and 50 cent Bottles. EWARE OF IMITATIONS.
BUY ONLY THE GENUINE. PERRY DAVIS'

MERCHANNEL SECRETARIOS DE LA COMPONIO DEL COMPONIO DE LA COMPONIO DEL COMPONIO DE LA COMPONIO DEL COMPONIO DE LA COMPONIO DELIGIO DE LA COMPONIO DE LA COMPONIONI DELIGIO DE LA COMPONIO D Catholic Home Annual for 1900.

With Cover Printed in Colors. 4 Full Page and Other Illustrations tories by the best writers, Historical and Biographical Sketches, Poems, Appearets, Astronomical Calculations, etc.

A FEAST OF GOOD THINGS.

faurice F. Egan: "Joan Triumphant."
Illustrated. A very pretty story; a blending
of romance and religion. It is the old but
ever new tale of the course of true love, whose
tertuous path is finally made straight.

area Trainer Smith: "The Hour of
Peace." Illustrated. This story possesses
amournful interest for our readers, since it is
one of the last stories of one of the shless
Catholic writers, who died only a few months
ago

Catholic writers, who died only a few months ago
M. E. Francis (Mrs. Francis Blundell): "In St. Patrick's Ward." A pathetic story of a poor old Irish woman.
Mme. Blanc: "The Norsling of the Countess." One of the most tender stories we have had the pleasure of reading. It is sweet, simple and touching. It is sweet, simple and touching the first state of the foundress and first Superior of the Ursulines of Quebac.
Eleanor C. Donnelly: "Not Dead, Bus Sleeping." A Poem Illustrated.
Very Rev. F. Girardey, C.SS R. 3" Thoughts on the Firth, Sixth, and Niuth Commandments." Illustrated.
Rev. Edmund Hill, C. P.: "Per Mariam." Illustrated. A Poem in honor of our Blessed Lady.

Lady. at the Barracks, Illustrated, A story of French camp life.
Soldier and Martyr. A tale of the early Christians, with the flavor of "Fabiola."
The Pleturesque Costumes of the Catholic Cantons of Switzerland. Illustrated. A delightful study of an interesting people, their manners, and their dress.
Our Lady in Exput. A Legent. people, their manners, and their dress. Our Lady in Egypt. A Legend. Some Norablic livents of the Year, 1898-1599. Hustrated. Ought to be in eyery Catholic hone.

Single Copies, 25 Cents Each \$2.00 per Dozen.

THOS. COFFEY,

CATEOLIC RECORD London, Ont, LITTLE FOLKS' ANNUAL 1900.

Price Five Cents. Price Five Cents.
This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charmons than the previous numbers. The frontispiece is "Bethlem"—Jesus and His Blessed Mother in the stable surrounded by adoring choirs of angels. "The Most Safred Beart and the Saints of God" (illustrated): a delightful story from the pen of Sara Trainer Smith—the last one written by this gifted authoress before her death in May last—entitled "Old Jack's Eldest Boy" (illustrated): "Jesus Subject to His Parents" (poem): "The Rose of the Valican" (illustrated): "The Little boll "(illustrated): Humorous paragraphs for the Hittle folk, as well as a large number of libustrated games tricks and puzzles contribute to make this little book the Address Thos, Coffay, London, Ont.

GOOD BOOKS FOR SALE.

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

OUR BOYS AND GIRLS. THE WHITE ROSEBUD.

It was the first Thursday, and a busy morning it had been for Father Ryan, for even in the remote South African village of Wyndall the devotion of the

Nine Fridays was practiced.
Not till the midday Angelus struck did the priest leave the confessional, and as he knelt at the end of the church for a few moments footsteps on the gravel outside told that possibly another penitent would detain him still longer. On the footsteps came, till they stopped in the porch. The priest turned his head and his gaze met a pair of dark eyes belonging to a little a little girl of about four or five. The child was a stranger to him, but he remembered to have seen her in the grounds adjoining the presbytery gar den. Father Ryan beckened to her and she obeyed his sign.
"What is your name?" he asked.

"Rosebud," was the reply, and ther she added: "Narse fell asleep so got through the hedge in your garden and comed here " "Will mother not be anxious about

The pretty face clouded as with dreary sigh she answered : "Mother died when we lived in th

other house, and I is so lonely."
Her eyes filled with tears and the rosy lips quivered piteously. Fathe Ryan with great haste turned the con versation by suggesting that she shou dine with him. The invitation was graciously d

Rosebud said she wou rather stay where she was.
"Who is that?" she asked sudden! pointing to a statue of the Sacre

That is Jesus," was the answer Would you like to go nearer to Him Rosebud agreed to the proposal i mediately, and together they walk to the top of the chapel, the child the time repeating the name "Jesu as if she had heard it for the first tin That she might have a better vie the priest raised her in his arms, a long and earnestly Rosebud looked the statue, examining every detail.

Why is He holding out His hand she whispered after a long silen What does He want me to g Him? He wants your heart, Rosebu

said Father Ryan; then seeing I puzzled she looked, he added: wants you to love Him so much t you will give Him whatever you i Rosebud considered for a min and then she said decidedly, "I liflowers best; I'll bring some to Jes

There was another long pause, then the child, pointing to the wour Heart, asked, "Who hurt Him? who hurt Him so sore ?" "The Jews did " Father Ryan

he answered her, was wonderin what religion she belonged. answer enlightened him. Jews," she repeated, as if name suggested something, and

after a pause she said, "Narse I'm a Jew; but, oh! I didn't Him, really I didn't, I didn't." The thought excited her so d fully that Father Ryan had to a her that he believed her, and to vent another outbreak told her i

time for them to go. "First let me kiss Him,"

pleaded. Father Ryan lifted her up t level of the Sacred Heart. The arms were twined round the S as the pretty lips

pressed against the open wour heard her say:
"Jesus, I love you, and I'm for you, and you know I wouldn'

Would that more often Jes ceived such true, heartfelt acts paratory love as His baby

poured out that day Once outside that chapel, Ryan said good-by to his little v and helped her into her own through the gap in the hedge she had made use of that day. night, before the Blessed Sacr the priest prayed: "O Father, I offer you the Precious of Jesus for the conversion of the and in particular for Rosebu few days later, as he was we mear the hedge, thinking of R he heard her calling him. She the gap with her arms full o

and her whole appearance show she had hard work gathering t "These are for Jesus," sh giving the flowers to him. think He will like them ?" The priest looked at the flow

choicest of their kind, and the beautiful child. "Rosebud," slowly, "I know one little flo Jesus would like better than full of these."

The lovely face beamed wit

as she cried with delight, little flower, 'cos I'se Rosebud. Nurse's voice calling stopp conversation, and Father Ryan to the church to lay the flower shrine. They had evidently be by the child herself, for the marks which told of a strugg snow-white bud was stained w Father Ryan singled it out as it at the foot of the statue of the same time the Precious B one day another Rosebud m to those Sacred

little knew how soon or how

his prayer was to be answere Days grew into weeks before Ryan saw Rosebud again. visits of the doctor at the ne aroused his fears. On end the gardener, one of his cong he heard that the child had tack of fever. Every day PRIL 7, 190).

JRFS."

and this Beautiful

LAND IN PICTURES in sining four bundred mag-

aining four bundred mag-provinces, with written ork IRELAND IN PIG-tonal photographic panor-ize of this grand work is at and contains views of he, hills and vales cath-rines, crumbling monas-tats to Irish heroes, battle ontain this book. No lib-di, instructed, and pleased, back, gilt edges, silk top

eceipt of this amount we

NEW PROPERTY AND PROPERTY AND PROPERTY AND PARTY AND PAR

OUR PAINS WITH

-Killer.

Chost in itself.

RHEUMATISM,

O cent Bottles.

RY DAVIS'

· 1900.

URALGIA.

and Quick Cure for

RRHOEA, COUGHS,

Y ONLY THE GENUINE.

EXECUTAR ENGINEERS

Home Annual

Printed in Colors.

F GOOD THINGS.

d Other Illustrations

st writers, Historical and tches, Poems, Appendies, al Calculations, etc.

n: "Joan Triumphant,"
ry pretty story; a blending
religion. It is the old but
ne course of true love, whose
nally made straight.
mith: "The Hour of
ted. This story possesses
at for our readers, since ti is
tories of one of the ablest
who died buly a few months

OUR BOYS AND GIRLS. THE WHITE ROSEBUD.

It was the first Thursday, and a busy morning it had been for Father Ryan, for even in the remote South African village of Wyndall the devotion of the

Nine Fridays was practiced.

Not till the midday Angelus struck did the priest leave the confessional, and as he knelt at the end of the did the priest leave the confessional, and as he knelt at the end of the church for a few moments footsteps on the gravel outside told that possibly another penitent would detain him still longer. On the footsteps came, till longer. On the footsteps came, till they stopped in the porch. The till they stopped in the porch. The priest turned his head and his gaze met a pair of dark eyes belonging to a little a little girl of about four or five. The child was a stranger to him, but he remembered to have seen her in the grounds adjoining the presbytery gar-Father Ryan beckoned to her,

and she obeyed his sign.
"What is your name?" he asked. "Rosebud," was the reply, and then to have gone any distance, and the she added: "Narse fell asleep so I whole house was being searched for got through the hedge in your garden and comed here "

"Will mother not be anxious about The pretty face clouded as with a

dreary sigh she answered:
"Mother died when we lived in the

other house, and I is so lonely. Her eyes filled with tears and the rosy lips quivered piteously. Father Ryan with great haste turned the con-versation by suggesting that she should dine with him.

The invitation was graciously de-Rosebud said she would rather stay where she was. Who is that?" she asked suddenly,

pointing to a statue of the Sacred That is Jesus," was the answer.

Would you like to go nearer to Him?"
Rosebud agreed to the proposal im mediately, and together they walked to the top of the chapel, the child all the time repeating the name "Jesus" as if she had heard it for the first time. That she might have a better view, the priest raised her in his arms, and long and earnestly Rosebud looked at the statue, examining every detail.

Why is He holding out His hand? she whispered after a long silence. What does He want me to give Him?

He wants your heart, Rosebud, said Father Ryan; then seeing how puzzled she looked, he added: "He wants you to love Him so much that you will give Him whatever you love

Rosebud considered for a minute, and then she said decidedly, "I love flowers best; I'll bring some to Jesus." There was another long pause, and then the child, pointing to the wounded Heart, asked, "Who hurt Him? Oh,

who hurt Him so sore?"
"The Jews did" Father Ryan, as he answered her, was wondering to during life. answer enlightened him.

Jews," she repeated, as if the "Jews," sne repeated, as it the name suggested something, and then after a pause she said, "Narse says I'm a Jew; but, oh! I didn't hurt Him, really I didn't, I didn't."

The thought excited her so dreadfully that Father Ryan had to assure her that he believed her, and to prevent another outbreak told her it was

time for them to go. "First let me kiss Him," she

pleaded. Father Ryan lifted her up to the pressed against the open wound he

heard her say:
"Jesus, I love you, and I'm sorry
for you, and you know I wouldn't hurt

Would that more often Jesus received such true, heartfelt acts of reparatory love as His baby lover poured out that day!

Once outside that chapel, Father Ryan said good-by to his little visitor, and helped her into her own garden and helped her into her own garden through the gap in the hedge which she had made use of that day. That night, before the Blessed Sacrament, the priest prayed: "O Eternal Father, I offer you the Precious Blood of Jesus for the conversion of the Jesus, and in particular for Beached?" A and in particular for Rosebud." few days later, as he was walking near the hedge, thinking of Rosebud, he heard her calling him. She was at the gap with her arms full of roses, and her whole appearance showed that

she had hard work gathering them.
"These are for Jesus," she said,
giving the flowers to him. "Do you think He will like them ?"

The priest looked at the flowers, the choicest of their kind, and then at the beautiful child. "Rosebud," he said slowly, "I know one little flower that Jesus would like better than gardens

full of these."

The lovely face beamed with smile as she cried with delight, "I'se the little flower, 'cos I'se Rosebud."

Nurse's voice calling stopped more conversation, and Father Ryan walked it; and then, singular to relate, will to the church to lay the flowers on the be the very time you will be sought out to the church to lay the flowers on the shrine. They had evidently been culled for promotion to a better place.

the daily reports grew worse. On the First Friday Father Ryan stopped the gardener to ask for the latest tidings. There was but little hope. him by God's winged waiters. Here is Herod called the Great, strong in some things but incapable of self denial; and here John the Baptist,

"And, Father," the man said, "all night she was raving about somebody wanting her in the chapel. It is as much as they can do to keep her in bed. The housemaid told me the words she keeps saying are 'Jesus wants me; but I think that must be a mistake, for they are all Jews.

gin his work next morning. After seeing the statue placed on the floor, Father Ryan hurried away to his supper, and then to "Dene Grange," as Rosebud's home was called. There all was confusion. The child had got out of bed during the nurse's absence and could be found nowhere. Her weak condition rendered it impossible for her

and no one noticed him, and quickly he made his way to the hedge, crawled through, and then on to the church, hoping against hope that Rosebud was there. And there he found her, a wee white-robed figure nestling close to the Sacred Feet of Jesus.

Love can do all things, and love had

given her strength to get there—but a giance told the priest that her life was almost over. Only a few moments were left. No time was to be lost. In those few moments Father Ryan baptized her. Then he called her name. She did not hear him, but as he bent down he heard her gasp. "Jesus wants—Rosebud."

A slight shiver passed over the thin frame and all was over. Rosebud had more training in it. gone, to blossom for all eternity near to the Sacred Heart. At the foot of his crucifix, in a small glass box, Father Ryan keeps a faded white rose bud with dark stains on its petals and night and morning, as his eyes fall on it he breathes a fervent "Thank God, which is always followed by the prayer:

O Eternal Fathe, I offer you the Precious Blood of Jesus for the conversion of the Jews."—S. M. J. in Irish Messenger.

CHATS WITH YOUNG MEN.

It is well for our our young men al ways to bear in mind that the true glory of a life is in the quantity of devotedness to God, in the fidelity with which the simplest things are done, in the quantity of the higher life that can be thrown into the lowliest duty or the humblest position. By keeping this thought ever up, ermost in their minds it will sustain them in many a struggle which they must inevitably encounter

Learn to Know Yourself. To know others is the only way to To find other men know ourselves. better and nobler than we, will teach us humility, to find them poorer in world ly goods, harder-curtured, more encompassed with difficulties and perplexities, will teach us pitifulness, toleration, forbearance.

The Level-Headed Never Lose Their

Nerve.
Worry is the twin sister of nervous ness. Neither should ever enter into level of the Sacred Heart. The tiny arms were twined round the Sacred all-wise providence, put the head of a Near and so the Sacred burner before on ton that all becaute and as the pretty lips were i against the open wound he it might be subservient to it. There is something wrong above the eyes, in the region of the will power, when one becomes nervous in the sense of excitability. "Know thyself" is good; control thyself is better. Worry and control thyself is better. Worry and excitement never aided any one. Any fool can get along when everything is all right, but it takes a wise man, a level headed man, to get along and not worry nor become nervous when every thing is all wrong .- April Ladies Home Journal.

"Who Can Best Be Spared?" Young men, this is the first question your employers ask themselves when business becomes slack, and it is thought necessary to economize in the matter of salaries: Who can best be spared? The barnacles, the shirks, the makeshifts, somebody's proteges, somebody's nephews and especially somebody's good for nothing. Young men, please remember that these are not the ones who are called for when responsible positions are to be filled. Would you like to guage your future for a position of prominence? Would you like to know the probabilities of you like to know the probabilities of your getting such a position? Inquire within! What are you doing to make yourself valuable in the position you now occupy? If you are doing with your might what your hands find to do, the charge area tongs and the charge area tongs are tong the chances are ten to one that you will soon become so valuable in that posi-tion that you cannot be spared from

strong in some things but incapable of self denial; and here John the Baptist, living a life of Nazaritic abstinence but living so grandly that Jesus said:
"A greater hath not risen than John the Baptist." Here is effeminate Sardanapalus, who gave as his rule of life the words, "Eat, drink and be merry; everything else is nothing;" and here Socrates, the noblest of the Grecians, spending the last of his life ling jailer and drinking it in the

midst of his weeping disciples. Here is Nero, disgracing the Roman purple by vices which history shudders to relate; and here Marcus Aurelius, striving by the practice of stoicism to rehabilitate the Roman virtues.

Here is Commodus, letting his ani-

mal nature run riot in a seraglio of three hundred women; and here Theodosius, giving his days to affairs of state, and a considerable part of his

whole house was being searched for whole house was being searched for nights to Scripture study.

Her. Father Ryan joined in the search of the contrasts. There are only a few of the contrasts. of history, and after looking at the two sides and the kind of men in each, with which side, young man, would you like to "line up?"

Live Right.

Somehow the world expects Catholics be better than other folk. If one of us goes wrong, instantly the finger of derision is pointed at us and the sneer is uttered against us-"There's a Catholic for you!" Is not that so?

The world does right to hold us to stricter accountability than others. Why? Because we have more light and more grace. Our religion is more practical than others and we receive We are taught to abstain and to fast, to make a habit of self denial, to act on the theory that faith without works is dead.

Next our ideals are higher. We put down sensuality and the pride of life, we promise to reject the pomps of the world, and we exalt humility, obedience, poverty and purity. The Cross is our treasured emblem. It is the sign of sacrifice, of suffering, of love in its highest form of charity.

Again, we have better models and reverence the Immaculate Virgin and to emulate the legion of other saints who in all ages, in all climes, in all conditions of life, have glorified the Church with heroic sanctity and made proof of its claim to be holy.

Besides, we have the life giving sacraments—the Fiesh that is meat indeed and the Wine that makes virgins. The world does well, therefore, to

expect that Catholics shall be virtuous. It applies the same test to young men as to other members of the Church. It looks to our young men to be pure, to be temperate, to be honest, to be truthful, to be patient, to keep holy the Sabbath, to refrain from profanity, and to observe every other requirement of the Christian life. It ought not to be disappointed.

Our young men have a responsibility to live up to the expectations of the world in their regard. When they give scandal by drunkness, by anger, by impurity or by other transgressions, they do more harm than do other young men who commit the same offenses but of whom less is exacted by the community.

Happily our young men who do tractice their religion—and who go all the highest characteristic of Christian manhood, and they do fulfill with edification the expectations of their neighbors. They are a comfort to the Church !

Means to Achieve Succeess. Recently we asked a prominent Catholic merchant, who from ignorance and indigence has made his honorable way up to culture and affluence, what rules he would set before a young man for him to achieve

"If by success," he replied, "you mean a decent and hopeful life, leav-ing riches to come or not as God pleases, then four rules are almost indispensable:

Hire a seat in a pew in your parish church and fill it every Sunday at High Mass. You owe to God that public service of Him, in the eyes of the congregation ; you'll get the worth of your money in the sermons you'll hear; and, lastly, you'll make the acquaintance of the nicest people in the parish.

the way to the altar rail once a month

matter how small the amount.

Do without, stint yourself, suffer, if necessary; but save. Save regularly.

The habit of frugality, especially if it involves and necessitates a sacrifice, is a good aid to the dayelon. shrine. They had evidently been cuited by the child herself, for they bere marks white hold of a struggle. One some suggestions that are well worth considering.—Business Educamarks white bud was stained with blord. Father Ryan singled it out and placed it at the foot of the statue offering at the same time the Prectous Blood that one day another Rosebud might find her way to those Sacred Feet. He little knew how soon or how literally his prayer was to be answered.

Days grew into weeks before Father Ryan saw Rosebud again. The daily visits of the doctor at the next house aroused his fears. On enquiring of aroused his fears. On enquiring of the gardener, one of his congregation, he heard that the child had a bad attached of fever. Every day after that

I don't mean pious books, although every intelligent Catholic should read the Bible, the Imitation of Christ, a Church history and some standard doctrinal and devotional works. But

read, also, works of history, biography, travels, poetry, essays, orations, politi-cal economy, etc. In a man's whole life he ought not to read more than fifty novels-and twenty will be better than fifty. In twenty five years he can get all that there is of good and noble and useful in all the works of fiction that were ever written.

So, I sum up: 1. Hire a seat at church and assist regularly at High Mass; 2 Go to confession once a month; 3 Save something every week; and 4. Read for a quarter of an hour every day.
With this ground plan, fair health,

common intelligence, ordinary ambi-tion, and the usual amount of opportunity, a man cannot fail to lead a useful life and reach the measure of earthly prosperity intended for him by Providence.

DR DE COSTA'S REASONS.

Rev. B. F. De Costa lectured in New York last Sunday on "Why I am a Catholic." Referring to the trouble over the installation of Dr. Briggs he said :

"There was a battle over the Bible, and those who stood by the Bible lost the day.

Dr. De Costa sided with Dr. Clendennin, who refused to allow Dr. Briggs to be installed in his church, and shortly afterward, when this op-position to Dr. Briggs was over ruled, Dr. De Costa became a Catholic.

A WOMAN'S ADVICE

To Sufferers From Nervousness and Headaches.

MRS. ROBINS, OF PORT COLBORNE, TELLS HOW SHE FOUND A CURE AND ASSERT THE BELIEF THAT THE SAME REMEDY WILL CURE OTHER SUFFERERS.

Mrs. Daniel Robins, of Port Col-

pourne, Ont., is one of those who be-

lieve that when a remedy for disease has been found, it is the duty of the

person benefitted to make it known, in order that other sufferers may also fi more of them. Not to speak of the Divine Model, we are accustomed to Robins says: "In the spring of 1897 my health gave way and I became completely prostrated. Nervousness palpitation of the heart and severe headaches were the chief symptoms. The nervous trouble was so severe as to border almost upon St. Vitus dance. The least exertion, such as going up stairs for example, would leave me al most breathless, and my heart would palpitate violently. My appetite was very fickle and I was much reduced in The usual remedies were tried, but did not help me, and eventually became so weak that I was unable to perform my household duties, and the headaches I suffered from at times made me feel as though my head would burst. I was feeling very discouraged when a cure in a case much resembling mine through the use of Dr. William's Pink Pills came to my notice and I de cided to give them a trial. After using two boxes I found so much relief that I was greatly rejoiced to know that I had found a medicine that would cure me. I continued using Dr. Williams' Pink Pills until I had taken eight or nine boxes, when I considered ny cure complete. The palpitation of the heart, nervousness and headaches practice their religion—and who go for strength at least once a month to our dear Lord and Master in Holy weight nicely. I regard myself as communion—are worthy of their high estate, they do stand without peers in all the highest characteristic of Chris Dr. Williams' Pink Pills a trial, and I am sure they will have equally good

reason to sound their praise.

There are thousands of women throughout the country who suffer as Mrs. Robins did, who are pale, subject to headaches, heart palpitation and dizziness, who drag along frequently feelling that life is a burden. To all such we would say give Dr. Williams' Pink Pills a fair trial. These pills make rich, red blood, strengthen the nerves, bring the glow of health to pale and sallow cheeks, and make the feeble and despondent feel that life is once and despondent feet that life is once more worth living. The genuine are sold only in boxes, the wrapper bearing the full name "Dr. Williams' Pink Pills for Pale Paople." May be had from all dealers or by mail at 50. a box on six boxes for \$25.50 by address. box or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

THE D. & L. EMULSION OF COD LIVER OIL will build you up, will make you fat and healthy. Especially beneficial to those who are 'all run down.' Manufactured by the Davis & Lawrence Co., Ltd.

Davis & Lawrence Co., Ltd.

Do not Delay.—When, through debilitated digestive organs, poison finds its way into the blood, the prime consideration is to get the poison out as rapidly and as thoroughly as possible. Delay may mean disaster. Parmelee's Vegetable Pills will be found a most valuable and effective medicine to assail the intruder with. They never fail. They go at once to the seat of the trouble and work a permanent cure.

NERVOUS troubles are cured by Hooda.

LABATT'S ALE PORTER

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

NECESSARY with cheese—VALUABLE with soup and meat -ENJOYABLE with oysters.

As Beverages: Pure and wholesome.

Ask for "LABATT'S" when ordering.

BAPTIST MONKS ARE EXTINCT

Tenantless of monks and nuns, the property of the Seventh Day Baptist Monastical society of Snow Hill, Chambersburg county, Pa., has just been seized by the commonwealth of Pennsylvania and will be sold.

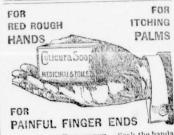
In the Franklin county court Satur day a petition was presented asking Judge Stewart for a rule on the trustees to show cause why the property should not escheat to the state. Last summer the auditor general's department was notified that the society was extinct, the last nun having died in 1896.

A SUDDEN CHILL often means sudden illness. Pain Killer is all that is needed to ward it off. Unequalled for cramps and diarrheas. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25z. and 50c. One trial of Mother Graves' Worm Exterm-inator will ennvince you that it has no equal as worm medicine. Buy a bottle, and see if it does not please.

"Prevention is the best bridle." You can prevent sickness and cure that tired feeling and all blood humors by taking Hood's Sar-

saparina.

INDIGESTION, resulting from weakness of the stomach, is relieved by Hood's Sarsaparilla, the great stomach tonic and cure for DYSPEPSIA.



ONE NIGHT TREATMENT. - Soak the hands ONE MIGHT HEATING. IN a HOT lather of CUTICURA SOAP. Dry, and anoint freely with CUTICURA ointment, the great skin cure and purest of emollients. Wear old gloves during purest of emonitors. the night. For sore hands, itching, burning palms and painful finger ends, this one night treatment is wonderful.

WOMEN Especially Mothers are most competent to appreciate the remarkable cleansing, purifying, and emolient properties of CUTICURA SOAP and to find new uses for it daily. Sold throughout the world. POTTER D. AND C. CORP., Props., Boston. "How to Have Beautiful Hands," free.

1900. SOUVENIR OF THE HOLY YEAR The Catholic Almanac of Ontario and Clergy List. Splendidly Illus-trated Throughout

APPROVED BY THE APOSTOLIC DELB GATE AND THE ARCHBISHOPS AND BISHOPS OF ONTARIO. AND BISHOPS OF ONTARIO.

["The history of Catholicity in Ontario is a grand history, and Catholic parents could easily upply their children with very valuable in ormaticn by subscribing to the Catholic Almanac "-Fergus Patrick McEvay, Bishop of John 19 of John 19

manaca—Fergus Fattlea means, bundon, Dr. London, For sale by Thos. Coffey, London, Ont. —Price 25 cents.

Table of Contents.

Photo of the Sacred Heart.
Proclamation of the Universal Jubilee of the Holy Year, Ninciene Hundred.
Astronomical Calculations for 1900.
Litany of the Sacred Heart.
On the Consecration of Mankind to the Sacred Heart of Jesus.
Jesuit Missions in Ontario. (Illustrated.)
His Excellency the Most Rev. Diomede Falconio. (Illustration.)
Catholicity in Ontario. (Illustrated.)
Sketch of the Diocese of Hamilton. (Illustrated.)
Ref.

The Congregation of the Resurrection (Hustrated.)
The Church in Ontario. Religious Orders in Ontario—men Religious Orders in Ontario—



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

cents each. Extra large size, disconsisting), \$1.50 each.
St. ANTHONY OF PADUA
Colored pictures of St. Anthony of Padua
- size, 12\(^2\)x16\(^1\)_- at 25 cents each.
Cash to accompany orders. Address:
Thos. Coffey, Cartio

PLUMBING WORK IN OPERATION Can be Seen at our Warsrooms DUNDAS STREET. SMITH BROTHERS

Sanitary Plumbers and Heating
Engineers.
LONDON, ONTARIO.
Sole Agents for Pearless Water Heaters

Church Bells, Chimes and Peals of Bes BUCKEYE BELL FOUNDRY
THE E. W. VANDUZEN CO., Cincinnati, 0

CHIRCH BELLS & PEALS

Largest Foundry on Earth making

CHIRCH SELLS

CHIRCH SELLS

WEST-TROY, N.Y. BELL-WEIL

CHIMES FREE

Largest Foundry on Earth making

CHIRCH BELLS & PEALS

Purest copper and tin only. Terms, etc., tree.

CARLING

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

People who wish to use the best le should see to it that they receive

CARLING LONDON. A LIBERAL OFFER.

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

The Holy Bible con aiming the entire Canonical Scriptures, according to the Decree of the Council of Trent, translated from the Latin Vulgate: diligently compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament first published by the English College, at Donay, A. D., 1699. The New Testament by the English College at Rheims, A. D., 1852. With useful notes by the late Rev. Geo. Leo Haydock, from the original of Rev. F. C. Husenbeth, D. D., V. G. To which is added an Illustrated and Comprehensive Dictionary, based on the works of Calmet, Dixon, and other Catholic authors, and adapted to the English Version first published at Rheims and Donay, as revised by the Ven. Richard Challoner. With a comprehensive history of the blocks of the Holy Catholic Bible and Life of the Blessed Virgin Mary, Mother of Christ, from the New Testament Scriptures, and the best Traditions of the East, as accepted by the Greek and Latin Fathers, by Bernard O'Kellly, D. D. L. D. (Graduate of Laval University, Quebec). An Historical and Chronological Index, a table of the Epistles and Gospels for all the Sundays and Holy Days throughout with numerous full sized steel plates and other appropriate engravings. This edition has a space for Marriage Certificates. Births, Deaths and other Memoranda, as well as for Family Portraits.

For HESUM OF SEVEN DOLLARS we should

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

Address. Thos Coffey. CATHOLIC RECORD

Address, Thos Coffey, CATHOLIC RECORD London, Ontario.

thedral Cat 3 Church make a Speci MFG.

Cobbett's "Reformation.

Just issued, a new edition of the Protestant Just issued, a low
Reformation, by Wm. Cobbett. Revised, wits
Notes and Preiace by Very Rev. Francis Aidau
Gasquet, D. D., O. S. P. The book is printed
in large, clear type. As it is published at a nei
price of 25 cents per copy in the United States,
30 cents will have to be charged in Canads. It
will be sent to any address on receipt of that
sum, in stamps.

CATHOLIC RECORD Office,
London, Ontarie

THE LONDON MUTUAL FIRE INSURANCE COMPANY THOS. E. ROBSON, D. C. McDONALD,

PRESIDENT. MANAGER.

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

GOVERNMENT DEPOSIT, - \$59.038.76

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

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

ONTARIO MUTUAL LIFE

This Company holds its Research of Directors:

Monret of Directors

SC POPULAR SONGS
suity pictured and busine complete,
suity pictured and housed in one volume. A
read callection of Musical Gena, sentimental, pathsite, comic a verifiable treasury of the world a pindipiar and beautiful sonus. Prices Genal Solvania, Can.
JUNINTON & BOLY RILANI, TI YUNGO SL. Toronto, Can. PROFESSIONAL.

DR. CLAUDE BROWN DENTIST. HONON Graduate Toronto University. Graduate Handelphia Dental College. 189 Dundas 81, Phone 1831.

Phone 1381.

DR. STEVENSON, 391 DUNDAS ST. London. Specialty—anaesthetics. Phone

DR. WAUGH, 537 TALBOT ST., LONDON Ont. Specialty—Nervous Diseases. DR. WOODRUFF, No. 185 Queen's Avenue.
Defective vision, impaired hearing, nassi
catarrh and troublesome throats. Eyes texted. Glasser adjusted. Hours: 12 to 4. OVE & DIGNAN, BARRISTERS, ETC.

JOHN FERGUSON & SONS. The Leading Undertakers and Embalmers.
Open Night and Day.
Telephone—House 373: Factor, 548.

who died buy a tew months
rs. Francis Blundell): "In
rd." A pathetic story of a
man.
The Nursling of the Countmost tender stories we have
of reading. It is sweet,
it.

"Marie de l'Incarnation."
ketch of the foundress and
he Ursulines of Quebec.
melly: "Not Dead, Buy
em. Illustrated.
Girardey, C.SS R.
he fifth. Sixth, and Niuth
"Illustrated.
"Illustrated.
"Illustrated.
"Ill. C.P.: "Per Mariam."
oem in honor of our Blessed s. Illustrated. A story of rtyr. A tale of the early of the flavor of "Fabiola." to Costumes of the Cathof Switzerland. Illustitude and the transitude of an interesting mers, and their dress. The Costume of the Fear. 1898-ed. or every Catholic hone. es, 25 Cents Each. per Dozen. S. COFFEY, OLIC RECORD London, Ont, KS' ANNUAL 1900. of the Cents.

In a stractive little Annual Girls has just appeared for ore charming than the prevene frontispiece is "Bathle-His Biessed Mother in the by adoring choirs of angels. A defeat and the Saints of a delightful story from the result of the saints of a delightful story from the subject of the saints of a delightful story from the transition of the saints of a delightful story from the test of the saints of a delightful story from the saints of the sai

OURS FOR SALE.

oleased to supply any of the trices given: The Christes, 35 cents (cloth): The (cloth), 35 cents; Thoughts art, by Archbishop Walsh; Catholic Belief (paper) to the Chronity bound) 50 cents, offey, CATHOLIC RECORDITION.

A special meeting of Branch No. 13 of the C. M. B. A. was held at their hall last night to do honor to Rev. Father Cook, who about a month ago resigned his position as assistant parish priest of St. Joseph's church, this city could be a supported by the position of passistant parish priest of St. Joseph's church, this city work parish. There was good at order, and after the meeting had been can do not content the following address was read by Mr. James O'Loane, J. P., while Mr. Good win presented Father Cook with a purse of gold on behalf of his many friends in this city?
Reverend Father: — A few of your many

Stratford, Mar. 28, 1900.

Father Cook was taken by surprise at the kindness of his former parishioners, but he managed, though deeply affected, to reply, thanking his donors in the most feeling terms for recognizing his past services. Stratford people, he said, had always been dear to him, and it was only with some difficulty that he was able to leave. He reminded them, however, that people from the Classic City would always be warmly welcomed at his home in Woodstock.

always be warmly welcomed at his home in Woodstock.

After the presentation, the company adjourned to the spacious dining-room of the Commercial hotel, where a sumptuous syster supper had been prepared for his guests by Mine Host Hagarty. There were upwards of forty people in attendance, and the chair was occupied by Mr. Edward 'Pflaherty with the guest of the evening. Rev. Father Cook, at his right hand, and Mr. O'Loane on his left.

After a number of tossts has been honored, addresses of an eulogistic nature were delivered by Messrs. O'Flaherty, O'Loane, Neiligan, Goodwin, Kneitl, Coughlin and Dr. Robins.

A song was sung in his best style by Mr. Jos. Wagner, and Mr. J. J. Coughlin favored the sudience with a recitation. After a few words from Mr. Hagarty the pleasant evening was

ST. MARY'S PARISH, SIMCOE.

ST. MARY'S PARISH, SIMCOE.

On Saturday evening last the sad news of Madame Lummis' death reached St, Mary s parish, Simcoe. Her death was announced to the people during High Mass on Sunday, and a few touching remarks made by the pastor, who left that too much could not be said in her avor.

DIOCESE OF HAMILTON. FORTY HOURS' AT ST. PATRICK'S.

The Forty Hours' AT ST. PATRICK'S

The Forty Hours' Exposition of the Biessed
Sacrament was begun at St. Patrick's church
Friday morning, the 30th ult. Solemn High Mass
was sung by Father Coty, assisted by
Rev, Fathers Brady and Walter as deacon and
subdeacen respectively. After Mass the
Biessed Sacrament was carried in procession through the church. Sermons
appropriate to the occasion were preached
during the exposition by Fathers Brennan,
(Ningara Falles, Brady and Hinchey of the city.
On Sunday High Mass was sung by Father
Doyle, and Father Coty preached. A large
congregation assisted. His Lordsbip, attended
by Father Walter, was present. In the evening the devotion was brought to a close. The
Bishop was again present, and preached on the

PAPAL DELEGATE AT ST. ANN'S

Montreal True Witness.

The parishioners of St. Ann's upheld their reputation on Monday evening, by the enthusiastic reception which they tendered to the Apostolic Delegate, Monsigner Falconic, on the occasion of his first visit to the parish. Every seat in the sacred edifice was occupied, and those who came late had trouble in getting standing room inside the doors. All the accieties of the parish, including the St. Ann's T. A. and B. Society, Moly Family Society, St. Ann's Young Men's Society, Catholic Order of Forestors, Catholic Mutual Henefit Association, St. Vincent de Paul, League of the Sacred Heart and the St. Ann's, Adet Corpe were present in a body. The Rev. Father Strubbe, the zealous pastor of St. Ann's, had charge of all arrangements, and they were carried out in a manner most creditable to the pastor and parishioners.

The delegates, priests and sanctuary boys first went in processional order around the church, after which the following address from the parishioners to His Excellency was read by Ald. Gallery: Montreal True Witness. The parishieners of St. Ann's upheld their reputation on Monday evening, by the enthus lastic reception which they tendered to the Apostolic Delegate, Monsigner Falconio, on the occasion of his first visit to the parish. Every seat in the sacred edifice was occupied, and those who came late had trouble in getting standing room inside the doors. All the so-cieties of the parish, including the St. Ann's T. A. and B. Society, Total Delegate, St. Ann's T. A. and B. Society, Gatholic Order of Foresters, Catholic Mutual Benefit Association, St. Viscent de Paul, League of the Sacred Heart and the St. Ann's, Cadel Corps were precent in a body. The Rev. Father Strube, the zealoug pastor of St. Ann's, Cadel Corps were precent in a body. The Rev. Father Strube, the zealoug pastor of St. Ann's, had charge of all arrangements, and they were carried out in a manner most creditable to the pastor and parishioners. The delegate, priests and sanctuary boys first went in processional order around the church, after which the following address from the parishioners to His Excellency was read by Ald. Galiery:

To His Excellency Monsignor D. Falconio, Permanent Apostolic Delegate to Canada:

May it please Your Excellency,—You have come to a parish whose members are known on this broad land for their devotion to the Catholic children, the state of the catholic children and and sincere sorrow—sorrow work done in this direction. Imbured with the person of Your Excellency.

There are many amongst us who can look back to the time when, twenty years ago, you excreized your holv ministry in the capital of Newfoundland, where your eminent virtues had worked to the flock over which Providence had placed you.

Your elevation to the high dignity of Arch bishop and permanent Delegate Apostolic for our Dominion is sufficient to win the love and careen of those amongst us who have not already had the honor of knowing you for loving and trusting our Holy Father the Pope we shall love and brust his emissary. You will find no more summissive subjects in this Canadian land than the exiled sons and daughters of the land of St. Patrick. Our prayers have daily ascended to Heaven in behalf of the saintly Pontiff who has ruled the destinies of the Catholic world for twenty-two years, and henceforth your name shall be coupled with his in our petition to the Giver of all graces, asking Him to sustain you in the performance of the arduous duties to which you have been called.

We have not been slow to recognize the power of good which lies within the scope of societies banded together for the furtherance and fostering of a religious spirit and for the material benefit of their members.

We have not open slow to recognize the material benefit of their members.

We have in our parish the Catholic Order of Foresters, with a membership of 609; the Catholic Mutual Benefit Association, with 250 members; St. Ann's Temperance Society, 200; St. Ann's Young Med. 200; St. Vincent de Paul, 20; Holy Family 1, 200; League of the Sacred Heart, 2,000; and last, but not least, schools, under the direction of the 'galous Christian Brothers and the Sisters of the Congregation, 1,800 pupils. Thus we hold, on the one hand, the adult population, and on the other, the boys and grils, who one day will fill the places of those gone before.

Directing all these associations between the world-renowned Redemptorist Fathers, whose well and devotion are too well known to need any eulogy of ours.

To conclude, allow us to extend to Your Excellency, from warm Irish hearts, a warm Irish cellency from warm Irish hearts, a warm Irish well come to our shores; and effer you the love which fills our bosoms, All we ask in return is that you beseech Almighty God to grant

stow on us your Apostolic Benediction.

In reply, Mgr. Falcono said:

"I beg to return my sincerest thanks for the beautiful address presented to me in the name of the Irish people of St. Ann's parish.

"Nothing can afford the Holy Father more pleasure. I can assure syou, than to know that he has the love of the Irish people, and that he is by them recognized as the successor of Peter, and the Vicar of Jesus Christ. I am not at all surprised to find so much patriotism among you. for if there is a nation on the face of the earth who, notwithstanding tremendous trials, has remained faithful to our holy religin, it is Ireland, the home of martyrs and the island of saints. I may say I know the Irish race. I had the pleasure of spending the first years of my ministry in their midst, and those days are days of sweet remembrance which shall never be forgotten.

At the conclusion of his address, he bestowed upon ail present he Pontifical Benediction, assisted by Fathers Rioux and Caror.

ST. PATRICK'S DAY In Berlin.

Following up the established custom, atrick's day was most fittingly celebrated he stud-nts of St. Jerome's college, Berl the eclipsed all previous efforts of the kind

the production of Cardinal Wiseman's "Hidden Gem," in the Berlin Opera, March 17th, Nearly every seat in the house was occupied, and it is seldom such a representative audience of Twin City people is seen. Music of the first class was furnished by the college, which rendered among other selections a number of Irish airs with most pleasing effect.

Just before the curtain went up one of the St. Agatha orphans appeared and conveyed the thanks of his orphan companions and the good Sisters who have them in charge for the liberat manner in which the people of Berlin and Waterloo had responded to their appear for aid.

The character of the play presented this year by the students is entirely different from any of the previous productions so successfully given by these valented amateurs, being a drama built on Shakesperian lines and of a mild temperament throughout. The representations of the different parts required the closest attention to the minutest details to in sure harmony on the whole, and it speaks volumes of credit for the dramatic ability and conscientious efforts of the actors who were able to give such a finished interpretation to the lines.

The argument is abrief one:—In the reign of

Next Friday. Saturday and Sunday the "Forty Hours" devotion will take place at the eathedral. This devotion will be brought to a close on Palm Sunday evening.

FATHER DUGLES.

A few weeks ago the papers of two controls are recorded the death of the Marquelle of the devotion will be brought to a close on Palm Sunday evening. A few weeks ago the papers of two continents recorded the death of the Marquis of Queensbury of "Queensbury Boxing-rules" fame. This little news item, unimportant initself, except, perhaps, to the members of the puglistic fraternity, was, however, the means of bringing prominently to the minds of a different section of the community—namely, the English speaking Catholic world—the life-work of his illustrious brother, Father Lord Archibald Douglas.

Forsaking the teachings of Protestantian

Dear Mr. Editor, having the high honor of knowing the good priest, and of possessing his friendship that I value most highly, I ask you as great favor to insert the foregoing as a tribute of love and respect in my name as well as in the name of hundreds of his boys who are scattered over the Dominion. In their name as well as my own, this humble and loving tribute must stand as a monument to the memory of the dear priest whose life has been full of good deeds and whose sole aim in life is to ameliorate the condition of his fellowman. May he be long spared to the world and to the Church is the fervent prayer of thousands of his adopted children.

MR. JAMES MAYS, GUELPH

MR. JAMES MAYS, GUELPH.

With deep regret we announce the death of Mr. James Mays, Guelph, at his residence. Woolwich street, Guelph, on the hight of March Isth, astor a week's fliness, brought on by a severe cold, terminating in pneumonia, which, with his advanced age (eighty-one years) frustrated every effort that devoted filial care and attention could bestow. His family, including Sister Mary of the Sacred Heart, were present, and also the Rev. Father O'Loane, S. J., the Rev. Father Donovan, S. J., and his medical adviser, Dr. Nunan.

Mr. Mays was born in the vicinity of London derry, Irelam and at the age of eleven years, came to Canada. He remained on the homested, one mile from Guelph, for several years, taking part with his father and family in hewing a home cut of the prineval forest, for a number of year. Afterwards, in the neighboring to the prineval forest, for a number of year. Afterwards, in the neighboring to the prineval forest of the prineval forest of anning milis, and built up an extensive and prosperous business. In 1815 he married Miss Catheriae Toner, whose family then resided Pelkington. After a couple of years he removed to Guelph, and here continued his business, which extended to all parts of Ontario and continued to prosper until he retired in 1805, and built the beautiful residence on Woolwich street, in which, with his family, he since resided. Although of quiet and returing disposition, his worth caused him to be elected for several years to a seat at the Council Board. Until advancing years forced him to retire, he was for many long years a member of the Separate School Board, having filled the position of Chairman, afterwards reasurer of St. Patrick's society. He was a devoted member of the St. Vincent of Paul society and of the League of the Cross, in both of which he took an active part up to the time of his last sickness. It was high years of the cause of charity and temperance, He was a kind father, a sincere friend and a devoted Catholic, and as a citizen, one of the most hi

who of his own domestics, until his death; who has one was the city, proclaimed him a that, and then a paper, withten by himself, revealed his history.

The caste was composed of gentlemen only, of whom there were sixteen. The leading man was Hugh B. Hennessey, who portrayed the was the his history.

The caste was composed of gentlemen only, of whom there were sixteen. The leading man was Hugh B. Hennessey, who portrayed the was the his bistory.

The caste was composed of gentlemen only, of whom there were sixteen. The leading man was Hugh B. Hennessey, who portrayed the his history.

The caste was composed of gentlemen only, of whom there were sixteen. The leading man was Hugh B. Hennessey, who portrayed the his slever interpretation. He has a pleasing stage presence, manly carriage and excellent voice and handled the deeper passages of emeltion most skilfully. The co-s'ar of the drama is Alexius, his soo, under the name Ignotic.

Ceptably produced by Lacuter was most ascendance of the ceptably produced by Lacuter was most ascendance of the his with the mildness of a sainted person.

Michael J. Weither as Bibulus gave as thorough and finished ab the of acting as was send. The working the his spirit of the play and throughout all the accusations carried himself, every ably. The other parts—into onos—were satifact carried through their assisting parts very ably. The other parts—into onos—were satifact of the play was produced, is deserving of unitated the presented an angel descending over the color benefits of the presented an angel descending over the color benefits of the presented an angel descending over the color benefits of the presented an angel descending over the color benefits of the presented an angel descending over the color benefits of the presented an angel descending over the color benefits of the presented an angel descending over the color benefits of the presented an angel descending over the color benefits of the presented an angel descending over the color benefits of the present of the fow

Nicholas Whalen, Rohallion, Ont.

Nicholas Whalen, Rohallion, Ont.

It becomes our sad and painful duty to chronicle the death of one of our oldest and most respected residents in the person of Mr. Nicholas Whalen, who departed this life and wordly surroundings for a better region on March 1, at St. Michael's hospital, Toronto, where thad gone on January 2, to have an operation performed. Mr. Whalen's illness dated from last June, when he was taken down with malaistever. Although he recovered sufficient strength to waik around, later in the fail internal troubles set in. After the first operation he/seemed to gain, but after the second, quickly sank and the sad news reached his wife and family that he was dying. Mrs. Whalen reached his bedside before he breathed his last, but he was unable to speak. The body, accompanied by his wife and nephew. Harry Jennings of, Toronto, arrived on Wednesday night's train, and was met by sorrowing friends and neighbors. Mr. Whalen was in his sixty-first year, and for twenty-two years had been foreman for the Longford Lumber Co., in which poetition he made a large circle of friends. He leaves to mourn his loss one sister, Mrs. Jennings Deer Park, Toronto; a widow, four sons and five daughters, and two stepsons, David and Michael Finn. All were present at the funeral except his two step sons who are at present in British Columbia, and his six year old son. Frankie, who has been in the Children's Hospital for the past eleven months. The funeral to the Catholic cemetery Victoria Road, was largely attended, showing the high esteem in which he was held. A most impressive sermon was preached by the Rev. Father Sweeney. We extend our depends a sympathy to the family Nicholas Whalen, Rohallion, Ont.

RECORD will offer prayers to the Most High for the repose of his soul. May his soul rest in peace! MR. JOHN D. MCILMOYLE, OTTAWA.

May his soul rest in peace!

Mis. John D. McLimoyle, Ottawa.

The dath occurred at St. Luke's Hospital on the 26th uit of Mr. John D. Mclimoyle, district manager of the Canadian Loan and Savings Association. Deceased was born at Savings Association Deceased was born at least the manager of the Canadian Loan and Savings Association. Deceased was born at least legiste Institute and Toronto corma, and beight for five years in control of the Cetarion of the legiste Institute and Toronto corma, and beight for five years in control of the Cetarion of the Cet

Society.

He leaves five brothers, two sisters and his mother, an octogenarian, to mourn his loss. He was attended in his last hours by Rey, Dr. Fallon. His remains were interred at Peterborough. R. I. P. MR. JOHN MCRAE, HARRISON'S CORNERS.

MR. JOHN MCRAE, HARRISON'S CORNERS,
Once more the silent messenger Death has
visited Harrison Corners, Township of Cornwall, and taken away one of its most respected
citizens in the person of Mr. John McRae, who
died at his home on March 18th, after a long
iliness, which he bore with true Christian fortitude. He was a man of true sterling qualities
and respected by all who had the pleasure of
his acquaintance. He was in his 63th year and
lived all his life-time on the family homestead.
His funeral to St. Andrews, Tuesday, was
largely attended.
The pall-bearers were: D. McDonnell, A.
McPhail, Jos. Cleary, D. McRae, J. S, McDonell, and D. A. McDonell.
A Solemm Mass was sung by Rev, Wm Mc
Donell. Two sisters and one brother survive
him, and these have the sympathy of the commonity in their sad bereavement.
May his soul rest in peace!

MRS. D. O'BOYLE, SHERBROOKE.

May his soul rest in peace!

Mrs. D. O'BOYLE, SHERBROOKE.

Died, at Sherbrooke, on March 17th, Mary Mullin, relict of the late D. O'Boyle, in the seventy first year of her age.

The deceased lady was born in 1829, in the County of Sligo, Ireland, and came to Canada at the age of sixteen years. Her parents were pioneers of the city of Sherbrooke, and she saw it grow from a tiny village to the present beautiful city, the gem of the eastern counties.

She married D. O'Boyle, of Sherbrooke, in 1856, and survived him many years.

Her four surviving children are: the Messrs John and Daniel O'Boyle, contractors of Sault Ste Marie, Ont; Mr. M. Carthy and Miss Lizzie O'Boyle, of Sherbrooke.

Her funeral was one of the largest ever witnessed in Sherbrooke, as the late Mrs. O'Boyle was well known and much loved for her kindliness of heart and tender charity towards all who needed her help.

May her soul rest in peace!

May her soul rest in peace!

DEATH OF MADAMME LUMMIS

Before subjoining the following from one of our exchanges, we must remark that, while sincee claims Madame Lummis as its own, she belonged to the whole Diocese of London! Her name is a household word in many a lonely farm-house, in many a town and village, in this part of Ontario. Her influence in Woodstock has been kept alive by touching letters from the children, and in Courtright she found her greatest consolations. Only a few hours before the end came three letters from Assumption College with news of her "boys," in whom she always loved to foster a vocation to the Priesthood. No one ever had more veneration for the "Ambassadors of Carist" than Madame Lummis, and no priest ever let her presence that she did not kneel with childrike faith for his biessing. The Rie Cord tenders its deepest sympathy to all her

Her work was done, and her years of suffering forever at an end. As she loved the Diocese of London in her life, she will not forget its needs in Heaven.

The Sincee Reformer prints the following: "The above announcement will come with a pang to many a heart in Sincee. It will recall other days and other circumstances, not only to the Catholics, but to the non Catholics of our town. Who does not remember the noble, unselfish soul who spent her best years, her taients, her sufferings, almost her very life for the welfare of the children and people of Sincee. Coming into their midst with all the refinement and grace of mind and body, she found the need of work with the suffering the little congregation, and leaving all things the little congregation, and leaving all things the little congregation, and leaving all things the little congregation, and leaving all things. Cut and leaving the little congregation, and leaving all things the little congregation, and leaving the little congregation, and leaving all things the little congregation, and leaving all things the little congregation, and leaving all things the little congregation and leaving and her plates the little congregation and leaving and her plates the congregation was generosity—to give, to give was always her fart thought, and she often left herself barren to help others yet Almishy God could never be outdone by His creatures, and aid was always at hand to help in every good work. The money came, she often knew not whence! When the emigrants came over in '80 and arrived in Simcoe starving and helpless, Madame Lummis gave of her ail, to support the her was a lasting and helpless, Madame Lummis gave of her ail, to support the help the dearnings. The very atmosphere of the town changed for the better, for her years and the proposed the her proposed the plates of the her word recognition and the proposed the plates o

MATER DOLOROSA.

When Simeon's voice prophetic spoke:
A sword would pierce thy heart,
O blessed Mother! Thou did'st bear
Affliction's awful dart.
Those very words, like sparks of fire,
Shot faintly through the air;
They burned thy soul and sadly left
Their impress resting there.

When o'er the desert waste in haste To Egypt thou did'st fly, With Jesus, nestling on thy breast, By Herod doomed to die, We little know the anguish deep That rent thy heart in twain: We little know the wo long it bied Racked by those thorns of pain.

And when for days, with longing heart, Thou searched in pain, o'er wild, Jerusalem's for saken street. For thy lost, cherished Child, Thy sacred heart again did feel A pang of sere a listress. But Mother dear, in prayer sincere, Thy crosses, thou did'st bless.

And then at last, when time drew near And prophecy came true.
Afflicted Mother! Thou did'st feel
Thy heart pierced deeply through—
For there, before thine very eyes,
Thy Son did'st bear the load
of heavy cross—yee, all alone,
Up Calv'ry's gloomy road.

And when upon the sainted hill The noise rang clear and far, Each thrust of hammer yea, transfixed Thy heart and left a scar. O Mother Heart! Bowed down in grief O'er Jesus crucified, Come still our souls and then dispel Our self-love—guilty pride.

These were the nails, that pierced His hands, And made His blest blood flow: O Queen of sorrows! Come and dwell Within our hearts below. Pray, deck our hearts with virtue rare Dispei the gloom and pain And iet our sinshe fer crucify Our biessed Lord again.

Come plant forever in our hearts
Thy patience, sweet, sincere,
And when deep sorrow wreathes our brow
O Mother! Be thou near!
The light of Hope may fade away,
When deep seems earthly loss,
Yet 'neath thy smile we'll nobly bear.
In patience sweet, our cross
— J. William Fischer.

NEW BOOKS.

"Pauline Archer," by Anna T. Sadlier, comes to us prettily robed in colored design. It is a story of particular interest to young people, and will be eagerly read by our boys and griss. Published by Benziger Bros., 35 Barclay St., New York City. 167 p.p. Price 40 cents.

The Ave Maria of Notre Dame, Indiana, has lately issued a little brochure entitled "Helpful Thoughts," which cannot fail to do good. It is, as its title suggests, made up of a series of mspiring and consoling short reflections, taken from many sources. Put up in two styles: paper, three for 10 cents; cloth, 25 cents each.

A BRIEF CONTROVERSY.

The following short but pointed letter ap ared in the Detroit Evening News a week go last Monday. It still remains unanswered The Confessional.

To the Editor: One item in your Friday's issue calls for a few comments. Ray, A. Hauberich's objection to the Catholic confessional is thus stated: "My reason for rejecting this is imply that it seems ridiculous to me that one inful man should have the power to forgive he sins of others." simply that it seems ridiculous to me that one sinful man should have the power to forgive the sins of others."

The first pastors of the Christian Church were sinful men (Luke 5:9), yet Christ did not consider it ridiculous to say to them: "Teach all nations, Whose sins you shall forgive, they are forgiven them." (Matt. 28:19 20, et. John 20:23.)
The power to forgive sins was to last as long as the power to preach the gospel, that is "to the end of the world." (St. Matt. 28:20).

A sick physician has power to prescribe for a sick fellow citizen: so, too, a sinful confessor has power to forgive another sinful man who is truly repentant. Light dispels darkness and grace dispels sin. The Catholic confessor is not the author and source of grace: he merely dispenses grace as an ambassador of Christ, and he forgives sin not in his own name, not by his own power, but by the power and in the name of the Triune God.

Rev. Hauberich claims he can forgive his own sins by simply saying: "I confess to God alone:" that is more power than any Catholic Pope ever claimed to have. Christ gives the pastors of His Church the power to forgive sins and adds. "He that despiseth you, despiseth me."—(Luke 10:15). But Rev. Hauberich says, "I despise them all. I confess to God, who sins by telling God something that God knows already." Yours sincerely.

MARKET REPORTS

MARKET REPORTS.

London, April 5.—Grain, per cental—Wheat \$1.10; caus, 98c. to \$1.07; peas, \$1.00 to \$1.10 beans, per bushel, \$1.25 to \$1.30; barley, 80 tr 90c; corn, 75 to 80c; cye, 85c to \$1.10; buck wheat, \$1.00 to \$1.00. belte.

oeals, per busile, \$1.20 to \$1.30; barley, \$0 to \$00c; con., 75 to \$0c; rye, \$56 to \$1.10; buckwheat. \$1.00 to \$1.20.

Sects—Clover seed, alsike, \$5.50 to \$5.70; clover, do., red, \$5 to \$5.70; timothy, do., \$1.15 to \$1.70.

Farm Produce — Hay, \$9.90 to \$10.00; straw, per load, \$3.00 to \$3.50; straw, per ton, \$5.00 to \$6.00; at the love, \$5.00 to \$5.00; at the love, \$5.00 to \$5.00; tab beeves, \$1.0, 2c; pigs, pair, \$3.00 to \$5.00; tab beeves, \$1.00; \$5.00; butter, best crock, 19 to \$20c; butter, best crock, 19 to \$20c; butter, best crock, 19 to \$20c; butter, best crock, 19 to \$1.00; butter, best crock, \$1.00; butter, butt

TORONTO. TORONTO.

Toronto, April 5.—Wheat firm in the local market, with a moderate business being put through. Ontario red and wnite, 63½c to 66c. asked west; 60c to 66½c. asked east; goose, wheat, 70c. low freight to New York; spring east, 68c to 67c.; Manitoba, No. 1 hard, 8½c. North Bay, and 8½c to 82c. g. i. t. Flour-Freight rates operate against export business, but owing to the strength in wheat the tone is

firmer; outside millers offer straight rollers, in buyers bags, middle freights, at \$2.69 per bol, and export agents bid \$2.55; special brand, in wood, for local account, self from \$2.85\$ to \$3, according to brand. Millfeed very sarce; bran is quoted at 45c, on track Toronto, and mixed at 45c; Canadian corn scarce on no offered on track here. Peas firm; car lots No. 2 middle freights, 12½c, and sat 43c; No. 1 is quoted at 52c, west and 53c as at 43c; No. 1 is quoted at 52c, west and 53c as at 43c; No. 1 is quoted at 52c, west and 53c. Oats firm on active buying for local account white oats, north and west, 25 to 28½c, middle freights, 28½c, to 29c, and east at 29½c. Burk, wheat quiet; offerings light; car lots outside at 51c to 52c.

TORONTO.

Toronto, April 5.— The following is the range of quotations at Western cattle marked this morning:

Cattle — Shippers, per cwt., \$4.25 to \$5.00; butcher choice, do., \$3.75 to \$4.25; butcher, medium to good, \$3.25 to \$3.50; butcher, inferior, \$2.75 to \$3.00; stockers, per cwt., \$2.75 to \$3.50.

\$5.50. to \$5.50; stotacrs, per cwt., \$2.75 to \$5.50; lambs, per cwt., \$4.00 to \$5.50; lambs, per cwt., \$4.25 to \$5.50; bucks, per cwt., \$2.50 to \$2.75.

Milkers and Calves,—Cows, each, \$25 to \$45; calves, each, \$2 to \$10.

Hogs—Choice hogs, per cwt., \$5.75 to \$6; light hogs, per cwt., \$5.25 to \$5.50; sows, \$3.00 to \$3.25; stags, \$2.00 to \$2.25.

EAST BUFFALO.

EAST BUFFALO.

EAST BUFFALO.

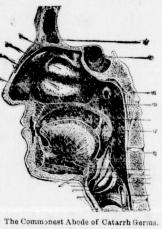
East Bufflab, N. Y., April 5—Cattle—Demand light, and trade about steady. Calves, light 1 supply, good demand, higher; choice to extra, 86 25 to 86.50; good to choice, \$5.75 to \$6.25. Sheep and lambs slow, and shade lower; choice to extra, 87,75 to \$7.80; good to choice, \$7.50 to \$7.75; "common to fair, \$6 to \$7.50; reinness, \$6,25 to \$6.75; evers, \$8.25 to \$6.25; yearlings, \$6,25 to \$6.75; evers, \$8.25 to \$6.50. Hogs unsettled; heavy, \$5.55 to \$6.60; pics, \$5.15; light, \$3.35 to \$5.40; pics, \$5.16; \$5.20; roughs, \$1.90 to \$7.5; stags, \$1; close very slow.

EPIDEMIC CATARRH

PREVENTED BY

(LA GRIPPE)

DR. SPROULE



The Commonest Abode of Catarrh Germa

La Grippe was unknown a few years ac-Where did it come from? From the Catarrh Germs. La Grippe is simply ACUTE AND EPIDEMIC CATARRH. It is nearly always followed by Chronic Catarrh in some part of the body. All over Canada are sufferers whose trouble of the Chest, or Stomach, or Bowels, or Liver, or Kidneys, dates back to the time when they had the Grippe. The results of Grippe are nearly always Catarrhai. They can only be cured by a thorough and constitu tional treatment for Catarrh. If not cured it will be still easier for Grippe to attack the patient again. Any form of chronic Catarrh is an open door to Grippe.

The best protection against Grippe is a thoroughly healthy state of all the mucous man branes. Neither Grippe nor Chronic Catarrh can attack a healthy membrane.

Dr. Sproule's method is the only one that thoroughly eradicates acute and chronic Catarrh from the system. It works constitu-tionally and drives out every foreign germ, no matter where it may hide. If you have Catarrh in any form, put your-

Then you need no longer dread the Grippe. If you have had the Grippe and it has left you weak, ailing, or "blue," write to Dr. Sproule. He will tell you what to do. He makes no charge for diagnosis and advice. Ask for his FREE BOOK on Catarrh. Address DR. SPROULE. formerly Surgeon British Royal Navy) 7 to 13 Doane Street, Boston.

AGENTS WANTED for a genue making position; uo house a customer. Particulars free. Writs to-day.

THE F. E. KARN CO., MALE TEACHER FOR INDIAN INDUS-trial school. With knowledge of music preferred. Apply to Rev. A. Nacesens, Prin-cipal, Davisburg P. O., Alta

THE NEW TESTAMENT-25c. For Sale at the Cathelic Becord Office.

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

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

CLARKE & SMITH. Undertakers and Embalmers

Open Day and Night. Telep Telephone 586

VOLUME XXII.

The Catholic Record

Landon, Saturday. April 14, 1900.

"THE MAN WITH THE HOE." Mr. Edwin Markham takes himself too seriously. He evidently thinks that his, poem "The Man with the Hoe" is an epoch-making deliverance, and he writes and talks about it as if it were a veritable mine of wisdom. Now if some good friend would take Edwin aside and tell him that his vivid and forceful portraiture of life as he sees it can be understood without aid of commentary he might be induced to refrain from making any

EDUCATION.

with the hoe.

State-education is the greatest menace to the stability of any people. Reason is against it; and experience proves that it is, wherever existing, the prolific mother of evils for the body politic. "If the mental wants of the rising generation," says Herbert Spencer, ""ought to be satisfied by the State why not their physical ones?" The reasoning which is held to establish the right to intellectual food will equally well establish the right to material food ; nay, it will do more, will prove that children should be altogether cared for by the government." Again, the individual who cherishes

the delusion that the modern system of education fashions moral and respectable citizens, would do well to examine the countries wherein it has reached its highest development. For example take Germany, the land of Public schools and spectacles. Illiteracy is almost unknown there, and yet the prisons do not lack occupants, and immature lads are, though versed in Hegel and Kant, experienced in crime and immorality. In 1872 a cry of warning was raised against the demoralizing influence of what is practically godless education; but it was not heeded. To-day Professor Beyschlag, a man who is accustomed to be liftened to with respect, called attention to the decay and disintegration of the highest ideals of public life. the Res "There have been other periods," he says, "in the history of Germany where a lower type of morality prevailed; but there has been none other that has direct a been so characterized by a spurning of us still all the sacred possessions of the inner man." Denial of the existence of God is considered the acme of culture and education. Their writers wallow in filth and make the glorification of adultery the theme of their producthat fel

And this happens in a country that has been held up to us as a proof positive of what education can do for the advance of civilization.

A short time ago we heard an educational faddist descanting on the necessity of what he called a solid education. The much educated boys were admonished to go thoroughly into every subject, etc. They might do it if they had the

years of the patriarchs, but under present conditions they have not the time. They will be quite content with surface work just enough to make a showing at exams so long as the educational autocrats will persist in ignoring tion a the laws of the mind. We often pity the urchins who must have a bowing acquaintance with all the ologies and who are being undermined in body and brain by a reckless, unreasonable system of cram work.

A MEMORY OF EASTER.

A few years ago our business com- gard pelled us to journey to a little village thatnot very far distant from what is now a great commercial centre. It is not bedin marked on the map, and its title a gr village is like some honorary degree, voice a mere mark of courtesy. Dreary that wastes of moor and hill and swamp are the prominent features of that outpost | boni of civilization ; and its tenants, great eyes crowds of gulls and a few farmer and fisher-folk. We fell to wondering, for hear the glamour and fascination of the tom! marts of men held then our senses in as t thrall, how human beings could live in H a loneliness that was stifling. Perhaps dres the driving rain that laughed at the did efforts of our mackintosh to keep it out, fort and the flying rags of clouds and the ity sea beating sullenly against the shore, Mas contributed not a little to putfus into Mes

glimpses o not but giv

admiration from the boulder an proof of w reliance at " Here y out of the to what an modious fa a cheery w clean-limb with wins

further remarks on the individual bright wi good spiri What st refinemen seemed so had evide yond the and the been si Perchanc of the wa fever tha live ami and the s

them to

do know,

and in

When to hear v the nigh to glear secrets : you in i only to Mayhap Since turns of has such one we

We see

worship

playing

weather priest i dren. We h diction drals: b haps th throbbe sent it souls o

ambiti longer the hil dawn Figur eyes 0 been of Ma empty " Wo

gedy (

dwelt !

"Sir, hast b thou Hims that AWAV with would affris

spoil Th leap glan