The Catholic Record.

London, Saturday, March 11, 1899 'TIS A PITY.

The Presbyterian Review remarks with its wonted liberality that there is acurious tendency to revive prayers for the dead, and that it is a sentiment in which priestcraft has long traded. Dr. Watson (Ian Maclaren) is, we believe, a minister in good standing, and believes in the sentiment. But our good friend will not use his head and find out for himself the grounds on which that sentiment is based. He has his case made out for him by individuals who were taught from childhood to regard things Catholic as false and iniquitous. Pity 'tis that he should waste his energy when he could be employed on something more consistent with truth and charity. Pity 'tis, also, to have Christ caricatured by would-be imitators.

NOTES FROM MONSABER.

A great preacher of our day said in speaking of Christ that to estimate the influence of a man we must try to appreciate at its just value the influence exercised by him or those among whom he lived. All superior men have exercised upon their contemporaries an influence more or less pronounced, that is expressed by admiration or contempt, by love or hatred. But no one can or will ever equal that exercised by Christ. He was loved so ardently that men died happy for His sake, and He was hated so fiercely that no means however ignoble were left untried to secure His death. His ideas were believed in with enthusiasm, and they were rejected with contempt.

He preached when and where He might-in the desert, on the mountain side, in the temple, in Jerusalem streets, and from the eager crowds that thronged to hear Him He selected a body of men so imbued with His spirit that they forgot their own. They became and were reflectors of His supreme intelligence. They could not indeed understand the sublime lessons which fell from the lips of the Master, but they believed them with a faith that no doubt or temptation could weaken. You have the proof in that profession of faith to which they have affixed their names. There is not a discordant note in the hymn of belief. All are convinced. They do not, as the philosophers of old, take the deposit of truth and guard it, away from the turmoil of life, for their own use and pleasure. Their faith is too enthusiastic to be contented with such an aim. They proclaim it to the world, so that all men may hear the tidings.

And Christ does not stop here. He demands belief in His ideas and He demands for Himself that supreme honor which is due to God alone. And the Apostles bow humbly before Him and salute Him in the words of St. Peter: "Thou art Christ the Son of the Living God." This they proclaim publicly and make it the solemn justification of the workship they give to their Master. And it was not a mere passing admiration that was destinced to perish when its Object was removed; but it was a love that was stronger than death. It was a love that made them renounce all ease and comfort, and brave every danger, and that received as proof of its intensity the sacrifice of all that is dear to the heart of man. They are outcasts and victims of resentment and persecution: they are dragged before tribunals, and yet they preach and never cease until they are struck down in death by the enemy.

ANT.

But if He was loved He was also hated with a hatred that was intense in its aversion. Men listened attentively to His preaching, with the hope of entrapping Him. Again and again were their sinister designs revealed. The spectacle of a guileless life seemed but to nourish a blind and unreason. ing hatred that is without a parallel in the annals of the human heart. They resort to schemes so base and ignoble that even now bring a blush to the cheek of the unbeliever. And when they are sure of their Prey no indignity and no torture that hell could prompt or human cruelty devise were spared to give full expression to their

the Lips murmuring a prayer of forgiveness, they throng around in exultation seeking new ways of derision and insult.

Such was the influence of Christ, He was believed in with enthusiasm : He was loved passionately, and He was hated furiously. What is the reason merely because He left His Mother's home and preached a new doctrine? Was it because He branded the Scribes and Pharisees as a race of vipers, whitened sepulchres and leaders of the Such stinging epithets could blind. provoke their indignation and anger.

knowing no limits of race or country, but embracing all generations. Such language coming from the Son of Joseph the carpenter was strange and startling. They wanted signs of His mission, and during three years He interpretation. As time, however, proved by the most astounding prodigies that He was the Son of God. Therefore was He hated, for this acquarter fore was He hated, for this accusation this opinion gradually lost its hold up became in presence of His miracles for on men's minds. Geologists learn little midable truth. But He was believed by little how to read the history of the in with enthusiasm because His miracles proved the divinity of His world in the rocks. Nature itself taught man much concerning its own wondrous formation, and delivered up doctrine. He was loved because in to him, one after another, the secret of curing every infirmity by the mere its own gradual development. and life into the bodies of the deadthe right to say, "Love me. He that

he neared eternity to the following words: "Repose now in Thy glory, noble Founder. Thy work is finished Thy divinity established. Whatever may be the surprises of the future, Jesus of Laplace, which is, perhaps, the most generally accepted theory, the will grow young without ceasing. His sufferings will melt the noblest hearts. All ages will proclaim existence as a vast ball of fiery vapor, that amongst the sons of men revolving round a central point. is none greater than there Thou." Remarkable and significant the husks of unbelief, declared when his destiny, to console him in every an egg. unsatisfied.

He did not preach in stately cathedrals, but on the mountain slopes, in the valleys. Wherever there were souls to save He placed His pulpit. Nor spake He in the vain language of soph ist and rhetorician, but in simple homely words that never grow silent, souls, upbearing to the throne of God all kinds, so that by the time the faith and love and hope of countless millions.

It was reserved for Christianity, says Lecky, to present to the world an Ideal Character which through all the changes and creepers and trailing plants, with soft, succulent and spongy stems and of 1800 years has inspired the hearts of men with an impassioned love, has pattern of virtue but the strongest incentive to its practice, and has exercised so deep an influence that it may three short years has done more to regenerate and soften mankind than all all the exhortations of moralists.

The Nineteenth Century Catechism.

"The Catholic paper," seid a distinguished Milwaukee Jesuit the other day, "is the catechism of the nine-teenth century. To keep posted re-garding the Church and her doctrines as they are discussed to day, to have before you a ready refutation of lies and slanders constantly floating them a Catholic paper that they may be able to view and discuss intelligently the questions of the day as they are re-

FAITH AND SCIENCE.

A Learned and Instructive Paper by Monsigner Vaughan.

The Liverpool Catholic Times prints the following learned and interesting paper by Right Rev. Monsignor John

Vaughan: 'I made the earth, and I created of this strange fact? Was He hated man upon it. My hand stretched orth the heavens, and I have commanded all their host." (Isaias, xiv., 12) The inspired writers tell us that the universe, in the midst of which our little earth floats like a tiny mote, was formed during the course of six days. In six days God made the heavens and the earth." But we must bear in mind that the Hebrew word "yom," purchase Him contempt and imprison-ment, but they could not arouse such an unrelenting hatred. What, then, is the reason? curate rendering of the text would be: Christ declared that He was the Son "In six periods God made the heavens of God come to give testimony to the and the earth." Now, what was the truth—that He would found a Church length of these periods? For many generations it was taken for granted that they were

touch of His hands-in putting strength that, just as you may judge of the age in consoling hearts o'erpowered by the age of a stag by noting the number sorrow-in clothing sin-stained souls os branches or shoots on its antlers, so with the robe of innocence, He acquired we may, by studying the character and composition of the strata of the earth, the right to say, "Love me. He that love the father or mother more than Me is not worthy of Me." form a tolerably correct notion of the stages through which it has passed, and the duration of its existence. The re-Some time ago a man who had writ- sult of these investigations has been to ten against Christ gave utterance as convincemen that the days or periods twenty hours, but long epochs of hun dreds of thousands, or even of

MILLIONS OF YEARS.

According to the nebular hypothesis earth once formed a part of the sun. The earth was then thrown off the larger mass and began its independent the existing material elements which go to make up the earth—the rocks, the metals, the metalloids, the crystals words coming from a man who had cast and all else—were then existing inoff the religion of his childhood and who deed, but in a condition of such inafter having tried to feed his soul with tense heat that they were maintained in a gaseous form. In the course of the husks of unbelief, declared when death was near that the religion of with its heat by radiation, and to cool Christ alone could satisfy the wants of human nature. He came on earth to teach man a model life, to guide him to teach man a model life, to guide him to teach man a model life, to guide him to teach man a model life, to guide him to teach man a model life, to guide him to the source lead to the same of The aqueous vapors then, sorrow, to leave no want of his nature coming into contact with frozen space beyond, condensed and fell on to the earth in the form of heavy and continuous rains, forming little runnels, in all directions, which gathered into streams and rivers. These flowing together filled the hollows and more depressed regions and so formed lakes, seas and oceans. Then the warm, steamy atmosphere of the still heated earth brought forth the green grass and that live and breathe in human and the herbs and trees and shrubs of

THE CARBONIFEROUS PERIOD set in the whole land was covered with the most luxurious vegetation. forests of huge trees stretched their gigantic limbs many feet into the air, large, broad, porous leaves spread themselves over almost the whole surshown itself capable of acting on all face of the hot, soppy and swampy soil. ages, nations, temperaments and con- Then came a period, a little later, when ditions, has been not only the highest great monsters moved in the deep, and when wondrous forms of birds beasts, now long since extinct, might have been heard crushing through the underwood in the glades of the forests, be truly said that the simple record of or splashing and gambolling in un molested freedom on the shores of lakes and inland seas. The remains of these generate and soften mankind than all enormous, unwieldy creatures are the disquisitions of philosophers and still met with occasionally, embedded in the rocks. A foot or a claw, or even a single petrified bone, is often enough to enable an expert to reconstruct the whole skeleten-nay, a mere footprint on the soft clay, hardened by time and preserved in the lower strata of the earth, is sometimes found sufficient to reveal to the wondering eye of the discoverer the gigantic form of the mammoth or the mastadon, the megatherium or the ichthyosaurus, which, ages before man existed, lived What does your family at home talk of and sported and produced their young and discuss? What they read. Get tion and a magnificence of growth never witnessed by human eye, and the bare existence of which is certified only by the record that they have

unreasoning creatures. Faith, as well

as science, informs us that ANIMALS EXISTED BEFORE MAN. At last when the fulness of time was come, and the world had been made a habitation fit and suitable for a more highly gifted being, God resolved to exercise His omnipotence again by fashioning a creature who should enjoy not only life and feeling and the power of growth and development, but still greater capacities-a race of beings who should be able to take an appreciative and intelligent interest in works of His hands. He made man-Adam-and provided him with a companion-Eve-formed similar to himself, with the gifts of knowledge and understanding and reason and free will, and with the faculty of communi cating his ideas and thoughts and This first couple and their descendants were destined to rule over the earth by their superior knowledge, and to subdue it; and all creatures were to acknowledge their authority

Now, we must here remark that the

teachings of science and of faith are

entirely one in the sense that geology,

as well as scripture, points to a time

when there was NO LIFE OF ANY KIND upon the earth. The scientist no less than the theologian declares that, among living creatures, man was the last to appear. Remains of animals are found in strata below that in which the remains of man have been discovered, which tends to show that irrational animals lived before any human foot trod the virginal earth. Every scientific man, every geologist, whether he be an atheist, an agnostic or a Christian, will admit-nay, more, feels constrained to believe - that there was once a period, however remote, when no man breathed; a period, in fact, in which the earth could not possibly have supported life. How, then, we may ask, did life commence? What produced life? What gave the power of growth and expansion to the grass and the trees? What infused feeling and instinct into the animals? Who conferred reason and free will on man? We reply-God. We that God alone gave, and that God alone could give. The scientist ques-tions his sciences, and their only reply is "We don't know," "We can't say." They are utterly unable to account for

and unravel each successive step in the formation of the earth, but they are bound to acknowledge themselves baffied. They do but guess and suppose and surmise. Or if they do start a theory to day, it is only that it may be demolished and cast aside, by reason of some further discovery, to-morrow Now, without referring to minor difficulties, we must here call your attention to the momentous fact that there

these facts in any natural way. Most

valiant are their attempts to interpret

that, with all their ingenuity, scientists cannot get over, and ne get over: (1) The passage from noth ing to something; for we cannot sup pose matter to be eternal. passage from the inorganic to the or ganic. (3) The passage from the oranic to the sensitive. (4) The passage from the organic and sensitive to the intellectual and reasonable. ogy itself testifies that the organic preceded the sensitive, and that the sensit ive preceded the rational-the rational coming last of all, and closing the series. In other words, science itself compels us to declare that there must have been a first nebula, a first plant, a first animal and a first man. But whence arose the first nebula? How did it originate? Who set it in mo tion? Who endowed it with the com plicated laws of development? same queries must be made regarding plants, etc. How came the first plant? Every experiment tends to make it more and more certain that a plant can not arise except from a seed, or germ, or bud. Innumerable experiments have been made with a view of testing this truth-again and again experimentalists have tried to obtain life from non-life, but they have never once succeeded. Nay, they have always been driven back, and forced to accept the well-known dictum, "Omne vivum ab ovo." ("All life proceeds from life.")

"BIGOTRY BACILLUS."

"A Preachment" By an Able And Widely Traveled Non-Catholic.

Standard and Times If any reader wishes to see religious narrowness vigorously and effectively pilloried, let him send 25 cents to the Roycroft shop, East Aurora, N. Y., and get a pamphlet entitled "The and get a pamphlet entitled "The Bigotry Bacillus," which same is "A Preachment," by Elbert Hubbard, to whom we are indebted for permission to make the extracts which follow, says the Catholic Union and Times, of Buf-

In denouncing frauds Mr. Hubbard has all the virility of the lamented Brann, of Texas, without the latter's venom, which too often defeated the end in view by virtue of its vicious ness. "The Bigotry Bacillus" is in the best style of the father of the Philistines, and this means that it is a litthe gibbet with the nails burning like spikes of fire in Hands and Feet—with the Eyes glazing fast in death—with the Eyes glazing fast in death—with the contracted in one brow of G. Dunn.

| Content of the messives in the rocks. For thousands of years, perhaps tens or thousands of years, perhaps tens or people who believe—or affect to be the home and word continued to be the home and the dwelling-place of unconscious and the dwelling-place of unconscious and the dwelling-place of unconscious and the dwelling peril of destruction by the Catholics.

| Content of the decreasing number of thousands of years, this people who believe—or affect to be lieve—that the country is in constant the dwelling-place of unconscious and the dwelling-place of unconscious and the dwelling-place of unconscious and the dwell as a pretty casting of suggestion or hint showing a desire gation of the decreasing number of thousands of years, this people who believe—or affect to be lieve—that the country is in constant peril of destruction by the Catholics.

| Content of the decreasing number of thousands of years, this people who believe—or affect to be lieve—that the country is in constant peril of destruction by the Catholics. erary tidbit as well as a pretty casti-

Mr. Hubbard pays his respects to the but few have so well told them. Here A. P. A. There be many who believe there is no A. P. A., the life having been so crushed out of the motley crew that it has given up the ghost. In a sense this may be true. As a body organized for the express purpose of depriving Catholics of their citizen rig ts the A. P. A, has no power to speak of but there will always be men and women so illy-balanced mentally that the spirit of bigotry will actuate them. So, too, there will always be noble minded and able non Catholics like Mr Elbert Hubbard to dip their pens in gall and wormwood and write these small people down to their proper level. BIGOTRY'S NIGHTMARE.

"The Bigotry Bacillus," Mr. Hubbard leads up to the following clever penportrait of the idiot who cannot sleep o' nights through fear that Papists will blow him to kingdom come before morning:

"The latest thing in neurotics is paranoia. No doubt it has always existed, but until a disease becomes popularized, so to speak, it cannot consist ently lay claim to a technical name The distinguishing symptom of this malady is fear. The victim is very sure that some one is plotting against this fear may be upon him, and his intimate friends see nothing wrong in his manner. But he is alert, vigilant and on the lookout. Suddenly some day he sees his wife sprinkle a white powder in his soup. It is salt, but you could never convince him of the fact. He refuses the soup, and his life for the time is spared. Next day he slyly exchanges his cup of coffee for hers. does not drink all of her coffee-he knows why, but keeps the information to himself. Certain conspirators come to his house in the disguise of rag peddlers, milkmen, etc.; he sees them and mentally makes note. He observes these men afterward on the street, but they pretend not to see him : they turn their backs and walk away. He confronts them; they are astonished and protest their innocence—"just as the guilty always do." The ropes are be ing drawn tighter around the helpless victim. He sees his children are eye ing him-yes, even they have joined the enemy. A neighbor comes in and assumes a friendliness that he does not A neighbor comes in and feel; it can be seen in his eye. Relentless hate is on the poor fellow's track-ruin, disaster, disgrace, death. Sleepless nights follow days of hot an xiety and one of two things happens. The unhappy wretch in frenzy strikes down his wife or son or neighbor, whom he imagines is about to wrong him, or he flies to a distant city to elude pursuers. Arriving there he detects still other villains on his track; breathless, with bloodshot eyes and blanched face, the cold sweat standing in beads on his forehead, he rushes into a police station and demands protection. He gets it, and demands protection. for every police captain has seen more ihan one just such case. * * *"

A PERSONAL EXPERIENCE. This personal experience is told in a

plan on which the writer is built : Several years ago I was visiting an old farmer in Illinois, and very naturally the talk was of the World's Fair. Was he going? Not he, he dare not leave his house a single day; did I not know that the Catholics had been ordered by the Pope to burn the barns and houses of all heretics? It sounded like a joke, but I saw the gray eyes of the old man flash and knew he was terribly in earnest. With trembl ing hands he showed me the Pope's encyclical, printed in a newspaper which had a deep border of awful black. I tried to tell this man that Pope Leo XIII. was a wise and diplomatic leader and probably the most enlightened man who has ever been at the head of the Roman Catholic Church and by no human probability could he do a thing which would work such in-jury to the Catholics as well as the rest of humanity. And moreover I gave it as my belief that the encyclical was a clumsy forgery. But my argument was vain. I was taken to the two clergymen in the village, a Presbyterian and a Baptist; both were full of fear and hate toward the Catholics, with a little left over for each other They were sure that the order to kill and burn had gone forth.

"And so in many towns and villages as I journeyed I found this quaking fear. In many places men were arming themselves with Winchester rifles many preachers never spoke in public without fanning the flame; A. P. A. lodges were rapidly initiating members, and lurid literature that was being vomited forth from presses in Louisville, Chicago, Omaha and Kansas

City was being sent out broadcast.
"I have earnestly endeavored to find proof that the Catholic Church in America was arming and drilling men or countenancing such action, as so boldly stated by leaders of the A. P. A. In many cities I have been given per mission to search every part of vents, monasteries and churches where arms were said to be stored. In vain has been my search. I have used all methods known to detectives to find any Catholic in possession of orders to maltreat his neighbors. No request or suggestion or hint showing a desire

Many have had similar experiences,

is the other side of the medal

"When Dr. Chauncey M. Depew met the Pope some months ago they grasped hands as equals-just as all men should. Among other things Dr Depew told His Holiness that many of the Central's most faithful and trusted employees were loyal Catholics. And it is a fact that nearly one half of the men in the employ of railroads in the United States are communicants in the Church of Rome.

"Once upon a day it was my privil-ege to ride from New York to Albany on the engine of the Empire State ex-press. The engineer was a little, pronzed, weather beaten man of near fifty. I showed my permit, and with out a word he motioned me to the fire-man's seat in the cab. He ran around his engine with oil can in hand and then climbed to his place and waited for the conductor's signal to start. was watching, too, and back in the crowd I saw the hand swung aloft. the instant the engineer turned and made a quick motion as if crossing himself, seized the lever, and we were For exactly three hours the tele graph poles sped past and we rolled and thundered onward through towns, villages and cities, over crossings, switches, bridges, culverts and through tunnels and viaducts at that terrific rate of a mile a minute. The little man at the throttle looked straight out ahead at the two lines of glistening steel; one hand was on the throttle, the other ready to grasp the air brake. I was not afraid, for I saw that he was not. He spoke not a word nor looked at me nor at his fireman, who worked like a Titan. But I saw that his lips kept moving as he still forced the fly-

ing monster forward.
"At last we reached Albany. What a relief it was! My nerves were unstrung. I had had enough.

The little engineer had left the I had had enough for a lifecab and was tenderly feeling the bear-ings. I turned to the fireman: 'Bill, ings. I turned to the fireman: why does he keep moving his lips

when there at the lever?'
"'Who-th'old man? Why, don't you know he's a Catholic. He allus prays on a fast run. Twenty years he's run on this road with never an accident, never touches a drop of anything — the nerviest man that ever kicked a gauge cock, he is, 'swelp

me!'
"Bill is not a Catholic, neither am I, but we do not ask whether the engineer who pilots us safely to our destination is Presbyterian or Methodist; we only ask that he should be a man who knows his business and is willing to do it. * * *"

As was quite proper for a "preachment" Mr. Hubbard concludes with

this lay sermon: "We know the excellent work of the Jesuits among the Indians-we know the lives of LaSalle and Mar-We know Francis of Assisi, quette. Augustine and the priests who have given their all to leper colonies and still other leper colonies scourged by vice and sin. Then we know of the vice and sin. splendid work of that army of women who toil without pay and who labor without hope of earthly reward in hospitals, asylums — wherever tender hands are needed. On battlefields where 'Christians' have gone forth to kill each other their white flag of peace is always seen. They whisper words of comfort to the dying, they close the eyes of the dead, they straighten the stiffening limbs, and by their presence lend a show of decency to the last sad scenes. Then we know the good work of the Protestants. We know their Chautauqua circles, the societies of Christian Endeavor, the W. C. T. U. the college settlements, asylums, hospit als and homes. Catholic and Protest-ant alike pray to one God, and He who hears the prayer of the nun as she watches by the bedside of the dying hearkens also to the cry of the Protest-

ant mother.
"The light of reason has recently sent gleams of glorious truth throughout all religions. All are coming nearer together, and in many sections we see the dawning of a better day by the uniting of Christian people for practical progress. So be it. But we can go forward only as we leave hate behind. Lat Protestants, Catholics and lovers of truth everywhere, be willing to strike hands for good, and let us say as a united people that in this land of freedom there is no room for a secret society that seeks to spread broadcaste hate and fear! For if we sow hate, we must reap hate. We awaken in others the same attitude of mind that we hold toward them With what measure ye mete, it shall be measured to you again.

Catholics and the big-brained people of all religions can be reconciled to the existence of bigotry when it raises up such defenders of fair play as Elbert

DON'T.

From the Pittsburg Oatholic.

Don't subscribe for a paper unless you intend to pay for it. they are doing a conscientious duty in taking their paper to read it, but conscience does not prick them when they refuse to pay. Strange is it that they never find out the paper's faults until they are several years in arrears and must at last settle. Then it is they complain and grumble; up to that time it was a most deserving sheet.

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equals Dr. Ward's Blood and Nerve Pills for nervousness, chronic headache, sore kidneys and back and loss of appetite. Yours truly, John McCutcheon, 522 Princess St., Kingston, Ont.
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CHURCH BELLS CHIMES

SOLITARY ISLAND.

A STORY OF THE ST. LAWRENCE. By John Talbot Smith, author of "Brother Azarias," "A Woman of Culture," His Honor the Mayor," "Saranac," etc.

CHAPTER XXIII.-CONTINUED.

"Hard fortune, my prince," she replied with a bitter sob. He was troubled no more with these longings. Barbara did not, however, give up her pleasant dealings with the Count. She enjoyed a petty revenge upon him by allowing him to continue his lectures on the glories of the Russian court, and in return described to him imaginary scenes with Florian in which the latter, for patriotic motives, utterly refused to leave America. It did not take the shrewd Russian long to discover that she was playing with him.

not take the shrewd Russian long to discover that she was playing with him. Was he always to be the sport of this woman and the politician?

"You are a clever inventor," he said one evening, "and I see that you have discovered me. You are bound to remain in politics, Yankee politics, when it lies in your power to erjoy the refined pleasures of a civilized court. There is no accounting for tastes."

ures of a civilized court. There is no accounting for tastes."

"Is Florian any the less a prince in America?" she asked. "According to your doctrines his blood is as blue and his title as good as any in Europe. With that I am satisfied."

"Always Florian," he said, unable to hide his fiery jealousy. "If you should lose this manly paragon, what then?"

"If!" And she laughed in her exasperating way.

ating way.
"You are playing with fire, dear lady.
"You are playing with fire, dear lady. You do not know me. I have not given you up. I never will. I can destroy him in a breath, and if you do not take care I will. destroy him. My mother's prayers have kept me from nothing so far, and I are the control of the control o do not suppose they are yet more power-

ful."
"You are charming, Count, when you talk and look like that. How many times have you made the same protestations?"
"Believe me, never before. Barbara,

Barbara, you are—'
"There, there, Count do not be unfair." I know all that you would tell me and sincerely believe it. Let us talk of something—well, interesting."

He ground his teeth in silence and asked himself how much longer he would

be the scorn of this butterfly.
"If the door opened now to admit your Florian-

"Always Florian," she interrupted re-"In what a position you would be after his commands to you concerning my

visits!"

"But he will not open the door, and if
he did you would not be found here.
The window, these curtains, your honor
—what a number of happy circumstances

"Pshav! what is the matter with me I have never allowed mysəlf to be led by a string so with any weman. And my hand holding the winning card! One word and Florian would look on you with horror. What is the matter with me that I do not uttor it?"

"The matter with you, Count," said she, looking at her watch, to hide a faint apprehension, "is that you have stayed too long. Now take yourself off while the door is open to you, or you may have to go by the window."

"One word, one little word," said the Count, half to himself, "and you are assured to me. I swear my belief that Florian would never wish to see your face again." that I do not utter it?"

If you will not go," she said, rising, with a trembling voice, "I must leave you. You have always treated me with "And I am bound so to treat you al-

ways," he exclaimed, at once jumping to his feet. "You shall not be compromised In the feet. "You shall not be compromised on my account, even to satisfy my hate for your lover. My time will come, and this hand which now Iembrace—will you permit me—" He kissed her hand while she stood lawking at his feet to be dream for the sole point of this discovery. she stood laughing at his foolish devo-tion; and this was the tableau which greeted the cold, steady gaze of Florian entering at that moment by the softly-coming door. There was an awkward opening door. There was an awkward panse. Barbara grew pale to the last de-gree of pallor, and the Count felt a thrill gree of panor, and the count is veins. The great man alone was equal to the occasion, for he strode into the room as if nothing had happened, and made his politest bow to the two guilty ones. The Count took his hat and retired towards the door until Florian detained him.

until Florian detained him.

"You may leave here with a wrong impression of my relations to Mrs. Merrion," he said, as blandly as was possible, "which I wish to correct. I once preented her to you as my promised wife, t was a pleasantry which now merits ex-oranation. The lady herself will assure you that beneeforth she is less to me than

o vou or any other man."
The Count bowed with a sardonic smile, but Barbara rushed to Florian and threw oth her arms about him amid a storm

'He threatened you, Florian!" she I did it for your sake. Oh! do not be cruel, do not be hasty. A little time, mylove—time, time, time.

Dr. A. W. CHASE

COMES TO THE AID OF

Catarrh **Sufferers**

DUCCESS in life is almost impossible for a man with bad breath. Nobody wants to do business with him. Nobody wants to associate with him. He is handicapped everywhere. Offensive breath comes from Catarrh is sometimes from Catarrh of the Stomach, sometimes of the lungs, sometimes of the head, nose, and throat. It is from Catarrh somewhere, and Catarrh is another name for uncleanness.

Many men understand this, and make every effort to cure it, but it is beyond the reach of ordinary practice.

No self-respecting man can ignore Catarrh. If be has it in any form he makes constant effort to be rid of it.

There is something about the manner of life and the climate of Canada that seems to breed diseases of the mucous membrane. Medical science ordinarily doesn't try to cure Catarrh; it "relieves" it; but Dr. Chase has been curing Catarrh for over thirty years, and his name is blessed by thousands who have shaken off the grasp of this insidious disease.

Sold by all dealers, price 25 cents per box, blower free.

Florian was staggered out of his stoical calm by this plausible explanation, and looked at the Count inquiringly.

"It is true," said the latter proudly,
"and if you will come with me I-can
show you the truth of what Madame is
pleased to assert of me."
"I will go," said Florian in a voice
which made her heart quake.
"Remember, sir, that the truth will
bring a heavy nenalty on your head."

bring a heavy penalty on your head."
"You must not go to-night, Florian,"
she sobbed—"oh! not to-night, my dear
est. Wait until you are recollected. Ap est. Wait until you are recolle pearances are against you and me, and his man is your sworn enemy." He flung her off almost rudely. "You are under suspicion also," he

said in that same awful voice, the voice of suppressed rage or fear. "Be silent until I come again. Not a word!"

She fell back among her cushions as the door closed on the two men and their footsteps died gradually away. The two rivals in the affections of Barbara lost no time in reaching. rivals in the affections of Barbara lost no time in reaching the luxurious quarters of the Count. Each raged with sincere hatred of the other, and each was sufficiently destitute of principle to use any means to compass the other's destruction. The successful rival saw his success smirched and befouled by his jealous opponent. The Count could not forgive the description, practiced on him, and, there deception practiced on him, and, thoroughly unscrupulous, had little pity for the deceiver. With courage and bitterness they sat down to their weighty conversation. The Count having the advantage, could afford to be slow and sarcastic.
"An odd change this," he said, "for us

who were friends."
"Spare your sentiment," Florian re
plied, "and come to the point. And le
us understand each other. You said was in your power, and you used that as-sertion to intrude yourself on my pro-mised wife. I do not think the first true, and the second merits a punishmen which you shall certainly receive—on conditions."

"A capital phrase — on conditions," sneered the Count. "There are many conditions, then, why I shall never receive the merited punishment. First of all, Madame Merrion is clever. I never made use of any threats to induce her to receive me. She has permitted my visits, secretly, of course, since you forbade her the pleasure of my company. At my intention when wread you to make an attention she wread you to make an at-"A capital phrase — on conditions," the pleasure of my company. At my instigation she urged you to make an attempt to regain the title you lately sold. She does not care for me as she does for you, I know. You out of the way, I foresee what would happen. Of course I have left no means untried to put you out of the way. This interview is one of them. It is not turning end."

It is my trump card."
He looked into Florian's set face with
the old, gay, devilish look that the great
man had often admired. There was anything but admiration in his soul then. Even the Count awed a little under the intense purpose expressed in his frown

Your father is dead." he said sudden ly. "I know that, you see, and also wh did it. Have you never suspected?"

"Your spy," said Florian, with a shudder and a groan.
"He sent the bullet," the Count said. obeying in that another's will. there were circumstances, remote and proximate, which led to the crime. I mean, have you never suspected THEM

"Is that the secret of your power?" asked Florian, shading his face for an instant to hide its contortions of pain and horror. His voice was very low and quavering, almost pitiful. From that moment until the Count had finished speaking he ittered not a word.

"Ah! you do suspect it," said the Count wickedly, "and you see I do not spare you. But you have not gone into the secret so deeply as I. You and I, my Florian, are a dangerous and bad pair. The prayers of your father and my mother have only made us worse, and it is lucky

which concerned him.
"I will do you the honor of believing that had you forseen the tragedy to spring

from your manner of life for years past you would have changed it. I would not, I fear. You might not, for your ambition heas always been strong enough to blind you to truth and right. Pardon me for moralizing, but I wish you to understand me fully. You are a man I have never me fully. You are a man I have never trusted since I knew you, and never could trust you. Had you not dropped your faith "—Florian started as if struck—" to faith "—Florian started as if struck—" to become a politician it would have been different. With a man who has once been a firm Catholic it is dangerous to deal. You went looking for your father; so did we. You were afraid to find him; we were also, or at least I was, for I foresaw his taking off. You were afraid his appearance would lose to you the title sale money. The motives of each of us ale money. The motives of each of us compare to the son's disadvantage, do

It was of little use for Vladimir to fix his macking eyes on the averted face. The great man, face to face with the specter which had so long stood at his side, had only its horrid features in his

"Well, you begin to comprehend, my Florian; you begin to recognize your own soul in this mirror of mine. You were soul in this mirror of mine. I see false to a son's instincts because of your ambition; you were false to a lover's instincts because of your passion. What stincts because of your passion. What folly it was to expect you would be faithful to your friend when he stood in your way! You fooled us all very cunningly—alas! only in the end to shame yourself. alas! only in the end to sname yourself. You left your princely father exposed to the bullet of the assassin when a little honesty and patience would have saved him. How could you suppose I, the libertine, the unprincipled one, would bear your insults in quiet? We continued to lock for the father you deserted, and we found him. Your ambition left him axfound him. Your ambition left him exposed to our fary. But I was merciful. I had no taste for blood, for the blood of

an unfortunate, a countryman, a co-religionist, my friend's father. I would have saved him but for you."

Again the great man started, and his face, hidden from the Count, was twisted shapeless from that inward agony. The Russian's face had assumed a stern, malignant expression as he bent his fierce ignant expression as he bent his fierce eyes on his foe and sometime friend. The last words he uttered as one would

thrust the knife into a man's heart.
"I would have saved him but for you.
You left the honored woman whom you
had solemnly promised to marry, to deprive me of the one woman of my life—a woman far below your standard, hypocritical, but charming; a woman to further your ambitions, but not to be the mother of Catholic children. As your desire for

money exposed your father to danger, so your desire for this woman destroyed him. You remember that day which revealed to me your love for Barbara Merrion—a selfish, cruel love, doing no honor even to her. How you triumphed over me! You sent me home mad! I shall never forget that day on which I sealed my own damnation, if there be damnation, because of you! The spy had found your father! What shall I do with him? he asked; and I said, Kill him!? angel."
"I feel it is a nonsensical thing to do,"

He examined the paper on the wall at-tentively, while she looked at him with a

I said, Kill him!"

There was still no need to look at Florian, now plunged into the depths of shame and agony. He uttered no moan even! Outside there was a roll of carriage wheels, and presently the servant was knocking at the door with Paul's card. The Count read it, and upon second "Well, let it go," said Paul, smiling.

the poet was already in the room making his apologies. One look at Florian con-vinced him that he had come too late. "There is no need for me to say anything, Count," he explained, "since I see you have done the mischief I wished to Russian smiled, although he too The Russian smiled, atthough he too was pale from emotion and triumph. He rejoiced in his success, in the humiliation of his rival, in the joy of once more possessing Barbara, even if it had been accomplished through a dreadful crime. Low as Florian was, he was yet a degree lower. He whispered his last accusing lower. He whispered his last accusing words in the great man's ear with some "The bullet of Nicholas slew you he bullet of Alcahas Sew your father, and I permitted it; but you — you — "he broke off abruptly and turned to Paul, his hateful feelings almost bursting from his worn, evil face, his finger pointed at Florian.

"Behold the murderer of his father!

he cried. Florian rose and his face came into the light. A dumb animal would have pitied its woe, and the poet gave a cry of anger and sorrow which the politician did not hear. He bowed mechanically to the and walked out gravely and steadily as a man proudly going to execution.

"If I were his friend, sir," the poet said

hought declined to see the gentleman, but

in his simple, truthful way, "or had the slightest claim upon him, I would fee happy in the right to punish you for what

you have done."

"Mr. Rossiter," replied the Russian courteously, "I would be sorry if you had a claim. He deserves no pity. It will do him good, the knowledge which he has of himself. You will excuse me."

He offered his hand, which the poet did not take, and the look which he cast at not take, and the look which he cast at the shapely member, as if he saw its bloody stain, brought an instant's flush to the brazen cheek. Paul went out to his carriage, and as he entered it he heard the gay voice of Vladimir humming a joy-

CHAPTER XXIV.

THE HIDDEN LIFE. Rossiter's presence in the Count's cham-pers was the result of an hysteric appeal com Barbara, who fled to him in despair he moment the door closed on her angry lovers. It took some time to get the necessary explanations from her, and then Rossiter was only too eager to find the two rivals, before either could do mischief to the other. His failure did not at first sight threaten serious consequences, until he had time to reflect on the details of the painful scene. He had never seen any human beingso affected by horror as Florian had been. He grew apprehensive ver it, and on his return, after dismiss

ing the now quieted Barbara, communi-cated his apprehensions to Frances.

"I am troubled for his sake as well as yours," he said, and the kindly words brought a smile to her lips. "He has heard what I threatened to tell him, from very gentle lips, and he looked when left us as if his heart had been cruelly wrung. I do not know if the truth wi make him ill or bring him to his seness haps. I shall watch him and keep guard over him for your sake and his father's until any possible danger is passed." She thanked him gently. The poet

imbed to his attic, sadly

climbed to his attic, sadiy haunted by Florian's despairing face.

"That time truth struck home," said he to himself, "and pretty sharply. If it does not drive him to any extreme it may have a healthy effect on him. But his eyes looked bad."

He did not like to utter the thoughts which troubled him, Florian's mental balance was remarkable, but the events of a few months past were of a kind to

of a few months past were of a kind to shake the reason of strong souls. Neither Florian nor Barbara was to be seen the shake the reason distrong sours. Nettuer Florian nor Barbara was to be seen the next day nor the day after, nor the third day. The papers had a curious rumor then of a sudden departure for Europe of the accomplished Barbara and a well-known attache of the Russian embassy, but Paul would not believe it until a perfumed note in Barbara's hand-writing reached him. Every one seemed to make him their confidant.

"Daar Mr. Rossiter:

"Try to believe everything people say of me in the next two weeks. My word for it, it is all true. I was married to Count Behrenski this morning. He convinced me it was all over between me and Florian, and it almost broke my heart to know it, but it did not cloud my senses to my own advantages. I am a Russian, at all events. I wish you luck in your love-affair. An revoir!

The news of Mrs. Merrion's departure

The news of Mrs. Merrion's departure in the role of countess, after exciting the usual wonder of the town, settled out o sight. It did not reflect on Florian, whose broken engagement to the widow was not known; and still it would have mattered little to him, under present circumstances, if that disgrace had been flung upon him. He was not to be found in his office or in his boarding-house, but, with his usual careful foresight, he had left written instructions for his clerk, without hinting at any date of return. Paul grew more and nore uneasy when a week had passed and there was no news of him. Frances, with her wistful eyes and a dread in her face which he alone understood, came to him daily for information. That he could not give it frightened both, and vainly the poet cudgeled his brains to discover some clue to Florian's motives for suddenly disclue to Fiorian smottles for suddenly dis-appearing. Had he gone to the island? What could bring him there in the dreary days of March? If he were repentant— "There, that will do," said the poet; "that's not a sensible thought, and I don't know as I've had any sensible thoughts about this whole motter. I think I'll turn to the unexpected for a change." to the unexpected for a change."

"What can we do?" was Frances' daily

ery.
"I can go to Clayburgh," he said, almost with a blush. "I have a silly idea that perhaps a great misfortune has made him penitent, and he has gone to do pen-ance over his father's grave."

"That is it," said Frances eagerly. "I

knew it would come to that. Mercy is not beyond him, Paul. Oh! go, like his good

"I feel it is a nonsensical thing to do," said he, "but I suppose it must be done. And if I find him, and everything should be favorable, what could we say to him about—well, your mother and father, for

"If he is safe, that is enough," she an-

He doesn't care very much for any of us, I fear, much as we are interested in him. And, Frank, as long as you live let no one know that I made myself such a goose for your sake and his father's.

your sake and his father's.
Rossiter slipped into Clayburgh without exciting attention. He found a closemouthed fisherman after a few minutes' search, who for a reasonable sum agreed not only to take him to Solitary Island. not only to take him to Solitary Islands. but also to keep his mouth shut about it until eternity, and the journey was made in successful secrecy. Arrived at a spot overlocking the well-known cabin, Paul dismissed his guide and crossed the ice. on foot to the opposite shore. It was now midnight. The lonely island lay three feet beneath the snow, singularly tranquil under the dim stars. A faint wind added to the gentle loneliness, and, stirring the to the gentie loneliness, and, surring the trees on the hill, brought Paul's eyes to the grave beneath them. No light or sign of human presence anywhere! No tracks in the snow save his own until he reached the cabin-door; there began a pathway which led down the slope and up the opposite hill to the grave—the path marked out by the funeral procession! Even while he looked a figure came staggering from the grave along the path to where he stood a figure stooped uncerwhere he stood, a figure stooped, uncer tain in its gait, moaning, and stopping rarely to swing its arms upwards in potent despair. Paul trembled with dread, and the tears sprang to his eyes. Was he to the tears sprang to his eyes. Was he to find the mental wreck he had once pic-tured? Florian gave no sign of surprise

when he saw him, but adopted at once his usual reserve. He was not insane. "You here?" he said calmly, but the voice quavered. "I believe you were there THAT night, and I remember you said you had a message for me. Will you come in if you care to?"

A cheerful fire burned in the hearth of the single room and the tallow candle

the single room and the tallow candle showed Izaak Walton in his usual place, with every other circumstance of the room undisturbed. Paul said nothing until had scanned his old friend keenly. had scanned his old friend keenly. The great man sat down before the fire placidly and submitted to the inspection with an indifference so like his father's own that Paul drew a breath of delight. In ten days he had changed wofully. His clothes hung upon shrunken limbs, and his face was wasted. Hollow cheeks, holhis face was wasted. Hollow cheeks, ho low, burning eyes, and wide nostrils! The hand which rested on the favorite book showed its cords and veins, the shoulder were rounded, and his whole attitude one of physical exhaustion. The tears again sprang to the poet's eyes. Here was a penitent surely, and there was something boyish or childish about him that appealed to the heart wonderfully, as if misfortune had stripped him of all the years since boyhood, and all his honors.

"I have a message for you," the poet said, "but, with your permission, I'll put it off till to-morrow. I am going to remain were rounded, and his whole attitude one

t off till to-morrow. I am going to remain here for to-night with your permission

"Oh! certainly," Florian replied, in the same uncertain voice; "there is a good room yonder where he slept. You can have the bed. Have you had supper?" "I would like something to eat," the poet said out of curiosity. Florian took down a loaf of bread from the cupboard, oured some water into a cup, and down again without any apology for the scanty fare—just as his father would have done. Paul ate a slice or two of the bread

ning Izaak Walton tenderly, member often to have seen him reading

it in this room."

"Yes," said Fiorian, with interest, "and it is one of my memories of him. I was very unfortunate in not knowing more of him. The world fooled me out of that treasure--and of many another," he added partly to himself. Paul was surprised more and more. This pleasant, natural manner of speaking offered an odd contrast to his woebegone looks. It was something like the Florian of years past. He deliberated whether it would not be etter to defer his communication unt

"I came from New York to night," he ventured to say. "I was anxious about you, and so were others."

"There was no need to be anxious,"
said Florian cheerfully. "I am quite
happy here. It is a pleasant residence
winter and summer. I shall never regret the city, which will certainly not retree be."

gret me."
"You may not have heard of Mrs. Merrion," Paul remarked helplessly, so astounded was he by the last remark. "No," said the other without curiosity.

Behrenski, probably."

"No. She married him and went to Europe last week quietly." And after that the poet said no more, for he was in a maze and knew not what to think or do.

Some scandal connected with a Count

a maze and knew not what to think or do.

"I shall retire now, with your permission, Florian," he said finally, using the old familiar name. "I hope I am not troubling you too much or driving you from your own bed."

"Not at all, Rossiter, not at all. I never sleep there. Good-night; and if you should not find me in the morning have no uneasiness. I shall turn up again assuredly."

again assuredly."
Paul fell asleep without settling the vexed questions which Florian's nanner and words suggested. The great manner and words suggested. The great man, left to himself, behaved in a simple matter of-fact fashion at once pathetic and amusing. He snuffed the candle with a face as earnest as if snuffing candles was the one duty of his life, put away the remnants of Paul's supper carefully after washing the cun and drying it fully after washing the cup and drying meatly, stirred the fire, opened much-bandled Izaak, and settled himself for a quiet hour's reading. Ten days had fixed

Chronic Eczema Cured.

One of the most chronic cases of Eczema ever cured is the case of Miss Gracie Ella Aiton, of Hartland, N. B. On a sworn statement Mr. Aiton says: "I hereby certify that my daughter Gracie Ella was cured of Eczema of long stauding by using four boxes of Dr. Chase's Ointment. William Thistle, druggist, of Hartland, also certifies that he sold four boxes of Dr. Chase's Ointment which cured Gracie Ella.

Chronic Eczema Cured.

him in the Solitary's groove as firmly as if he had been in it for years. On the night of Vladimir's revelation he had driven to his own apartments in a state of mind not to be described. He had long suspected his own share in his father's death, but the lurid color in which Vladimir painted his guilt was a fearful shock to him. He fled from the Count in a sort of daze which his firm will could not dispel, and it seemed to him that madness or delirium was prevented only by the persistency with which he beat off the tumultuous thoughts that crowded upon him. His self-possession was entirely gone. The life which he had led, the ambitions which he had session was entirely gone. The life which he had led, the ambitions which he had cherished, the woman whom he had loved all circumstances connected with his father's death, filled him with wild horror when he recalled them. He could not think of anything with method. He could only feel, and his feelings threat-

YARCH 11, 18%.

aned to drive him into insanity, so sharp, so bitter were they, so confused yet active It was instinct more than reason which It was instinct more to an reason which sent him to Solitary Island. It was a mechanical effort of the will which produced the instructions for his clerk; but once on the journey, with people moving the control of the sent points. about him, and scene after scene bring. ing peace to his distracted mind, Florian was able to cry like a child hour by hour of his sorrowful flight. He scarcely knew why he wept, unless to ease the burden pressing upon his heart, which seemed to flow away with his tears. Like Paul, he reached Clayburgh in the night, and unreached Clayburgh in the night, and unseen fled away on foot across the ice over the well-known course which he and Ruth and Linda had often taken in the yacht; past Round Island with a single light for the ice-waste, leaving Grindstone to the left as he ran along the narrow strait with two islands rising on each side of him like the walls of a coffin; through the woods to the spot overlooking the old cabin; across the bay and up the slope to the lonely grave on the summit, where he cast himself with a long, sad cry of grief and despair.

Five days passed before anything like calm and systematic thought returned to him. One idea stood before him like an inhabitant of the island, with a personal-

caim and systematic thought retained to him. One idea stood before him like an inhabitant of the island, with a personal-ity of its own—the words of the Count; "Behold the murderer of his father!" He muttered the accusing words many times in the day and night, sitting on the grave, regardless of the cold and whisper-leve them to bimself, weening, solution ing them to himself; weeping, sobbing, raving, moaning, silent by times, as the fit took him; never sleeping two hours at a time; haunted always by a dreadfu fear of divine or human vengeance. Poantoms of past incidents and people were floating around him sleeping and were floating around him sleeping and waking, causing him constant alarm. Even the sweet face of Linda frowned upon him, and that was hardest of all to bear. At the close of the fifth day his delirium suddenly left him and he en-joyed a long and refreshing sleep. When ne woke the hideous nightmare of sorrow and remorse and dread had vanished. He was himself again, but not the self which had flitted from New York to hide its anguish in the icy solitude. There was another Florian born of that long was another Florian than the world had yet known.

He was not aware of any change. He

had lost his habit of self-consciousness, and he was to become aware of what was working within him only when others pointed it out to him. Kneeling in the arrange of the grave, he said his snow at the foot of the grave, he said his morning prayers, promising the father of his love that never again would be have occasion to grieve for him, and that what man could do to atone for murder he, with the help of God, would do. His breakfast he made on fresh fish and meal found in the larder, traveling many miles that day in the snow to obtain flour and meal and necessaries at a distant village He was very weak, but it troubled him He had no regard for his own sufferings, so firmly were his eyes fixed on the martyrdom his father endured for done. Paul ate a slice or two of the bread and drank the water, while a pleasant on the martyrdom his father endured for silence held the room. He did not know how to open a conversion.

"This was his favorite book," said he, "The priest of an obscure village prayer. The priest of an obscure village that the grave in deep thought of prayer. The priest of an obscure village that the grave in deep thought of prayer. The priest of an obscure village that the grave in deep thought of the grave in the grave in deep thought of the grave in the grave in deep thought of the grave in the grave in deep thought of the grave in the grave in deep thought of the grave in th of ten years of life, marveling what manor ten years or ne, marveing what man rener of man this man could be; and his Communion was simple and fervent, as became a penitent. Thus began the eighth day, and at its close he was sitting calluly, hafirs, the levides in the ting calmly before the log-fire in the kitchen, and Izaak Walton was in his

hands.
What was he going to do? His period
What was he going to do? His period or nat was ne going to do? Insperior of uncontrolled grief was over and his long penance begun. Where was it to end? He had many injuries to repair his scandalous life, his rejection of Frances, his treatment of all his friends. Not for his treatment of all his friends. Not for one moment did he think of returning to the city or to public life. He saw clearly the precipice from which Providence, by means of great misfortunes, had snatched him. He had entered the great city a pure-hearted boy to whom sin was almost unknown, whose one desire was to preserve the faith, in spirit and in word, incorrupt in himself. How gradually and how surely he fell! Careless intercourse with all sorts of people and the careless reading of all sorts of books, with the adoption of all sorts of books, with the adoption of all sorts of theories and ideas, brought upon him an intellectual sensuality only too common and too little noticed in the world. Then came the loose thought and the loose glance and the loose word, the more than indifferent than the loose word that the loose word the loose word that the loose word the loose word the loose word the loose word that the loose word the loose word the loose word that the loose word the loos companions, the dangerous withicism, the state which weakened faith and practice, and prepared the soul for its plunge into he mid. Thank God! he had escaped the mud, at least. But who had saved him? And was he to go back to it all? im? And was he to go back to ham.
"There are some men whom politics will damn." Wise words for him, at whom they seemed to point. What was he to do? He thought over it that night and the seement to be a supported by the resolution formed. do? He thought over it that high the next morning. His resolution formed the next morning. He was made. He itself slowly; finally it was made. He would take his father's place on the island, and remain there until death released him from his penance. Was it a hard thing to do? No, he said, not with the graves of father and sister so near him. And thus was he situated when Paul found

TO BE CONTINUED.

MARCH AND THE LION.

MARCH AND THE LION.

Something Better Than the Old Saw. The saying about the lion and the lamb in March often proves false, but there is another and a better one which is literally true. When March comes in and finds you taking Hood's Sarsaparilla to purify, enrich and vitalize your blood, you may expect, when it goes out, that it will leave you fee from that tired feeling and with none of the boils, pimples and eruptions which manifest thanselves because of impure blood in the spring. If you have not already begun taking Hood's Sarsaparilla for your spring medicine, we advice you to begin to day. We assure you it will make you feel better all through the coming summer.



THE POPE ON AMERICANISM

Baltimore, Feb. 14 -Cardinal Gib bons has given out for publication the following translation of the Pope's pronouncement on "Americanism The letter from the Pope was re warded by Cardinal Rampolla, the Papal Secretary of State, his letter be-

ing as follows: Most Eminent and Reverend Lord Cardinal: In a former letter of last October I had the honor to make known to your Eminence that the Holy Father intended to address in due course of time a Pontifical letter concerning "Americanism," so-called It now devolves upon me to remit to you a copy of the promised letter, advising you at the same time that other copies will be forwarded to you through Monsignor the Apostolic Dele-

gate. I profit by the present opportunity to renew the expression of my profound veneration. Kissing your hands, I am your humble servant, M. Cardinal Rampolla.

Rome, January 31, 1899. THE POPE'S LETTER. Pope Leo's letter is as follows: To Our Beloved Son, James Cardina Gibbons, Cardinal Priest of the Title Sancta Maria, Beyond the

Tiber, Archbishop of Baltimore : Leo XIII., Pope — Beloved Son Health and Apostolic Blessing: We send to you by this letter a renewed expression of that good-will which w have not failed during the course o our pontificate to manifest frequently to you and to your colleagues in th episcopate and to the whole America people, availing ourselves of ever opportunity offered us by the progres of your Church or whatever you have done for safeguarding and promoting Catholic interests. Moreover, we have often considered and admired the noble gifts of your nation, which e able the American people to be aliv to every good which promotes the good humanity and the splendor of civ Although this letter be n intended, as preceding ones, to repe the words of praise so often spoke but rather to call attention to sor things to be avoided and corrected because it is conceived in th same spirit of apostolic charity whi has inspired all our letters, we sh expect that you will take it as anoth proof of our love; the more so becau it is intended to suppress certain co tentions which have arisen late among you to the detriment of

many souls. It is known to you, beloved son, t the life of Isaac Thomas Hecker, pecially as interpreted and transla in a foreign language, has excited a little controversy because ther have been voiced certain opinions cerning the way of leading Christ

We, therefore, on account of apostolic office, having to guard integrity of the faith and the secu of the faithful, are desirous writing to you more at length conc ing the whole matter. THE UNDERLYING PRINCIPLE.

The underlying principle of t new opinions is that, in order to r

easily attract those who differ from the Church should shape her teach more in accord with the spirit of age, and relax some of her an severity and make some concessio new opinions. Many think that concessions should be made not on regard to ways of living, but eve regard to doctrines which belong t deposit of the faith. They con that it would be opportune, in ord gain those who differ from us, to certain points of her teachings are of lesser importance and to down the meaning which the Chas always attached to them. It not need many words, beloved so prove the falsity of these ideas i nature and origin of the doc which the Church proposes are reto mind. The Vatican Council concerning this point: "For the trine of faith which God has rev has not been proposed, like a philical invention, but has been deli as a divine deposit to the Spot Christ to be faithfully kept and libly declared. Hence that mean the sacred dogmas is perpetually retained which our Holy Mothe Church has once declared, nor i meaning ever to be departed from under the pretense or pretext of a er comprehension of them." (Contio de Fide Catholica, chapter iv.

We cannot consider as alto blameless the silence which pur leads to the omission or neglect of the principles of Christian do for all the principles come from same. Author and Master, "th same, Author and Master, "th Begotten Son, Who is in the be (John i., 18) T adapted to all times and all nati is clearly seen from the words Lord to His Apostles: "Going fore, teach all nations; teachin to observe all things whatsoever commaded you, and behold, I a commaded you, and behold, I see you all days, even to the end world." (Matt. xxviii., 19.) Cong this point the Vatican says: "All those things are the lieved with divine and Cathol which are contained in the God, written or handed dow

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It is known to you, beloved son, that the life of Isaac Thomas Hecker, es pecially as interpreted and translated in a foreign language, has excited not a little controversy because therein have been voiced certain opinions concerning the way of leading Christian

We, therefore, on account of our apostolic office, having to guard the integrity of the faith and the security of the faithful, are desirous writing to you more at length concern

ing the whole matter. THE UNDERLYING PRINCIPLE. The underlying principle of these asily attract those who differ from her the Church should shape her teachings more in accord with the spirit of the age, and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith. They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teachings which are of lesser importance and to tone down the meaning which the Church has always attached to them. It does not need many words, beloved son, to prove the falsity of these ideas if the nature and origin of the doctrine which the Church proposes are recalled to mind. The Vatican Council says concerning this point: "For the doc-trine of faith which God has revealed has not been proposed, like a philosophical invention, but has been delivered as a divine deposit to the Spouse of Christ to be faithfully kept and infalthe sacred dogmas is perpetually to be retained which our Holy Mother the Church has once declared, nor is that meaning ever to be departed from un-under the pretense or pretext of a deep er comprehension of them." (Constitutio de Fide Catholica, chapter iv.)

We cannot consider as altogether blameless the silence which purposely leads to the omission or neglect of some of the principles of Christian doctrine, for all the principles come from the same. Author and Master, "the Only same, Author and Master, "the Only Begotten Son, Who is in the bosom of the Father." (John i., 18) They are adapted to all times and all nations, as is clearly seen from the words of our Lord to His Apostles: "Going therefore, teach all nations; teaching them to observe all things whatsoever I have

which the Church, either by a solemn judgment or by her ordinary and universal magisterium, proposes for belief as having been divinely revealed. (Const. de fide, chapter iii.)

Let it be far from any one's mind to suppress for any reason any doctrine that has been handed down. Such a policy would tend rather to separate Catholics from the Church than to bring in those who differ. There is nothing ser to our heart than to have those who are separated from the fold of Christ return to it, but in no other way than the way pointed out by Christ. The rule of life laid down for Catho-

lies is not of such a nature that it can not accommodate itself to the exigenc ies of various times and places. Church has, guided by her Divine Mas ter, a kind and merciful spirit, for which reason from the very beginning she has been what St. Paul said of himself "I became all things to all men that I might save all.

TEACHING AND GOVERNING. History proves clearly that the Apos tolic See, to which has been intrusted the mission not only of teaching, but of governing the whole Church, has continued. "In one and the same continued. "In one and the same doctrine, one and the same sense and one and the same judgment." (Const. de fide, chapter IV.

But in regard to ways of living she has been accustomed to so yield that, the divine principle of morals being kept intact, she has never neglected to accommodate herself to the character and genius of the nations which she embraces.

Who can doubt that she will act in this same spirit again if the salvation of souls requires it? In this matter the Church must be the judge, not private men, who are often deceived by the appearance of right. In this, all who wish to escape the blame of our predec-essor, Pius VI., must concur. He condemned as injurious to the Church and the spirit of God who guides her the doctrine contained in proposition lxxxviii. of the Synod of Pistola, "that made and approved the discipline by the Church should be submitted to examination, as if the Church could frame a code of laws useless or heavier than human liberty can bear."

DIFFERENCE POINTED OUT. But, beloved son, in this present matter of which we are speaking there is even a greater danger and a more manifest opposition to Catholic doctrine and discipline in that opinion of the lovers of novelty, according to which they hold such liberty should be allowed in the Church, that her supervision and watchfulness being in som lessened, allowance be granted sense the faithful each one to follow out more freely the leading of his own mind and the trend of his own proper ac They are of opinion that such tivity. liberty has its counterpart in the new ly given civil freedom which is now the right and the foundation of almost every secular state.

In the Apostolic letters concerning the constitution of States addressed by us to the Bishops of the whole Church we discussed this point at length, and there set forth the difference existing between the Church, which is a divine society, and all other social human organizations which depend simply on the free will and choice of men.

It is well, then, to particularly direct attention to the opinion which serves as the argument in behalf of this great liberty sought for and recommended to Catholics.

LIBERTY NOT LICENSE It is alleged that now the Vatican decree concerning the infallible teaching authority of the Roman Pontiff having been proclaimed that nothing further sateguarded and put beyond question of the holy spirit, so greatly extolled by innovators. To practice virtue there is absolute need of the assistance of the holy spirit vet we find these since, if we are to come to any condi-The underlying principle of these on that score can give any solicitude, new opinions is that, in order to more on that score can give any solicitude, new opinions at these who differ from her, and accordingly, since that has been since, if we are to come to any conclusion from infallible teaching authority of the Church, it should rather be that no one should wish to depart from it, and moreover that the minds of all being leavened and directed thereby, greater security from private error would be enjoyed by all. And, further, those who avail themselves of such a way of reasoning seem to depart seri-ously from the overruling wisdom of the Most High—which by most solemn decision the authority and supreme teaching rights of this Apotolic See willed that decision precisely in order to safeguard the minds of the Church's children from the dangers of these present times.

These dangers, viz., the confounding of licence with liberty, the passion for discussing and pouring contempt upon any possible subject, the assumed libly declared. Hence that meaning of right to hold whatever opinions one there is now a greater need of the Church's teaching office than ever be-

jecting everything that modern indus-try and study has produced; so far from it that we welcome to the patrimony of truth and to an ever widening scope of public well-being whatsoever helps towards the progress of learning and virtue. Yet all this, to be of any solid benefit, nay, to have a real existence and growth, can only be on the condition of recognizing the wisdom

and authority of the Church. 'NO THOUGHT OF WRONG OR GUILE."
Coming now to speak of the conclu commaded you, and behold, I am with you all days, even to the end of the world." (Matt. xxviii., 19.) Concerning this point the Vatican Council says: "All those things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed down, and

fection as being superfluous, or, indeed, not useful in any sense—the contention being that the Holy Spirit pours richer nse-the contention and more abundant graces than form-erly upon the souls of the faithful, so that without human intervention He teaches and guides them by some hidden instinct of His own. Yet it is the sign of no small over-confidence desire to measure and determine the mode of the Divine communication to mankind, since it wholly depends upon His own good pleasure, and most generous dispenser of His own " The Spirit breatheth where so He listeth." (John iii., 8.)

" And to each one of us grace given according to the measure of the giving of Christ." (Eph. iv , 7) LAW OF GOD'S PROVIDENCE

And shall any one who recalls the history of the Apostles, the faith of the nascent Church, the trials and deaths of the martyrs, and, above all, those den times so fruitful in saints, dare to measure our age with these or affirm that they received less of the divine outpouring from the Spirit of Holiness Not to dwell upon this point, there is no one who calls in question the truth that the Holy Spirit does work by a secret descent into the souls of the just and that He stirs them alike by warnings and impulses, since unless this were the case all outward defense and authority would be unavailing. if any persuades himself that he can give assent to saving, that is to Gospel truth when proclaimed without any illumination of the Holy Spirit, who gives unto all sweetness both to assent and to hold, such an one is deceived by a heretical spirit." (From the Second Council of Orange, Canon 7)

Moreover, as experience shows hese monitions and impulses of the Holy Spirit are for the most part felt through the medium of the aid and light of an external teaching author ity. To quote St. Augustine: "He (the Holy Spirit) co-operates to the fruit, gathered from the good trees, since He externally waters and cultivates them by the outward ministry of men, and yet of Himself bestows the inward increase," ("De Gratia Christi," chapter xix.) This, indeed, belongs to the ordinary law of Gcd's loving providence that as He has de creed that men for the most part shall be saved by the ministry also of men, so has He wished that those whom He calls to the higher planes of holiness should be led thereto by men ; hence St. Chrysostom declares we are taught of God through the instrumentality (Homily I in Inscrib Altar.) men. this a striking example is given us in

the very first days of the Church. For though Saul, intent upon blood our Lord Himself and had asked:—
"What dost Thou wish me to do" yet he was bidden to enter Damascus and search for Ananias. (Acts ix.) "Enter the city, and it shall be there told to thee what thou must do."

THOSE LIABLE TO STRAY Nor can we leave out of consideration the truth that those who are striv ing after perfection, since by that fact they walk in no beaten or well-known path, are the most liable to stray, and nence have greater need than others of a teacher and guide. Such guidance has ever obtained in the Church it has been the universal teaching of those who throughout the ages have been eminent for wisdom and sanctity -and hence to reject it would be to commit one's self to a belief at once

rash and dangerous.

A thorough consideration of this point in the supposition that no exterior guide is granted such souls, will make us see the difficulty of locating or determining the direction and apof the holy spirit yet we find those who are fond of novelty giving an un-warranted importance to the natural virtues, as though they better responded to the customs and necessities of the times, and that having these as his outfit, man becomes more ready to act and more strenuous in action. It is not easy to understand how persons pos sessed of Christian wisdom can either prefer natural to supernatural virtues or attribute to them a greater efficacy and fruitfulness. Can it be that na-ture, conjoined with grace, is weaker than when left to herself?

VIRTUE, NATURE, AND GRACE. Can it be that those men, illustrious for sanctity, whom the Church distinguishes and openly pays homage to, were deficient, came short in the order of nature, and its endowments, because they excelled in Christian strength And although it be allowed at times to wonder at acts worthy of admiration pleases upon any subject and to set them forth in print to the world have so wrapped minds in darkness that simply with an outfit of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set the subject and the subjec tue, is there any one at all endowed tue? Is there anyone who is not tried by mental anxiety, and this in no light fore, lest people become unmindful both of conscience and of duty.

We, indeed, have no thought of reof the natural order, requires an assistance from on high. These single notable acts to which we have alluded will frequently upon a closer investigation be found to exhibit the appearance rather than the reality of virtue. Grant that it is virtue, unless we would "run in vain," and be unmindful of that eternal bliss which a good God in His mercy has destined for us, of what avail are natural virtues unless seconded by the gift of divine grace? Hence St. Augustine well says: "Wonderful is the strength and swift the course, but outside the true path." For as the nature of man, owing to the primal fault, is inclined to evil and dishonor, yet by the help of grace is raised up, is borne along with a new greatness and strength, so, too, virtue, which is not the product of nature alone, but of grace also, is

made fruitful unto everlasting life and takes on a more strong and abiding character.

'NO MERELY PASSIVE VIRTUE. This overesteem of natural virtue finds a method of expression in assuming to divide all virtues into active and passive, and it is alleged that whereas one's neighbor, according to the power and position of each. The faithful do this by religiously dis-charging the duties of their state of passive virtues found better place in past times our age is to be characterized by the active. That such a division and distinction cannot be maintained is patent-for there is not, not can there be, merely passive virtue. "Virtue," says St. Thomas Aquinas, "designates the perfection of some faculty, but the end of such faculty is an act, and an act of virtue is naugh else than the good use of free will, acting, that is to say, under the grace of God if the act be one of supernatural virtue

He alone could wish that some Chris tian virtues be adapted to certain times and different ones for other times who is unmindful of the apostle's words: -"That those whom he foreknew He predestined to be made conformable to the image of His Sen. - (Romans, viii Christ is the teacher and the ax ample of all sanctity, and to His stand rrd must all those conform who wish for eternal life. Nor does Christ know any change as the ages pass, " for He is yesterday and to-day and the same (Hebrews, xiii., 8) men of all ages was the precept given : -"Learn in Me, because I am meek and humble of heart. (Matt. xi., 29.

To every age has He been made manifest to us as obedient even unto death; in every age the Apostle's dictum has its force: "Those who are Christ's have crucified their flesh with its vices and concupiscences." Would to God that more nowadays practiced these virtues in the degree of the saints of past times, who in humility, obedience and self restraint were powerful "in word and in deed"-to the great advantage not only of religion, but of the state and the public welfare.

"CONTEMPT OF RELIGIOUS LIFE." From this disregard of the evangelical virtues, erroneously styled ive," the step was a short one to a contempt of the religious life which has in some degree taken hold of minds. That such a value is generally held by the upholders of new views, we infer from certain statements concerning the vows which religious orders They say vows are alien to the spirit of our times, in that they limit the bounds of human liberty: that they are more suitable to weak than to strong minds: that so far from mak ing for human perfection and the good of human organization, they are hurtful to both, but that this is as false a and slaughter, had heard the voice of possible from the practice and the our Lord Himself and had asked:— doctrine of the Church is clear since she has always given the very high est approval to the religious method of life; nor without good cause, for those who under the divine call have freely embraced that state of life did not content themselves with the observance of precepts, but, going forward to the evangelical counsels, showed themselves ready and valiant soldiers of Christ. Shall we judge this to be a characteristic of weak minds or shall we say it is useless or hurtful to a more perfect state of life?

"A FULLER AND FREER LIBERTY. Those who so bind themselves by the vows of religion, far from having suf-fered a loss of liberty enjoy that fuller and freer kind, that liberty, namely, by which Christ hath made us free. further view of theirs, namely, that the religious life is either entirely useless or of little service to the Church, besides being injurious to the Church, besides being injurious the religious orders, cannot be the of the United States, testifying again the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be that love by which we embrace your whole country, a country which in past times has done so much for the cause of religion, and which will, by the order orders, cannot be that love by which we embrace your whole country, a country which in past times has done so much for the cause of religion, and which will, by the from the children of these religious families? to one of whom but very lately — a thing greatly to your praise—you have decreed that a statue be publicly erected. And even at the present time wherever the religious families are found how speedy and yet how fruitful a harvest of good works do they not bring forth! How very many leave home and seek strange lands to impart the truth of the Gospel and to widen the bounds of civilization; and this they do with the greatest cheerfulness amid manifold dangers. Out of their number not less, indeed, than from the rest of the clergy the Christian world finds the preachers of God's word, the directors of consci-ences, the teachers of youth and the Church itself the examples of all sanc

"Of course," said Mrs. White to Mrs. Black, "If it wasn't true I wouldn't tell you," thus ending her tale of gossip with a delicate little compliment to her own veracity.

The poor ignorant woman! She doesn't know that she isn't free to speak of the shortcomings of her neighbors, to make known that prive "NO DIFFERENCE OF PRAISE." Nor should any difference of prais be made between those whose who follow the active state of life from thos others who, charmed with solitude, give themselves to prayer and bodily mortification. And how much, indeed of good report these have merited and do merit, is known surely to all who do not forget that the "continual prayer of the just man" avails to placate and to bring down the blessings of heaven when to such prayers bodily mortification is added.

But if there be those who prefer to form one body without the obligation of the vows let them pursue such a course. It is not new in the Church nor in any wise censurable. Let them be careful, however, not to set forth such a state above that of religious orders. But rather, since mankind are more disposed at the present time to indulge themselves in pleasures, let those be held in greater esteem "who having left all things have followed Christ."
"LET THEM BE SET APART."

Finally, not to delay too long, it is stated that the way and method hither to in use among Catholics for bringing back those who have fallen away from the Church should be left aside

CONVERSION OF ENGLAND. and another one chosen, in which mater it will suffice to note that it is not Pope Leo XIII. Manifests His Great Inthe part of prudence to neglect that terest in the Work. which antiquity in its long experience has approved and which is also taught by spostolic authority. The Szrip-tures teach us that it is the duty of all

to be solicitious for the salvation of

duct, by their works of Christian char

ity and by earnest and continuous prayer to God. On the other hand,

hose who belong to the clergy should

do this by an enlightened fulfillment

of their preaching ministry, by the

pomp and splendor of ceremonies es

pecially, by setting forth that sound

form of doctrine which Saint Paul in

culcated upon Titus and Timothy.

preaching the word of God, that one

metimes seems to be preferable

which is directed to non-Catholics, not

in churches, but in some suitable place,

in such wise that controversy is not

ought, but friendly conference, such

a method is certainly without fauit.

But let those who undertake such min-

the Bishops and let them be men whose

science and virtue have been previous

ly ascertained. For we think that there

are many in your country who are

separated from Catholic truth more by

ignorance than by ill-will, who migh

perchance more easily be drawn to the

one fold of Christ if this truth be set

forth to them in a friendly and fam

iliar way.
"THE QUESTION OF AMERICANISM.

From the foregoing it is manifest,

beloved son, that we are not able to

give approval to those views which, in

their collective sense, are called by some "Americanism." But if by this

name are to be understood certain en-

lowments of mind which belong to the

American people, just as other char-

acteristics belong to various other

nations, and if, moreover, by it is de

the laws and customs by which you are

not only indicated, but exalted, there

can be no manner of doubt that our

venerable brethren, the bishops of

America, would be the first to repudi-

ate and condemn it as being most in

jurious to themselves and to their

su-picion that there are among you

some who conceive and would have the

Church in America to be different from

But the true Church is one, as by

unity of doctrine, so by unity of gov

ernment, and she is Catholic also.

Since God has placed the centre and

foundation of unity in the chair of

Blessed Peter, she is rightly called the

Roman Church, for "where Peter is, there is the Church." Wherefore, if

anybody wishes to be considered a real

Catholic, he ought to be able to say

which Jerome addressed to Pope Da-masus: -- "I, acknowledging no other

leader than Christ, am bound in fellow

shiy with Your Holiness; that is, with with the chair of Peter. I know that

the Church was built upon Him as its

rock, and that whosoever gathereth

son, in view of your high office, that

this letter should be addressed special

ly to you. It will also be our care to

divine assistance, continue to do still greater things. To you and to all the faithful of America we grant most lov-

ingly, as a pledge of divine assistance, our apostolic benediction.

Given at Rome, from St. Peter's the 22nd day of January, 1899, and the

A BACKBITER.

neighbors, to make known their priv

ate failings, to injure their reputation without good reason. To be sure if what she says were false, there would be the added sin of lying, but even the

truth, when damaging and when told

unnecessarily, is a sin-an offense

against charity, more or less grievous

When next Mrs. White is tempted to

If she cannot answer Yes to these

questions let her put the sacred seal of

silence on her lips and turn her power

of speech to kinder use. - Catholic

Effects Were Wonderful.

Hood's Pills are non irritating and the only cathartic to take with Hood's Sarsaparilla.

THINK about your health. Do not allow scrofula taints to develop in your blood.

Take Hood's Sarsaparilla now and keep yourself WELL.

spread scandal, let her ask herself

Is it a duty to make it known?

according to circumstances.

these questions:

Is it charitable?

Is it true?

Columbian

Leo XIII.

PAINS.

thirty-first of our pontificate.

not with you, scattereth.

the self same words

from his heart,

what it is in the rest of the world.

country.

For it would give rise to the

istry be set apart by the authority

But, if, among the different

ways of

by the uprightness of their con-

According to the Rome correspondent of the London Daily Chronicle the Vatican is following the Anti-Ritualistic movement in England with lively interest; "for the Pope," according to the writer, "has never renounced his project for a rapproachement with Anglicanism. Only lately he has devoted £16 000 to the establishment of an English college at Rome to receive converted Anglicans. The Pope is persuaded that the present crisis indirectly serve the interests of Catholicism, for he believes that many Ritualists who cannot remain in the Anglican Church will pass over to Rome.

The Osservatore Romano publishes an official account of the audience granted by the Pope on Feb. 5 to the students of the New Collegio B-da in Rome, an English seminary, chiefly for converts to the Roman Catholic faith, named in honor of the Venerable Bede. The students were headed by Monsignor Giles, rector of the English college in Rome, and Monsignor John Prior, rector of Bede College.

After stating that the students came

to thank the Pope for his Brief founding the college, and for the endowment assigned to it by His Holines's munificence, the Vatican organ says that the Pope's words to all at the audience were inspired by paternal benevolence. His Holiness desired that the former Anglican clergymen and other Euglish converts, forming the nucleus of the new college, might be specially presented to him.

The Pope, in addressing them, recalled with what solicitude he had striven to secure the return of England to the ancient faith. ness did not conceal from himself the immense difficulties in the way of this noble enterprise, but he trusted in divine grace, and he rejoiced in the numerous conversions effected, hoping to see the number soon redoubled. He relied greatly upon the apostolic work of those who had already embraced the signated your political condition and faith and were students at Rome. They, in true Catholic spirit, would be governed, there is no reason to take able as priests to exercise in England exception to the name. But if this is a ministry of great efficiency for their to be so understood that the doctrines which have been adverted to above are fellow countrymen.

To Monsigner Prior the Pope addressed words of praise and encouragement, expressing a desire to see the number of students in the new building now being prepared reach its maximum.

In conclusion His Holiness specially blessed those present, begging God to vouchsafe to bless with success a work of such moment for the spiritual welfare of the English nation.

Ill-fitting boots and shoes cause co Holloway's Corn Cure is the article to Get a bottle at once and cure your corns.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure and effectual. Try it and mark the improvement in your child.

ator; safe, sure and effectual. Try it and mark the improvement in your child.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubecular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

Street Car Accident.—Mr. Thomas Sabin, says: "My eleven year old boy had his foot badly injured by being run over by a car on the Street Railway. We at one commenced bathing the foot with Dr. Thomas Eclestring was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency.

SLEEPLESSNESS.—When the nerves are We have thought it fitting, beloved see that copies are sent to the bishops

SLEEPLESSNESS .- When the nerves are nestrung and the whole body given up to tretchedness, when the mind is filled with wretchedness, when the mind is filled with gloom and dismal forebodings, the result of derangement of the digestive organs, sleep-lessness comes to add to the distress. If only the subject could sleep, there would be oblion for a while and temporary relief. Parmelee's Vegetable Pills will not only induce sleep, but will act so beneficially that the subject will wake refreshed and restored to happiness. happiness

happiness.

THE FLAGGING ENERGIES REVIVED.—
Constant application to business is a tax
upon the energies, and if there be not relaxation, lassitude and depression are sure to interveue. These comes from stomachic
troubles. The want of exercise brings on
nervous irregularities, and the stomach
ceases to assimilate food properly. In this
condition Parmelee's Vegetable Pills will be
found a recuperative of rare power, restoring
the organs to healthful action, dispelling depression, and reviving the flagging energies.

Cupe rheumatism by taking Hood's Sar-CURE rheumatism by taking Hood's Sar-saparilla, which by neutralizing the acid in the blood permanently relieves aches and

There are three conditions: When the blood is poor; When more flesh is needed; When there is weakness of the throat or lungs.

There is one cure: that is Scott's Emulsion.

It contains the best codliver oil emulsified, or digested, and combined with the hypophosphites and glycerine. It promises more prompt relief and more lasting benefit in these cases than can be obtained from the "I had been troubled for years with pains in my sides and kidneys and had aches in all parts of my body, owing to stomach and liver troubles. I began to take Hood's Sarsapar-illa and its effects were wonderful. In a short time I was entirely cured." Mrs. Francke, 209 Ossington Avenue, Toronto, Ont. use of any other remedy.

50c. and \$1.00. all druggists.

SCOTT & BOWNE, Chemists, Toronto.

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AFTER "GRUPPE" (and to avoid it), a trip
to the "Sunny South" will do you good and
escape February, March and April, Weather
lovely there. "Tourists and settlers will do
well to apply for all particulars re Orange,
Lemon and Pineapple Plantations and Truck
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and free illustrated likerature, to Florida
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REV. GEORGE R. NORTHGRAVES. Anthor of " Mistakes of Modern Infidels." THOMAS COFFEY.

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Correspondence intended for publication, 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 can be stopped.

London, Saturday, March, 11, 1899

A DESIRABLE END.

The Bishops of England have issued a new "Manual of Prayers," for use in Churches throughout the Kingdom. They explain that the great variety of. prayer books in use among the people "is a great hindrance to the congrega. tional use of English prayers-an immemorial custom among our forefathers." The approval of a uniform prayer book is expected to restore this beautiful practice of congregational prayer in unison, which greatly nourishes devotion. There is in this country also a great variety of prayer books in use, and it would be very desirable that the end sought by the English Bishops should be attained here also by some method similar to that which they have adopted.

DIVORCE IN NORTH DAKOTA.

North Dakota is one of the States in which it has been an easy matter to procure a divorce, and as no period of residence was required before a separation could be granted, the State obtained an unenviable notoriety for the number of divorces granted by the Courts. Many parties seeking divorces have gone into that State for the express purpose of obtaining easily decrees of dissolution of the marriage tie, and these were recorded to the discredit of the State as being North Dakota divorces. A recent law has special telegraphic despatches : been enacted, however, which will be a serious drawback to the obtaining of divorces so easily. A year's residence in the State will now be required before a divorce will be granted in any case. It is due to the earnestness with which Bishop Shanley, of Fargo, urged this matter that this new requirement was passed by the State Legislature. This is the first serious step taken by any State Legislature toward diminishing the evils of the lax divorce laws which prevail throughout the United States.

BURKE COCKRAN ON "EXPAN-SION.

Mr. Burke Cockran at a mass meeting of anti expansionists held in New England favors that policy and professes at the present moment to be very friend'y to the United States, rather for the purpose of leading the latter open to attack from the sea, than through any real motive of friendship. He continues :

"Let us annex the Philippines, and we cannot maintain our independence in the teeth of England's hostility when she holds the seas, as she does and will for several years yet. To day she fears us and is polite, but let us be in a position where we must truckle to her, and see how great the change will be."

He is opposed to expansion across seas, which would necessitate huge navies or bring about dependence on England, but he would willingly expand so as to bring into the Union Canada and Mexico, and any other reached by dry land; nevertheless he hopes that this expansion may come peaceably and not through force of arms.

ANOTHER REPEAL.

Another forward step has been taken in Germany towards restoring full religious liberty to the Catholic Church in the Empire. The Dominican Emperor to re establish their celebrated convent at Cologne. This is most ancient of the houses of that renowned Order, and from it came St.

sanctity and learning.

The bill for permitting the Jesuits It is expected that the Emperor will use his influence to induce the Bundersrath to give its assent to the

A USEFUL BOOK FOR MATHE-MATICIANS.

An exceedingly useful little book has been published by Mr. A. Doyle, of Ottawa, under the title "Important Mathematical Problems with Solutions. Designed as an Appendix or Supplement to Arithmetic and Mensuration.

This book consists of one hundred and forty-two mathematical problems of peculiar difficulty, which are elegantly solved by the author, so as to be an aid to all those who are interested in the study of these subjects. These problems include almost all the variety of brain twisters which scholars are apt to meet with in the course of their mathematical studies, and their solution will increase very much the stock of knowledge of those who grapple with them.

Mr. Dovle was the mathematical editor of the Canadian Almanac in years gone by when that useful annual had a selection of difficult problems contributed by numerous distinguished and learned correspondents. He has been also editor of the Journal of Education, which often gives problems of similar character, and hence he has before him a wonderful variety of just such problems as will most interest the students of this particular branch of mathematics. His selections from these sources consist precisely of such questions as are most likely to be met with in a long course of study, beyond what can be found in the school-books. The publication deserves a wide circulation, and we hope it will attain the success it merits.

OFFERTORY COLLECTIONS.

The following item appeared in the Toronto Mail of 28th ult. among the

"Windsor, Feb. 28.—At the service at St. Alphonsus' church Sunday morning Rev. Father Flannery stated that in future he noped pennies would not be placed on the contribution plate. This is taken to mean hat nickles and dimes would be more acceptable."

Without asserting or denying the truth of this despatch, so far as the Very Rev. Dr. Flannery is concerned, we deem it right to say that the advice the venerated Reverend Doctor is said to have given his congregation at Windsor was good and very necessary. The custom prevailing in many Catholic parishes to put cents or pennies on the collection plate at the offertory is indicative of a narrowness of mind which deserves a sharp rebuke from the clergy. The offertory collection which is taken up at Mass on Sundays has its origin in the primi-York a few days ago denounced in tive custom of the people furnishing strong terms the new expansion policy | the bread and wine, candles, altar of the United States. He asserts that ornaments, and other things necessary for the celebration of the Holy Sacrifice of the Mass. It is evident that the offering of the smallest possible coin, a cent or a penny, is totally country to have colonies which will be inadequate for the noble purpose for which it is destined to be applied.

What is there that is suitable for the Church or for any other imaginable useful purpose that a cent will buy? If there can be nothing of this kind thought of, how can those who make this insignificant offering claim to have a share in the benefit accruing from having helped to furnish the altar with the things needed for the holy sacrifice ?

In the Protestant Churches the week ly offering made on Sundays is a source of considerable revenue, and we know white man's country which can be of some Catholic congregations among which was made by God to man, and of which no one would think of giving which the Church is the infallible inanything less than a piece of silver at terpreter. the offertory collection, and in the aggregate these collections amount to a fair sum in the course of the year, but the cent offerings can never amount to a respectable sum worthy to be recorded in the parish accounts. We hope that the few words we have written on this subject will induce the expresses, what he has many times exstingy parishes of the province to fol- pressed before, his good will for the Fathers have been authorized by the low the example set to them by the whole American people, and his pleasother parishes which are more gener- ure at the solid progress which the ous. There are indeed some poor Catholic Church has made in the United the most celebrated, and one of the people who are able to afford but little States: yet he deems it incumbent on or perhaps nothing. These are not him to warn the Catholics of America | xiv, 25: 2 Par. xii, 2, 9) expected to contribute, and they need | not to delude themselves into the false Thomas of Aquinas and Albertus not spoil the generosity of others by notions which he deems it necessary to Magnus, both of whom, and especi- giving the example of one cent contri- condemn.

loves the cheerful giver.

We have often noticed young men to return to Germany has also passed fashionably dressed, and who are in the Reichstag, and it only remains for good circumstances, and who freely the Bundersrath to assent to it, that the enough spend dollars for foolish pur-Jesuits may return with full freedom. poses or for worldly amusements, who, however, do not seem even to notice the collection plate as it is passed around among the congregation on olic Church should be taught fully and Sundays. These youths are fully as without disguise or modification both worthy of rebuke as the stingy ones in the Catholic press and in the pulpit. who put on a cent for their offering.

THE POPE'S LETTER ON " AMERICANISM."

The doctrinal letter of the Holy Father, Pope Leo XIII., to his Eminence Cardinal Gibbons and the American and which will be found in another page of this issue, will be read with much interest, and received by all than good. Catholics with the profound reverence due to the Supreme Head of the Church.

There are to be found everywhere crooked minds who are ready to distort the most evident truths to make them accord with their fancies and vagar ies, and it would not be surprising if there should be some of these found among the ten million of Catholics in the United States, and even among the clergy. Nevertheless it does not appear that the doctrine which the Holy Father has condemned is really maintained by any Americans to such an extent that it can be properly called Americanism: neither does the Holy Father assert this to be the case.

In fact the occasion of the Pontifical letter is stated to be a translation of the life of the late Father Isaac Thomas Hecker, which has been circulated in Europe, and has excited among European journalists and theologians a good deal of controversy concerning the way of leading a Christian life.

The life of Father Hecker here referred to was written by Rev. Father Elliot, one of the Paulist Fathers, but the French translation which gave rise to the controversy was by the Abbe Maignon, who has apparently supposed that the principle which actuated Father Hecker, and which still actuates the Paulist Fathers in their dealings with non Catholics, is to minimize the doctrines of the Catholic Church in order to make them more acceptable to Protestants, and thus to attract them to the Church.

The Holy Father says that "the underlying principle of these new opinions is that- in order to more easily attract those who differ from her, the Church should shape her teachings more in accord with the spirit of the age, and relax some of her ancient sev erity and make some' concessions to new opinions," and that this should be done "not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith.' ings of the Church, both in regard to

Our readers know well that the teachals and dogmas, are the teachings of Christ Himself, interpreted by the infallible authority of the Church, and that the Church cannot go astray in propounding them, or in applying to the various circumstances which arise in real life. The Holy Father, therefore, by virtue of his apostolic office, must guard the faithful against the errone ous notion that these teachings must be modified to please non Catholics, and this is why the present letter has been written to affirm that the doctrines of the Catholic Church remain always true and unchangeable, and cannot be modified or smoothed down to suit the varying opinions or passions of men, however progressive the age may be in matters of science and the arts. In matters of faith the Church must be guided not by the vagaries of the human intellect, but by the unchanging and unchangeable revelation

The Holy Father explains that in his letter he by no means intends to disparage the noble gifts of the American people which make them alive to every excellent work which promotes the good of humanity and the splendor of civilization. On the contrary, he

even it equalled by any whom the ings of one cent or one penny. Their Catholic truth, but prosents, she would have even seen. This convent offerings should be generous and in would the effort to do this be met with quered Jerusalem. But one of the sent weakness, and that he may be thought, would not be out dining; the

among American Catholics, whether Bishops, priests, or laymen. We have great pleasure in being able to say and the inscription "the king of Juda," that American Catholics will with one propounded by the Holy Father in his the doctrines and morality of the Cath-

It is a wise precaution which the Holy Father insists upon, that the preachers of special missions to non Catholics shall be men of learning and of lively faith, and that the Bishops of the dioceses in which such missions are given shall take care that only preach ers possessing these characteristics Hierarchy, on so-called Americanism, shall be allowed to conduct such missions. If these qualities were lacking, such missions would do more harm

THE BIBLE AND THE EGYP-TIAN MONUMENTS.

When it has been considered that the people of Israel spent so long a time in Egypt, at least 215 years from the entry of Jacob into that country with his whole family and his descendants, to the numbers of 70 souls, down to the Exodus, when Moses, at the command and under the direction of God, led forth the whole nation out of captivity, through the waters of the Red Sea, it has been regarded as a matter of surprise that among the monuments of Egypt which have been deciphered and read during the present century, very little has been discovered which would throw light upon the long sojourn of the Israelites in that country.

The truth of the Bible has been savagely attacked by infidels, especially of the eighteenth and nineteenth centuries, and the Pentateuch or five books of Moses have been the special object of such attacks, and among the arguments employed much stress has been laid upon the fact, which was the truth when the work of Egyptian exploration was begun, that so little had been found confirmatory of Biblical history.

Apart from their divine authority as inspired writings, the historical books of the Bible have numerous intrinsic and extrinsic marks of authenticity and truth, and they are, therefore, to be regarded as an indubitable history of the events therein recorded.

The Bible alone, as a historical monument, is sufficient evidence that plorations there on a larger scale will a fact therein stated really occurred, even if there be no confirmatory evidence discovered of the fact in any of the other monuments of history. Yet On this matter we can do no more it must be admitted that when the key to the reading of the hieroglyphics of Egypt was discovered, it was expected ILLNESS OF POPE LEO XIII. by Biblical students that among the Egyptian monuments there would be found many events recorded which are grieved to learn that the Holy Father, mentioned in the writings of Moses, and some which are referred to in the later books of the Bible; and tent of which the telegraphic desit was expected, at least, that patches give somewhat conflicting testhere would be found some references to Jacob and Joseph and Moses, and the wonderful incidents which are during the Exodus of the Israelites. If such records had been discovered, they would undoubtedly have been a wonderful confirmation of the truth of the Biblical account of these matters, even it there had been some discrepdiscovery has been made in Egypt, and for the last thirty years, but of which the ancient history of the country has been built up by degrees from the examination of the monuments; and yet but little has been found which throws light upon the events which are mentioned in the Bible.

from what we have here stated, that performed successfully by Drs. Mazevents mentioned in the Bible in regard to Egypt are not found at all on the Egyptian monuments, but only that the operation was borne by the Holy the references are not so numerous or so clear as might have been expected; yet the last few years have brought forth to light inscriptions which refer directly to the disappearance of the ily live for ten years longer. The

Israelites from Egypt. The first important confirmation of what is found in the Bible in reference to Egyptian history regarded King Sesak, in Hebrew Shishak, who invaded Jerusalem in the fifth year of Roboam's reign, and carried off to

been deciphered, it was customary with infidel writers to deny the accuracy of fatally, in spite of the best treatment ault, who gave M. Faure absolu-We may say that not only in Amer- this statement, inasmuch as the Shishak from the eminent physicians who are tion in extremis. Christian philosophers and theolo- ject poverty should not disgrace them- ica, but everywhere, there are to be named was known to be the Sesonchis in attendance upon him. The prayers seeing that death was hastening, gians, and unexcelled in their sphere, selves and the congregation by offer- found persons who would minimize of history, of whom it was not recorded of the Catholic world will be offered up gians, and unexcelled in their sphere, selves and the congregation by offereven if equalled by any whom the ings of one cent or one penny. Their Catholic truth, but probably nowhere in profane history that he had conlocation for his speedy recovery from his prea Dominican.

has produced many others eminent for proportion to their means, for God more vigorous condemnation than historical records of Egypt was found spared yet for many years to rule the representing this king with a number | Church of God. of bound prisoners of Jewish features, showing that Sesonchis had gained a voice unite in assenting to the doctrine | victory over the King of Juda or Judea. Thus the accuracy of the Biblical hisletter on so called Americanism, that tory of the matter has been fully confirmed by the recently discovered monuments. Among these monuments has also

been discovered the tomb of a high Egyptian dignitary named Joseph. This name is peculiarly Hebrew, and power. not Egyptian, so that this discovery is a confirmation of the Biblical history the monuments that at the period when Egypt was completely changed, passing from the people who were then the the lands of the priests which had been given them by the king."

If we had not the Scriptural account of how the land tenure was changed it would have been impossible to imagine how so complete a change could have been effected.

Later discoveries have shown that the Israelites are really named on the Egyptian monuments as having been left "without a seed," which must refer to their complete departure from the country.

It is probable that the Israelites, being regarded by the Egyptians as a mere body of runaway slaves, but little attention was paid to them in the national records. At all events, it is well known that the Egyptians in their pride wished to hand down to posterity only the memory of their victories and glorious deeds, and this may also account for the fact that the disasters suffered by them on account of the re fusal of Pharao to let the Israetites depart were not recorded on the monuments. At all events the Delta of Egypt, where was the residence of the Israelites, has been explored only to a partial extent. It may be that exbring to light many new discoveries which will illustrate more fully the history of the Israelitist sejourn there than speculate.

The whole Catholic world will be Pope Leo XIII., has had a severe at. tack of illness, concerning the full exundoubted that the attack was so severe as to excite a good deal of alarm related as having occurred before and and apprehension lest it might prove

One report to the London Daily Mail THE CATHOLIC CHURCH AND was to the effect that his Holiness was suffering from pneumonia, and that a high fever had set in ; but from later reports it appears that the cause of the ancy in the details of these events ; but | trouble was a hematic cyst or tumor for a considerable time, discovery after | which had been forming on the thigh he had not complained, so that its existence was not known even to his attendants. On the 1st inst. the Holy Father

underwent an operation for the removal of the cyst, which had become Nevertheless, it is not to be inferred much inflamed. The operation was zoni and Lapponi. The cystre moved was about the size of an orange, and Father with wonderful Tcourage and fortitude. After it was over, the Pope began steadily to improve, and the physicians now say that he may readwound has been dressed, and his respiration, temperature, and the circulation of his blood are now normal, so social scheme.—American Herald. that the physicians express themselves as most hopeful of his complete recovery.

The Holy Father is now ninety Egypt the treasures of the temple and years of age, so that he has passed far of the King of Jerusalem. (3 Kings beyond the ordinary age of men, and at his period of life, what smight in Crawford, the well-known correspond-Before the monuments of Egypt had younger men be not deemed as dangerous, might easily in his case result age:
"I have been to see Abbe Ren-

Among the curious speculations which have been indulged in by the press, by occasion of the Holy Father's illness, the Daily News of London states that when the time arrives for the election of a successor to the Holy Father, there will be a contest between two factions, one of which is in favor of a simply religious Pope, while the other is for the election of one who will use and extend Pope Leo's political

Such speculations evidently come from men who are accustomed to see of Joseph, and it is moreover shown by the wire-pulling which is ordinarily put to use in the choice of Bishops of Joseph lived, the tenure of the land of | the Church of England, which has real factions, but there are no factions in the College of Cardinals who will land owners into the hands of the king | choose a successor to Leo XIII. All and the priests. This agrees with what are influenced by an earnest zeal for is related in Genesis xlvii, 18, 22: "The the good of the Church. We have no people oppressed by the severity of the doubt that when the time comes for the famine spent first all their money and | choice of a successor, the world will be cattle to buy corn, and said : we surprised at the celerity with which have now nothing left but our bodies the vacancy will be filled, and at the and our lands. . . . So Joseph bought absence of all outside influences all the land of Egypt, every man sell- of any potency. This was the ing his possessions, because of the case when Leo XIII. was elected. greatness of the famine. And he and it will undoubtedly be the case brought it into Pharao's hands, except | when it will be needful to elect a successor to the present illustrious occunant of the Pontifical throne

RECEIVED INTO THE CHURCH.

The Rev. A. W. Bennett, M. A., until recently curate in charge of S Gabriel's church, Bromley By Bow, was recently received into the Catholic Church by Father Eskrigge, at Notting Hill, and has been confirmed by Cardinal Vaughan at the Archbishop's house, says our contemporary, the Liverpool Catholic Times. Mr. Bennett has decided to become a priest and join the Oblates of St. Charles. The Rev. A. W. Mitton, M. A., formerly vicar of Stowmarket, Suffolk, and more recently of Markgate, Dunstable has also received into the Church by Father Humphrey, S. J.

MISSIONS_TO NON-CATHOLICS

The success of the missions to non-Catholics is most gratifying. The Holy Spirit, whose perpetual presence was promised the Church, not only puts words of truth upon her lips, but main tains ever burning in her heart the flame of divine charity. Hence, as she teaches, so she lives. If we would convert those who are outside of her communion, it is more necessary-and far more difficult-to bend their will than to convince their understanding. Many a one who will readily yield the reasonings of a Bellarmine; a Manning an Ireland or a Campbell, and confess himself unable to answer their arguments, is not thereby always conquered; but will remain, tormented by emorse, in the false communion to which he belongs, until at last, perhaps, the daily life and actions of some witness, appeal silently but irresistbly to his heart, and bring about the happy result which controversy never could accomplish. Many a proud patrician of Pagan Rome, as by St. Chrysostom, owed his conversion to the holy life he was forced to admire and venerate in the slaves of his non Catholic American has been brought into the fold by the example and purity of life of humble Irish Catholics in their employ . - American Her-

SOCIALISM.

The most advanced thinkers admit

that, whatever may be the value of the Socialistic theories in themselves, they present a grave danger to Catholics by being propagated in connection with blasphemy and irreligion. We do not assert that the connection is necessary but its existence is beyond doubt, and may well make a Catholic pause before he thrusts himself into such danger to his religion by joining societies, some of whose members, at least, are possessed by a hatred of all that is sacred, and whose tenets are spread by tracts that a Catholic cannot read without injury to his faith. All Socialists do not violently abuse religion; some pass it by and ignore it altogether, others treat it compassionately as a sick man bound to pass away. of their writers admit that religious feelings have their source in man's nature, and they seek to turn them into new channels in the completed scheme of social regeneration. writers may be regarded as the more moderate and courteous towards religicn, and it would be interesting to ascertain the ideal religion in their

FAURE CONFESSED TO AN HUMBLE PRIEST.

In the report of the death of M. Faure, late President of the French Republic, cabled from Paris by Emily ent, there occurred this touching pass-

Mme. Faure, on begged that messengers should be sent to summon three different priests and Dominican would surely be at his r astery. She also begged that if messenger met a priest in the si he should bring him at once to

Abbe Renault is the humble the humble, being chaplain to House of Detention or lock-up, a Prefecture of Police. Yesterday had dined with some relatives have a small shop in the Faubour Honore. After dinner he was g home, when suddenly a soldier bicycle came up, descended from machine and caught him with vi agitation by the arm, saying : " with me.

· Father Renault went and learned where he was going a palace gate. There the soldier The President is dying. Do you can for him.' "

A CONVERT'S IMPRESSION

Henry C. Corrance is a new lig Catholic contemporary literature was an Anglican minister recent ceived into the Catholic Church with the activity of mind and earness of purpose which belong to verts he used his pen to defen Church of his adoption. He wri the Catholic World Magazine for I what the "Witness of Protestant Catholic Truth " has become. Sing of his own impressions after tion into the Church he says:

"A convert may perhaps be

mitted to express a doubt w Catholics who have always live Catholic country, and consequ have never been brought into c with the ever-changing hydra testantism, or even those who been brought up as Catholics in testant land, can adequately how glorious is the vision of the God when at length it breaks up sight of one who has long been s ing in the darkness of heres order to estimate the light at i worth one must appreciate it t only the city of light, but i rowful contrast, the city of conmust be included in the menta view, at least by imagination those who have not only done th have actually sejourned for aw the latter, and therefrom ma ecoming clearer at each ste have learnt by actual experie the two systems, and not by theory, the difference between and falsehood.

J. R. VILATTE RECAN

New York Freeman's Journal. The Supreme Congregation Holy Office has issued for pub the recantation of Joseph Rene known in many parts of the States as the only "Old Ca Bishop in America. The valid his orders has not yet been de decided, so that his statement point is to be taken for what it is The question will be carefully gated and considered by the He

The declaration is as follows: I, Josef Rece Vilatte, hereby dec for having taught many errors having attacked and misreprese Holy Roman Catholic Church. I u edly withdraw any such teaching, a mit wholly and unconditionally to ing of the Holy Roman Catholic which I acknowledge and confess one true fold of Christ, outside of wi

one true fold of Christ, outside of wis no salvation.

Moreover, I sincerely regret the tained Holy Orders in an unlawful gular way (according to the teachitholy Roman Catholic Church, which fully understand and accept) and the ly and sacrilegiously conferred upvarious Orders which belong by tigholy Roman Catholic Church, int Holy Roman Catholic Church, inthope through Divine Grace soon

Thereby call upon all those with have co-operated in the past, esp those whom I have unlawfully raidingity of the Priesthood, to submiunreservedly and unconditional authority of the Vicar of Christ. claration I freely and spontaneou in order to repair any harm I may wittingly done, and the scandal I h to the Holy Catholic Church, achildren.

J. Rene Signed) is a faithful copy of the original i

Session.

Father David F
Definitor General of the Friars I
Consultor of the Supreme Cor
of the Holy Office.
Collegio di S- Antonio, via
Rome, Feast of the Purification, 18

CHILDREN'S FRIEN

Some children never inv playmates to their homes. T that their parents will not their young friends. They a that their guests would be rudely or that they themselv be scolded or otherwise humi their presence. So they n their companions to visit the those to whose houses they th resort for entertainment.

One consequence of this lac sideration on the part of in parents is that their boys and eing able to enjoy the society own associates at home, wil where for it, and will spend of their evenings as possible a their fathers and mothers.

The result of this absen home will be, in some case young folks will make under quaintances and may be led Within reasonable limits, dren have as much right to i friends to their home as the have, and those fathers an will be wise who will make t so attractive to their own chi they will not want to go awa pleasant for other young p hese will be anxious to visit the old heads will keep thei spring from danger, and

ompany for them.
Blessed are the father a

Dominican would surely be at his monastery. She also begged that if any messenger met a priest in the street he should bring him at once to the

Elysee. "Abbe Renault is the humblest of the humble, being chaplain to the House of Detention or lock-up, at the Prefecture of Police. Yesterday he had dined with some relatives who have a small shop in the Faubourg St. Honore. After dinner he was going home, when suddenly a soldier on a bicycle came up, descended from the machine and caught him with visible agitation by the arm, saying : 'Come

Father Renault went and only learned where he was going at the palace gate. There the soldier said: The President is dying. Do what you can for him.'"

A CONVERT'S IMPRESSIONS.

Henry C. Corrance is a new light in Catholic contemporary literature. He was an Anglican minister recently received into the Catholic Church, and with the activity of mind and earnest-ness of purpose which belong to converts he used his pen to defend the Church of his adoption. He writes in the Catholic World Magazine for March what the "Witness of Protestantism to Catholic Truth " has become. Speaking of his own impressions after recep-

tion into the Church he says: "A convert may perhaps be per-mitted to express a doubt whether Catholics who have always lived in a Catholic country, and consequently have never been brought into contact with the ever-changing hydra of Protestantism, or even those who have been brought up as Catholics in a Pro testant land, can adequately realize how glorious is the vision of the City of God when at length it breaks upon the sight of one who has long been stumbl ing in the darkness of heresy. order to estimate the light at its true worth one must appreciate its foil. Not only the city of light, but its sor-rowful contrast, the city of confusion, must be included in the mental pur view, at least by imagination, and those who have not only done this but have actually sejourned for awhile in the latter, and therefrom made the journey to the former, with the dawn becoming clearer at each step, will have learnt by actual experience of the two systems, and not by mere the difference between truth and falsehood.

J. R. VILATTE RECANTS.

New York Freeman's Journal.

The Supreme Congregation of the Holy Office has issued for publication the recantation of Joseph Rene Vilatte, known in many parts of the United States as the only "Old Catholic" Bishop in America. The validity of his orders has not yet been definitely decided, so that his statement on that point is to be taken for what it is worth. The question will be carefully investi gated and considered by the Holy See. The declaration is as follows:

I, Josef Rene Vilatte, hereby declare that I express most sincere and heartfelt regret fexpress most sincers and heartier regret for having taught many errors and for having attacked and misrepresented the Holy Roman Catholic Church. I unreserv-edly withdraw any such teaching, and I sub-mit wholly and unconditionally to the teach ing of the Holy Roman Catholic Church, which I acknowledge and confess to be the one true fold of Christ, outside of which there is no salvation.

one true fold of Christ, outside of which there is no salvation.

Moreover, I sincerely regret that I obtained Holy Orders in an unlawful and irregular way (according to the teaching of the Holy Roman Catholic Church, which I now fully understand and accept) and that I illies ly and sacrilegiously conferred upon others various Orders which belong by right to the Holy Roman Catholic Church, into which I hope through Diving Grace soon to be received.

Philadelphia; Father Dyer, the president of the seminary at Dunwoodie; thruth be set forth to them in a friendly and familiar way."

It is the giving of missions of this sort to non-Catholics in various parts of the country which has made the support of missionaries to non-Catholic sin the parts of the country which has made the support of missionaries to non-Catholics in the parts of the country which has made the support of missionaries to non-Catholics in the parts of the country which has made the support of missionaries to non-Catholics in the parts of the country which has made the support of missionaries to non-Catholic sin the parts of the country which has made the support of missionaries to non-Catholics in the parts of the country which has made the support of missionaries to non-Catholics in the parts of the country which has made the support of missionaries to non-Catholics in the parts of the country which has made the support of missionary Union has the first of the seminary at purpose.

ceived.

I hereby call upon all those with whom I have co-operated in the past, especially on those whom I have unlawfully raised to the dignity of the priesthood, to submit with me unreservedly and unconditionally to the authority of the Vicar of Christ. This deunreservedly and unconditionally to the authority of the Vicar of Christ. This de-claration I freely and spontaneously make in order to repair any harm I may have un-witingly done, and the scandal I have given to the Holy Catholic Church, and to her children.

J. Rene Vilatte. Signed) J. Rene Vilatte.
I hereby certify that the above declaration is a faithful copy of the original in my pos-

Session.

Father David Fleming.

Definitor General of the Friars Minor and Consultor of the Supreme Congregation of the Holy Office.

Collegio di S- Antonio, via Merulena, Rome, Feast of the Purification, 1899.

CHILDREN'S FRIENDS.

Some children never invite their playmates to their homes. They know that their parents will not welcome their young friends. They are afraid that their guests would be treated rudely or that they themselves would be scolded or otherwise humiliated in their presence. So they never ask their companions to visit them, even those to whose houses they themselves resort for entertainment.

One consequence of this lack of consideration on the part of inhospitable parents is that their boys and girls, not being able to enjoy the society of their own associates at home, will go elsewhere for it, and will spend as many of their evenings as possible away from their fathers and mothers.

The result of this absence from home will be, in some cases, that the young folks will make undesirable acquaintances and may be led astray.

Within reasonable limits, the children have as much right to invite their friends to their home as the parents have, and those fathers and mothers will be wise who will make their homes so attractive to their own children that they will not want to go away, and so pleasant for other young people that these will be anxious to visit them. So the old heads will keep their own offspring from danger, and pick their

who have green hearts, who can remember that they were young once themselves, who can enter into the amusements of their children, and who can entertain the young folks who come to visit their sons and daughters Blessed are they, for their homes will be happy, their children will love them, their young men and women will not make wretched marriages, and other families will call down benedictions on them because they provide a safe resort for the young !—Sacred Heart Review.

FREEMASONRY IN THE PHILIP-PINES

Such is the heading of a remarkable article in a recent issue of Collier's Weekly, a non Catholic publication, from which we quote the following

The "Siglo Futuro" ascribes the native revolution in the Philippines to Freemasonry. This statement has seemed quaint, but it has the merit of being exact. At Cavite there is—or was-a lodge known as the Primera Luz - the First Light. Affiliated branches are encounterable throughout the archipelago. In all there are nearly two hundred. Each branch is a revolutionary centre. In earlier days the fragmentary state in which the tribes subsisted precluded any idea of national unity. The solidity which was lacking Freemasonry brought. To the native the rites represented a form of secrecy fresher and even more mysterious than ancestral superstitions. The enthrallment of the unknown, attractive to all and irresist ible to primitive natures, captured the They found in the brotherhood dignities which they craved, ceremonies which most influential among them at once. appealed, and therewith unimagined Once intro opportunities to rebel. duced-and introduced through proto complex for recital - Freemasonry spread, and, in spreading, developed into a vast association known to day as the Katipuan, which in some respects presents curious resemblance to the Ku Klux-Man, and of which the watchword is Hasta la muerte, and significance

hatred of Spain. Now we have the key to the diabolical hatred towards the friars and the foe of the Catholic Church that exist in those islands. This secret and malignant foe of the Church everywhere, but especially in continental Europe Spanish Americas, has been at its traditional work in the Philippines of undermining the religion of the people, inspiring the young men with hellish hatred of priests and everything, Catholic, propagating the most infamous calumnies to blacken the character of ecclesiastics, and with Satanic persistency and cunning, trying to deceive the rude natives into the belief that the Catholic Church is the one enemy they have to fear and to hate. - Union and Times.

TO REACH NON CATHOLICS.

Catholic Missionary Union Holds Its Annual Meeting in New York City.

At the annual meeting of the Cath-olic Missionary Union held at the residence of Archbishop Corrigan there were present, together with Arch bishop Corrigan, Archbishop Ryan of Philadelphia ; Father Dyer, the presid

Catholics in the parts of the country where Catholics are so few that they are not able to support diocesan missionary hands. For three years now this organization has been supporting missionaries to non Catholics in ginia, North Carolina, Mississippi and Kansas. Through the bishops of the various dioceses it secures the appointment of missionaries, whose entire work is to go about from place to place, in halls or schoolhouses, or anywhere an audience may gather, and preach the doctrines of the Church. The result of the meeting was to place three more missionaries at this work. The organization now provides for the

support of seven missionaries. Five years ago there was not one Catholic priest in this country who considered it his special work to preach to that great crowd of the American who had no religion, or, if any, a false religion. To day over twenty priests who have no other work but this, whose time is entirely occupied in explaining the teaching of the Church to non Catholics.

RIGORISM.

The readiness with which the Church responds to the eleventh-hour call of those of her children, who have been faithless, and whose lives have been a scandal, is frequently a subject of criticism among the ignorant and unthinking. They cannot understand why the priest should rush to the bedside of the stricken sinner, whom only the approach of death has aroused to the terrible realization of his condition, or to the felon's cell, when the judg ment of the law has pronounced the outlaw's doom. They are inclined to quarrel with the leniency manifested in extending to the remains of those with God, if whose reconciliation effected at all, was the result of a death-bed repentance, the rites of of the property of administering the last sacraments conditionally to the unfortunate, who, having lost conscious-

the attitude of these unbending rigor- lose one and still have the other, he ists seriously, they severely discount- has but one soul, which if he loses, he Church in dealing with the erring

Though a different policy might recommend itself to the critics in question, it would be sadly out of tune with the conduct of Christ Himself towards the frail and sinful. He declared many times that He came to call sinners to repentance. He consorted with those of unsavory repute, to the great order to observe Lent properly and to scandal of the Pharisees. His last enter fully into its spirit, that we prayer was for His persecutors, and He promised Paradise to the thief whose wicked body hung upon a tree of torture beside His own.

The whole law and spirit of Christ's religion rests on a foundation of love and charity. In manifesting this mer-ciful solicitude, the Church merely imitates the example of her Divine Spouse. She is not only willing, but eager to aid in securing the salvation of all mankind, including even the greatest There is no one so depraved offenders. or steeped in crime that she will not use all her good offices in his behalf, if only he will co-operate with her. She gives the sinner the benefit of every doubt, and knowing the extent of God's mercy, she never despairs of the sinner's salvation while there exists the slightest possibility of repentance.

The Church does not encourage faith in death bed salvation for the negligent and indifferent. She does not maintain that all are saved who receive the last sacraments in extremity, without any other preparation for death, but neither does she withhold any aid in her power to those on the verge of eternity, because of their past lives. The fate of the sinner rests with God. And it is fortunate for all of us that God's mercy is not measured by human standards. - Catholic Universe

POPE LEO AND THE PAULISTS.

Father Doyle Says that Non-Catholic Missions Are Not Condemned.

In speaking of the recent letter of the Pope on the subject of "American ism"in the Roman Catholic Church in the United States, but particularly with regard to that portion of the letter which referred to the scheme of the giving of missions to non Catholics, the Rev. Alexander P. Doyle, C. S. P., said yesterday in answer to the published statements that the Pope's letter was condemnatory of such

mis ion work: "The Holy Father does not condemn the non Catholic mission, as has been said by those who have misinterpreted the meaning of his words, but, on the contrary, positively and explicitly com mends it, as is evident from the following extract from the letter itself :

But if, among the different ways of preaching the Word of God, that one sometimes seems to be preferable which is directed to non-Catholics, not in churches, but in some suitable place, in such wise that controversy is not sought, but friendly conference, such a method is certainly without fault But let those who undertake such min istry be set apart by the authority of the Bishops, and let them be men whose science and virtue have been previously ascertained. For we think that there are many in your country who are separated from Catholic truth more by ignorance than by ill will, who might perchance more drawn to the one fold of Christ if this

sial in their character and are frequently held in public halls or other places that may be convenient, with the consent of the Bishop of the diocese in which they are to be given,

as is directed by the Pope in his letter It is for the purpose of promoting these missions to non Catholics that the Catholic Missionary Union, at whose head are Archbishop Corrigan, of New York, and Archbishop Ryan of Phila-delphia, was incorporated in this State three years ago, with its headquarters in this city. This organization also furnishes money to support such missionaries. At present it has seven missionaries under its direction, three of whom have been added to the mission band this year, who have inaugurated their special work in no less than fifteen States. - New York Sun.

THE KEEPING OF LENT.

He who regards Lent from the right point of view will hardly fail to observe For, looked at in the right light, this acceptable time must be considered by us as a special grace, one which we may never again enjoy -for who can assure us that twelve months hence we will be living to keep another Lent ! - and that feature of the favor bestowed upon us will naturally prompt us to endeavor to make the largest possible spiritual profit out of

The injunction which St. Paul laid upon the Philippians when he bade them work out their salvation, is one that of its own accord impresses itself upon us in these penitential days. The immense importance of that work is more fully realized by us than at other times in this Lenten period, when the Church, like a wise and loving guardian, reminds us so often and so forcibly of the transitory character of our sojourn on earth, and bids us death-bed repentance, the fites of the fitter of the property of administering the us after death. We readily enter in these days into the thought which St. Augustine entertained when he mediompany for them.

Blessed are the father and mother in the matter. In short, if we accept two eyes, two hands and two feet, can the vexation of having left us but

enance the exercise of mercy by the he loses all. And with that thought ever present with us during Lent is no very difficult matter for us to enter into the spirit of the holy season,

to fulfil its requirements, to profit by its graces and thus comply with apostolic command to work out our galvation. It is not at all necessary, though, in enter fully into its spirit, that we should carry about with us lugubrious

looks, as if we were desirous of impressing people with the enormous extent of the penances, self-denials and mortifications we are practicing. thou fastest," said He Who spent forty days in the desert, "anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father Who is in secret, and thy Father, Who seeth in secret, will repay thee. And St. Gregory the Pope warns us in one of his spiendid homilies on the gospels to perform our good works very ously, lest we seem to seek human favor or applause by doing them, and thus deprive ourselves of the reward which would attach to them if they were done in the right spirits. The Lenten season is especially a time to avoid any and all displays which seek worldly recognition, or which foster the sentiments of self-complacency and pride. And, unfortunately, we often make such displays of our good works and thus rob ourselves of our rewards which we would gain if those works

were done in the proper spirit. Let us be on our guard, then, against such wasting of these precious penitential days! Let us hide as far as we can from others' eyes the little fasts and penances, the mortifications and acts of self-denial which we practice for our soul's profit. It we can not conceal them altogether from those about us, we can at least do them in an unostentatious way. And we can, without any fear of detection, add a few extra prayers to our morning and evening devotions. We can in the same manner conquer this or that temptation; refuse to listen to the inclination that would keep us away from the Lenten devotions and sermons in the church. In fine, there are scores and hundreds of ways in which we can keep our Lent in union with Christ Who went into the desert to pray and fast, away from the gaze of the world. Why not do so, then, inasmuch as by so doing we will insure our souls the full merit of the good works which we performed in this penitential period, for each one who so doeth has Christ's assurance that "thy Father Who seeth in secret will repay thee."-Sacred Heart Review

ARCHBISHOP IRELAND TO HIS HOLINESS.

The St. Paul Prelate Thanks Pope Leo For His Letter on "Americanism."

Rome, February 24.—The Osservatore Romano, to-day, publishes the text of a letter from Archbishop Ireland to the Pone regarding the Pontiff's letter to Cardinal Gibbons on "American

The Archbishop thanks the Pope for this proof of his esteem and love for American Catholics, and says now that the Pope has shed light on the situa tion, misunderstanding will cease, "for we are now able to determine the fault which some desire to conceal under the name of Americanism and define true Americanism, such as understood by Americans.

Continuing, the Archbishop says The distinctions and explanations contained in the Apostolic letter are so clear and precise that the peril which was not understood by all the people of the United States, but which I thought was to be feared, can no longer present itself. In view of the extraordinary confusion of ideas and controversies raised, especially in France, by the Life of Father Hecker,' there was need for the Supreme Pontiff to make his voice heard in order to enlighten

and tranquilize the people's minds. "With all the energy of my soul I repudiate all the opinions the Apostolic letter repudiates and condemns-those false and dangerous opinions whereto, as His Holiness in brief says, certain people give the name of Americanism. 'I repudiate and condemn them cat-

egorically, like His Holiness, with all the more promptitude and joy inas much as my Catholic faith and my com prehension of the teachings and prac tices of the Church have never per mitted me to entertain such extrava

"The whole episcopate of the United States, in their own name and the name of their flocks, are ready to repudiate and condemn them. We cannot but be indignant that such wrong is done us, onr bishops, our faith and our nation as to designate by the name of Americanism such errors and extravagances.
"Most Holy Father, they are ene-

mies of the Church in America and false interpreters of the faith who imagine there exists, or who desire to establish in the United States a Church differing a single iota from the Holy Universal Church, recognized by other nations as the only Church Rome itself recognizes recognize, as the infallible guardian of the revelation of Jesus

Archbishop Ireland concludes by begging the Pope to accept his assur-ances of love and devotion and to give him the Apostolic blessing.

When a man has once acquired what he has diligently sought after, let him preserve it carefully; for we have not every day the same opportunity to gain what we desire. And when we have not preserved what we have once ac-

A BEAUTIFUL ANTIPHON.

The antiphon of the Blessed Virgin which is sung in the office from Candle mas Day to Maunday Thursday is just ly regarded as one of singular beauty. Because its use covers the larger por tion of the penitential period, it may called the Lenten antiphon. Church uses four of these Marian anti phons in her offices during the year From Advent to the feast of the Purifi cation is sung the one beginning with the Latin words Alma Redemptoris. From Candlemas to Holy Thursday, as stated above, the antiphon is the Ave During the paschal season the Regina Coeli is chanted, and from Trinity Sunday to Advent the Salve Regina. The author of the Ave Regina, the

antiphon of the present season of the year, is unknown. Its origin is vari-

usly dated from the tenth to the

ifteenth century.

tradition-or perhaps it would be more correct to call it an opinion - that this antiphon, the Ave Regina was the chant which, so many writers of antique ity assert, the apostles sang at the time of the Blessed Virgin's happy death. And if we examine the nature of the song itself, with the joyful salutations contained in the first six lines, and the the tender farewell, with the adjuration to pray for the singers, that the final lines express, its appropriate ness for such an occasion is very mani-Further more, we have the fest. authority of St. John Damascene, Andrew of Crete, and other ancient writers that the Apostles and principal discip-les were present at the death of Mary and were witnesses of her most envi able departure from earth. Those who had seen Jesus, and ministered unto Him," says St. John Damascene, speaking of the Blessed Virgin's last moments of earthly life, "now minisered to His Mother, desiring to obtain her blessing as a precious heritage. And when with many flowers and various hymns they had woven a sacred crown, they received her blessing as a treasure coming from heaven." the other ar testimony is borne by writers mentioned ; and it is an undis puted fact that it was the custom of the first Christians to chant hymns of joy and petition over those who, after lead ing holy lives, passed to their promised rewards. Naturally, therefore, the apostles and those who, with them. were privileged to behold Mary's bless ed death, would have chanted her glories and invoked her powerful in-

ercession in their own behalf. A writer, Cosmas by name, is quoted as authority for the statement that the hymn which the apostles sang on the occasion of the Virgin's death was the one which the Church uses in her office from the Purification to Holy Thurs day. We have, however, to accept his timony as it is found in the work of a Franciscan writer of the fifteenth century, Pelbartus, who published in Latin a work entitled "Mary's Crown of Stars." This Franciscan asserts. on the authority of Cosmas, that after St. Peter, as the prince of the Apostles, in toned the first praises of the departed Virgin, the other Apostles responded in words which, with two unimportant changes, correspond with those of the antiphon to the Blessed Virgin which the Church uses at this season in her office. The versicle which follows the antiphon and the prayer that is recited after the versicle, are taken from the writings of St. Ephrem, the Syriac

poet and saint, the disciple of St. James, Bishop of Nisibis. No English version of this antiphon with which we are acquainted does justice to the stately, exultant Latin verses which hall the Blessed Virgin as Queen of Heaven and the of the Angels; which proclaim her the Root and Gate whence issued the Light of the World : which bid her rejoice who is glorious and transcendent in her loveliness, and which, in concluding, beseech her, who is so beautiful, to intercede with Christ in our behalf. And how appropriate in these Lenten days, when we are endeavoring by peniten-tial works to atone for our sins, is the prayer that follows this beautiful antiphon: Grant, merciful God, strength to our weakness, so that we who honor the memory of God's holy Mother may by her intercession arise from our sins, through Christ our Lord. - Sacred

VATICAN LIFE.

From Harper's Weekly. Summer and winter the Pope is

awake at 6 o'clock in the morning, and rather before than after that hour, and he may have, in token of a sleep less night, a piece of Italian or Latin poetry to dictate to one of the secretaries before Mass. Or maybe there is some more practical affair that has kept him awake while he outlined the essential points in an argument, an appeal, a letter of instruction (in this case he dictates from the notes, which are afterward scrupulously destroyed) To begin the day he says early Mass in the chapel in his private apartments, but on Sundays and feast days in a room that is large enough to accommodate the visitors who have re ceived permission to be present. Dressed in a cassock of pure white, a circle of snow white hair showing beneath the white skull cap or beretta, the Pope is seen holding a silver as persory, sprinkling holy water on the assembled worshipers, and so much in harmody with his surroundings is this figure that Rev. Bernard O'Reilly is led to say: "It is as if one of Fra Angelico's glorified saints had walked out of the canvas or come down from the frescoes on the wall and shone on Immediately after saying Mass us." Immediately after saying Mass himself he hears a second one, said by a private chaplain. The second Mass of thanksgiving being finished, an

arm chair is brought and placed on the epistle side and the Pope is seated. All present go forward in turn to kneel at his feet, kiss his hand and receive Then a frugal Communion. Then a frugal break-fast follows of coffee and a bit of bread and goat's milk.

At 10 o'clock the Secretary of State in consultation with Father, and this conference lasts until about 11; but on Tuesdays and Fridays the under-Secretary confers with the Pope, while the diplomatic corps assembles in the apartments of the Secretary of State, and there is also the duty of receiving ambassadors and distinguished Italians and foreigners. The Congregation of Cardinals report regularly, and we barely intimate the importance of the subject-matter thus reported when we state that all things onnected with the administration of a Church numbering two hundred millions perhaps are divided among these standing committees. In some cases the sessions are actually held in the Pope's presence, and even when that additional tax upon his attention and his strength is avoided, it still remains true, as the author last quoted asserts, that his "solicitude extends to every diocese and mission on the surface of the globe." And, besides these, many ther congregations and commissions charged with special work must satisfy Leo's demands for the utmost regula ity, punctuality and exactness in their

RIGHT REV. MONSIGNOR BRUYERE. For the Catholic Record.

Mother's shrine at earliest dawn of day is trysting place. The sunlight streaming s trysting place. The sunner lown rough pictured pane, illumed the silvery

crown of the crown of the control of whit'hed hair, while o'er his face a ray of more than earthly grace was wont to stray. As through his hands the chaplet old and

brown Slipped silently. There till the waking town frew noisy round him, was he wont to pray.

He might have other cares, yet each boy thought
That he alone was first within his heart;
E'en when in act of wrong red-handed caug
Some wistful plea he found to take his p
He never ceased to hope, till hope had fled
And still hoped on, when others' hopes w
dead.

-Brother Remigius, C. S. C.

C. M. B A.

Grand Organizer Killackey Visits St.

Grand Organizer Killackey Visits St.

Gregory's Branch.

Tuesday evening, Jan, 31, will be long remembered by the members of St. Gregory's Branch, No. 90, Picton, and their friends in this town and county. On this occasion Bro, W. P. Killackey paid a friendly visit to St. Gregory's Branch, No. 90, Picton, and their friends in this town and county. On this occasion Bro, W. P. Killackey paid a friendly visit to St. Gregory's Branch, and delivered probably one of the finest addresses ever heard in the town. Major Fitz.—Hourigan kindly agreed to act a chairman, and on introducing the speaker, whom he met for the first time, paid him a well-merited tribute—which tribute was more than verified before Brother Killackey had been speaking five minutes. The attendance was not quite as large as was expected, owing to the bad state of the roads and weather. Those who were fortunate enough to attend will long remember the happy occasion. Brother Killackey addressed the meeting for over an hour, and clearly demonstrated that as an Organizer he has no equal in the Dominion. Bro. Killackey beid the attention of the audience in a truly wonderful manner, every eye being keenly rivetted on him during the address. The speaker's remarks were very clearly expressed, and were so convincing that the membership of our branch has been increased by about seventeen or eighteen members.

The Grand officers are to be complimented for selecting a gentlemen of such rare ability to work for the interests of our association throughout the Dominion, and we would urge every Dranch having the interests of our great a ssociation at heart to prevail upon Bro. Killacky for a visit. We feel sure that the twenty thousand mark would soon be reached. We will be delighted to have sunder visit from our esteemed Brother in the near future.

The meeting was brought to a close after a souple of beautiful solos by Miss Minnie McCarron, a charming Young daughter of one of our past Presidents. A hearty vote of thanks was passed, the mover being Res. Mullicar. Gregory's Branch.

Carron, a charming young daughter of one of our past Presidents. A hearty vote of thanks was passed, the mover being Bro. Mulligan, and seconder, Bro. Goodwin.

C. O. F.

Sacred Heart Court, No. 201. Editor CATHOLIC RECORD

The above mentioned Court held its re-rular meeting on Thursday last, a large repre-entation being present. Promptly at 8 o'clock he Chief Ranger called the meeting to order. sentation being present. Promptly at 8 o'clock the Chief Ranger called the meeting to order. Five gentlemen had their names added to the long roll of Catholic Foresters in this city, and a number of applications presented. A question of debate was suggested, when it was decided that at the next meeting, which will take place March 16, the following subject will be debated: "Canada Annexed, or Canada as She Is," This is a very interesting subject and will be handled by some of the prominent members of Sacred Heart Court. As it is very desirable that every member of the will avail themselves of the opportunity of hearing this very important question discussed on March 16.

A. McC. Kerr, Sec.

ing this very important question discussed on March 16.

A. McC.Kerr, Sec.

Toronto, March 4, 1899.
St. Leo Court, 581. held a most successful meeting on last Wednesday evening. Seated on the platform, besides the Chief Ranger, was our Spiritual Director, Rev. S. J. Grogan, C. S., R.

A number of important questions was discussed, All our members are working with a will towards increasing our membership, as was shown when the Recording Secretary read fourteen applications for membership and the second discussion of the Investigating Committee. The members are each desirous of winning the "hustler button" before the next convention, and from their good beginning at the meeting it leoks as though a number of members would be successful. Bro. D. Bracken and the writer having already won one, are debarred from the contest for the future.

Pev. S. J. Grogan, C. S.S.R., addressed the

ontest for the ruture.

Pev. S. J. Grogan, C. S.S.R., addressed the meeting, enumerating the good works such organizations do among the people. He was pleased to see so many applications presented, which, he considered, spoke volumes for the interest the members take in the order. He bromised to attend the meetings as regularly as possible.

A committee was appointed to arrange for helding an open meeting at an early date.

J. J. Nightingale.

E. B. A.

St. Helen's Branch, No. 11, Toronto.

The meetings of Branch No. 11 are well attended, the members taking great interest in the work of the Association, and although many of the members have suffered from the prevailing sickness their funds are in first class condition.

The officers and members have made arrangements for a grand concert on St. Patrick's night in Mailon's Hall, introducing Messrs, Maltram and Delory in their grand entertainment of illustrated songs with stercopticon effects and other first-class talent.

W. Lane, St. Helen's Branch, No. 11, Toronto.

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MALONE—At Three Rivers, Que., on the 28th February, of scarlatina, Elleen Margares, aged 6 years and 2 months, and Thomas De la Poer, aged 4 years and five months, chil-dren of Mr. James C. Malone.

MALONE—At three Rivers, Que., on the 2nd inst., of scarlatina, Gerald De la Poer, aged 5 years and 1 month, third son of Mr. Thomas Malone, and grandson of Mr.M. F. Walsn, of Ottawa.

XXIV.

With the accession of William and Mary in 1688 (the formal election taking place early in 1689), parliamentary supremacy, or more properly the su-premacy of the House of Commons, was premacy of the House of Commons, was permanently established in England. The mere deposition of a king would not of itself have sufficed for this. Edward II., Richard II., Henry VI., Edward V., Richard III., had all been deposed before two of them in solemn. deposed before, two of them in solemn parliamentary form, and Charles I. had een deposed and beheaded. Yet none been deposed and beneaded. Yet none of these events had permanently deprived the Crown of its leadership. Speaking generally, the new king entered into the same supremacy of which he had deprived the old. The murder of Chaples indeed by its shedula vice. of Charles, indeed, by its absolute violation of every principle of the consti-tution, had caused such a recoil of horror that, in the view of Mr. Lecky, had his son James succeeded to the tact and wiliness of his elder brother, the Stuarts would after all have accomed the establishment of a permanent despotism. James wrecked this prospect, towards which his family had en tending ever since it came into England, by his incurable wrongheadedness, compelling Rome herself to turn against him. James might have lost his throne even without the quiet help of Innocent XI., but it is doubtful whether he might not have regained it but for the virtual accession the Pope to the league against him and his cousin of France.

From that time forward parliamentary supremacy was maintained by the fact that there were two lines of claimants of the crown, the junior and Pro testant line actually wearing it, and the elder and Catholic line continually striving to repossess it. As this was of a nation to say who shall reign ove Before the Reformation, indeed, this right had never been seriously dis propitiate the nob minds Philip the II., it is, if not a point of faith (which from its nature it could not against Rome. Yet be), yet an undisputed proposition of Catholic teaching that every people has intrinsically the right, for gave cause, to change its king, or its line of kings, or, indeed, to set aside monarchy altogether. Sixtus IV., in his Bull confirming the title of Herny VII., a Bull for which Bishop Creighton rightly says that England owes him thanks, while not overlooking hereditary claims, rests mainly on the fact that "the parliament and people have received him." This is the same ground which his present successor has taken in urging French Catholics to accept the Republic. Leo owns that these have a right, if they choose, to set monarchy in it elf above republicanism. As his organ, the Moniteur de Rome, has remarked, this is a matter for every man's private judgment. Yet the Pope rightly tells them that if they will be monarchists, they at least have no business to pretend that mon archism is any necessary part of the Catholic religion. Nor have they, he reminds them, any right, in the name of Catholicism, to deny that a nation may, if it will, change its whole form

of civil polity.

The sage and martyr, Sir Thomas More, longe optimus Anglorum, has, as we know, been advanced by Rome to the ranks of the Beatified, and will no dispute that these are both sound Catholic theology and sound English law. He did not controvert the right of Parliament to set the young Elizabeth in place of her elder sister Mary He told the attorney general Rich:
"If Parliament should own you for for king, I would own you for king.'
Had the legislature put the king's son, the Duke of Richmond, confessedly an unlawful child, in place of both the princesses, Sir Thomas would undoubtedly have been ready to fight for the boy's title, even at the cost of the noble Catherine's authentic daughter. That to which he would not consent, and that for refusing which his head fell under the axe of the royal butcher, was to take the oath of succession in such a form as implied that Anne was Henry's true wife and that Catherine had not been. He was ready to own the daughter without the mother, but if he must take both, he would have neither. He decided nobly, and all Christendom, of every school, has honored him ever since, as all Christen-dom, of every school, has bonored the great Isabella's illustrious daughter, in like relation to Lutheranism. efence of whose wifely fame he laid down his magnificent life. Of all the indescrible meannesses into which Mr. Froude has been betrayed by his infatuated hatred of his own early enthusiams, none is more desperately mean and more desperately futile than his from endeavor to dislodge Catherine of Aragen from the place which she has in the heart of Protestant England and of universal Christendom.

Of course the still more momentous question of the Headship of the Church was also involved ; but I am here treating the great Chancellor's case on the nglish law as connected with Catholic teaching.

With the Reformation came up changes Lutheranism appears to have compounded of the relation of children

been entirely neutral. It does not seem to have set forth any special doct-rine for regal power or for popular. In Germany no one of the three great religious parties, Catholicism, Calvin-ism and Lutheranism, seems to have concerned itself much about political matters. Yet as Lutheranism is the prevailing one of the three it must be held a good deal responsible, at least negatively, for German medievalism in matters of government. It must als be held in a measure responsible for the stolidity of the German peasantry. Doubtless the heaviness of our Teutonic blood (for the writer is mainly Teutonic in his English descent) is at the root of this. The South Germans, though Teutonized, are not Teutons, and they are of a very different temperament. Yet it is not all in the blood. The Scottish Lowlanders, as Canon Taylor remarks, are more purely Teutonic than the English themselves, who in the West are mostly Celtic, and in the eastern counties about half Celtic. Yet there is not much loutishness in the Lowlanders. They have fallen into the hands of Calvinism, which has had a very different educating force. In truth, Luther anism, a religion whose founder was a peasant through and through, received from him a bent, not for, but against, the peasantry. "The way to treat a peasant is as you treat an ass: Give him short provender and plenty of stick," is a saying which I have not verified, but which, having seen it repeatedly quoted by conscientious Catholic authorities of the highest order, I have no reason to doubt is authentic. Bad as it is, it is not so bad as Luther's shouting out to the princes at the time of the Peasants' War: "Shoot them down like mad dogs."

Martin Luther was a very great man. He created the German guage, and in it he re-created the German nation. Yet he seems to have always appealing to its seniority of descent, the House of Brunswick was obliged to throw itself back on the right never forgave the peasantry for revolting against the tyranny of the nobles at a time when he wanted to propitiate the nobles in his war against Rome. Yet surely it was ask to ask them to yield themselves up to his friends the nobles, to be their chattels, and to his friends the burghers, to be the object of their flouts and jeers. Lutheranism, theologically, says Doctor Schaff, stands second only to Rome. In point of every branch of learning, it is almost incomparable. Its hymnody, as a Catholic writer re-marks, is a wonderful outburst of Christian genius. But if we ask for "the good news preached to the poor," or for voices raised against the arrogance of the strong, we rather think of a Las Casas, or a Borromeo, or a Loyola, or a Xavier, or a Vincent de Paul or, within the Protestant lines, of a John Wesley, than of a Martin Lu-

Calvinism, as the eminent Catholic writer Tanquerey says, is honorably distinguished in one important respect from both Lutheranism and Anglican ism. It has for the most part kept itself out of the trap of Cæsarism. In deed, some of the scenes and character of Calvinistic history, in Scotland, in England, in Holland and elsewhere make us think, in a local and lesse measure, of Hildebrand and Henry ; o Alexander III. and Barbarossa; o Innocent and John or Philip Augustus In all that concerns the refusal to be taught religion or morals by the State, very probably in time receive the full and in the energy of public protest honors of the altars. This, of course, does not itself give theological authority to his juridical dicta. Yet there is Catholicism than either of the other two chief forms of Protestanism. Theologi cally and liturgically Lutheranism is much less alien from Catholicism than Caivinism is; yet when it comes to the capacity of dwelling together in one federal republic, as in Switzerand, it has not been Catholicism and Lutheranism that have illustrated this, but Catholicism and Calvinism. What these are able to do in Switzerland, they certainly ought to be able to do in America. If they are not, the fault is hardly on the Catholic side, unless we assume that crossing the Atlantic makes Catholicism less republican, which would be an absurdity hardly within the compass even of a John Moore or an Isaac J. Lansing.

Calvinism and Lutheranism have both had one great advantage over Anglicanism. Neither of them has been merely national. In this respect they have both approximated, though at a marked distance, to Roman Catholicism. Geneva was long known as the Calvinistic Rome, and Wittenberg, though not quite so pointedly, bore a Angli canism, however, was shut up in one kingdom, and was helpless under the heavy hand of its "Supreme Gover-There was no one on whom it nor. could call abroad. At home earnest and devout souls were daily receding from it, towards Rome, or to-wards Geneva. One would think that it was in sheer desperation that at last it developed the extraordinary religion known as Filmerism. This, during a good part of the seventeenth century, almost reduced the whole of Christianity, doctrines, dignities and sacraments, from Baptism to the Trinity, into a mere appendix of the abject duty of always obeying the King. One would think that in Lutheranism, Calvinism, and Angli- Baptism souls were regenerated chiefly canism. Lutheranism gave itself to be slaves of the Charleses and Jameses over, frankly and at once, in matters spiritual and temporal alike, into the hands of monarchy. The three Scanheroic office. Nay, Doctor Mainwar dinavian kingdoms, all purely Luther- ing, preaching before the King, dean, have now attained to settled constitutional government, and Norway to republicanism. In these tion of subjects to their sovereign was

to their parents, and of creatures to the human race! On the opposite side to In other words, it was of a higher order than either ! Really, innigner order than either: Really, in-stead of too many reproaches addressed to the Roman Catholics for sycophancy towards the Pope (of which many are undoubtedly guilty), it might perhaps be not amiss if Anglicans should postpone these until they have spent a gen-eration; in sack-cloth and ashes for having allowed their own communion to be dishonored and defiled by the blasphemous sycophancies of a Main-

waring, a Tillotson and a Cranmer. Thus we see that before regal autoeracy in the Church of England finally gave itself up to be the simply out ward vesture and ceremonial form of parliamentary supremacy, it made a inal desperate effort to rise to the heights of pretension of which Henry VIII., had stood a century before. The evident and rather sickly strain, how ever, was very different from the robust spontaneousness of Henry's outburst. The virile fibre of the Tudors was never found in the Stuarts, and besides, the times had changed. Henry, for many years, seemed to have carried all Engand with him in one great rush. 1540 was widely different from 1640. Cranmer, it is true, had only set Henry on an equality with God, while Main warning really put Charles "above all that is called God or that is worshipped. Yet Cranmer saw all about him, a few Daniels excepted, either applauding or silent for very fear. Mainwaring his Puritan enemies sternly making ready to close in and shatter to the dus the royal idol which he had set up, forgetting that the plain of Westminster is not the plain of Dura.

We will next consider how royal su

premacy in religion has worked since the Revolution of 1688, and especially how it has borne, and now bears, on the position of the Roman Catholics within the Kingdom and the Empire. Charles C. Starbuck.

Andover, Mass.

A ROMAN REMINISCENCE.

For the CATHOLIC RECORD. The first thing that impressed me in Rome was the butter. I had arrived late at night and gone at once to bed, sleeping as a weary traveller has a right to sleep. Next morning served with our coffee and rolls were the most delightful little pats of butter on which were imprinted Romulus and Remus. with their foster-mother. As a school girl I had delighted in McCauley's lays of "Ancient Rome," the running rythmn of their lines fastening themselves in my memory, and often in imagination I saw the twins being rocked in the cradle of the Yellow rocked in the cradle of the Yellow
Tiber or rescued by the ravening
"she wolf," or later joined in the
triumphant procession of Alba Longa
at the head of which were borne
"The heads of King Amulius of the great
Sylvian line:
Who reigned in Alba Longa on the throne of
Arcuntie,

And of the prophet Camers who spake the words of doom.

The children to the Tiber, the mother to the tomb." But with maturer years these school day dreams vanished, and it was with great surprise that I first beheld the founder of the Eternal City, not in the Tiber, but on the butter! The butter being excellent I enjoyed my breakfast with an almost cannibalistic relish and then prepared to go out. I had three great desires in coming to Rome-First, I wanted to see the Pope econdly, to worship at the many scenes of the life and sufferings of th Holy Apostles and martyrs: and, third ly, to visit the city on the seven hills which had been the centre of the Empire of the Ceasars. But where should I go first? To solve this problem I entered a booksellers shop and bought a guide book, consulting which I decided to visit St. Peter'sand after carefully studying my map, started off in exactly the opposite direction to that which I should have taken, and in about half an hour arrived at the Colisseum-guide books were ever thus to me until like "Alice in the looking glass" I began to take the opposite way to the one that it ap peared I should have taken. I found the wonderful ruin deserted save for a solitary priest who moved slowly around the arena telling his beads. I vondered at this, and then remembered that some dogmatic person had told me that "one should always wait for a moonlight night to visit the Colisseum, and here was I in the bright morning tense enjoyment. The might-thus to sunshine, hoping that Ruskin would not hear of it. I continued my way and was much impressed, as one could hardly fail to be, in looking at this mighty work of man, and in standing on the ground made sacred by the many martyrs. From the Colisseum I walked along the Via Sacra among the ruins of the Forum towards the Capitol-to my right rose the three great arches of the Basilica of Constantine, while on my left was the Palatine where lay the ruined Palace of the Casars. I climbed up some one hundred and twenty feet steep steps that lead to the Capitoline Hill and came out on the beautiful Piazza del Campidoglio, in the centre of which stands the magnificent equestrian statue of Marcus Aurelius, of which it is told that in passing it Michel Angelo always said the Italian equivalent for "Come up!" To the right and left Capitoline museum and the Conservatore and behind the Senate built on the ancient Tabulariumnot entering any of these places, as I wanted to see the ex-external parts of Rome first. I was attracted instead to two large cages one containing two wolves and the other a large eagle. These living em-

blems of Rome looked anything but happy, and I much doubted whether the

maternal instincts of the nineteenth

century wolf would extend to the

the cages was a walk leading down to a Protestant Hospital, in the garden of which I saw a grass-covered hillock which unoffending looking mound is all that is left of the Tarpeian rock. Up more steps to the right is the Church of Santa Maria in Ara Coeli where is kept the miraculous Santa Bauchino. From here I pass the many steps into the quaint narrow streets of Ancient Rome, seeing here and there a grand old Palazzo un spoiled by the profaning touch of modern improvements. On I went, not knowing in the least where I was, only, that by the sun I was going to wards the Strangers' Quarter. After much wandering I came out on the Piazza Colonna, passed along the Corso — the Broadway of Rome up the Via Condotti out into the charming Piazza de Spagna. Here one gets the most delightful peep of sunny Italy. In the centre is a large fountain, shaped like a boat and all around are the flower-sellers, standing, or walking about with great baskets of flowers on their heads. January, but they have large sprays of fruit blossoms, violets, dafodils, and the lovely many colored Roman anemoines. In front are the beautiful, broad, old Spanish steps, and scattered In front are the beautiful, bout here, or chattering in groups below, are the models in their gay peasant dresses. The whole scene is charming, but not to be enjoyed in silence. Bunches of flowers are poked in one's face by half a dozen venders at once, while the loveliest little urchins dressed as Contadini beg in all lan guages for a soldi. If you are weak enough to give any, as a mark of gratitude, they disappear as "cart wheels" only to be replaced by others. Escaping with a small bunch of violets and four wheels, as an advance guard, I began to ascend the steps — stopping, as I suppose every English tourist does, to read a tablet which tells "that in this house died the young English Poet Keats," etc. The steps are broad and low, and have many landings, but they number one hundred and twenty five, and I was glad to reach the top and find myself not far from our hotel on the via quatro Fontano, which I reached in time for afternoon tea.

That night I went to bed early, but was waked in the middle of the night by the tinkle-tinkle of a church bell. I raised myself to listen and then lay back in my comfortable bed with feeling of great bodily content to think that there I might remain for several hours longer, for I remember being told that the Church of the Capuchins was near, and then knew that the bell I heard was to call the monks to begin their day's labors. I fancied I saw them in their brown habits and bare feet filing into the church, where be fore the Blessed Sacrament they prayed and did penance in reparation for their f the slumbering own sins, and those o world. Deciding that I would visit the church in the early future, I again fell asleep. Next day I walked across the Piazza Barberini, past Bernini's famous fountain of a Triton blow-ing through a sea shell to throw water into the air, mounted a high flight of steps, pulled aside the

inevitable leather curtain of the churches of Italy, and found myself in the Chiesa dei Cappucini. All looked dark at first, coming from the bright sunshine, but I soon made out the fa miliar sight always to be seen in the many churches of Rome, and God be praised! in almost any Catholic Church story he told me which ran as follows in the world—several of the faithful in adoration before the Blessed Sacrament. After kneeling for a tew moments I belooking little old man in secular clothes, who appeared to be a guide. tioned me towards the first chapel on the right, where I saw there was a large picture veiled He was an Italian, but spoke a little French. I spoke no Italian and very poor French, but as I had been two months in Naples I had learnt well the method of open sesame. Giving him half a franc or in Italian money cinquante centessimi. I centered the little chapel and sat down where I could see the picture in its best light. The guide pulled the strings of the curtain and exposed to view Guido Renis beautiful ideal of St. Michael slaying the Dragon-I am not by any means an art critic, but to look at this great work of a great Master gave me in slay all the enemies of God shown in the powerful figure, and the angelic face which seemed to shine with the reflected glory that we feel that all those who see God must wear, together with the beautiful coloring of the whole, was very lovely. But while I was thus lost in admiration my guide was thinking of business, for all this to him was an old story. He pulled my sleeve and said: "C'est te temps de descendre aux catacombs." Reluctantby but obediently I tollowed. At first one is very apt to be obedient to the guide. We passed through many little side chapels without stopping. Out into a deary corridor and with the aid of a miserable taper, down a dark old stone stairway, he stopped showed me this old stairway, and if he had told me it was pre-adamite I should, I think, have believed him, it looked so very old—but instead he said 1624—which was the year that the church and convent were built

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ov Cardinal Antonio Barberini, a little chapel of St. Michael a fat, comapuchin friar and twin brother of Pope Jrban VIII. As we walked down our formed a great contrast to his spiritual feet went into great hollows in the stone, which constant use had worn. At the bottom we found ourselves in a dark passage way, which led into the first chamber of the Catacombs-and truly the sight which here met my view was gruesome. There was a nar row strip of ground where one could walk, the rest of the space being divided into narrow graves, the earth of which looked loose and well kept. At the head of each was a tiny wooden cross with a ticket bearing the name and date. The walls and ceilings were covered with the most wonderful designs in human bones. On either side were three large niches filled in with the skeletons of monks, standing robed in their brown habits, a large crucifix on their breasts, their hands crossed with their beads hanging from the bony fingers. All around them was a heavy framework of skulls, and in the apex of the arch a wonderful pic ture made in tiny bones, like a mosaic of the Madonna and Child, with two saints in adoration. At the top in in a broader niche looking more com fortable in a recumbent position lay another monk. The designs of the ceiling, made in smaller bones, were very wonderful. Some of these melancholy old fellows wore their cowls drawn, some down, all grinned or leered at one-some with teeth and ome without—while some had still brown dried skin like parchment, and bits of hair on their faces and skulls At first this ghastly scene filled m with terror, and I kept close to my guide for though wizzened and skinny he was at least alive; but after a fee moments I became interested in the The earth I saw had been brought from Jerusalem and for many gener ations (though at the present date it is came conscious that I was recognized not allowed) the dead monks had been as a tourist by a funny wizzened up buried here. There are three chambers and about twenty graves in all Two monks are buried in each graves but that would only make room for forty monks, so that to enable each one to be buried in this Campo Santo when one died he who had been buried longest was dug up, put in a niche or separated for ornamentation as the case might be, and the newly dead put in his place. Thus in death as in life their poor bones, like their weary bodies, could not rest long in one Before leaving Rome I heard place. from perhaps a more authentic source than my guide, that the wonderful decorations had been done by a rich nobleman, who becoming a penitent joined this order of the sons of St. Francis, and asked of the Superior as his life's penance that he might thus work among the dead. While still interested in my inspection my guide announced his intention of leaving me and going up stairs in search of other morbidly inclined tourists, but with a decided objection to this I seized the end of his coat and more hurriedly exam

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ent to orders began to ascend the old

stairway when. We arrived back in the

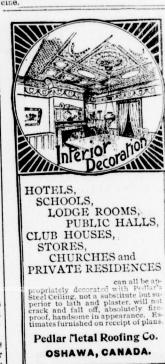
ined the last chamber and again

That is to say, it purifies the blood and circulating fluids of litmon GERMS, and thus removes the cause, while warm baths with CUTICURA Soar, and gentle anointings with CUTICURA to the control of the control of the control of the ment), greatest of emollient skin cures, cleanse ment), greatest of emoment sain cares, cleane the skin and scale of crusts and scales, allay itching, burning, and inflammation, and scothe and heal. Thus are speedily, permanently, and economically cared the most torturing, disflur-ing, and humiliating humors of the skin, scalp, and blood, with loss of hair, when the best phy-citions and all other remedies fail. sicians and all other remedies fail.

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fortable looking old lay brother, who ancestors down stairs, was showing the beautiful picture to a party of sight seers. Dismissing my somewhat tyranical old guide with a pourboire, for which I received the usual gratia, signorina, I told him that I would look at rest of the church by myself, but be fore going all the way round I felt I had seen enough for one day, and with almost a sigh of relief, I again raised the old leather curtain and found myself back in the glorious surshine of a fine Roman day.

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MARCH 11 1894. FIVE . MINUTES' SERMON

Fourth Sunday in Lent.

THE BLESSED EUCAARIST-THE IN THE DESERT, THE BEASYMBOL OF THE BREAD OF HE Whence shall we buy bread, that thesat." (John 6, 5.) Hearing the gospel of to day, may ask: Why does the Churchemidst of Lent, read to us the aculous multiplication of the b

The answer is very simple. St sires, in advance, to remind us omost holy Food of the angels wh should receive during the Easte son. And, truly, how wonderfu timate are not the relations bread in the desert and the Brea Heaven, the Blessed Eucharist bread for the five thousand wa miraculously multiplied by God nipotence. And by the same is not the bread of the ange Blessed Eucharist, transubstan during the holy Sacrifice of the from earthly bread to His most Body and most precious When our divine Saviour mul the bread in the desert, you heard from the gospel, He rais eyes to Heaven, gave thanks Heavenly Father and blessed it did not Jesus do the self-same when He instituted the Blessed ment at the last supper. Does priest do the identical thing dur holy Sacrifice of the Mass? again, although those loaves of bread, so miraculously blesse been distributed among five th they were not consumed, baskets of fragments remaining and above. In the same in there are millions of Christia receive the bread of angels, t Encharist, and, yet, it is not co but the Body and Blood of or Jesus Christ remains unconsu undiminished. As the five barle were distributed by the hand apostles, among the hungry lesert, in a similar man apostles and their successor priesthood, should according commandment of Jess S Christ ministers of this Heavenly Brea hold, therefore, the great reservement he bread in the des the Bread of the angels in the This similarity will appear s

miracle of this day. Before of fed the hungry people, it is that He cured the sick and in were brought to Him, and f we should learn that he who receive this life-giving Heaven with blessing, must soul entirely well or must healed by our Lord Jesus C the sacrament of penance. fore whosoever shall eat this drink the Chalice of the Lord ily, shall be guilty of the Blood of the Lord. that eateth and drinketh un eateth and drinketh judgmen self, not discerning the Box Lord." (I. Cor. xv. 26 29) terrible of all crimes! Oh, ful of all sacrileges! to bring of the angels into a heart wh My dear Christian reigns! is a spark of faith left in you never dare, like Judas, to re God, and thus procure fo judgment and eternal damn stead of grace and eternal Oh, by a worthy confession heart into which God shall en cure for yourself, in the sapenance, the wedding g grace in which alone you

conspicuous when we consider

that our Lord had wrot wished, out of gratitude, to King. In a similar manne show our gratitude to Jest has taken possession of our sacrament of Love. We make Him King of our her we should give ourselves to and entirely and live only and according to His divin This we promise to do, holy Communion, we ad claim: Jesus, I live for Tr die for Thee ; Jesus, Th life and in death. Amen. what happens only too ofte you make Jesus your Kin haps, a few days later, ye Him by the commission of and permit the devil to r stead. To-day you promitiour eternal love and shortly after, when it com of proving your loyalty Him, crucify Him again,

worthy guest of the Heave

When the people saw t

under foot His most pre On, what ingratitude to greatest benefactor! Is t love for love? By such to the Bread of Heaven beco food of life? Oh, let us, future, not only receive t graces into a heart free but let us also preserve holy Communion in the ho virtue and in the entire of ourselves to God and Then, indeed, will the re Bread of angels be for us all graces and the pled salvation; then, indeed, filled in us what the p giving holy Communior Body of our Lord Jesus C your soul to life everlast

Dr. Chase Cures Catarr My boy, aged fourteen, ha from Catarre, and lately w to an operation at the G Since then we have rescrite Catarre Cure, and one box has made a prompt and com H. G. F Fereman, Cowan

FIVE . MINUTES' SERMON. Fourth Sunday in Lent.

THE BLESSED EUCAARIST-THE BREAD IN THE DESERT, THE BEATIFUL SYMBOL OF THE BREAD OF HEAVEN. Whence shall we buy bread, that these may

Hearing the gospel of to day, some may ask: Why does the Church, in the midst of Lent, read to us the miraculous multiplication of the bread? The answer is very simple. She de sires, in advance, to remind us of that most holy Food of the angels which we should receive during the Easter season. And, truly, how wonderfully in timate are not the relations of the bread in the desert and the Bread from Heaven, the Blessed Eucharist! The bread for the five thousand was food miraculously multiplied by God's om-And by the same power, nipotence. not the bread of the angels, the Blessed Eucharist, transubstantiated, during the holy Sacrifice of the Mass from earthly bread to His most sacred Body and most precious Blood? When our divine Saviour multiplied the bread in the desert, you have heard from the gospel, He raised His eyes to Heaven, gave thanks to His Heavenly Father and blessed it. And did not Jesus do the self-same thing when He instituted the Blessed Sacrament at the last supper. Does not the priest do the identical thing during the holy Sacrifice of the Mass? And, again, although those loaves of barley bread, so miraculously blessed, had been distributed among five thousand, they were not consumed, twelve baskets of fragments remaining over and above. In the same manner, there are millions of Christians who receive the bread of angels, the holy Eucharist, and, yet, it is not consumed. but the Body and Blood of our Lord Jesus Christ remains unconsumed and undiminished. As the five barley loaves were distributed by the hands of the apostles, among the hungry in the desert, in a similar manner, the apostles and their successors in the priesthood, should according to the commandment of Jesis Christ be the ministers of this Heavenly Bread. Behold, therefore, the great resemblance between the bread in the desert and the Bread of the angels in the blessed

conspicuous when we consider a sing-ular circumstance which preceded the miracle of this day. Before our Lord fed the hungry people, it is related that He cured the sick and infirm that were brought to Him, and from this we should learn that he who desires to receive this life-giving Bread of Heaven with blessing, must possess a soul entirely well or must have it healed by our Lord Jesus Christ, in the sacrament of penance. "Where-fore whosoever shall eat this Bread, or drink the Chalice of the Lord unworthliy, shall be guilty of the body and Blood of the Lord. . . . For he blood of the Lord. . . . Fer he that eateth and drinketh unworthily, eateth and drinketh judgment to him self, not discerning the Body of the Lord." (I. Cor. xv. 26 29) Oh, most terrible of all crimes! Oh, most fearful of all sacrileges! to bring the King of the angels into a heart where Satan My dear Christians, if there is a spark of faith left in you, you will never dare, like Judas, to receive your God, and thus procure for yourself judgment and eternal damnation, in-Oh, by a worthy confession cleanse the heart into which God shall enter. Prostead of grace and eternal happiness heart into which God shall enter. Pro-cure for yourself, in the sacrament of penance, the wedding garment of the privilege to re-turn to France the Marquis had acgrace in which alone you will be a worthy guest of the Heavenly Bride-

This similarity will appear still more

When the people saw the miracle that our Lord had wrought they wished, out of gratitude, to make Him In a similar manner we should king. show our gratitude to Jesus when He has taken possession of our soul in the sacrament of Love. We should then make Him King of our heart, that is, we should give ourselves to Him wholly and entirely and live only for Him and according to His divine pleasure. This we promise to do, when, after holy Communion, we adoringly ex-claim: Jesus, I live for Thee; Jesus I die for Thee ; Jesus, Thine I am in life and in death. Amen. But, alas what happens only too often? To-day you make Jesus your King, and perhaps, a few days later, you dethrone Him by the commission of a mortal sin, and permit the devil to reign in His To-day you promise your Saviour eternal love and fidelity, and shortly after, when it comes to the test of proving your loyalty, you reject Him, crucify Him again, and trample under foot His most precious Blood.

Oa, what ingratitude towards your greatest benefactor! Is this to return love for love? By such treachery, can the Bread of Heaven become for us the food of life? Oh, let us, therefore, in future, not only receive the God of all graces into a heart free from all sin, but let us also preserve the fruits of holy Communion in the holy practice of virtue and in the entire surrendering of ourselves to God and to Heaven. Then, indeed, will the reception of the Bread of angels be for us the source of all graces and the pledge of eternal salvation; then, indeed, will be fulfilled in us what the priest says in giving holy Communion: "May the Body of our Lord Jesus Christ preserve your soul to life everlasting." Amen.

Dr. Chase Cures Catarrh After Oper ations Fail.

Ations Fail.

Toronto, March 16th, 1897.
My boy, aged fourteen, has been a sufferer from Catarrb, and lately we submitted him to an operation at the General Hospital. Since then we have resorted to Dr. Chase's Catarrh Cure, and one box of this medicine has made a prompt and complete cure.

H. G. FORD,
Fereman, Cowan Ave, Fire Hall.

OUR BOYS AND GIRLS. A DEVOTED DAUGHTER.

In the year 1808, Napoleon besieged Madrid. The defence was long and obstinately maintained, soldiers and citizens vieing with each other in bravery and enthusiasm. But in spite of the most heroic efforts the Spaniards were obliged to surrender, and the French troops, stepping over heaps of slain, entered the city, after one of the bloodiest struggles recorded in the his-

tory of that period in the Peninsular.

Amongst the names of those who signed the act of capitulation Napoleon remarked one-that of the Marquis de Saint-Simon.

"That officer is a Frenchman," he remarked to the Prince de Neufchatel; 'he has born arms against his country. He must be arrested, tried, and punished according to the utmost rigor of our military law. Let no one venture to utter a word on his behalf.

There was no gainsaying such an order. Berthier sought out General Beillard, who had just been appointed Governor of Madrid, and communicated

to him the Emperor's commands. Beillard remonstrated, and urgedthat the capitulation had been ratified. The Prince only shrugged his shoulders and answered :

"The Emperor insists." Nothing remained but to obey. At 11 o'clock at night the court-martial assembled, and at midnight, the Marquis de Saint-Simon was brought before his judges. He was a venerable old man, more than seventy years of age, of noble demeanor, simple and

dignified in speech. In a very few minutes he had enlisted the sympathy of all present. The Marquis made but little effort to defend himself from the accusation brought against him. He seemed quite indifferent to the preservation of his few remaining years of life. The only defence he offered was a sketch of his political career given in a few brief simple words:

"I am the son of Marquis de Saint-Simon. From my childhood I have been devoted to a military career, and I can say with truth that I have always acted according to the laws of honor. During the campaign in America I ook Admiral Cornwall prisoner. In 1789 I was chosen to attend the Convention as the deputy of the nobility. Might and main I opposed the decree abolishing the titles and prerogatives of my Order. I loudly declared that l would never yield my consent, and that after such proceedings I was re-solved to leave France. I carried out my resolution and came to this country, where I have been naturalized since 1790, and been made a grandee of the first class. I have received honor able wounds, which will bear testimony that I have not been ungrateful to my

adopted country. "Without any solicitation on my part, the French Government thought well to erase my name from the list of I admit that I availed myemigres. self of this favor to return to Paris, where I remained for some time. came back to Spain, and in these last dark days, considering myself to be free and unrestrained master of my actions, I assisted in the defence of the country which has heaped honors and distinc-The rest, gentlemen, tion upon me. is known to you. Now pronounce

your sentence. Although deeply impressed by the turn to France the Marquis had acknowledged he was a Frenchman. Hence the law must take its course, and

sentence of death was pronounced. The Marquis accepted his fate with perfect calmness, his serenity contrast ing strongly with the agitation of his

judges. Meanwhile his daughter, hearing of her father's arrest, at once went to the house where the court martial was being held to learn the cause of this ex-

The inquiry had not yet concluded, and the poor girl awaited the end in an ante room.

The court martial at last being over, the dread result was quickly known, but all shrank from communicating the dire intelligence to Madlle.de Saint Simon.

The gloomy look of those around her struck a chill to her heart.

Just at that moment General Beillard entered the salon to call the adjutant

The gerl rushed forward, and grasping his arm, cried out : General. where is my father? What has become of him? he done? Lead me to him, I beseech

Beillard hesitated. He was reluct-

ant to tell her the awful truth.
"Mademoiselle, I must admit that your father has been tried and found guilty of having borne arms against his country. But do not despair; all hope of saving him is not yet lost."

The unhappy girl gave way to an outburst of violent grief and despair.
"Ah, sir;" she cried, "save my father, save him, or I shall die with

him!"
"What you ask of me," answered the General sadly, "is not, alas! in my power; but at the risk, even of incuring the Emperor's wrath, I shall help you, as far as I can, to obtain your father's pardon. In spite of the strict orders which I have received with regard to him, I shall defend the execu tion of the sentence. You must at once set out with one of my officers and try to reach the Emperor, who will review his guards at dawn. carriage is at the door. Go, mademoiselle, Heaven and your filial plety will

Beillard then called one of his officers, a Captain Rastoul.

'You will be good enough," said the General, "to accompany this lady in my carriage as far as Chamartin. It is now 3 o'clock, the guards must be there already. Drive my horses to death if necessary, but do not fail to reach Chamartin before the Emperor leaves. You must contrive to get to the Emperor, do you understand, so that this lady, whom I entrust to your honor, may be able to speak to him. Go, Captain, the minutes are flying and a life hangs on them!"

General Beillard's carriage reached Chamartin just as Napoleon was re-viewing the last line of his guards.

Mdlle de Saint Simon sprang out, rushed to Napoleon and, catching at his stirrups, called aloud in an agonizing voice:

'Mercy, sire, mercy !" The next moment she lay on the ground in a faint. Napoleon stood still, frowned, and

asked with displeasure:
"Who is that young woman?
What does she want?" Captain Rastoul stepped forward and

answered: "Sire! she is the daughter of the Marquis de Saint-Simon, who has been condemned to death by court-martial. General Beillard has taken it on him self to delay the execution, and I have taken it on myself, as she is lying here

unconscious, to ask-' And my commands?" interrupted the Emperor with chilling severity.
"Sire, this young lady—"

"Quiet, Monsieur le Captine, withdraw.

As the Emperor spoke, he cast a glance at the unconscious girl lying at his horse's feet. His features relaxed, a look of softness stole over them. He made an impatient gesture, as was his wont, when deeply moved, and in a dry harsh voice he said to the officers around :

"Gentlemen, let the greatest care be taken of Mdlle. de Saint Simon, and when she recovers tell her that her father's life is spared.'

The Emperor then rode away slowly: his saddle as if to be convinced that Bell in Sacred Heart Review. The death sentence of the Marquis

was commuted to detention in the fortress of Besangon. His devoted daughter received her mission to share her father's captivity. Her tender care and affection bright-

ened and soothed his lonely seclusion. When the event of 1814 restored the Marquis to freedom he returned with his daughter to Madrid, where he soon afterwards died.

CHATS WITH YOUNG MEN.

Reportorial Work for Literary Aspir-

The best school for literary begin-ners is the newspaper office. To be a reporter for a while gives a young man the best experience in dealing directly with all phases of life and kinds of people that he can possibly have. The writers most popular to day all served an apprenticeship as reporters. is true of Rudyard Kipling, Mr. Howells, Richard Harding Davis and Frank R. Stockton—in fact, of nearly all writers of to day .- Edward Bok in the March Ladies' Home Journal.

Faithfulness in Little Things.

In youth nearly everybody has dreams of accomplishing great deeds, of winning a name, of becoming rich, the desire to accomplish great things, the small duties that lead up to succes are forgotten. Worthy results are only reached by patient labor. The house is built by laying brick on brick, or stone on stone, and no one can leap to success. It will come gradually, if it ome at all, and one must work and not dream if one would win in the struggle of life. Some people, to be sure, in-herit wealth, and oftentimes this is a curse and not a blessing, but some o their forebears must have labored hard to accumulate the riches which their descendants, and frequently decadents, endeavor to enjoy, and fail miserably in the attempt through a foolish and frivolous course of existence. Goldsmith truly says:-

Ill fares the land, to hastening ills a prey. Where wealth accumulates and men decay."

What is not gained by one's own nands is rarely valued, and is wasted in excesses that are hurtful to both soul and body. It is only two generations from shirtsleeves to shirtsleeves is the figurative way in which we ex-press the fleeting character of wealth in this country, and the grandchildren of millionaires are apt to die poor.

Be faithful over a few things and you are likely to become a ruler over many, and do whatever comes to your with all your heart, and there hand can be little doubt of ultimate triumph in your undertakings. When you get up in the morning lay out your employment for the day, as near as possible, and resolve to perform it without hesitation or regret that it is difficult. If you stop to think over the trouble that it is going to cost you may rest assured that it will be poorly and that the hours will seem dreary and tedious. If you enter upon it in a cheerful spirit, the time will "fly on angels' wings," for the man who is in

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love with his daily task is happy and unrepining, and does not suffer near as much fatigue as the grumbler, who tires his mind out at the start.

If you put enthusiasm into both your work and your play you will find that you will experience all the happiness that man deserves here on earth, and you will find friends and helpers whereever you go. The moody man is not liked. He brings no sunshine with him, and no one takes pleasure in his company. Assume a virtue if you have it not, and put on an agreeable outside, even if you are in trouble, and you will discover that your cares are thereby lightened, and your burdens are easier to bear.

The most unhappy men I have known, in an experience which has extended over many years, were those who were afraid to enter upon an undertaking for fear they might fail. They were always planning to do something unusual, but the plans never materialized, and they came to an old age of poverty through their lack of resolution, zeal and courage. Not that I think poverty is a crime, except when it is brought about by our own negligence and laziness. The poor we have with us always, according to divine mandate, but there are degrees in poverty, and there are many worthy people enduring it through no fault of their own. I believe No radiant pearl, which crested fortune

No gem, that twinkling hangs from beauty's Not the bright stars, which night's blue arch

adorn, Nor rising suns that gild the vernal morn, Shine with such lastre as the tear that flows Down virtue's manly cheek for other's woes. Let me get back to my subject, or,

as they say in a free translation from the French, let me return to my muttons. Be always in earnest,

"In books, in work and healthful play," and be faithful in small things, and am sure that you will reap the reward you deserve in the victory that attends honest effort. Do not shirk anything because you believe it is too insignificant to undertake. It may be the stepping stone to all the fortune and once he stopped and turned around in fame that is worth having .-- Benedict

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By Dodd's Kidney Pills When Every Other Tried Remedy had Failed – His Case was Exceptionally Severe but Quickly Yielded to Dodd's Kidney Pills.

Windsor, March 6 -Mr. F. H. Cole whose case was reported in the Canadian newspapers, last week, was met by a friend on the street, a couple of evenings ago.
"Hello! Is this true that I have

been reading about you being cured of Rheumatism, by Dodd's Kidney Pills? asked his friend. "Why certainly it's true. Other-

wise I should never have permitted it to be published," answered Mr. Cole. " And did Dodd's Kidney Pills really cure you, or was it your doctor's medi cine

"I was taking no doctor's medicine. F. C. CALVERT & Co., Manchester. I wasn't using anything except Dodd's Kidney Pills Therefore it could be nothing else but Dodd's Kidney Pills that cured me.

"Was it a mild case of Rheumat-

ism? "Not by any means! It was, on the ontrary, an exceptionall I suffered more than I can describe. I tried several of the remedies that were cialty of recommended as being "sure to cure" me. But though one or two of them gave me a little temporary relief, none went anywhere near curing me.

"When a friend urged me to try Dodd's Kidney Pills, I demurred. believed they were no better than the other remedies I had used. However, I bought a box, and began to use them.

"I soon began to feel easier. sleep came back; the terrible pains vanished, and four boxes of Dodd's Kidney Pills made my cure complete and thorough. I cannot speak too highly of them, and I shall recommend every sufferer from Rhuematism to use them, knowing they will positively

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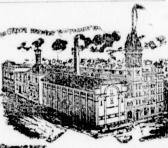
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Master for all that wonderful array of things, and all for his comfort and delight.

Every question or answer in the catechism needs explanation and illustration in some manner, shape or form, and it is the sole duty of the Sunday school teacher, be he priest, religious or layman, to supply that want of information on a subject so grand, so divine. And yet, sad to say, we find so many incompetent teachers in our Sunday school classes from the Atlantic to the Pacific, from the great Lakes to the Guif of Mexico. What is the cause! Want of training. We train teachers for our Separate and Public schools, but precious little do we seem to thint of getting well-trained teachers for our Sunday schools, but it is the saddest of all mistakes for any clergy.

The sunday school all mistakes for any clergy.

The sunday school class. Ask the pupils of your Sunday school class where the len commandments are to be found. They know them perfectly by heart—they know also that they were given by God to Moses on Mount Sinat. But the Gid or New Testament! In what part of the Bibble! Name the book—give the chapter where those ten commandments are found—how many can answer that question! Where

is Mount Sinsata! is in America, Africa, Asia or in what other part of the world? How many can answer? Where are the Beatitudes to be found! In what part of the Bible! Name gospel and chapter. What about the place where Christ delivered this sublime discourse! Where is Betthlehem! Where is Nazareth! Where is Galvary? Where is Jorusalem! What about all those seared places which children repeat so often from their Sunday school books! They are taught to say that God is minite in all His perfections. But do they really understand what this term "infinite" means! What is a mystery! The answer is to be found in the catechism. But does our catechism il lustrate by means of examples the mysteries in nature, mysteries at our very door! Some writers may say let children think for them selves. But this is exactly the point I contend, that unless children are trateed both to think, and make use of God? works in nature to lead the hope of the intelligence which is "truth," they will never, in all the indeed whether they do so or in inceligious matters. All nature is anopan box, but the mind of man must be the complex of the intelligence which is "truth," they are more than the complex of the contend to the complex of the contend to the contend the complex of the contend the complex of the contend to see in the bee-hive, in the ant-hill, and the complex of the contend to see in the bee-hive, in the ant-hill, in the complex of the contend to see in the bee-hive, in the ant-hill, of heaven the imprint of God's power and wished the complex of the contend to see in the bee-hive, in the ant-hill, of heaven the imprint of God's power and wished the contend to see in the bee-hive, in the ant-hill, of heaven the imprint of God's power and wished the contend to see in the lead. But, I do not fear to say that I am firmly convinced that we are woefuly behind the interest in our teaching. This is the question of the day. Book work alone, as many of use a substantial reason of the faith that is in then. But lead of the content of the co

tion? I believe this will be the great task for the future welfare of the Church in every land. Would it not be also a grand idea for every Catholic diocese to hold its own Sunday school teachers' convention? The result of such a meeting every year would at least arouse interest in the drooping faith of many hearts. St. Paul writes: "Know ye how to give a reason of the faith that is in you." The world looks on and awaits an answer from each advery one of us. The flood-tide of infidelity (especially so in the United States) is ready to swallow up our children. What say we about it?

L. P. Desmarais.

Missionary Rector.

Jacksonville, Oregon, U. S. A., Feb. 22, 1899.

BUTLER'S CATECHISM.

To the Editor of the CATHOLIC RECORD : Sir-Having been invited by a dear colleg-riend, Father Foley, of Farretton, to take par in the discussion now proceeding in your col mass upon the subject of Butler's Catechism have written him a letter, from which, will our permission, I will make the following ex-rects.

I have written him a letter, from which, with your permission, I will make the following extracts:
"With much that you and the other writers say I agree very heartily; with much I disagree. Ithink Butler's Catechism, full of defects as it is, a far better one than Le Petit Catechisme de Quebec, which it is also my duty to teach, and which is a very good introduction to a first year theolog?. I would warmly recommend it for students in their last year of philosophy—and likewise far better than the Baltimore May acquaintance with. The Baltimore makes each answer a complete statement—and this is a very important improvement; but I challenge you to show me anything more difficult to a child in the pages of Butler than Lesson 12 in the Baltimore No. 2. And I think both the Quebec and the Baltimore have made a miske that is little less than fatal in leaving out the quotations from Scripture. You refer to them very contemptuously, and yet I think they are one of the very best things ever introduced into a catechism. and I know what a splendid armory they have formed for Catholics in controversy with Protestants. Of course I know Butler refers to Scripture in almost every answer, and sometimes it would be difficult to trace the connection; but what I am praising him for is his citations, in italies, of the exact words of Scripture, such as: 'He that will not hear the Church let him be to thee as the heathen and the publican;' 'Asyau would that men should do to you do you do you also to them in

him for is his citations, in italics, of the exact howords of Scripture, such as: "He that will not hear the Church let him be to the as the heathen and the publican;" Asyou would that men should do to you do you also to them in like manner; "Love your enemics of them in heathen and the publican;" Asyou would that men should do to you do you also to them in like manner;" Love your enemics of curse you. And the public will have been and the public will have been and the public will have forgothen that Buller's pages are dotted with such quotations as those when you must have forgothen that Buller's pages are dotted with such quotations as those when you must have forgothen that Buller's pages are dotted with such quotations, in preference to the Baltimore, with all its improvements, yet leaving these quotations out. That the Quebec should have omitted them does not surprise me so much, for its authors do not believe in fitting Catholics for controvers—and I think woone time agreed that this was one of the reasons why so more should have made so egregious a blunder astonishesme.

"Moreover, though I am with you for a revision and re-editing of Butler, making each answer a complete statement, simplifying words, onititing some things such as that the state of the property of the property of the printed answer is an interest of the words, will be of great service by be. Now this, as it the each of the great service who. Now this, as it were who will simply read the printed question and insist on getting the printed answer is just a very little better than no teacher at all; and, so far as my experience goes, this is a description of three out of every five catechism teacher, outside of priests and nuns. They simply dry the children into knowing and the printed answer is just a very little better than no teacher at all; and, so far as my experience goes, this is a description of three out of every five catechism teacher, outside of priests and nuns. They simply dry the children in the substitute of the printed and th

that grand old parish priest, Father Pallier, O. M. L., until lately pastor of St. Joseph's, at Ottawa.

Criticize Butler's Catechism, gentlemen, as freely as you please, but at the same time give it fair play. I don't think the Baltimore has, on the whole, improved upon it. But I do think that a graded series lately published by the Monitor Publishing Co., of San Francisco, has improved very much on the Baltimore. I have sent two numbers of the series to Father Feley, and am anxious to know his opinion of them. At the same time I think such a series is practicable only for parochial schools or for prosperous parishes in which a fund can be raised for supplying the books to poor children. For the rest of us, a good revision of Butler would be the most desirable thing. And, though it may be presumptuous in me, I would venture to name a committee of six priests whom I know personally and from their writings to be thoroughly competent for the task of such revision: — Dr. McDonald, of Antigonish; Dr. Flannery, of Windsor. The theological learning, the pastoral experience, the skull in teaching and in writing of those six gentlemen would, if they could be persuaded to uncertake the task, make Butler's the best Catechism in the English language.

Canso, N. S., March 2, 1899.

Canso, N. S., March 2, 1899.

LADIES' AUXILIARY, OTTAWA.

Ottawa, Feb. 27, 1899.

At a special meeting of the Ladies' Auxiliary, of St. Patrick's Asylum, held on Monday, the 27th inst., the following resolution was unanimously adopted:

Moved by Mrs. J. C. Enright, seconded by Mrs. O'Reilly, that the Ladies' Auxiliary beg to tender to Mrs. E. A. Mara, our worthy secretary, their heartfelt sympathy and condoince in the demise of her husband, and humbly pray God to console her in her beteavement. That the secretary to be instructed to forward a copy to Mrs. Mara, and to the Press.

N. T. McEvoy, Acting Sec.

N. T. McEvoy, Acting Sec.

O Mother of God! if I blace my confidence in thee, I shall be saved; if I am under thy protection, I have nothing to fear: for the fact of being thy client is the possession of a certainty of salvation which God grants only to those He means to save.—St John Damascene.

ARCHDIOCESE OF OTTAWA

The parish Mass in St. Mary's, Bayswater, on funday of last week was celebrated by one of the Fathers from the Capuchin Monastery, and ne cloquent sermon was preached by the Rev. ather Cole, the rector of the parish. Collections were made in the Basilica and in their churches in the diocese on Sunday, for the missions to the half-breeds and Indians of the North-West, of which Rev. Father Lacombe s the superior.

the missions to the hair-oreus and induces of is the North-West, of which Rev. Father Lacombe is the superior.

Rev. Mother St. John of God, nee Maria Egmond, of the convent of Our Lady of Charlity (Good Shepherd), died on Saturday, and was interred on Monday of last week. His Grace sang a Mass of Kequiem, assisted by Iev. Canon Campeau and Father Bisson:

On Tuesday and Wednesday of ast week the clerky of the Basilica parish were engaged hearing the confessions of the children of the parish for their Easter duty.

On the First Friday, a general Communion by the young women of the parish of Our Lady Immaculate, took promen commenced at the Capture of the Cap

on Sunday, on his removal to Portsmouth, near Kingston.
Total Abstinence Societies are being formed in St. Mary's parish by those who signed the pledge during the mission recently preached there by Rev. Fathers McPhail and Scanlan. C. SS. R. It is proposed to have one for the old and one for the young men of the parish. The programme for St. Patrick's night Concert is published and offers an excellent musical treat, including an Irish piper.
The "Forty Hours" devotion took place in Araprior last week.
A paper on "Cuba and the Cubans," prepared by Rev. Father Alexis of the Capuchin Monastery, who had spent tour years in that Island, was read at the meeting of L'Institute Canadien, on Thursday night of last week.
Rev. Dr. Constantineau, O. M. I., and Rev. Father Murphy, O. M. L. of the University, are preaching a Mission at Almonte.

AN "AT HOME."

A very enjoyable and instructive evening was spent inglioucester street Convent, Ottawa. Monday, February 27th. The members of the Saint Ceclia Literary Society held their bimonthly meetings, in the convent music Hall.

This Society consists of twenty-eight young ladies of the superior and first courses.

This Society consists of twenty-eight young adies of the superior and first courses.

The following are the names of the officers and members:
President, Miss A. Malloch:
Vice-President, Miss B. Christin;
Secretary, Miss M. Neville;
Treasurer, Miss M. Lewis;
Committee: Misses B. Ryley, L. Street, G. Courtney, K. Hennessy, M. Stuart, A. Jackson. son.
Members: Misses B. Merchant, I. Oglivie, С.
Mackay, Е. Mackay, F. McDonald, G. Powell,
Q. Ouimet, Florence McLaughin, С. Duvai, M.
Malloch, L. Anderson, W. Gormulley, H. Cut-lee, R. Knight, Mary Molloy, K. Rioux, B.
Stater.

iee, R. Knight, Mary Molloy, K. Rioux, B. Slater.

The audience consisted of the teachers and pupils of the various departments. Each young lady acquitted herself of the roll assigned her in a very feicitous manner.

The entertainment opened by a piano sola—"Dance of the Water Nymphs," very artistically executed by Miss K. Hennessy. Then foliowed the Roll Call, to which each member responded by poetical selections from "Dryden," principally his "Ode to St. Cecilias Day." An essay on the "Life of St. Cecilia," was read by Miss M. Stuart, who did ample justice to her subject. The class then sang a hymn in honor of the Saint. Miss A. Jackson recited in a very feeling manner "The Burning Snip," and Miss L. Street impressed very forcibly on the

Miss M. Stuart. who did ample justice to he subject. The class then sang a hymn in honor of the Saint. Miss A. Jackson recited in a verietieling manner "The Burning Ship," and Miss L. Street impressed very forcibly on the minds of her hearers the truth of Herrick's quotation, the motto of the society:

"If little labor, little are our gains Man's fortunes are according to his pains."

A very pretty little piece was recited in French by Miss K. Hennessy, and the Misses M. Neville and A. Jackson delighted the audience by the mindoin duett, "Amorita Waltz."

Miss M. Lewis read a very beautiful description of "A Diamond," and they enjoyed their ittle trip to the mines of this "precious gem," Miss Q. Ouimet gave a very pretty recitation. Bernardo del Carpio," and Miss E. Mackay read an essay on "Music," both of which were loudly applauded.

A grand class chorus, brought to a close a very interesting programme, which shall form a bright page in the annals of St. Cecilia's Literary Society.

DIOCESE OF HAMILTON.

His Lordship Bishop Dowling has sent the

To the Rev. Clergy of the Diocese of Hamilton Fo the Rev. Clergy of the Diocese of Hamilton: Very Reverend and Reverend Fathers:—It is customary for Bishops at the beginning of the holy season of Lent, on which we have now entered, to remind the faithful committed to their spiritual care, not only of the duty of meditation on the sufferings of our Lord and of the necessity of imitating His example of fasting and prayer and self denial, but also of the special obligation of the performance of good works in His name, for our own sanctification special obligation of the performance or good works in His name, for our own sanctification and for the edification of our neighbors. Our Lord in the 5th Chapter of St. Matthew says: "So let your light shine before men that they may see your good works and glorify your Father who is in Heaven." For reasons already explained, on account of the epidemic now happily passing away, the obligation of fast and abstinence has been made, during the present Lent, much less rigorous than in former years. On this account, it is only reasonable to expect that we should all—Bishop, priests and people—manifest our gratitude to Almighty God, the Author of all blessings, by being more than usually generous in reasonable to expect that we should all—Bishop, priests and people—manifest our gratiude to Almightly God, the Author of all blessings, by being more than usually generous in alms.giving and the performance of good works. The Church at this season most appropriately addresses her children in the words of holy tobias to his son: "Give alms out of the substance and turn not away thy face from any poor person, for so it shall come to bass, that the face of the Lord shall not be turned from thee," "If thou have much, give abundantly: if thou have little, take care, even so, to bestow willingly a little, for thus thou storest up to thyself a good reward for the day of necessity, for alms deliver from all sin and from death, and will not suffer the soul to go into darkness? (Tobias, vi. Chap. 4th Verse): "Prayer is good with fasting and alms, more than to lay up treasures of gold; for alms delivereth from death, and the same is that which purgeth away sins and maketh to find mercy and life everlasting," And St. James, the Apostle (Chap. ii), says: "What shall it profit, where the soul to go in the save him? For even as the body without the spirit. Among the many good works that may be recommended at this hyly season there is one to which I desire to draw particular attention, and which, it seems to me, has been too long neclected—that of erecting suitable memoria monuments to the memory of the three deceased Bishops of the diocese of Hamilton. When kneeding the represent how here the graves of the provach, not only to myself but to the priests and people who knew and loved them, that far no monument how knew and loved them, that far no monument how knew and loved them, that our shade people who knew and loved them, that our shade people who knew and loved them, that our shade people who knew and loved them, that our shade people who knew and loved them, that our shade people who knew and loved them, that our shade people who knew and loved them, that to bour first duty, of course, is to praye the cessor, Bishop Carberry, it seemed to me a reproach, not only to myself but to the priests and people who knew and loved them, that so far no monument had been erected in Hamilton to bonor and perpetuate their memories. Our first duty, of course, is to pray for the souls of our departed prelates, as directed by the Holy Ghost, "Remember your prelates," a duty which I certainly never forget, as it has been my custom since the day of their death to make a special memento for each of them very morning at the Holy Sacrifice; a custom which, please God, I Intend to continue as long as I live, in the hope that in death, as well as in life. I may also have a share in the prayer of my good priests and people, as well as of this a sense of honor for their dignity and of gratitude for their labors and services, as well as of respect for their bodies, which have been "the tenniles of the Holy Ghost," and which, in a glorified form, shall be reunited to their souls in heaven — all these considerations should inspire us to place over their lonely but consecrated graves some enduring monuments as visible proofs of our gratitude and affection. For this purpose to erect, in the first place, three suitable marble tablets to the memory of Reverend Hugh Kelly, who lies buried beside the bodies of Bishops, and one to the memory of Reverend Hugh Kelly, who lies buried beside the bodies of Bishops Farrelland Crimon, under the western transept of St. Mary's cathedral. Furthermore, after consultation with most of the sould are an after seasifice and depth of silent affection memory of Reverend Hugh Kelly, who lies buried beside the bodies of Bishops Farrelland Crimon, under the western transept of St. Mary's cathedral. Furthermore, after consultation with most of the sould be added and encouraged me in the good work, I have ordered four very beautiful and artistic stained-glass windows from Munich, in Bavaria: three in memory of the three deceased prelates, and one to the diocese, who have generoasly alded and enion the proper states

tion, to be placed in the Cathedral, and to be ready to be unveiled and blessed on the first Sunday of May next, when, if it shall please God to preserve me, I will have the honor and privilege of celebrating the twofith anniversary of my consecration and the tenth of my installation as Bishop of Hamilton. These monuments will cost a most three thousand dollars.

In thanksgiving for graces received during those years (unworthy as I am), I propose to donate two stained glass windows in honor of the Blessed Virgin, in whose church and under whose patronage I was ordained priest and consecrated bishop; which windows will serve also as solvenirs of my dear father and nother, but the consecrated bishop; which windows will serve also as solvenirs of my dear father and nother, but the consecrated bishop in the windows will serve also as solvenirs of my dear father and nother, as priest, and to each and all of whom I as of the mean of the proposed memorial monuments to be erected for proposed memorial monuments to be erected their memory, as well as \$10 towards a tablet in remembrance of my old conferee. Father Kelly. When in Ireland, I also contributed a donation towards a monument to be built over the graye of the late lamented Bishop Carberry.

special collection be taken on Sinday, the Jainat, and if necessary, on the Sunday following, at the doors of all the churches of the diocese, on which occasion the names of the donors will be taken, and the list of names as well as the offerings forwarded without delay to the Chancellor.

The donations of the Clergy may be sent to me personally or to the Chancellor not later than the middle of April.

This circular shall be read at Mass in all the churches of the diocese on the first Sunday after its reception.

I most humbly recommend myself to the prayers of my priests and people.

May God bless you all.

Your faithful servant in Christ,
I Thomas Joseph Dowling.

Hamilton, March 3rd, 1899.

J. P. Holden,
Secretary.

Secretary.

His Grace Archbishop Gauthier, of Kingston; His Lordship Bishop O'Connor, of Peterborouch; His Lordship Bishop O'Connor, of London; and Very Rev. Dr. Teefy, of St. Michael's college, Toronto, were the guests of Bishop Dowling on New Stations of the Cross were erected and blessed at St. Mary's church, Brantford, on Friday last by Right Rev. Mgr. McEvay of St.

Hamilton.
At St. Mary's hall on Tuesday, the feast of St.
Thomas, the Bishop's patron saint, His Lordship distributed the rewards of merit to the
pupils of the Separate school who were successful in the different examinations.

OBITUARY.

MRS. JOHN MASTERSON, ALUWICK. On Thursday, the 23rd of February, Bridget beloved wife of Mr. John Masterson of the ownship of Aluwick, and parish of Burnley, assed over to the great majority. She wattacked by la grippe, which seemed to affect liferent organs of the body, culuminating in least failure.

deceased lady was the third daughter of

sided in Aluwick. She was the mother of six sons and four daughters, all but one daughter surviving her.

Vigorous and energetic, patient and cheerful, devoted to her husband and family, a model house-keeper, ruling her family rather by love than by fear, a home-keeping woman but her cheerful disposition making her a social favorite when on rare occasions she laid by her family cares, hospitable to her guests, and her kindly ways and sweet voice at once capturing the hearts of the young and innocent, her tongue was heard only in charity, and never in uncnaritable comment on her neighbors; like the bee to the honey, her soul sought and found only the good in others. She was a woman made to love and be loved. Born of Irish parents, and brought up in the old faith, she lived a client of Mary, an associate of the Sacred Heart, League, and died, strengthened with the consolations of our holy religion, after a painful illness of three weeks, borne with Christian fortitude. All that medical skill and careful nursing could do was of no avail.

The high esteem in which the deceased lay and her respected husband is held, was evinced by the large numbers of all creeds who attended the funeral, not only from Burnley and Warkworth, but from Gratton, Cobourg, Hastings, and Campbelliofod. The body was taken to the parish church, Burnley, where Mass was celebrated by Rev. T. O'Connell and thence to

warkworth, but from Grafton, Cobourg, Hast-ings, and Campbellford. The body was taken to the parish church, Burnley, where Mass was celebrated by Rev. T. O'Connell and thence to Warkworth cemetery. The sympathy of all who know them, goes out to the afflicted husband and family in their great sorrow

reat sorrow.
Requiescat in pace!

A. J. M. McHugh, Calgary. Among the many of earth's blossoms chosen for Paradise since the dawning of 1829, one of the number was Arthur Joseph Mary McHugh, who, having suffered from a severe illness of seven weeks, breathed forth his pure young spirit into the hands of angels at 1945 Friday n m. Jan. 29. at his parents' residence. Angus pm. Jan. 20, at his parents' residence, Angus avenue, Caigary, N. W. T. The deceased was the fifth son of Mr. Felix McHugh of this city, and grandson of the late John O'Doberty, Esq., of Gloucester, Ont. Little Arthur was endowed with a singular beauty and intelligence, possessing a sweetness and amiability of maner which endeared him to his fond parents and relatives, who mourn that their beloved child was called away from their midst at the early age of five years. The remains of the dear little one were consigned to their tiny grave, side by side with an angel brother, in St. Mary's cemetery, Caigary, at 2 p. m., Monday, Jan. 23.

Miss Margaret Stapleton, Petrolea, Ont'
What the past six weeks had predicted.
came to pass on Tuesday last, 28th ult., and
Maggie, the loved daughter of Mrs, John
Stapleton, Petrolea, submissively bowed to the
Master's cail. Purified by sacramental penance, fortified by Holy Viaticum, and aided by
the Church's last luxuries, Sacrad Unction and
Plenary Indulgence, this deserving soul bade
temporal farewell to those to whom earth had
dearly bound her. During those days and
weeks of tilness her bedside gave a halo of edification and her butient sufferings a lasting
example to the many anxious visitors. Her
chapel-like room, with its surroundings, suggesting devotion, and the ever attentive little
household group keeping the restless day and
night watch in unceasing prayer, presented
an aspect such as the world rarely gives.
From beneath that untold agony of days of
pain and suffering there readily flashed a smile
of sweet composure at the frequent presence of
Holy Viaticum—this was the hope and dying
support of this young devout Catholic. Typified in the life of her zealous mother and her
late father, Mr. John Stapleton, whose memory still lives in the hearts of the struggling
faithful of Petrolea mission, this patient sufferer has left an imperishable souvenir of inherited Christian forbearance to the young
life of this parish. On Thursday morning the
largely attended funeral proceeded to St.
Philip's church, where Requiem Mass was
chanated by Rev. Father Stapleton, consin of
the deceased, assisted by the pastor. Father
Graun, Afrer the Mass the procession led to
Corunna, and there in the little cemetery under
the very snadow of the church, Maggie was
laid to sleep her last long sleep by the side of
her father's grave. R. I. P.

Mrs. Eliza Simmert, Cayuca. MISS MARGARET STAPLETON, PETROLEA, ONT

THE POPE'S ILLNESS.

"Blacksmith," a literary contributor to the Guelph Mercury, wrote an article for that paper, which appeared on the 4th inst, having reference to the illness of Leo. XIII. and Rudyard Kipling. We have much pleasure in re-producing the graceful tribute paid to the

yard Kipling. We have much pleasure in reproducing the graceful tribute paid to the great Pontifi:—

"Two men—opposite as the Poles in temperament, students in opposing Schools of Thought, but alike in the hold each has on the hearts of men—have been permitted to stand, during the last few days, within the shadows that separate life and death. Each has, in the goodness of Providence, been permitted to return to the pathway of duty and the sunshine of life. One is a very old man, whose span of life must, in the ordinary course of things, be nearing its close. The other has hardly reached the half-way house that lies between youth and middle-age. The individuality of the former is marked by a rare sweetness of disposition and a will of adamant. He is a scholar of the widest cradition; he displays the most perfect manners; he is one who has stood as the Ambassador of Heaven in the court of an earthly King; pale and self-denying to the hither verge of asceticism, a leader of men and one in whose presence irreverence is silent and before whose life self-indulgence stands abashed.

"All classes in the community, no matter what creed they adhere to, will rejoice unfeignedly that the life of the Sovereign Pontifi has been spared to further usefulness. His death, at the present critical juncture of European affairs would be fraught with imminent danger to the continued peace of Europe. Noting could exceed the charm of his personal presence. Never was there a human face that expressed greater refinement and the impress of a saintly life than his, Only those who have met him face to face can understand that fascination of manner which has woo over bitter opponents to the soid of the Ancient Church. Leo XIII. is one in whom the intellectual is only surpassed by the spiritual essence. Noble by birth, noble by nature, with the estimable blessing of a godly mother, the sainted Countess Anne Pecci, his whole life, whilst in his charge at Benevento. as Papal Nuncio at the court of Leopold, as Bishop of Perugia, as Cardinal, as

A. O. H.

Resolution of Condolence. At the regular meeting of Division No. 3, Ancient Order of Hibernians, it was moved, and seconded, and carried unanimously, that a esolution of condolence be tendered Brother Francis Lyons, a member of Division No. 3, on he death of his father:

Whereas it has pleased Almighty God to call not Himself the father of our esteemed Brother Francis Lyons.

into Himself the Taunt 6.
Brother, Francis Lyons,
Resolved that we tender to Brother Francis
Lyons our sincere sympathy in his sad bereavement.
M. J. Madden, Sec.

THE LAST SAD RITES. Impressive Funeral Service at St. Pat-

Quebec Telegraph, Feby. 28.

Yesterday morning, at 9 o'clock, the remains of the late lamented Mr. David Nolan were brought from St. Bridget's, where he died at an early hour on Saturday last. Three of the Rev. Fathers of St. Patrick's Church officiated at the solenn Mass of Requiem, the musical part of the service being rendered with impressive effect. An unusually large number of parishioners and fellow members of societies to which Mr. Nolan belonged were present to testify their respect for his memory.

It could hardly be otherwise, for Mr. Nolan has been a resident of Quebec for more than half a century, and a faithful communicant of St. Patrick's congregation, taking a deep interest in everything that affected the welfare of his co-religionists and Irish fellow countrymen. He had the spirit of charity as well as that of patriotism, and gave his hearty support to the cause of his native country, showing his zeal by becoming one of the founders of the Irish National League in 1890. In works of charity, however, Mr. Nolan aiways appeared at his best. He has been president of St. Annis

men. He had the spirit of charity as well as that of patriotism, and gave his hearty support to the cause of his native country, showing his zeal by becoming one of the founders of the Irish National League in 1880. In works of charity, however, Mr. Nolan always appeared at his best. He has been president of St. Ann's Conference of St. Vincent de Paul for the last iffteen years, and was zealous in the good work until weakness and disease put an end to his energies. His genial presence will be sorely missed at the annual sports of the Society. In all matters concerning the welfare of St. Bridget's Asylum he was also an earnest worker, never tiring whenever he could render a service to that deserving institution, and in recognition of his many good acts the holy nuns in charge of St. Bridget's were present, with the orphan children, in church to assist at the last solemn ribes and to offer fervent prayers for the departed.

Patrick and Michael Nolan, brothers of the deceased, with other relatives, were the chief mourners, being immediately followed by a large body of friends and sympanitzers.

A long line of vehicles followed the remains to St. Patrick's Cennete, and sympanitzers.

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DISEASE OF THE SPINE. Malady that makes Life Almost Un bearable—A Nova Scotia Lady Tells How to Cure it.

How to Cure it.

Mrs. Frank Minard, of Milton, N. S., is a lady who possesses the confidence of a large circle of friends. Mrs. Minard has been a surferer from spinal disease and attendant complications, and to a reporter she recently gave the particulars of hercure. She said:—'As are suit of the trouble I suffered terribly. Attimes the pain would be confined to my back, and at other times it seemed to affect every nerve in my body, from the top of my head to my toes. As a result I was reduced greatly in strength, and was unable to stand upon my feet long enough to attend to my household work. When doing any kinel of work which required a standing position I had to provide myself with a high charter as a means of support. The medicine which the dector excepted me did not exclude the dector seried of the medicine which the dector excluded in the pain, and I say gradually growing wester and weaker. Finally the doctors suggested that I should use Dr. Williams Pink Pils, and acting on his advice began to take them. I had oney used a few boxes when the sagony I had suffered for months began to abate, and I began to regain my strength. I continued using the pils for a short time longer, and was axain in full possession of my health and strength, and able to do my household work. I have need hope the because they supply the blood with its life giving properties and strengthen weak nerves. All diseases due to either of these causes are speedily cured by the use of this medicine. Sold by all dealers or sent by mail, post paid, at 50c. a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

THE LATE TERENCE SMITH

Chapeau, P. Q., Feb. 28, 1899. At a joint meeting composed of school com-missioners, directors of agricultural society No. 2, Allumette Island, also mayor and council-lors of Chapeau village, Allumette Island, hela a meeting in the town hall, Chapeau village, Saturday, Feb 25, 1890, and the following reso-lution, was unanimously bassed:

es; That the corporation of the above-mentioned

partments.

That a copy of this resolution be forwarded the Catholic Record, London, Ont., and to ach of the surviving members of the fa

MARKET REPORTS

LONDON.

Sprinc, \$1.15; bats, 93 to 95c; peas, 85 to \$1.0; sprinc, \$1.15; bats, 93 to 95c; peas, 85 to \$1.0; barley, 85 to \$1.0; cern, 75 to 89c; buckwheat, 99c to \$1.00; beans, 75 to 99c.

Dairy Produce—Eggs, fresh laid, dozen, 18 to 20c; eggs, basket lot, 16 to 17c; eggs, packed, 14 to 16c; outler, best crock, 16 to 17; butter, store lots, 13 to 20; butter, best crock, 16 to 17; butter, store lots, 13 to 15; butter creamery, retail, 19 to 22c; cheese, pound, wholesale, 74 to 8c.

Farm Produce—Hay, per ton, \$6.50 to \$7.00; straw, per lond, \$2.50 to \$3.00; straw, per lond, \$2.50 to \$3.00; straw, per lond, \$2.50 to \$6.00; honey, per pound, 9 to 12c.

Vegetables — Potatoes, per bag, 85 to \$1.00; cabbages, per doz., 50 to 60c; onions, per bag, \$1.25 to \$1.50.

Poultry (dressed) — Fowls, pair, 65 to \$100; ducks, per pair, 70 to 85c.; turkeys, per lb., 11 to 12c; geess, each, 60 to 89c.

Meal—Fork per cwt., \$5.00 to \$5.25; beef, forequarters, \$4.50 to \$5.00; teef, hindquarters, \$5.50 to \$5.00; to \$6.00; beef, hindquarters, \$5.50 to \$6.50; beef, sides, \$4.25 to \$5.25; mutton, by carcass, \$5.00 to \$5.00; veal, by carcass, \$5.50 to \$7.00; lamb, by pound, 8 to \$6.00; to 9c. Seeds—Clover seed, red, \$3.25 to \$5.25; mutton, by carcass, \$5.00 to \$5.00; teef, hindty seed, per bushel, \$1,25 to \$1.75.

Live Stock—Live hogs, 3.80 to \$3.00; stags, per lb., 2c to 24; sows, per lb., 2c; pigs, pair, \$3.00 to \$5.00; tak beeves, \$4.25 to \$4.75.

Tornonto.

per 10., 2c to 2; sows, per 10.. 2c; ngs, pair, \$3.00 to \$6.00; fat beeves, \$4.25 to \$4.75.

Toronto. Ont., March 9. — Flour is quiet and steady, with exporters straight rollers at \$3. in wood west, and dealers, \$8.10 to \$3.20. Bran firm at \$44 to \$14.50, in ton lots, and shorts, \$16 to \$17 in ton lots. Wheat quiet and featureless, with offerings light; red winter is quosed at 69/c, and white at 70/c, north and west, goose, 70 to 71c, low freights; No. 1 Manitoba nard nominal, at 71 to 71/c. Fort Whiliam, at 78 to 73c, Midland and Owen Sound, and \$2 to 82c. Toronto freights: Oats are unchanged, white seiling at 31 to 31/c, north and west, and at 32c, Midland. Peas are firm, at 69/c, west, and 67/c, on Midland. Peas are firm, at 50c, to 52c, west outside, corn stady, at 63c, west for Canada, and at 41 to 42c on track here for new American. Barley unchanged, No. 1 being quoted at 46 to 47c, west, and \$3.70 in bbls. on track.

MONTREAL.

Montreal, March 9.—The grain market Montreal, March 9.—The grain market is quiet, but values are firm. Oats are ver strong, and 34c, is being offered in store, whil 31¢c, is being asked, high freights west. Pea are quoted at 72c, in store, or 6c, west; but wheat is quoted at 55c, in store. Four quiet and steady. Quotations in store are: Winter wheat patents, \$3.70 to \$4; straightfollers, \$3.50 to \$3.60; straight rollers, is high \$1.65 to \$1.70; Manitota patents, \$4 to \$4.25 strong bakers, \$3.80 to \$3.90, Demand meal is dull; prices are \$3.65 to \$3.75, as quality, for oatmeal in wood, and \$1.75 to \$1, in bags; cornmeal is quoted at \$1.05 st. in bags; cornmeal is \$1.05 for round lots; and jobbing lots at 15 more. Ontario winter wheat bran, \$15.50 st. in bags; cornmeal \$17.50; provender, \$17 to \$15; cornmeal, \$17.50 st. on \$1.50 st.

Latest Live Stock Markets.

Toronto, March 9.—Shipping cattle was selling well to-day at from 41 to 5c. per lb. In several cases a little more was paid for selected

ots.

Butchers' cattle sold well to-day; choice stuff eached easily from 4 to 4ic, per pound; in fact

pound; iight bulls are worth from 3½ to 3½c, per pound,
Milch cows are selling at from \$22 to \$45 each, and for anything very choice \$50 will be paid
The supply of lambs was small, and choice lambs fit to export were scarce. Too many culls are coming in. The best grades of lambs were a little better to-day, and sold at from 4½ to 4½c, per pound.
Shipping sheep are worth from 3c, to 3½c, per pound.

Bucks are unchanged at from 2½ to 2½c, per pound.
We had no change in hogs to day, and prices are fairly steady.

EAST BUFFALO.

are fairly steady,

EAST BUFFALO.

East Buffalo, N. Y., March 9.— Cattle—
The offerings were six loads of Canada
stockers for the Monday market; the feeling
on good butcher grades was steady. Calves
were in fair demand on a little stronger basis of
prices choice to extra were quotable at \$6.50 to
\$6.75; good to choice, \$50 x 85.09. Sheep and lambs—
The offerings were moderate—21 loads; the
market was in fair position, with sales about
the same as yesterday; choice to extra lambs,
\$5.15 to \$5.20; good to choice, \$5 to \$5.10; common to fair, \$4.90 to \$5; sheep, choice to
extra, \$4.40 to \$4.60; good to choice, \$5.10 \$5.10;
common to fair, \$2.75 to \$3.25. Hogs—The
market opened rather slow, with a total of 23
loads on sale; heavy were quotable at \$3.90;
medium, \$3.90 to \$3.35; Yorkers, \$3.90 to \$3.50;
pigs, \$3.80 to \$3.95; roughs, \$3.30 to \$3.50; stags\$2.75 to \$3; on the close Yorkers were quotable
\$3.90.

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—N. wman,



CEALED TENDERS, marked "For Mounted Police Provisions and Light Supplies, Yukon Territory," and addressed to the undersigned, will be received up to noon on Wednesday, 5th April

April. Printed forms of tender containing full inforration as to the articles and quantities required, may be had on application to Superintendent A. B. Perry, N. W. Mounted Police, Vancouver, B. C. or at the office of the undersigned.

No tender will be received unless made on such printed forms.

The lowest or any tender not necessarily accepted.

espied.
Each fender must be accompanied by an accepted Canadian bank cheque or draft for an amount equal to five per cent of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if hefalls to complete the service contracted for. If the tender be not accepted the cheque will be returned. turned.

No payment will be made to newspapers inserting this advertisement without authority

inserting this advertisement without authority having been first obtained. . FRED. WHITE, Compuroller, N. W. M. Police Ottawa, 21st February, 1899.

C: M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street. James F. Murray, President; P. F. Boyle, Secretary

VOLUME XXI.

The Catholic Record. London, Saturday, March 18, 1899.

CATHOLICITY IN FRANCE.

The Buffalo Union and Times has in an editorial on the death of President | solutely Faure a few words which should not statesm pass unchallenged. It says that "It He ran is well enough for French women to the Ale go to church, but for men they have not ent no time for such nonsense. Three or of fam four times is enough for them-viz., "open when they are baptized, make their first communion, are married, and to give when they are brought there dead." British Such statements are food for the course

anti Catholic press. Would the fact that some Americans do not go to church justify us in placing all American Catholics in the same category? We know that some Frenchmen have thrown aside all religion, but we know also that many Parisians even are as loyal and devoted to the Church as any Catholic in Buffalo. Masonry has banished God officially-but the heart of France is as Catholic now as when she gained the title of Eldest Daughter of the Church. She heads the list of contributors to the Propagation of the Faith, and her sons and daughters are in the very forefront of the army of civiliza-

We deplore even as our esteemed contemporary the evils that tarnish the fair fame of that country, but we should like to estimate its Catholicity by some thing better than by those who have proved recreant to the faith of their forefathers.

A VERY DEAR FRIEND.

One of our dearest friends is an old illimi man grey haired, but with heart as young as in the golden olden days of his boyhood. And when we are tired and worried, heart-sore with buffeting and struggling, we seek him out, and his very presence tones us up and serves to make us braver and stronger. He has seen much, but he is a very child in simplicity: he has suffered No. much, but there is not a trace of whis cynicism in his nature. A kind thought whit fulness bred of charity is his, and withal a terse, direct way of speaking that bespeaks the man. He has one thing which he cherishes as his dearest possession. It is an old violin picked up during his travels, marked with Barr many a quaint devise and tracing and bearing here and there inscriptions on its sheeny surface. And how the old man handles it! He fondles it in his arms as if it were a thing of life. He tells trib us that it speaks to him of many things and brings up before him visions of the long ago and awakens sleep

we heard it speak to him. We watched him as the hand moved | the over the strings. His face was afire and with enthusiasm-and the music welled up from the old violin-music of t that at times wrung the heart for its It i sadness and at others seemed as if be every note were bathed in sunlight of and burdened with peace and happiness. Sometimes its voice spoke with a sharp yearning and then died away crooning, it seemed to us. The old man seemed to sleep. Then he put it in the case and sat silent for a few moments. We were about to thank him for the pleasure he had given us when he said: "We are like old violins. There is a wealth of music locked up in us-music that could set this world dancing with joy. But we keep it shut up within us. There are hundreds who want to hear it. The music is before us and we leave its harmony untouched. God's fingers sweep over our soul strings and we give no sound, because they are limp and rotten with cowardice or selfishness or pride."

NOTES BY THE WAY.

Lord Charles Beresford has come and gone, leaving behind him some desultory utterances on the Alliance question. It was strange that he should come on such a mission, but the Beresfords have been doing brainless things for many a long day. He was accorded a very gracious welcome by the people of Chicago. He was interviewed and dined and wined. He was so extolled as a great soldier and statesman that decent citizens closed their ears against the flood of fulsome flattery and mendacity. Our cousins may be very democratic, but they te-

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